EMMIS, THE (ἐμμίς), 'oil', as if 'the tears'; 
probably corrupted from ἐμισίς, 'the strong'; 
cp ZUSIM; in Gen. TOÜS COMAIJOY [A]; COMM. [E].
EMM. [L.]; in DL. OI OMMEIN [BFL]; OMMEIN,
OMAIJOY [A], prehistoric inhabitants of Moab (Gen. 14, 15, 21, 29, 5, 7). 
See SHAYEN-KHARATHAY, REPHAIM [L].

Schwally (ZAW 18 155 [39]) compares Ar. qāṣim, 'serpent,' as if 'serpent-spirits' were meant (cp ADAM and EVE, col. 61, n. 3); but the text is more probably corrupt. The parallel names admit of simple explanations.

T. K. C.


EMMANUEL (EMMANYOY [TL. WH]), Mt. 1, 23 
[AV.; RV IMMANNUEL.

EMMAYOY (EMMAYOY [TL. WH]); deriv. uncertain; 
cp γηφρός, 'hot [spring],' see HAMMATH; or γηφρός, 'spring, fount,' see MOZAH and cp below, no. 2.

1. A city in the plain, 'at the base of the mountains of Judas, near which was the scene of the defeat of Gerales at the hands of Judas, 164 B.C. (1 Macc. 8, 8, 20). EMMAYOY [MAY] (SHL; cp [SHL]); EMMAYOY [A]; EMMAYOY (V1); 

2. EMMAYOY [A]; EMMAYOY [MAY] (SHL); EMMAYOY [MAY] (SHL). 

1 Possibly the original reading in Z. 6, 17 was 'ṣheq; which was displaced by the 459.

ENAIN (ἐναῖν—i.e., 'probably place of a fountain'), §§ 1, 18, 107, cp ENAN; AINAN [ADEL], mentioned only in Gen. 38, 14, RV (AV=ENAIJM), where AV following Pesh., Vg., and Targ. (see Spurrell's note) 3.

2 See KULON. A little to the WSW. is Kastor, whose name also bears a trace of a former Roman encampment.

3 It is interesting to recall that, according to Wilson, 'Kulon was, and still is, a place to which the inhabitants of Jerusalem went out for recreation.'