

## IX. PROPER NOUNS

*XLVII. Some Hebrew proper nouns resemble Greek proper nouns, others have Greek verbs, adjectives and common nouns as homologues; while some Greek proper nouns have Hebrew common nouns as homologues.*

מִדְּוָנִים	Μιδωνεύς	داجيه	Ίδιης	דגדג	Ὀμηρος
אֵיבֵי	"	דגדג	ἀγαπητός	עֲרֵב	"
מִדְּוָנִים	"	דגדג	"	מִרְהֹוֹתָ	ἀστὴρ (ὁ τῆς
לְחַבֵּל	εὐήλιος	מִבְּלָלָהּ	ἡ καλλιφών		Ἡρόδοίτας), the
מִדְּוָנִים	εὐρημα	וּנֹס	νος		planet Venus
מִדְּוָנִים	εὐρεμα	מִדְּוָנִים	Διὸς ἀνὴρ	מלכ	Ἀπόλλων
מִבְּלָלָהּ	εὐήλιος	לְדִתָּהּ	Ίδιης	מלכ	δοίτης, -νίκιος
אֲנָחִי	ξανθός	לְדִתָּהּ	Ίδιου	מלכ	Σκυθής
דגדג	Ἰδωνίς	מִדְּוָנִים	οἰκῆτωρ	מִדְּוָנִים	"
מִדְּוָנִים	Ἡραί, Ἐρινύες	דגדג	Ὀμηρος	דגדג	"
מלכ	Ἄϊας	מלכ	Διὸς, Παιάν	מִדְּוָנִים	Σκυθῶν
מִדְּוָנִים	θεός	מִדְּוָנִים	Δίοπαν, Διὸς	מלכ	"
מִדְּוָנִים	"	מִדְּוָנִים	Διογενής	מלכ	ὑπερούτης
אֵי	"	מִדְּוָנִים	"	מלכ	"
מִדְּוָנִים	Ἡέλιος	מִדְּוָנִים	εὐδωνος	מִדְּוָנִים	Πτολεμαῖος
מִדְּוָנִים	Ἰπερίων	לְחַבֵּל	ἡΐθεος θεοῦ	מִדְּוָנִים	"
מִדְּוָנִים	Ἡμμων	מִדְּוָנִים	Ὀρθώσιος, ἴσος	מִדְּוָנִים	κύρα
מִדְּוָנִים	Ἀθήνη	מִדְּוָנִים	Σκυθής	מִדְּוָנִים	κυρία
מִדְּוָנִים	ἀστὴρ	מִדְּוָנִים	Σκυθῶν	מִדְּוָנִים	Ἰδωνίς
מִדְּוָנִים	ὁ τῆς Ἡρόδοίτας,	מִדְּוָנִים	μορία	מִדְּוָנִים	"
מִדְּוָנִים	the planet Venus;	מִדְּוָנִים	"	מִדְּוָנִים	ἐσθῆτος θεοῦ
מִדְּוָנִים	cf. Jer 7. 18)	מִדְּוָנִים	πάμμεγας	מִדְּוָנִים	" "
מִדְּוָנִים	" δρῦς, ξύλον,	מִדְּוָנִים	Νεῖλος	מִדְּוָנִים	" "
מִדְּוָנִים	ἀσκηρά	מִדְּוָנִים	"	מִדְּוָנִים	" "
מִדְּוָנִים	Διὸς, Παιάν	מִדְּוָנִים	"	מִדְּוָנִים	σκύμνος
מִדְּוָנִים	πολυόματος	מִדְּוָנִים	Ἄϊας	מִדְּוָנִים	"
מִדְּוָנִים	φύλαξ	מִדְּוָנִים	Ίδιης	מִדְּוָנִים	"
מִדְּוָנִים	ἥλιος, ἡέλιος,	מִדְּוָנִים	"	מִדְּוָנִים	"
מִדְּוָנִים	ἑβέλιος, πόσις, βέλα	מִדְּוָנִים	Ἀθήνη (Θαρσῶ,	מִדְּוָנִים	"
מִדְּוָנִים	πόσις	מִדְּוָנִים	οὐς) ὄσπη	מִדְּוָנִים	Ζήν
		מִדְּוָנִים	Ίδιης	מִדְּוָנִים	"

כְּדִי	<i>Zeús, Σδεός</i>	קָדָם	<i>σηκός, σήκωμα</i>	תְּמוֹת	<i>θάνατος</i>
קָחוּר	<i>ρόος</i>	קָלָה	<i>קָלָה, Δήλος</i>	הַסִּים	<i>Σεμνאי</i>
כְּחוּר	"	קָם	<i>Zeús</i>	תְּרוֹסָה	<i>Θαρσώ, οὐς</i>
כְּחוּר	"	קָלָרִי	<i>Πτολεμαίος</i>		

Of necessity, an element of conjecture enters into the search for and ascertainment of homologues of proper nouns: ethnic, personal, and geographical. But I have tried to eliminate it as far as possible by the aid of two determining factors, namely: the context and comparison with other biblical homologues. Judiciously exploited, these two factors play such a decisive role that most of the results obtained through their application in this special research attain a degree of certainty almost equal to that achieved in the ascertainment of other homologues, where more factors and more reliable factors are available. This calculated risk has been amply justified, since there emerges a meaningful multi-lateral pattern of unexpected lucidity, wherein feature religious and social as well as philological details of far-reaching interest. They reveal, *inter alia*, hitherto hidden customs and historical facts which shed a flood of light on the Hellenic nature of Hebrew annals and way of life.

A preliminary exploration indicates that in this sector of our investigation appearances are even more deceptive than elsewhere, because—to the difficulties arising from the camouflage created by literal exchanges—there is added the handicap of homophony. Thus, the components אָח and הָ of אָחִיהַּ cannot have their respective ordinary meanings, any more than אָב and אָל in אָבִיטֵל. And what about אָבִיטֵבֵב and אָחִיטֵבֵב? Equally intriguing is a different set of compounds, i.e. אָחִיטֵבֵב and אָחִיטֵבֵב, אָחִיטֵבֵב and אָחִיטֵבֵב. Similarly, the compounds beginning with אָלִי or ending with אָל—such as אָלִיצוֹר and אָסְרָאֵל, אָסְרָאֵל and אָסְרָאֵל, אָסְרָאֵל and אָסְרָאֵל, אָסְרָאֵל and אָסְרָאֵל in Jes 29. 1 and אָסְרָאֵל in Esr 8. 16.

I first classified these nouns into groups: (1) those beginning with אָבִי and אָחִי, (2) with אָחִי and אָחִי, (3) with אָחִי, אָחִי, אָחִי, אָחִי, אָחִי; and (4) those which include in their composition אָלִי and אָלִי. This convinced me that אָבִי and אָחִי had no more to do with 'father' than אָחִי and

אָחִי have with 'brother'; that, in fact, אָבִי and אָחִי, אָבִי and אָחִי were interchangeable; that the vocalization of אָבִי was immaterial; and that neither אֱלֹהִים nor יְהוָה necessarily referred to the deity. The fact that אָבִי is the same as אָבִי, and אָחִי as אָחִי, was both challenging and helpful.

Now some of the words which follow אָבִי and אָחִי, such as שָׁלוֹם and שָׁלוֹם, are common nouns the respective homologues of which were known to me. I had also discovered the homologue of אָחִי. It suddenly struck me that אָבִי in אָבִי resembled εὐ as pronounced in modern Greek; and, on immediate trial, found them to be identical: אָבִי/εὐροος, אָחִי/εὐάρος, אָבִי/εὐγάλενος. This provided the key to nearly all the names beginning with אָבִי and אָחִי; and it was not long before I realized that these prefixes were also equivalent to ἀγα-, and that ἀγα- was also equivalent to אָחִי and אָבִי. Much later I accidentally noticed that εὐδομος was Boeotian for ἐβδομος (*seventiā*), and that ἐβληρα was a variant of εὐβληρα (*τά: reins*).

What paved the way to the resolution of the difficulty presented by the third group (for although it contained several words, there was, as I discovered later, only one difficulty; cf. Gn 41. 26) was the interpretation of another series of kindred enigmas, not less baffling because some of them had been passed over by the exegetes who took them to be simple words of obvious meanings. They are: מָרִיב בַּעַל, מָרִיבֶּטֶה, מָרִיבֶּטֶה, מָרִיבֶּטֶה, מָרִיבֶּטֶה.

For my part, I could see no reason why, of all the idols, Baal should have been singled out for *shame*. And even if Baal was actually identified with 'shame', I found it utterly unacceptable that Gideon and the sons of both King Saul and Prince Jonathan should have been referred to by ignominious aliases. Nor did the plausible explanation for surnaming Gideon מָרִיבֶּטֶה commend itself to me, seeing that מָרִיבֶּטֶה and מָרִיבֶּטֶה were alternatives to מָרִיבֶּטֶה. Lastly, Simonis's opinion, quoted by Gesenius, that מָרִיבֶּטֶה is a contraction from מָרִיבֶּטֶה בַּעַל, 'exterminating the idol', did not impress me, any more than the *Lexicon's* interpretation of מָרִיבֶּטֶה: '*Baal is (our, my, his) advocate (?)* . . . but G. B. Gray thinks מָרִיבֶּטֶה orig. form = *hero of Baal*'. In the circumstances, I felt that not only מָרִיבֶּטֶה, but also the prefixes to it and to בַּעַל, demanded fresh investigation.

This led me to the discovery that the homologue of  $\text{לעב}$ , the Phoenician sun-god, was  $\alpha\beta\epsilon\lambda\iota\omicron\varsigma$ , Cretan for  $\eta\lambda\iota\omicron\varsigma$ ; that its homonym, meaning 'husband', had  $\pi\acute{o}\sigma\iota\varsigma$  for homologue; and that  $\pi\acute{o}\sigma\iota\varsigma$  was also one of the homologues of  $\text{לעב}$ . For at the time of Gideon and Saul, the connection between  $\text{לעב}$  and  $\eta\lambda\iota\omicron\varsigma$  had long been forgotten, and people thought of  $\text{לעב}$  merely as a spouse (cf. Hos 2. 18, 19). But at that time, the connection of  $\text{לעב}$  (*husband*) with  $\pi\acute{o}\sigma\iota\varsigma$  had also been completely forgotten: hence, the alternative appellation, of Baal being  $\text{לעב}$  (the other homologue of  $\pi\acute{o}\sigma\iota\varsigma$ ). Incidentally, the other homologues of  $\text{לעב}$  are the synonyms,  $\epsilon\iota\delta\omega\varsigma$ ,  $\epsilon\lambda\sigma\chi\acute{\upsilon}\tau\eta$ .

The key to the riddle of the various prefixes to  $\text{לעב}$ ,  $\text{לעב}$ ,  $\text{לעב}$ , and  $\text{לעב}$  is to be found in  $\text{לעב לעב לעב}$ —where the homologue of  $\text{לעב}$  is  $\eta\theta\epsilon\omicron\varsigma$  rather than  $\epsilon\lambda\theta\epsilon\omicron$ —and the hyphenated  $\text{לעב לעב לעב}$  being in contiguity with  $\text{לעב לעב לעב}$  (Ez 30. 17). For it is  $\eta\theta\epsilon\omicron\varsigma$  and its synonyms,  $\epsilon\lambda\theta\epsilon\omicron$  and  $\mu\epsilon\lambda\epsilon\tau\epsilon\varsigma$ , which are the homologues of the other prefixes—except  $\text{לעב}$ ,  $\text{לעב}$ , and  $\text{לעב}$ , the homologues of  $\epsilon\delta\omega\delta\acute{\iota}$ . Strangely enough, it was when I formed the view that the prefix  $\text{לעב}$  was the homologue of  $\alpha\mu\acute{\epsilon}\lambda$ —so that  $\text{לעב לעב לעב}$  meant 'a follower of Baal'—that I appreciated the fundamental function of  $\text{לעב לעב לעב}$  in my investigation, and realized that I stood on the threshold of a massive discovery.

Yet one more series of comparisons with other biblical homologues, to establish the fivefold meaning of  $\text{לעב}$ . An obvious homologue is  $\theta\epsilon\acute{o}\varsigma$ , where the  $\theta$  drops out through aphesis, as in  $\theta\epsilon\alpha\pi\alpha\tau\epsilon\iota\alpha/\theta\epsilon\lambda\omicron\gamma$ ; while the terminal  $\sigma$  turns dialectally into  $\alpha$  which, in turn, also dialectally alters to  $\lambda$ . Another equally valid homologue is  $\eta\lambda\iota\omicron\varsigma$ , e.g.  $\text{לעב לעב לעב}$  'Helioides'  $\eta\mu\epsilon\tau\epsilon\omicron\upsilon\omega\varsigma$ , where the gutturals— $\text{לעב}$  and the *spiritus asper*—interchange, the  $\pi$  drops out as in  $\epsilon\lambda\theta\epsilon\omicron\sigma$ :  $\text{לעב}$  and  $\eta\mu\epsilon\tau\epsilon\omicron\upsilon\omega\varsigma$  and  $\sigma$  changes to  $\lambda$ . A third is  $\epsilon\lambda\theta\epsilon\omicron$ ; a fourth  $\delta\omega\varsigma$ . Finally,  $\mu\acute{o}\lambda\epsilon\varsigma$ ; because sometimes  $\text{לעב}$  is short for  $\text{לעב}$ , and once alternates with  $\text{לעב}$ . Incidentally,  $\text{לעב}$  has two other homologues:  $\mu\acute{o}\lambda\epsilon\varsigma$ , e.g.  $\mu\acute{o}\lambda\epsilon\varsigma$ ;  $\text{לעב לעב לעב}$ ; and  $\mu\acute{o}\lambda\epsilon\tau\eta\varsigma$ , e.g.  $\text{לעב לעב לעב}$ .

Several proper nouns have more than one possible homologue, because of the close similarity between all the structures concerned without their prefixes, e.g.  $\text{לעב לעב לעב}$  is likely to homologize: with  $\epsilon\upsilon\delta\omega\pi\omicron\varsigma$ , on the basis of the homology  $\delta\acute{o}\sigma\iota\varsigma/\theta\epsilon\lambda\omicron\gamma$ ; with  $\epsilon\upsilon\theta\acute{\omega}\rho\eta\varsigma$ , on the basis of the homology  $\epsilon\delta\omega\mu\epsilon\tau\epsilon\varsigma/\text{לעב לעב לעב}$ ; with

εὔπους, on the basis of the homology πούς/רַשׁוּף. Another example is אורִיאַל.

On the other hand, there are different nouns which have the same possible homologue or homologues—e.g. אַבְיָאֵל and אַבְיָאֵלְבֶן—because they refer to the same person. This pair of nouns confirms the accuracy of the inference that אַל is the homologue of ἥλιος, drawn from the homology אַלְעִיָן: Ἡέλιος Ὑπερίων. At the same time אַלְבֶן illustrates the interchange of ב and א. A different example is: אַלְדֵּעַ, אַלְדֵּעַ, and אַלְדֵּעַ בְּעֵלְדֵּעַ homologizing with: πολυειδήμων, ἥλιοειδής or Ἡλιαδής. First, אַלְדֵּעַ and אַלְדֵּעַ בְּעֵלְדֵּעַ refer to the same person: the dilemma here being, whether אַלְעֵל is the homologue of πολύς or—like אַלְעֵל—that of ἥλιος, ἀβέλιος. Then, אַלְדֵּעַ and אַלְדֵּעַ are very similar; so that it is not unreasonable to assume that they have the same homologue. After due consideration, however, I judged the claims of Ἡλιαδής to be of secondary rank.

אֵלְצִוֹר in Dt 32. 4, 18, 37 is the homologue of θεός; but אֵלְצִוֹר is synonymous with אֵלְצִוֹר, both being homologous with εἶρηγ ἡίδεος Διός. However, אֵלְצִוֹר belongs to a series of proper nouns compounded of two nouns which change with each other not cases but only places—e.g. אַלְדֵּעַ and אַלְדֵּעַ, אֵלְיָה and אֵלְיָה, אֵלְיָה and אֵלְיָה, אֵלְיָה and אֵלְיָה, אֵלְיָה and אֵלְיָה, אֵלְיָה and אֵלְיָה, אֵלְיָה and אֵלְיָה—which repay special scrutiny.

These names illustrate the pattern or principle of the prefix-suffix phenomenon; and the key to the series is the last pair, because it illustrates that phenomenon to perfection. Thus, אֵלְיָה and אֵלְיָה are synonyms, both meaning εἶρηγ Πλούτωνος. This is confirmed by another pair, אֵלְיָה (IIS 11. 3) and אֵלְיָה (ICh 3. 5), which refers to the same person—Bathsheba's father. Now apart from this proper noun, אֵל has several homologues, e.g. δῆμος and γάμος (Gn 19. 38); so that אֵלְיָה might mean πολυδῆμος or πολύγαμος. But neither homologue is suitable: *populous* is an adjective which applies to a place, while *often married* refers to what a mature adult has been or become, and not to a newly born babe. On the other hand, 'my god is people' does not make sense; still less does 'my god is unlawful wedlock'. But the true homologue of אֵל in this

compound is *γαμέτης*, the synonym of *πόσις*—בַּשֶּׁת—the alternative name of Baal. Accordingly, אֵם לֵאלֹהִים seems to mean *Baal's present*. As a matter of fact, judging by יוֹאֵל Διὸς εἰρηστής, it actually means 'Baal's young man/gift'; and so does עַמְיָאֵל. Similarly, אֱלִיצוֹר and צוֹרִיאֵל mean one and the same thing.

Here the Septuagint comes to our assistance in a big way. To begin with, who in his senses would have equated יָשָׁב בְּשֵׁבֶת in IIS 23. 8, with יִשְׁבְּעָם in ICh 11. 11? Yet this strangest of equations is testified to by the Scriptures, without any explanation for it from the *Lexicon*. Fortunately, the Septuagint reads otherwise: יָשָׁב בְּשֵׁבֶת is substituted by *Ἰεσσοσθέ* in the Greek version, and by *Ἰεσβαάλ* in the Lucian; while יִשְׁבְּעָם is *Ἰεσβαδά* in the former. Mark, incidentally, the consonant vowel metathesis in *Ἰεσσοσθέ*—*Ἰεσσοσθ*, *Ἰεσβαδά*—*βαάδ*—*βαάλ*.

Gesenius states: 'יָשָׁב בְּשֵׁבֶת' ('dwelling tranquilly' ['sitting on the seat']) . . . in the parallel passages יִשְׁבְּעָם; and *Yashou'am*, like יִרְבְּעָם ('to whom the people turn' . . .). On the other hand, the *Lexicon* simply records the different versions, except that it omits to note the significant substitution of *Ἰεσσοσθέ* for תַּחֲכַמְנִי (which it states ought to read תַּחֲכַמְנִי, and of *Ἰεσβαδά* for יִשְׁבְּעָם. However, my theory reconciles all these versions by proving that the differences between them are purely philological: *Ἰεσσοσθ*—*Ἰεσβαάλ* אִשְׁבַּת בַּשֶּׁת, אִשְׁבַּעַל אִשְׁבַּת בַּשֶּׁת.

Thus: יָשָׁב בְּשֵׁבֶת is literally *ἡθδεος ποσιος ἰσβησθη*, *Ἰεσσοσθέ*)—יָשָׁב homologizing with the genitive of *ἡθεος*, *ἡθεου*, the *υ* turning into ב—and יִשְׁבְּעָם *ἡθεος γαμέτου*. Moreover, *πόσις* stands for בַּעַל, as does אֵם for *γαμέτης*. Again, the syllable *δα* in *Ἰεσβαδά* has undergone consonant vowel metathesis from *αδ*, while *δ* has replaced *λ* dialectally from *αλ*; so that in the result the word actually reads *Ἰεσβαάλ*. As for תַּחֲכַמְנִי, as usual, the word is accurately recorded; and, as is almost invariably the case, the purported correction by the *Lexicon* is presumptuous. Now תַּחֲכַמְנִי in IIS 23. 8 changes—hitherto unaccountably—to בִּן־תַּחֲכַמְנִי in ICh 11. 11. As a matter of fact, this is simply because תַּחֲכַמְנִי exemplifies the prefix-suffix phenomenon, its homologue being *Ἀγαμονιδης* (the prefix תַּחֲ exchanging with the suffix *-δης*) or—as the Septuagint has it in ICh 11. 11—*τιός*









רָקֵן, עֲרֶפֶת, צִדּוֹן, צֹר, פֶּתַח, פּוֹשׁ, פֶּדֶן אֲרָם, עֵזָה, סִפְרָד, נחל מצרים, תְּרֵשֶׁת, שְׂרֹן, שְׁלֹחַ, שְׁחֹר, שֹׁנִיר, קָאן.

Four cities have not as yet been definitely identified and located, namely: מֵעֵכָה, מֵשָׁא, סִפְרָד, and תְּרֵשֶׁת. Therefore, they present a challenge to my theory, which I readily pick up.

The word מֵשָׁא is a homologue of *μασάειος*, and is therefore Hellenic. It occurs once only, in Gn 10. 30, where it is said that the descendants of קָטָן Σαυαθησ settled all over the land stretching from מֵשָׁא to the Scythian mountains. קָטָן has a distinctly Arabic ring, so that the area indicated most probably lies between the Red and Arabian Seas. This was known as עֲרָבִיָּה (Dt 1. 1, 2. 6

the homologue of *ἐρημία*, a solitude, desert, wilderness—and its inhabitants were called עֲרָבִים (IR 10. 15) or עֲרָבִים (Is 17. 4. 6). The single desert-dweller was called עֲרָבִי, עֲרָבִי or עֲרָבִי. עֲרָבִי or عربي—words homologizing with *ἐρημικός* and *ἐρημίτης*.

Now there must have been several *μασάει* in that part of the world—such as the one presided over by Jethro—and the fact that the one referred to here was singled out as a landmark goes to show that it was a famous one, most probably مَكَّة. For the antiquity and sanctity of this city go very far back, and it has occupied a central position from time immemorial. Indeed, since its worship was Apollonic, it must have been founded during the occupation and overlordship of the Greeks in that region. Thus the كَعْبَة, the sacred stone in مَكَّة, is cubic in shape and, therefore, كَعْبَة is a homologue of *κύβος*. Dice are also called in Arabic كَعْبَة. Moreover, the pilgrims go round that rock seven times in ritual procession, and seven is the Apollonic figure *par excellence*. It is also significant that the heights overlooking Mecca are called عَرَفَاتُ مُحَمَّدٍ. *Ἐρεφάτος* = *ἔρεφάτος*: *ἔρεφάτος* pl., *ἔρεφάτους* *φολιεύς*, i.e. his temple.

As to the pronunciation of مَكَّة كَعْبَة, كَعْبَة is pronounced كَعْبَة by the peasants in Israel. I recall an occasion when the كَعْبَة of Lifta—a village near Jerusalem on the highway to Jaffa—reproved his young son for having eaten two generous portions of cake meant by my grandmother for both of them, exclaiming: كَعْبَة كَعْبَة (كَعْبَة كَعْبَة) تَوْتَلِدُ بَيْتَهُ!

Thus one word in the Bible, rightly interpreted, brings out

into the light a whole epoch which has for so long lain in oblivion. Another such word is ספרד, which also occurs once, that is, in the penultimate verse of the monocalpitular book of Obadiah.\* Here it is:

וְגֵלְתָּ הַסֵּל־סוּנָה לְבְנֵי יִשְׂרָאֵל אֲשֶׁר-כִּנְעָנִים עַד-צָרְפָּת וְגֵלְתָּ יְרוּשָׁלַם אֲשֶׁר  
בְּסָפְרָד. יִרְשׁוּ אֶת-צָרֵי הַנָּגֶב:

It appears that there were two Hebrew commercial colonies in Greece; one in צרפת, composed mainly of Israelitish expatriates: the other in ספרד, composed mainly of Judeans. In my opinion, ספרד is Σάραθη and צרפת Θεράπυη. It will be recalled that the name צרפת was borne by a Phoenician city (IR : 7. 9, 10) which is now known as سَرْتَانَة. This word resembles Θεράπυης, the genitive of Θεράπυη, even as closely as does צרפת: in one the σ changes dialectally into δ, and in the other into τ. It is significant that the Continental צרפת was described as צרפת לצידון, to distinguish it from another צרפת, presumably the one in Greece—just as שילה was described in Jos 21. 2 and 22. 9 as משלה בארץ-כנען and בשלה בארץ כנען, presumably to distinguish it from another shrine of the same name elsewhere, that on the island of Delos.

Obviously, כנענים means *merchants*, as in Prv 31. 24; and the respective homologues of גלה and הל are ελασις and ὄχλος. There is no record or tradition that these multitudes of exiles ever returned to the land of their fathers. They certainly did not inherit any part of it. What has happened to them? In fact, both גלה and הל bear an uncanny resemblance to Ελωσις and Ειλώτης. Were the *Helots*, then, Hebrews? Let us examine the evidence, for there is strong circumstantial evidence from Hebrew history, which has never been considered because nobody has ever asked this question before.

To begin with, the Greek annals are scanty and obscure, so much so that even the identity of the Helots has not been definitely determined. Fortunately, the approximate date of the Helot civil war is known and placed *circa* 650 B.C., a generation or so after another war had raged at some distance away, which may well have caused it. I refer to the Assyrian conquest of the kingdom of Israel and the captivity of its inhabitants, a large number of whom must have been bought by Phoenician camp-followers who found a ready market for them in Greece.

'What are you to me, O Tyre and Sidon and all the regions of Philistia? . . . for you have taken my silver and my gold and carried off my desirable objects into your halls. You have sold the people of Judah and Jerusalem to the Greeks, in order to remove them far beyond their own frontiers.' Joel 4. 4-6

Indeed, *Δῆος*, the name of a slave, may well be 'David', and I am informed by Professor Cyrus H. Gordon, of New York and Brandeis Universities, that he has it on the authority of Ze'ev Ben-Shlomo in Israel, that serfs in Linear B tablets often have Semitic names. No doubt, many were redeemed by their prosperous brethren who had settled in Greece; but, generally speaking, the sight of thousands of their compatriots crowding the slave markets, the kingdom of Israel completely destroyed and that of Judea considerably weakened, must have humiliated the Hebrews in Greece, who were now condemned to permanent isolation in a strange land. Their helplessness could not but sorely tempt their native neighbours who had witnessed the yearly celebration of the Exodus. Did they resist the temptation of imitating the Egyptians, or did they yield to it? And in the bloody strife that followed, were the Hebrews once more subjugated? I am afraid this actually happened, and what used to be merely a commercial rivalry became a chronic friction between Hebrews, Greeks, and Phoenicians. This bitter enmity continued for centuries all along the Mediterranean shores, now and again flaring up in bloody feuds, under one pretext or another.

The irony of it is that the Israelites had suffered in Egypt because they were Greeks, and here is the philological evidence—again, one word. When Joseph was raised from the status of prisoner to that of prince and regent, Pharaoh gave him the title of *ἡγούμενος ἡγούμενος*, *δαφνοφάγος*—*day-eating*: hence, *inspired*. It was a Greek Pharaoh who ruled Egypt through native officials; not a Continental Asiatic Greek, but a Greek from one of the imperial Isles of Crete or Cyprus. Then the Egyptians revolted and expelled the Greeks, with disastrous consequences to the Hebrews: 'There arose a new king in Egypt who knew not Joseph.'

*מַעֲבָד* is the homologue of *μάγντις* (IIS 3. 3 ICh 11. 43, 27. 16) as well as *μαντείον* (IIS 20. 14-15). (Note the similarity between these homologies and *הַמַּעֲבָדִים*, *מַעֲבָדִים*.) The king of *מַעֲבָד* is mentioned in connexion with the war between Ammon and Israel (IIS 10. 1-19 ICh 19. 1-19), when

the neighbours of the Ammonites came to their assistance. They were three Aramite peoples: אַרַם צוּבָא, אַרַם נְהָרַיִם, and אַרַם מַעֲכָה. Now since אַרַם is synonymous with מַעֲכָה, and אַרַם happens to be the principal *μαντεῖον* in the region, the context seems to indicate that the king of מַעֲכָה was the ruler of that shrine. But one has to be careful not to jump to conclusions, as one risks doing when dealing with proper nouns.

Lastly, תַּרְשִׁישׁ. This word first occurs in the fourth verse of the tenth chapter of Genesis, a chapter which gives a geo-ethnic survey of the ancient *οἰκουμένη* (יְקוּם). There תַּרְשִׁישׁ stands in a purely Greek setting, together with four other names of undoubted Hellenic stamp, i.e.: יוֹן / *Ἴων*, אֱלִישָׁה / *Ἑλλάς*, כְּתִיב / *Κρητικοί*, and דַּרְדַּנִּים / *Δαρδανοί*. It turns up again in the Book of Esther, as the name of one of the king's advisers. Once at least, in IR 22. 49, (perhaps also in Jes 2. 16) תַּרְשִׁישׁ seems to describe a type of ship equipped with a bank or banks of oarsmen. It is then the homologue of *ταρσός*. In Ez 10. 9 and Cant 5. 14—among other texts—it is the homologue of *Θρακίας* (sc. *λίθος*), the synonym of *Θρήισσα λίθας*, Thracian stone said to take fire in water. Otherwise, תַּרְשִׁישׁ refers to a thriving port in the Mediterranean, whose commerce ruled the waves—for which Jonah's ill-fated ship was bound—and to *another one lying east of Suez*.

It is quite astounding that the authorities not merely doubt the latter's existence but positively deny it. This is what Gesenius states s.v. תַּרְשִׁישׁ:

'Compare my Comment. on Isaiah 23: 1, אֲנִיֹּת תַּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus [in Spain], or returning thence, Isa 23: 14; 60: 9; partly used as a general term for large ships of burden, although going into other countries, Isa 2: 16; Ps 48: 8; and so, 1 Ki 10: 22 (compare 9: 28); 22: 49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge the usage of language; see 2 Ch 9: 21; 20: 36, 37; compare my *Gesch. d. Heb. Spr.* p. 42.'

Here Gesenius does not impugn the accuracy of the copyists, but questions the knowledge and challenges the integrity of the very author of the Chronicles. He might be forgiven the arrogance of thinking that he knew better than that author, but one

can hardly pass over his reckless charge of dishonesty. What possible motive could impel the author to suppress harmless information?!

On the score of knowledge, I beg to disagree with Gesenius that  $\text{עִיר־אֶתֶנָּה}$  was *Tarphessós*. Among the examples adduced in support of Proposition 29 is *Θαρῶ*—the genitive of which is *Θαρῶν*; alternatively *Θρασῶ*, the genitive of which is *Θρασῶν*, contracted to *Θρασοῦν*—as the homologue of  $\text{עִיר־אֶתֶנָּה}$ , *Θαρῶ* and *Θρασῶ* being names of Athena. There were two cities of that name: Athens, in the Mediterranean, and عدن.

As to the eastern  $\text{עִיר־אֶתֶנָּה}$ , on careful examination of the relevant texts, it becomes crystal clear that the destination of the Elath fleet was distant Ophir, and that  $\text{עִיר־אֶתֶנָּה}$  was its port of call on its way there and back. The valuable cargo was put aboard at Ophir, and nothing is said to have come from  $\text{עִיר־אֶתֶנָּה}$ . Witness the records: IR 9. 28, 10. 11, 22. 49 ICh 8. 18, 9. 10. In the circumstances, the most likely port would be Aden, and عدن is a replica of *Ἀθήνη*. If my theory is correct that the very ancient Greeks spread their dominion from the Black Sea to the Indian Ocean, it would not be surprising to find that their furthest outpost was named after their goddess or metropolis. After all, the Philistine colonists called their two cities on the shores of Canaan  $\text{עִיר־אֶתֶנָּה}$  (*Ἠρθίς*, *Ἠρθίδος*, *Attic*, i.e. the Attic City, Athens) and  $\text{עִיר־אֶתֶנָּה}$  (*Ἄστὺ*, *town*, i.e. Athens).