

## XV. MONOGRAPHS

## MAHATMA

*LIII. The word 'mahatma' occurs in the Bible.*

IF in the far-off days of my adolescence, when Gandhi was first surnamed 'Mahatma', one of the world's most reputable scholars had claimed that that word—derived as it is from Sanskrit (*mahatman*: *maha*, great; *atman*, soul)—was writ in our sacred Scriptures cryptically, yet plainly enough for the knowledgeable to see through the disguise, his learned colleagues would have thought him barmy on the crumpet. Why, the suggestion that 'mahatman' and מַהַטְמָן (Prv 19. 19) are interchangeable terms is enough to make Tchernechovski, the imaginative translator of Homer, turn in his grave. Even Professor Cyrus Gordon—the famous expert in Mediterranean studies, who has detected a close affinity between the Greek and the so-called Semitic cultures, and has viewed my theory with sympathetic understanding—might at first blush raise his eyebrows in wonder.

I should, therefore, be neither surprised nor offended if I were not taken seriously now that I, an imperfectly equipped newcomer in the vast and snareful field of philological research, confidently make that very claim and that very suggestion, in support of my revolutionary theory that Hebrew and Greek are identical tongues. On the contrary, I should deem it a compliment or a special favour, and feel deeply grateful, if the interested student would bear with me through my decoding of the cryptogram. So let me proceed from bold assertion to conclusive proof, incidentally solving other obscure mysteries and bringing to light other hidden treasures of inestimable value, so as to convince even the sceptics.

The Greek for 'mahatman' is the identical Homeric word *μεγάθυμος*; alternatively, *μεγαλόθυμος* which approximates מַהַטְמָן more closely. It is a compound made up of *μέγας* and *θυμός*, the respective homologues of which are as follows:

I. *μέγας*, *μεγάλη*, *μέγα*, gen. *μεγάλου*, *ης*, *ου*, dat. *μεγάλῳ*, *ῃ*, *ῳ*, acc. *μέγαν*, *μεγάλην*, *μέγα*; dual *μεγάλῳ*, *ῶ*, *ῶ*; pl. *μεγάλοι*, *μεγάλαι*, *μεγάλα*,

etc.: the stem *μεγάλο-* is never used in sg. nom. and acc. masc. and neut., and only once in voc. masc., ὦ *μεγάλε Ζεῦ* (Aeschylus, *Septem contra Thebas* 822 (anapaests)).

*big*, of bodily size גדול *גדול* Gn 1. 16 Dt 9. 2 Jes 8. 1,

27. 13 Ez 17. 3 Jon 2. 1 IICh 2. 4, 36. 18 גדול *גדול* Esr 5. 8;

freq. of stature גדול *גדול* Jos 14. 15 גדול *גדול* Ez 38. 2 גדול *גדול* Ib 39. 6;

*full grown*, of age as shown by stature גדול *גדול* Gn 19. 11;

*vast* גדול *גדול* Gn 15. 14 Dt 1. 19 Jer 44. 15 Ps 104. 25 Thr 2. 13;

*high* גדול *גדול* Jos 7. 26 IIS 18. 9 Zach 4. 7 Neii 3. 27 גדול *גדול* Nu 32. 37 גדול *גדול* Ib 32. 3 גדול *גדול*;

of quality or degree, *great, mighty* גדול *גדול* Gn 18. 18, 21. 8 Ex 11. 3 Lev 19. 15 IIS 3. 38 IIR 4. 8, 10. 6 Jes 36. 4, 13 Eccl 9. 14 IICh 2. 4

גדול *גדול* Prv 19. 19 גדול *גדול* IIS 23. 20 גדול *גדול* IIR 5. 1 גדול *גדול* IIS 22. 51 גדול *גדול* Job 36. 22 גדול *גדול* Ez 32. 27 גדול *גדול* Ib 32. 30 גדול *גדול*;

freq. epith. of gods, ὁ μ. *Zeús*, etc.; *μεγάλη θεά*, of Demeter and Persephone; *θεοὶ μεγάλοι*, of the Cabiri גדול *גדול* Ex 18. 11 ICh 16. 25 גדול *גדול* Gn 49. 25 גדול *גדול* IIS 22. 51 גדול *גדול* Ps 76. 12 גדול *גדול* Gn 12. 6 גדול *גדול* Job 36. 22 גדול *גדול*;

*greatness* גדול *גדול* Esth 1. 4 גדול *גדול* Ez 31. 18 גדול *גדול* Nu 24. 18 Prv 31. 10 גדול *גדול* IR 18. 45 גדול *גדול* Jer 25. 32 Jon 1. 4;

*strong*, of the elements, etc. גדול *גדול* IR 18. 45 גדול *גדול* Jer 25. 32 Jon 1. 4;

of passions, feelings, etc., of men, גדול *גדול* Gn 27. 33 Dt 29. 27 IIS 13. 15 IIR 22. 13, 23. 26 Jer 36. 7 Zach 8. 2;

of sounds, *great, loud* גדול *גדול* Gn 39. 14 Jos 6. 20 Jes 29. 6, 36. 13 גדול *גדול* Dan 3. 4;

generally, *great, mighty*, ἄρκος (*oath*) גדול *גדול* Ex 15. 16 Jud 21. 5 cf. *Isid* 19. 113), ἄλδος (*happiness*) גדול *גדול* IR 1. 40;

*big*, i.e. *difficult* question גדול *גדול* Ex 18. 22; *weighty, important* גדול *גדול* Ex 3. 3 IIR 5. 13;

with a bad sense, *over-great*, μέγα εἰπεῖν to speak *big* and so provoke divine wrath גדול *גדול* Ps 12. 4; cf. IS 2. 3;

of days, *long* גדול *גדול* Gn 29. 7;

Adv. *μεγάλως*, *very much*, *exceedingly* באד *באד* Gn 1. 31. 4. 5 גדול *גדול* Job 20. 15 גדול *גדול* Gn 28. 17 גדול *גדול* Ib 27. 34 גדול *גדול*;

*loudly* בחיל *בחיל* Dan 3. 4 גדול *גדול* Jer 12. 6;

strengthened, μέγα *μεγάλως* באד *באד* Ex 11. 3 Jud 11. 33 באד *באד* Gn 7. 19 באד *באד* Ib 17. 2, 6 באד *באד* Ez 9. 9 גדול *גדול*;

גדול *גדול* Gn 27. 33, 34; גדול *גדול* IICh 16. 14 גדול *גדול* Gn 27. 33, 34;

degrees of comparison (regul. *μεγαλύτερος* גדול *גדול* Jes 56. 12):

- comp. *μειζων*, *ov greater* מִגְדוֹל Ex 18. 11 Lev 21. 10 גדולה בן Jos 10. 2;  
*μειζων the elder* הגְדוֹל Gn 10. 21, 27. 1 Lev 21. 10 IS 17. 28, 18. 17  
 Ez 16. 46, 23. 4 הגְדוֹל מִגְדוֹל IR 2. 22;  
*μειζων κώμης* *headman of a village* عَمَدَة;  
 generally, *the higher authority* גְדוֹל IIR 10. 6, 11;  
 a strong form of denial, *nothing whatever* כֹּל Prv 13. 7, 30. 30.

II. *θυμός*, *ó*, *soul, spirit, as the principle of life, feeling and thought, esp. of strong feeling and passion* (rightly derived from *θύω* B). *rage, seethe*:  
 נַפְשָׁהּ Jes 42. 5, 57. 16 Prv 20. 27 Job 27. 3, 34. 14;

- in a physical sense, *breath, life* נַפְשָׁהּ IR 17. 17 Jes 2. 22 Dan 10. 17  
 شَرِّ حَيَاةٍ;  
*spirit, strength* הַחַיָּה Jes 63. 5 Dan 8. 6 حَمِيًّا;  
*mind, temper, will* טַעַם IS 21. 14, 25. 33 Ps 34. 1, 119. 66 Prv 11. 22  
 ضَم;

- spirit, courage* הַחַיָּה Jes 27. 4 حَمِيَّة;  
*anger, wrath* זַעַם Jes 10. 25 Ez 21. 36 Nah 1. 6 Ps 78. 49, 102. 11 זַעַף  
 Jes 30. 30 הַחַיָּה Dt 29. 27 Jes 42. 25 Ez 5. 15 Ps 37. 8 Prv 27. 4 Esth  
 3. 5 (Luke 4. 28), 7. 10 טַעַם Prv 26. 16 נַפְשָׁהּ Jes 30. 33; 119. 9. 99;  
 in pl. (not earlier than Plato), *fits of anger, passions* הַחַיָּה Prv 22. 24;  
*the heart, as the seat of emotions* הַחַיָּה Prv 19. 19 טַעַם or זַעַם Ib 30. 31;  
*mind, soul, as the seat of thought* הַחַיָּה Ps 76. 11 נַפְשָׁהּ Job 32. 8.

Compounds and associated words lend further and firm support to the homologies above set out:

- ἀλκιμος θυμός*, *of stout heart* צַבִּי אֱלִקוֹם Prv 30. 31.  
*μεγάθυμος*, *ov, great-hearted* גְדוֹל-הַחַיָּה Prv 19. 19.  
*μεγαίσω* (from *μέγας*), *feel grudge towards* נִסַּר Lev 19. 18.  
*μεγαλακτής* = *μεγαλοθετής* (of great strength): *גְדוֹל-הַחַיָּה* Nah 1. 3.  
*μεγαλειός*, *α, ov* (*μέγας*), *magnificent, splendid; of persons, stately, haughty* עֲדִיף Ps 46. 5, 91. 9 عَالٍ جَبِيْن.  
*μεγαλίζομαι*, *to be exalted, bear oneself proudly* הַגְדוֹל Ez 38. 23 הַגְדִּיל  
 Ps 35. 26 تَعَالَى (الله).  
*μεγαλόμητις*, *of high design* הַעֲצָה Jer 32. 19.  
*μεγαλύνω* (*μέγας*), *make great or powerful, exalt* גְדִיל Jos 4. 14 Esth 3. 1  
 הַגְדִּיל Ps 55. 13.  
*καταμεγαλύνομαι*, *exalt oneself against* הַגְדִּיל Ps 35. 26 הַגְדִּיל Zeph  
 2. 10 הַגְדִּיל Jes 10. 15.

*μέγαρον*, τό, *bedchamber* בקרה Jud 3. 20; in pl., *house, palace*, freq. in Homer; later in sg. מעון Ps 91. 9 ICh 36. 15 מענה Ps 76. 3 מערה Jos 13. 4 מערה IS 17. 23 קרה Gn 19. 8; *the oracular chamber in the temple, sanctuary, shrine* מעון Ps 26. 8 מערה Jos 13. 4 Jer 7. 11; *tondb* מערה Gn 23. 9; *μέγαρα*, τά, *pits sacred to Demeter and Persephone*, into which young pigs were let down in the Thesmophoria מענה Am 3. 4 מענת Cant 4. 8.

*μέγεθος*, τό, *greatness, magnitude*; generally, *size* גדל Ez 31. 7, 18; also in pl., גדלות Ps 131. 1, 145. 6; of a mountain גדול Cant 7. 5 גדול Jos 12. 21 Jud 5. 19 גדול Zach 12. 11 גדול Ex 14. 2 (the rocky ridge near Cairo); *importance* גדל Dt 32. 3 Ps 150. 3; *might, power* גדל Dt 3. 24, 9. 26 Ez 31. 7, 18 Ps 79. 11 גדלה ICh 17. 21 גדל Dt 6. 5 גדול IIS 22. 51 קשה Jes 23. 4, 14 דקוניה Ib 23. 11 [cf. φύξιμος] עז IS 2. 10; *greatness, magnanimity* גדולה IIS 7. 21 Ps 145. 3, 6 עז 1. 4, 6. 3 ICh 29. 11 גדל Nu 14. 19 Ps 150. 3; *loftiness, sublimity* גדל Jes 9. 8, 10. 12 Ez 31. 2 עז; in pl., *sublime objects* בקדושה Gn 24. 53; as a title, *His Highness* עזתו.

*μεγεθύνω*, *increase in bulk, magnitude or number, enlarge* גדל Gn 26. 13 IIS 5. 10 Ps 104. 1 Job 2. 13.

*ὄξύθυμῶς*, *to be quick to anger* שָׁקֵץ.

*ὄξύθυμος*, *or, quick to anger, choleric* חָזַן אֲלֵטִיחַ.

*ὄξύθυμιος*, *ὁ, one who is quick to anger* שָׁקֵץ.

*ῥέθυμος*, *light-hearted, easy-tempered, frivolous, careless*; mostly in bad sense, *taking things easy, indifferent* טעם חמה 11. 22 חמה Hos 7. 5.

A general survey of the homologies relating to μέγας shows that they mostly assume μέγας to be μέγαλ, according to the rules that terminal σ dialectally changes into ρ, and ρ dialectally changes into λ. This is corroborated by the following facts: the vocative singular μεγάλε survives, the fem. is μεγάλη, the gen. μεγάλου, most compounds are formed with μεγαλ- or μεγαλο-, and μέγαρον derives from μέγας. Most of these homologies also conform to Prop. 5, whereunder μ is added at the beginning of a word, and therefore initial μ sometimes drops out of the Hebrew homologue. Yet the original form reasserts itself in גדל and מעדל, מגג and ערל, מערל and קרה, מקרה and מקרה.

A closer examination reveals that גרל, the construct of obsolete

גדול, is not a mistake for גדל (Ps 145. 8), the construct of גדול; for in גדול the λ in μεγάλου changes dialectally into δ, whereas in גדל it changes dialectally into ρ. On the other hand, in גג and מגג, both the radical λ and the terminal ל change dialectally into γ. גדל and ערל are strongly corroborative of each other, as are סרת טעם and שרים חמה.

A general survey of the homologies relating to θυμός shows that many of them are based on Prop. 3, whereunder θ dialectally changes into χ. (This proves conclusively that the Ashkenazi pronunciation of פ is primeval, which is corroborated by Graeco-Hebraic and Arabic-Hebrew homologies, e.g. καχάζω/ צהק, אח/ אה, חוט/ חט, חב/ חבא, חמה/ חשה.) On the other hand, the θ drops out of עמו, as it does out of רפואה (θεραπεία) and נא-רפא (θεραπεύω).

The whole series is strewn with gems of inestimable value, but one or two deserve special mention because they are particularly instructive.

אל, in אלעל and אלעלה, is the homologue of the definite article ὁ, the ל being a terminal letter. Accordingly, אלעל means 'the high' (city). Similarly אל עדי means ὁ Ζεὺς. But whereas in the latter example the article is, as in Greek, detached from the noun it defines; in the former it is attached to the noun, as are its other homologies הל, הלל, אל, and אל in Hebrew and Arabic respectively. Cf. הלזה, אלגבית.

גדול יהר בחד is a unique phrase, because the construction of the comparative adjective conforms to the Greek pattern. It means: 'much greater', 'much longer'—literally μεγαλώ-τερος. Yet יהר here may be the homologue of ἕτερος: more יהר Gn 49. 3 Jes 56. 12; ὁ εἰ. the rest יהר Dt 3. 13 IS 13. 2.

The accuracy of the homology ועף θυμός is confirmed by the fact that both ועף and its homologue, θύω (B), from which θυμός is derived, apply to the seething of a wind-swept sea (Jon 1. 15). The homology حاذ الطبع/ ὄξυς θυμός enjoys a similar confirmation; for in addition to ض being one of the homologies of θυμός, حاذ is one of the homologies of ὄξυς. Besides, the homologies גדל-העצה, גדל-המה, גדל-העצה, גדל-כה, and حاذ الطبع, strongly corroborate each other.



other. The homologies *μεγαλειος*/מגלע and *Υπερίων*/מערע (in the expression *Ἡέλιος Υ. Ε ΛΑ*) differ one from the other in nuance, since the one is related to *μέγας*, the other to *ὑπέρ*/מערע. The former indicates an imposing appearance and bearing, the latter a state of aboveness and superiority. A third homonym is to be found in IR 9. 8 and IICh 7. 21, where it is the homologue of *ὄλοιός/ὄλοός*, *destroyed*. The N.E.B. translates it by 'ruin', citing *Peshitta* as its authority.

*μάγδωλος*, *μαγδάλ*, *ό*, *watch-tower*, are transliterations of מגדל and מגדל. Once more my theory proves that the Hebrew words borrowed by the Greeks are themselves disguised Greek words, atavisms, the Greek origin of which had—at the time of the borrowing—been long since forgotten.

Again, regarding the *recorded* מגדל, which is traditionally *read* מגדל, my theory proves once more that the written word and its substitute are identical. There is no sleight-of-hand here or elsewhere in this book: it is all steady slogging, resulting in clear proof which renders all previous cathedral commentaries out of date, and sends seasoned scholars back to the benches of their student days.

#### THE CHERUBIM

##### LIV. *The Cherubim are birds.*

The second volume of the *Catalogue of Samaritan Manuscripts* in the John Rylands Library at Manchester, which lists and describes the Gaster MSS., is full of fascinating material. To my mind, however, the most important feature is the eleventh of twelve plates at the end of the book, which is reproduced from MS. 330A. It represents a chart of the Tabernacle and its furniture, prepared by Abisha son of Pinhas.

At the top of the plate, above the Ark of the Covenant, are two birds facing each other, beak to beak, and with their wings outspread. They resemble doves and are labelled in Samaritan script מְעֵי כְרֻבִים, and in English 'The Two Carubims'.

This is at variance with Jewish tradition, according to which the two statues above the Ark were winged human forms. In fact, the word כְּרֻב—which occurs many times in twelve books of the Bible—is invariably interpreted and transliterated as 'cherub', in the form we know it.

So far the Samaritan representation has been ignored, dismissed as spurious; for the Samaritans were ever the target of rabbinical scorn. Although they alone have preserved the original Hebrew script, they are still spurned by the Jews (John 4. 9) because of their provenance and original hostility. Yet my theory that biblical Hebrew is identical with Greek vindicates their account which is supported by several passages, where the context helps to ascertain the shape of the cherubim, as well as by a consideration that has been entirely overlooked.

I submit that כַּרְבַּד is homologous with: *κόραξ* (*raven, crow*) and *οὐ κορώνη* (*crow*), thus: the genitive *κόρακος* indicates that the stem is *korak*; κ and γ are interchangeable dialectally and as co-palatals, so that *korak* becomes *κοραγ*; while γ interchanges dialectally with β, and *κοραγ* is pronounced *κοραβ*. As a matter of fact, the Sanskrit word is *karva*, the Latin *corvus*, the French *corbeau*, and the English *crow*! However, כַּרְבַּד seems to have some affinity with ἀρπισθος: *phoenix*.

By the way, another homologue of *κορώνη*: *κόραξ* is כַּרְבֵּב (*raven, crow*), changing in either of the following ways: the initial κ—which interchanges with گ in *غراب*, as if the root were *goray*—interchanges with ב as fellow guttural, or drops out—as sometimes happens in Graeco-Hebrew homology, e.g. *κέφα* *head* and כַּפֵּי. It is perhaps significant that one of the birds sent out by Noah to reconnoitre the flooded scene was the raven (Gn 8. 7).

Now on close examination of four verses in the tenth chapter of Ezekiel, one gathers that the shape of the cherubim was not human. Thus verse 14 reads: 'And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion and the fourth the face of an eagle.' From which it is clear that 'the face of a cherub' is not the same as 'the face of a man'. Again, verse 8 reads: 'And there appeared in the cherubims the form of a man's hand under their wings.' Similarly, verse 21 reads: 'Every one [of the cherubim] had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.' From this it follows that the only human feature the four cherubim had in common was the hand. As to verses 15 and 20, the cherubim therein are referred to אֲנִיָּוִת, translated here as 'the living creature'; but אֲנִיָּוִת actually means 'beast', and



is so translated elsewhere (e.g. Gn 9. 5 Lev 11. 2). In fact, this word is normally used to indicate animals as opposed to man. (See also Ez 41. 18-19.)

If the cherub was an animal, it was certainly a winged animal; for it is said: 'And he rode upon a cherub and did fly: yea, he flew rapidly upon the wings of the wind' (Ps 18. 11). But what kind of bird was it? There is reason to believe that it was the phoenix, whose threefold legend—long life, burning, and rebirth—is unmistakably referred to in the Bible.

The word  $\phi\omicron\iota\nu\iota\varsigma$  has several homologues in Hebrew, three of which are relevant here, namely: 1.  $\text{פֶּהַךְ}$  (phoenix), because  $\pi$  (of which  $\phi$  is the aspirate) dialectally interchanges with  $\kappa$ . It occurs in Job as follows: 'Then I said I shall die with the phoenix, and I shall multiply my days as the sand' (29. 18). 2.  $\text{פִּינִיקִי}$  (Phoenician) which occurs in the Book of Judges thus: 'Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Phoenician, for there was peace between Jabin the King of Hazor and the house of Heber the Phoenician' (4. 17);  $\text{פִּינִיקִי}$  and  $\text{פִּינִיקִי}$  are homologues of  $\text{Κάβειρος}$ . In fact,  $\phi\omicron\iota\nu\iota\kappa\omicron\varsigma$  another word for Phoenician is identical with  $\text{פִּינִיקִי}$  (Canaanite). 3.  $\text{עָשֵׂב}$  (phoenix), apparently referred to as an eagle, thus: 'Who satisfieth thee with good food, so that thy youth is renewed like the eagle's' (Ps 103. 5). No myth or folk-lore ascribes to the eagle the virtue of reincarnation or rejuvenation. Indeed,  $\text{עָשֵׂב}$  here is the homologue of  $\phi\omicron\iota\nu\iota\varsigma$ , thus:  $\phi\omicron\iota\nu\iota\varsigma \rightarrow \phi\omicron\iota\nu\iota\kappa\omicron\varsigma \rightarrow \text{-}\nu\iota\kappa\omicron\varsigma \rightarrow \text{-}\nu\iota\kappa\omicron\rho \rightarrow \text{עָשֵׂב}$ . By the way, this is not the only text where  $\text{עָשֵׂב}$  does not signify 'eagle' (Hos 8. 1).

Moreover, in the tenth chapter of the Book of Ezekiel reference is made thrice to fire burning between and underneath the cherubim (vv. 2, 6, 7); while the prophet, addressing the Phoenician King of Tyre, says: 'Thou anointed cherub that shelters, I shall set thee; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of stones of fire . . . and thou hast sinned; therefore I will cast thee [like Adam] as profane out of the mountain of God, and I will destroy thee, O! sheltering cherub, from the midst of the stones of fire' (28. 14-16). No wonder Genesis records that God settled the cherubim in the Garden of Eden. But does  $\text{הַר הַלְלוֹתֵי הָאֱלֹהִים}$  (literally, *the mountain of God/gods*) refer to Olympus? (Cf. Ex 3. 1 IR 19. 8 Jes 14. 13.)

Incidentally, there is an independent reason which drives one to the conclusion that it is most unlikely that the cherubim were of human shape. As they stood above the Ark with their wings outstretched—both in the Tabernacle and in Solomon's Temple—the pudenda would be exposed had they been human. This would not at all be consonant with good taste among the Hebrews, especially in the Holy of Holies. Witness the fact that in Isaiah's vision the seraphim covered their 'legs' with two of their six wings (Jes 6. 2), and the specific injunction against baring one's pudenda while ascending the altar (Ex 20. 26). Yet the 'trolleys' in Solomon's Temple seem to have borne a phallic ornament (IR 7. 36). Cf. Hab 2. 15.

Finally, to prove that the myth of the phoenix lingered in the Jewish tradition till late in Hebrew history, it is fitting to conclude with a relevant quotation from the New Testament: 'And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him' (Matt 3. 16). The dove was the other bird released by Noah (Gn 8. 8-12).

I am informed by Rabbi Solomon D. Sassoon, of Jerusalem, that in the illuminated Bible by Solomon ben Raphael of Perpignan (1299), the cherubim look almost like birds, but they have human heads.

#### MOLOCH-WORSHIP

*LV. Moloch is a kiln.*

מֹלֵךְ was a deity to whom human sacrifices were offered. Other names associated with this cult are: בַּעַל, בְּבוֹשׁ, בְּלֵלִים, תִּפְתָּ, and עֲדֵיט. The following is how the LXX and the *Lexicon* interpret them.

The LXX transliterates בַּעַל by Βάαλ, and בְּעֲלִים by Βεαλίμ or Βεαλείμ; except that it substitutes αἰσχύνη (*shame, dishonour*) for בַּעַל in IR 18. 19, 25, and εἰδωλα for בְּעֲלִים in Jer 9. 13 ICh 17. 3. On the other hand, it substitutes Βάαλ for בְּשֵׁת, an alias of בַּעַל, in both Jer 11. 13 and Hos 9. 10. Sometimes Βάαλ appears in the feminine, e.g. IIR 21. 3. It transliterates כְּמוֹשׁ by Χαμώς throughout, and מֹלֵךְ by Μολόχ in IIR 23. 10 and Μολόχ βασιλεύς in Jer 32. 35—inserting Μολόχ βασιλεύς in ICh 33. 6, and trans-

lating מֶלֶךְ in Leviticus by ἀρχων, and in IR 11. 7 by βασιλεύς, perhaps because they read it מֶלֶךְ Ashkenazi fashion; but why in the plural in Lev 20. 5? However, it translates מֶלֶךְ in IR 11. 33, as if the word were מֶלֶךְ in the construct; while the word is omitted from IR 11. 5, and Μολόχ is substituted for it in IIR 23. 13. It translates מֶלֶךְ in Ps 106. 37, as in Dt 32. 17, by δαιμόνιον; and נֶפֶשׁ by διαπίπτωσις (as a proper noun) in Jer 19. 6, and as a common noun (*fall*) in verse 14; by ἡ διαπίπτουσα in verse 12, by ὁ τόπος διαπίπτων in verse 13; omits it from verse 11, and transliterates it by τασέθ in IIR 23. 10 and Jer 7. 31, 32—תַּסֵּת being the Ashkenazi pronunciation of τασέθ.

Apart from these six words, three others are highly relevant, namely: מֶלֶךְ (read מֶלֶכְךָ) in IIS 12. 31, and מֶלֶךְ in Am 2. 1—respectively translated by πλίνθιον (*small brick*) and κονία (*plaster, stucco, quick lime*)—מֶלֶכְךָ in Nah 3. 14 being translated by πλίνθος (*brick*). The third word is מֶלֶךְ which is variously translated as follows: in Lev 18. 21 by λατρεύω (*serve the gods with prayers and sacrifices*), in Dt 18. 10 by περικαθαίρω (*purify completely*), in IIR 16. 3, 17. 17, 21. 6, 23. 10 Ez 23. 37 and IIC 33. 6 by διάγω (*carry across*); in Jer 32. 35 by διασέρω (*bring, carry off*), in Ez 16. 21 by ἀποτροπιάζομαι (*avert evil by sacrifices*), and in Ez 20. 26 by διαπορεύομαι (*carry over*); whereas a different text appears to have been translated in Ez 20. 31.

The entries in the *Lexicon* concerning the above ten words are:

מֶלֶךְ . . . n. m. owner, lord . . . Esp. . . lord specif. as divine name, Baal. 1. without article: מֶלֶךְ בַּעַל Nu 22. 41 (poet. Balaam); מֶלֶךְ בַּעַל Nu 25. 3, 5 (Elohistic) Dt 4. 3 (vid. below). This divine name is not used elsewhere in Hexateuch. It probably originated from the sense of divine ownership, rather than sovereignty . . . It seems to have been used in Northern Israel = מֶלֶךְ in the South. It was the special name of the God of the Canaanites, Philistines, etc., = Babylonian מֶלֶךְ . . . In later times scribes substituted מֶלֶךְ, in n. pr. מֶלֶךְ = מֶלֶךְ, מֶלֶךְ (sic) = מֶלֶךְ, vid. מֶלֶךְ . . .), & also in the text for מֶלֶךְ Ho 9. 10 Jer 11. 13 (hence מֶלֶךְ Jer 2. 23, 7. 9, 11. 13, 17, 19. 5 Ho 2. 10, 13. 1 + Rom 11. 4 . . .). 2. c. art.: מֶלֶךְ . . . 3. מֶלֶךְ emphatic pl. (cf. מֶלֶךְ, מֶלֶךְ) the great lord, the sovereign owner . . . (or local special Ba'als . . .). 4. c. attrib.: מֶלֶךְ בְּרִית Lord of covenant Ju 8. 33, 9. 4 (cf. מֶלֶךְ אֱלֹהֵי 9. 46 . . .); מֶלֶךְ זָבִיב Lord of flies 2K 1. 2, 3, 6, 16, Philistine god, Greek version of the LXX Βααλ μυίαν . . .

'פֶּעוֹר n. pr. m. Nu 25. 3, 5 Dt 4. 3, 3 φ 106. 28 Ho 9. 10, *Baal of Peor* (Variorum Bible), i.e. worshipped at פֶּעוֹר q.v.; or *Baal-P.* (whence *Peor* as n. pr. loc.) . . .'

'פֶּעוֹר n. pr. Φογωρ: 1. mont. in Moab (appar. from some root פֶּעַר);—Nu 23. 28 cf. ('בֵּית פ', 'בֵּית פֶּעַר and refl. . .) . . . [Greek Version of the LXX Jos 15. 59a [60] gives a Φαγωρ with Bethlechem; v. also Greek Version of the LXX for פֶּעַר, פֶּעִי. 2. dei (appar.) Nu 25. 18, 18 (cf. 'בֵּית פ' v. 3, 5), 31. 16 Jos 22. 17.]'

'בֵּית פֶּעוֹר n. pr. loc. (= 'בֵּית פֶּעַר', cf. sub פֶּעַר) E. of Jordan Dt 3. 29, in land of Amorites 4. 46 cf. Jos 13. 20 (where assigned to Reuben); in land of Moab Dt 34. 6 . . .'

'בִּזְיָה n. f. shame Jb 8. 22 . . . 1. *shame* :S 20. 30, 30 . . . 2. *shameful thing*, substituted for פֶּעַר (q.v.) by later editors, Ho 9. 10 Je 3. 24; יְבוֹחֹת לְבִשָּׁת Je 11. 13, cf. יְרִבְשָׁת 2S 11. 21 = יְרִבְשָׁל Ju 6. 30; אִישׁ-בִּזְיָה 2S 2. 8 = אֶזְבֶּעַל :Ch 8. 33.'

'כִּמּוֹשׁ n. pr. div. Chemosh (כִּמּוֹשׁ Mesha-Inscription 3, 5, . . . also כִּמּוֹשׁ I. 17 and n. pr. m. כִּמְשִׁמְלֵךְ I. 1; Assyrian *Kammasuadbi*, a king of Moab . . . Greek Version of the LXX *Χαμωσ*);—god of the Moabites to whom Solomon erected a high place :K 11. 7, 33 2K 23. 13 Je 48. 7 (Kt: כִּמּוֹשׁ, v. 13. Moab is 'עַבְדֵיכֶם Nu 21. 29 *ode people of Chemosh*, and Moabites his sons and daughters, cf. Je 48. 46. He is said to be also the God of the Ammonites Jud 11. 25 probably an error . . .) .'

'קִלְכָן n. [m.] 1. brick-mould; 2. quadrangle . . . Ar. <sup>قيلان</sup> . . . :—1. *brick-mould*, 2S 12. 3: Qr (Kt, by error, קִלְכָן, Na 3. 14. 2. *quadrangle*, Je 43. 9 at Tappanhes) .'

'מֹלֶךְ n. pr. div. Moiech (Greek version of the LXX *Moloch*, Vulgate *Moloch*) (= קִלְכָן i.e. *divine*) *king*, with vowels of בִּזְיָה to denote abhorrence . . .);—c. art. 'הַמֶּלֶךְ:—the god to whom Isr. sacrif. children with fire (in valley of Hinnom); 'הַמֶּלֶךְ הַהוֹעֵבֵר קָאֵשׁ לֵב' 2K 23. 10; 'הַמֶּלֶךְ הַהוֹעֵבֵר לֵב' Jer 32. 35 (synonymous 'הַקֹּדֶשׁ', Lv 18. 2: Code of Holiness); 'לֵב' 'לֵב' Lv 20. 2, 3, 4 (Code of Holiness); more gen. 'הַמֶּלֶךְ הַהוֹעֵבֵר לֵב' v. 5 (Code of Holiness). In :K 11. 7 rd. prob. מֹלֶכֶם, q.v.)'

'מִלְכָם n. pr. div. Milcom, god of Ammonites . . .—'מִלְכָם עַמִּי :K 11. 5 (contrast 'מִלְכָתָה); cf. 'מִלְכָם הַמֶּלֶךְ v. 33 (contrast 'מִלְכָתָה), so rd. also (for Massoretic Text: מִלְכָם) v. 7 (synonymous 'מִלְכָתָה); 'מִלְכָם הַמֶּלֶךְ הַהוֹעֵבֵר גְּנֵי-עַמִּי 2K 23. 13 (synonymous as in :K 11. 33); rd. מִלְכָם also for מִלְכָתָם Je 49. 1, 3 (Greek Version of the LXX *Μελχολ, Melchom*), . . . prob. 2S 12. 30 = :Ch 20. 2 (v. : קִלְכָן 5d), and perh. Am 1. 15 (whence Je 49. 3 . . .) .'

'מֶלֶךְ . . . n. m. king . . . 5 . . . d. . . עֲטָרַת מְלָכִים 2S 12. 30 *crown of their king* = 1Ch 20. 2 (but rd. מַלְכָּה . . .) . . .'

'לָבַן v. מְלָכָן sub לָבַן.'

'עָבַר vb. pass over, through, by, pass on . . . Qal . . . Pf. 3 ms. . . . suffix עָבַרְתָּ Je 23. 9 . . . Hiph. Pf. 3 ms. הֵעֲבִיר 2S 12. 13 ÷; 2 ms. הֵעֲבִירָה Jos 7. 7 . . . Imv. ms. . . הֵעֲבִיר 2S 24. 10 . . . 1. *cause to pass over, bring over* . . . Esp. d. *devote* children to (?) heathen god Je 32. 35 Ez 23. 37 (לְאֶקְלָה), Lv 18. 21 (Code of Holiness), cf. Ez 16. 21; ÷ בָּאֵשׁ by fire 2K 23. 10; c. acc. alone *devote* Ez 20. 26; c. acc. ÷ אִישׁ־אֶחָד alone, *devote by fire* Dt 18. 10 2K 16. 3, 17. 17, 21. 6 = 2Ch 33. 6, Ez 20. 31 . . .'

'עֵד (root of foll.: New [Late] Hebrew עֵד *lime*, עֵדָה *whitewasher*; Aramaic אֵדָא, . . . *lime*, Ar. عَيْدٌ (not loan-word . . .).'

'עֵד n. [m.] lime, whitewash;—always 'ע;—*lime*, produced by burning bones Am 2. 1, in sim. Is 33. 12; as *whitewash* Dt 27. 2, 4.'

'[עֵד] n. [m.] appar. demon (loan-word from Assyrian *šedu*, a protecting spirit, esp. of bull-colossus . . . cf. Aramaic אֵדָא . . . *demon*, and (perh.) Phoenician n. pr. עֵדָד . . .; orig. root עֵד (= Ar. عَيْدٌ *rule*) . . . to be preferred to Ar. سَعْدٌ (III, IV *aid*) . . .);—קָבְחוֹ-לָהּ Dt 32. 17 . . . 106. 37 (human sacrifice).'

'II. תַּבַּת n. pr. loc. in valley of בְּנֵי-הַתַּבַּת S. of Jerusalem (etym. doubtful . . . al. think Aramaic, = *fire-place*, cf. תַּבַּת;—c. art. 'תָּב 2K 23. 10 . . ., art. om. Je 7. 32, 19. 11, 12;—place of sacrificing children Je 7. 31, cf. v. 32a, 19. 6 (cf. v. 5), 2K 23. 10; to become burial-place Je 7. 32b, 19. 11; in sim. of desecrated city v. 12, 13 ('קִיּוֹם הַתַּבַּת'); scene of a prophecy of Jerem., v. 14;—*Tæbēs, Tæbēth* . . . Θερόβητος . . .')

I shall prove conclusively that בעל—as the name of the Phoenician deity—has nothing to do with ownership or sovereignty, any more than מֶלֶךְ with מְלָךְ, מְלָכָה with מְלָכָה, or בִּשְׁתָּה with *shame*; that מֶלֶךְ was not vocalized like בִּשְׁתָּה (or תַּבַּת, for that matter) to denote abhorrence or for any other ulterior reason; that פַּעוּר is not the name of a place; that מְלָכָה-מְלָכָה was not written for מְלָכָה; that בעל was referred to as 'kiln' or 'lime'; and that David found in Baal's kiln a ready-made instrument of torture to use against his Ammonite enemies (cf. *παινεύω: torture*). However, I am inclined to think that Scythian עַבְד מְלָךְ (Jer 38. 7) and pre-Islamic عبد الملك reflect Moloch-worship.

Among the above-mentioned words are two clues—as un-

suspected as they are sure—which lead directly to the nature of Moloch-worship, and indirectly to the ascertainment of the true meanings of *כמוש*, *מלך*, *מלכם*, and *מלכן*; namely: *עו שיד* Am 2. 1, and *שדים* in Ps 106. 37. It is to be noted that both nouns are in the dative—*לשיד* . . . *קפרו*, *לשדים* . . . *ויזבחו*—like *לבעל* . . . *לשרף* (Jer 19. 5), *להעביר למלך* (Lev 18. 21). Furthermore, it is particularly to be noted that it is *לשיד* and not *לשד*; that is to say, 'for his burning the remains of the king of Edom *unto the lime*', and not—as the A.V. and the N.E.B. have it—*into lime* and *for lime*, respectively.

As to *שדים*, the word occurs in two different books, and each context indicates the meaning of the word. In Deuteronomy it is said: 'They sacrifice to the *שדים* who are no god'; while in the Psalms it is said: 'they sacrificed their sons and their daughters unto the *שדים*.' Seeing that the Arabic homologue of *שיד* is *شيد*, all the surrounding circumstances point to *שדים* meaning *שדים*, *limes*. But 'limes' *simpliciter* constitute no deity; which justifies the description of *שדים* as *no god*. On the other hand, the divinities whose worship involved human sacrifices—more specifically children—were: the Canaanite *בעל*, the Ammonite *מלכם*, and the Moabite *כמוש*. As a matter of fact, Ps 106. 38 makes it clear that the *שדים* were Canaanite idols.

Accordingly, the words *שיד* and *שדים* lead firmly to the conclusion that human sacrifices were, somehow or other, connected with *lime*.

Which brings me to the consideration of *מלבן*, a word closely resembling *مَلْبَن* (*brick-kiln*), the sure meaning of which led to the discovery that all the four words, *מלבן*, *מלכם*, and *מלכן*, are the homologues of *μυλθειον* (*brickworks*). It homologizes with each of them directly, according to the Greek pattern of construction, in different ways, thus: in all = turns dialectally into *מ/ם*, consonant-vowel metathesis occurs between *λ* and *ε*, and the middle *ν* drops out; in *מלבן* and *מלבין*, the *θ* also drops out, whereas it dialectally turns into *כ* in *מלכם* and *מלכן*; the final *ν* turns into *ם* in *מלכם*, while the vocalization in *מלבין*, *מלכם* and *מלכן* betrays the first *ε*. Obviously, *מלך* is an abbreviated version of *מלכם*.

Both כמֹשׁ and כמִשׁ are homologues to the quasi-synonym of πλινθείον, κάμινος (*oven, furnace or kiln for smelting, baking, burning earthenware and bricks*)—or καμινώδης (*like an oven or furnace*)—which also homologizes with قمين and قمينه (*brick-kiln*). In כמֹשׁ, the *v* drop out; and in כמִשׁ, the *vo* drop out. Alternatively, כמֹשׁ turns to כמִשׁ, as נִתִּין does to נִתִּין, Ashkenazi fashion.

Thus the accuracy of the biblical record is confirmed, and the scrupulosity of the scribes is vindicated. We ought to be grateful to them for having preserved various structures, instead of presumptuously accusing them of numerous errors.

הֵעֲבִיר in IIS 12. 31 is a different verb from הֵעֲבִיר in Jos 7. 7 and in IIS 12. 13 or 24. 10. They are three different homonyms, the respective homologues of ἐκπυρόω (*burn to ashes, consume utterly*), διαπεραιόω (*take across, ferry over*), and ὑπερπεράω (*overlook, take no notice, remit*). The worshippers of בעל did not 'devote' their children to him 'by fire'; they *burned* them in the fire for his consumption (Ez 23. 37)—just as the Israelites burnt sacrifices to God as אָפָה (Ex 29. 18). This is a homologue of ἐστίαμα (*banquet*); another homologue is קָטְפָה (Gn 26. 30), by suffix-prefix construction. In Esr 3. 7, however, occurs an entirely different קָטְפָה, the homologue of ποτόν (*that which one drinks, drink, esp. of wine*).

Phonetic identity sometimes conceals etymological difference, e.g. בָּשְׂתָה in Gn 26. 30 and Esr 3. 7, הֵעֲבִיר in IIS 12. 13 and Jos 7. 7; at others it conceals a difference between verbs of the same root, e.g. הֵעֲבִיר in Jos 7. 7 and IIS 24. 10. Similarly, עָבַר in Jud 3. 26 homologizes with περάω (*pass the guards, secretly or by force*); whereas עָבַר in Jer 23. 9 is the homologue of πυρόω (*inflame*). Whence we pass on to בעל.

בעל has five homologues, as far different from one another as any five distinct words can possibly be; yet each one of them tallies with it, in accordance with well-tried rules of phonetics, and in perfect semantic harmony with the context—namely:

ἥλιος, ὁ, Epic ἥλιος, Doric ἄελιος, ἄλιος, Pamphylian βαβέλιος, Cretan ἀβέλιος (i.e. ἄβ), Aeolian ἀέλιος, ἄλιος, Arcadian ἀέλιος (or ἄ-), βέλα also occurs, *sun*; as pr. n., *Helios, the sun-god*; identified with Apollo בֵּל Jes 46. 1 יֵצֵב IR 18. 26.

πάστας, ὁ, (πάσμαι) οὐπερ יֵצֵב Ex 21. 34, 22. 7.

[πάσμαι, possess יֵצֵב Jes 26. 13]