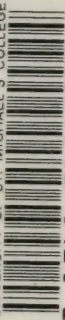


UNIVERSITY OF ST. MICHAEL'S COLLEGE



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THE  
CLASSIFICATION OF *B<sup>E</sup>RĀKĀ*

A SEMASIOLOGICAL STUDY

OF THE SEMITIC STEM *B-R-K*

BY

THOMAS PLASSMANN, O. F. M.

PH. D. (WASHINGTON.)

PROFESSOR AT ST. BONAVENTURE'S SEMINARY, N. Y.



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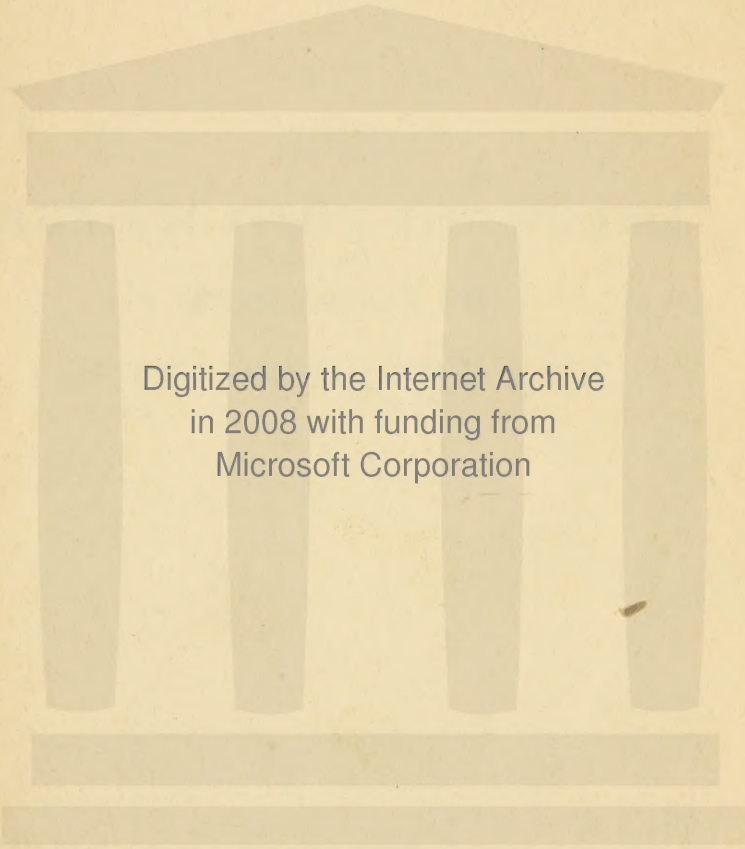
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*Superiorum permissu.*

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*Nihil obstat*

Remigius LAFORT, S. Th. D.  
Censor.

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*Imprimatur*

† John Cardinal FARLEY  
Archbishop of New York.

New York, April 22, 1913.



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## PREFACE.

From remotest antiquity down to the present day, בְּרָכָה has been the one word used by the Semite to express his highest conception of prosperity, well-being and happiness, of the choicest goods both in the natural and supernatural order, in fact, of every boon proceeding from the Deity. We are accustomed to render this word by the generic term «blessing», which rendering, though probably the nearest and concisest that may be attempted, gives us at best but a glimpse of the wealth of thought, sentiment and intimate life-story the Semite has hoarded up in the word בְּרָכָה. Naturally, this term stands here for the entire category of the forms of the stem בִּרַךְ associated with the idea «blessing», such as, *barûk*, *barîk*, *bar-raka*, *bâraka*, *mubâarak*, etc. To establish the origin of these forms, to trace their evolution and determine the import and significance of each one in particular, and of the category itself in general, is the purpose and aim of the present dissertation. To attain this end, it became necessary that the scope of our inquiry should be widened far beyond the forms just mentioned. In fact, it has been found that only from a comprehensive semasiological study of the stem and all its derivatives in the different Semitic languages may we hope to be successful in obtaining results that shall be definite and satisfying.

Semasiology, or the science of the meanings of words, is yet in its infancy. Its scope and principles have not yet been clearly defined, nor has a method of procedure been proposed that may be followed with absolute confidence.

And though previous works of this kind<sup>(1)</sup> have been carefully and gratefully studied in preparing this thesis, yet as a whole it is the result of independent and prolonged research. Various methods were tested, one after another of the different sources of information was consulted, argument upon argument was sifted and rejected before there was final assurance that a definite solution had been reached. If here and there the argumentation appears too diffuse, the reason may be found in the Introductory Chapter in which all previous opinions bearing upon the subject are dealt with. It has been the aim of the author to answer or forestall all possible objections against his thesis and to establish it from every point of view, animated as he is by the desire to set a limit once for all to the ever multiplying and conflicting opinions on a question which for centuries has engaged the attention of Orientalists and Biblical scholars. A recent writer has given expression to the opinion that the original meaning of בָּרַךְ (בְּרָכָה, etc.), must for the time being remain in the dark<sup>(2)</sup>. Yet, *salvo meliori ju-*

<sup>(1)</sup> E. g. BAUDISSION, *Begriff der Heiligkeit im A. T.* in *Studien zur Semit. Religionsgesch.*, II, 1-142; KAUTZSCH, *Die Derivate d. Stammes בָּרַךְ im alttest. Sprachgebr.*, Tüb. (Univ.-Schr.), 1881; KÜCHENMEISTER, *Das Wort רפאים im A. T. u. s. Übers. in d. versch. Spr. in Zeitsch. f. Wiss. Theol.*, XXX, 257-280; SCHRÖTER, *Der Begr. d. Heiligkeit im A T und N T*, Halle, 1892; L. BACH, *Der Glaube u. d. Anschauung d. A T (האמין)* in *Beitr. z. Förd. d. christl. Theol.*, Gütersloh, 1900 (4<sup>th</sup> year, 6<sup>th</sup> fasc.), p. 1-96; HERMANN, *Die Idee der Sühne im A. T. (כפר)*, Leipz., 1905. The foll. writings of W. Caspari deserve our special attention: *Über semasiologische Untersuchungen am hebr. Wörterb. in Zeitschr. f. altt. Wiss.*, 1907, 162-211; *Die Bedeutungen d. Wortsippe כבד im Hebr.*, Leipz., 1908; *Vorst. und Wort «Frieden» i. A. T. in Beitr. z. Förd. christl. Theol.*, 1910 (XIV, 4). Other works of this kind are mentioned by Caspari, *Über semas. Unters.*, p. 103, notes 1 and 2.

<sup>(2)</sup> KITTEL, *Segen & Fluch in Realencyklop. f. prot. Theol. & Kirche*, 3<sup>d</sup> ed., XVIII, p. 154.

*dicio*, it is confidently felt that this point at least, naturally the kernel of the thesis, has now been definitely settled.

Whatever bearing the present subject may have upon certain questions of religion and theology, it is well to emphasize that the philological point of view obtains throughout. The question to be answered is not so much, what the meaning is of the Semitic or Biblical Blessing, but rather : What is the meaning or signification of the Semitic word בְּרָכָה? And while it stands to reason that the correct answer to the latter question contains more than half of the answer to the former, it will be found that by such method of procedure, philology may unexpectedly lend strong support to many a cherished traditional interpretation.

I take this occasion to express my sincerest thanks to the Very Rev. Edward Blecke, former Provincial of the Holy Name Province, and to the present Provincial, the Very Rev. Anselm Kennedy, for having so generously afforded me the means and the opportunity of pursuing my Oriental and Biblical studies. I also gratefully acknowledge the kind cooperation of my former lecturers, especially of the Very Rev. Benedict Boeing, Lector of S. Theology, and of the Rev. Paschal Robinson, Lec. Gls. To the latter as well as to my colleague, the Rev. Stephen Donovan, Lec. Gls., I am deeply indebted for valuable assistance in the immediate preparation of this work.

For helpful suggestions my grateful acknowledgments are due to the Very Rev. Doctors H. Poels, F. Cöln, R. Butin and J.-B. Chabot, who has lent me generous assistance in seeing the work through the press; also to Prof. Ignazio Guidi and to Rev. Father Zephyrin Bieber,

the venerable pastor of Beth Sâhûr near Bethlehem, Palestine.

In particular I am under obligation to Very Rev. Prof. H. Hyvernat, whose kind and generous assistance, disinterested counsel and scholarly advice have never failed me during the years I have known him, especially in the preparation of the present dissertation.

The abbreviations occurring in this work are self-explanatory. As regards Biblical references it has been found best to name the Books of Scripture as they are in the Septuagint, respectively the Douay Version. The numbers of the chapters and verses, however, are those of the particular text or version referred to in each instance. For the Hebrew Old Test. I have followed the edition of the Massoretic Text (M. T.) of Baer and Delitzsch (except Ex., Lev., Nu., Dt., which are quoted from Kittel's edition); for the Septuagint (LXX) the edition of Swete; for the Greek New Test. the edition of Brandscheid; and for the Peshitto (Pesh.) the edition of the Dominican Fathers of Mosul (*Bibl. Sacra juxta Vers. Simpl. quae dicitur Peshitta*, 3 tomi, Mausili, 1887-1891)<sup>(1)</sup>.

As regards the lexicographical material, upon which this dissertation is chiefly based, it may be well to note that for any form or meaning that may not be considered

<sup>(1)</sup> D. V. = Douay Version; A. V. = Authorized Version; R. V. = Revised Version. — In order to obviate all misunderstanding, the usual abbreviations of the books of S. Scripture (accord. to D. V.) are here given with the full name in parentheses: Gen(esis), Ex(odus), Lev(iticus), Nu(mbers), Dt (Deuteronomy), Jos(ue), Judg(ies), Ruth, I, II, III and IV Kgs (Kings), I and II Par(alipomenon), Esdr(as), Neh(emias), Esther, Job, Ps(alms), Prov(erbs), Eccles(iastes), Cant(icle of Canticles), Ecclus (Ecclesiasticus), Isaias, Jer(emias), Ez(echiel), Dantiel, Joel, Nah(um), Agg(eus), Zach(arias), Mal(achias); Mt (Matthew), Mk (Mark), Lk (Luke), Acts, Rom(ans), Cor(inthians), Gal(atians), Jas (James).



common property, the authority is in each case mentioned either in the text or in the foot-notes. Further particulars will be found in the list of lexicographical works (Index I.), which, it is hoped, may be of service to those who are engaged in researches of a similar nature.

St. Bonaventure's Seminary, Allegany, N. Y.

May 1, 1912.

T. P.



# THE SIGNIFICATION OF $B^E R \bar{A} K \bar{A}$ .

## A SEMASIOLOGICAL STUDY OF THE SEMITIC STEM $B-R-K$ .



### CHAPTER I. INTRODUCTORY.

#### SECTION I.

##### HISTORICAL SKETCH OF OPINIONS BEARING UPON THE PRESENT SUBJECT.

1. Before entering upon our subject, it will be well to give a brief sketch of the opinions hitherto advanced on the origin of the signification of  $\text{בְּרַכָּה}$ . As may be expected, they are numerous and widely divergent from one another, owing to multiple points of view taken by the authors. A synthesis of these opinions accompanied by an appreciation and criticism of each one in particular, will thus serve as an adequate exposition of the *status questionis*.

Since the subject of this Dissertation is the signification, not of the Semitic Blessing, but of the word  $\text{בְּרַכָּה}$ , only such explanations come within our scope as are strictly philological. To simplify matters, it will suffice to point out in the present synthesis the main vital difficulty in the whole question, viz., the transition from the simple forms  $\text{בְּרַךְ}$ ,  $\text{בְּרָךְ}$ \* with their sensible significations «knee, to kneel», etc., to the derived forms  $\text{בְּרַכָּה}$ ,  $\text{בְּרַךְ}$ , etc., all of which contain the idea «blessing» («to bless, blessed», etc.). For, to bridge over the gap existing between these two groups of forms and significations has been the chief aim of all previous explanations. Hence, we feel our-

selves dispensed from burdening the text with such minor details, as, for instance, the various theories on the onomatopoeic nature of the stem ברך<sup>(1)</sup>; on its primitive biliteral root<sup>(2)</sup>; as to whether the present stem has been transposed from another<sup>(3)</sup>; or whether the two aforesaid groups or forms have originated in two different stems or roots<sup>(4)</sup>. Such and other secondary considerations will be disposed of in their proper place.

<sup>(1)</sup> E. H. REDSLOB, *Hebr. Obstetrices*, Leipz., 1835, p. 3 f. (ap. HOELEMANN, *Bibelstudien*, I, Leipz., 1859, p. 130, note): «Obiter moneo, verbum בְּרַךְ, a quo derivandum est בְּרַךְ, formam emollitam esse verbi פָּרַק, quod *crepare, fragorem edere* significat, vel potius hunc sonum ipsum exhibet. . . Itaque בְּרַךְ propr. est *fractio* sc. crurum, ut germ. *Bug* i. est q. *Biegung, Einbug*, der. a verb. *beugen, bücken*. Verbum Piel בְּרַךְ igitur prorsus convenire videtur eum latin. verbo *precor*, propr. *plicatum* s. *flexum* i. e. *flexis genibus esse* . . . inde *supplicare*.» In substance, this is also the theory of BÖTTCHER, *Ausführl. Lehrbuch der Hebr. Sprache* (ed. Mühlau, Leipz., 1866-1868, 2 vols.), I, 536, 2, *b, γ* and 538, 2, *b, β* (בר «brechen» — ברך «eckig umbrechen»); DRACH, *Lexicon Hebr. et Chald.* (ed. Migne, Paris, 1848), s. v.; FÜRST, *Hebr. und Chald. Handwörterb.* (Leipz., 1876), s. v. (ברך «einbiegen, knicken» — בריך «Biegung, Bug, daher Knie»). Cf. also RENAN, *Histoire générale et Système comparé des Langues Sémit.* (4<sup>th</sup> ed., Paris, 1863), p. 97; MC CURDY, *Aryo-Semitic Speech* (Andover, 1881), p. 91 (who instances the Indo-Germ. stem *bharg*).

<sup>(2)</sup> According to some בר (cf. GES.-KAUTZSCH, *Hebr. Gramm.*, 2<sup>7th</sup> ed., Leipz., 1902, 30 h), which may be regarded Proto-Semitic and Proto-Aryan (cf. MC CURDY, *op. cit.*, p. 92, 115), containing possibly the idea «to divide», or (accord. to JASTROW, *Dictionary of the Targumim, the Talmud Babli and Jerushalmi*, London and New York, 1886, s. v.) «to hollow out (cf. בור)», — according to others בך, e. g. FÜRST, *Librorum Sacrorum Vet. Test. concordantiae Hebr. atque Chald.* (Leipz., 1840) s. v. (= «beugen»).

<sup>(3)</sup> Viz. from רכב (ap. FÜRST, *Handwörterb.*, s. v. ברך; or *vice versa* i. e. רכב from ברך; but see SCHWALLY, *Idioticon d. Christl. Paläst. Aramäisch*, Giessen, 1893, p. 89). More recently the theory has become very popular that ברך, in the sense «to bless», has been transposed from Assyr. *karābu* or *qarābu*, see § 8, 13, 14. Hence בריך «to bless» would be distinct from ברך «to kneel» etc., see below.

<sup>(4)</sup> With a view to accounting for all the meanings (espec. בְּרַכָּה «pool») expressed by forms of the stem ברך, a great many scholars assume two distinct stems, viz. I. ברך (perh. onomatopoeic, see above; so Fürst, Böttcher, etc.; or denominated from בְּרַךְ, Franz Delitzsch, Gerber, cf. § 9) «to kneel» (also the advocates of transposition, see prec. note) — II. ברך (Fürst «sich stark ergiessen», cf. בְּרַכָּה; Böttcher compares פּרַד, פּרַש «spreizen», etc. = Breite — Segen; cf. Friedr. Del., Gerber. § 9). Cf. Cazet, § 6.

2. Ever since the present subject has been under discussion, the majority of scholars have believed that the concept of « blessing » originated in the idea of « kneeling », and while it has been the uniform endeavor of the aforesaid scholars to substantiate their opinions with proofs and illustrations drawn from the Rituals of Semitic peoples, and especially from the Bible, still, when it comes to pointing out more precisely the exact nexus of the evolution of « blessing » from « kneeling », they diverge into four distinct groups of opinions.

In the first of these we find such authors as de Calasio<sup>(1)</sup>, Gesenius<sup>(2)</sup>, Drach<sup>(3)</sup>, Fürst<sup>(4)</sup>, Redslob<sup>(5)</sup>, Levy<sup>(6)</sup>, Vigouroux<sup>(7)</sup>, Nestle<sup>(8)</sup>, Dillmann<sup>(9)</sup>, Lange<sup>(10)</sup>, Grünbaum<sup>(11)</sup>, and Payne Smith<sup>(12)</sup>,

<sup>(1)</sup> Marius DE CALASIO, O. F. M., *Concordantiæ Sacrorum Bibliorum Hebraicorum* (Rome, 1621, 4 vols) s. v.: « . . . Piel benedixit : complectitur precationem, gratulationem, gratiarum actionem, salutationem, valedictionem, et omnes actus in quibus genua flectuntur, vel quae genibus flexis fiunt. . . ».

<sup>(2)</sup> *Thesaurus phil. crit. Linguae Hebraic. & Chald. Vet. Test.* (2<sup>nd</sup> ed., Leipzig, 1835-1858), s. v.: 1° Qal genuflexit; Pi. 2° Deum invocavit, laudavit, etc., quod fit flexis genibus; 3° fausta alicui adprecatu est; 4° bene dixit Deus homini. Cf. GESENIUS, *Hebr. & Aram. Handwörterb.* (11<sup>th</sup> ed.), s. v.

<sup>(3)</sup> *Op. cit.*, same as Gesenius.

<sup>(4)</sup> *Op. cit.*; assumes two stems כָּרַךְ (see § 1); s. v.: beugen, krümmen (d. Knie); kniebeugen (vor Gott), anbeten, etc. Pi. anbeten, anrufen (Gott), segnen (von Gott), grüssen, etc.

<sup>(5)</sup> See § 1.

<sup>(6)</sup> *Chaldäisch. Wörterb. üb. die Targumim* (3<sup>d</sup> ed., Leipzig, 1881), s. v.: kniebeugen, etc., daher auch sich vor Gott beugen, um ihn zu preisen oder Jemand zu segnen etc.; cf. LEVY, *Neuhebr. & Chald. Wörterb.* (Leipzig, 1876), s. v.

<sup>(7)</sup> In *Dictionnaire de la Bible* (Paris, 1897 ff.), s. v. Bénédiction: Qal fléchir les genoux pour honorer Dieu; Pi. invoquer, etc. Du sens de bénir Dieu on passa p. anal. au sens de bénir les hommes.

<sup>(8)</sup> *Marginalien und Materialien* (Tüb., 1893), Marg., p. 78.

<sup>(9)</sup> *Grammatik d. Äthiop. Sprache* (2<sup>nd</sup> ed. by Bezold, Leipzig, 1899), p. 133: I 3, segnen (durch kniebeugen); cf. *Lexicon Aethiop.* (Leipzig, 1865), s. v.: IV 1, genua flectere, venerationis et adorationis causa, etc.

<sup>(10)</sup> In *Realencyklopädie f. prot. Theol. & Kirche*, XIV (Leipzig, 1861), 212 f.: Qal. in die Knie sinken; Pi. Gott anrufen, etc., dann rückwärts zur Erde gewendet Glück und Heil wünschen im Namen Gottes.

<sup>(11)</sup> *Gesammelte Aufsätze zur Sprach- u. Sagenkunde* (Berlin, 1901), p. 308: Qal (knien z. Gebet) and Pi. derived from כָּרַךְ.

<sup>(12)</sup> *Thesaurus Syriac.* (Oxford, 1879-1891), s. v.: Peal se incurvavit, flexit, spec. genuflexit; Pa. oravit, benedixit (omnes sensus de כָּרַךְ).

who hold, in substance, that בָּרַךְ means «to genuflect, kneel (before God)»; whence comes the form בָּרַךְ expressing the intensity or repetition of the action (Piel), viz. «to pray, adore, praise, greet», or, in general, «to bless». Yet, they are by no means unanimous as regards the order in which the specific significations of בָּרַךְ have originated; for, according to some, this form expressed essentially and originally an act of adoration, according to others, an act of prayer and supplication, and still according to others, an act of praise or any other act of divine worship. The meaning, then, of «man blesses man» or of «benediction» would thus arise in those instances where such acts imply prayer or intercession for others.

Needless to say, this opinion at first sight appears very plausible. There seems to be no difficulty, at least from a modern standpoint, in reconciling these various acts of worship with «genuflection», although even our own Rituals are far from blending «praise and glorification» with «genuflection or prayer». But what must we conceive to have been the attitude of the ancient Semites in this matter? — Again, the transition from בָּרַךְ to בָּרַךְ seems to explain itself naturally from such data as the following : 1° the form בָּרַךְ which according to the Syriac Dictionaries signifies «1. genuflection, 2. benediction»; 2° the form בְּרִיכָה (Neo-Hebr.) signifying «1. kneeling down, 2. blessing (to bless)»; 3° the Peshitto renders the form נְבַרְכָה in M.T. (Ps. 95, 6) by **ܢܒܪܟܝܘܢ** «let us bless Him» (cf. also Pesh., I Par. 29, 20). However, it remains to be seen whether these instances reflect the original meaning of the words or their later evolutions.

Apart, though from what has been said, how are we to reconcile the signification «God blesses man» with the above explanation? We will have occasion elsewhere to show that this signification was expressed by the intensive verbal forms in the different languages, probably, before, or at least simultaneously, with the other signification «man blesses God». None of the authors mentioned explains satisfactorily by what association

the same term expressing an act of prayer or divine worship (performed upon bended knees) came to assimilate the idea of «God bestowing a blessing upon a creature». Gesenius had already recognized this weak point in his theory<sup>(1)</sup>. Moreover, as far as our knowledge of the Hebrew Ritual goes, kneeling is a ceremony pertaining to prayer, and not to the rite of blessing<sup>(2)</sup>.

3. A second class of scholars derive their explanation from the oriental custom of genuflecting when two persons meet and salute each other. Hence, they assume the following stages in the evolution: בָּרַךְ «to genuflect» — בָּרַךְ «to salute, greet, bid farewell» — «to wish well, bless», etc. Such is the opinion of Joann. Buxtorf, Simonis<sup>(3)</sup>, Rosenmüller<sup>(4)</sup> and others<sup>(5)</sup>.

It is true, indeed, that genuflections and prostrations form part of the salutations in use among the Orientals, yet, such extreme marks of reverence and condescension are of by no means ordinary occurrence in daily life, and certainly not among friends. Moreover, those formulas of salutation or greeting wherein a benediction (ברכה) occurs have a special significance; either because of the dignity of the person addressed<sup>(6)</sup>, or because of the auspicious character of the occasion<sup>(7)</sup>, or because

(1) Cf. *Thes.*, I, 242.

(2) Cf. FRANZ DELITZSCH, *Der Mosaische Priestersegen in Zeitschr. für Kirchl. Wissensch. & Kirchl. Leben* (Leipzig, 1882, pp. 113-116), p. 121.

(3) GESENIUS, *loc. cit.*: «Jo. Buxt., Jo. Simonis, al. a genuflectendo ducunt valedicendi et salutandi vim, hinc per meton. bene precandi, quod in salut. fieri solet.» In his *Lexic. Chald., Talmud. et Rabb.* (Basel, 1639), however, Buxtorf appears to derive בָּרַךְ and בָּרַךְ «genua flectere» from «salutare, benedicere», e. g. «בָּרַךְ a Benedicendo, quod Benedictionibus genuum flexio adhibeatur». So also Castellus (Cassel) *Lexic. Heptaglott.* (Lond. 1669), s. v.

(4) *Scholia in Vet. Testam.* (Leipz., 1788-1835), ad Gen. 1, 22.

(5) See also Sant. PAGNINUS O. P., *Thesaurus Ling. Sanctae* (Colon. Allobr., 1614), s. v.: «sunt qui utramque significationem complectentes, exponant placide genua vel sermonem flectere, velut cum geniculatione alloqui: ut fit inter salutandum, precand., congrat. etc.»

(6) Cf. Gen. 47, 7, 10; I Kgs 13, 10. See JAHN, *Biblische Archäologie*, (2<sup>nd</sup> ed., Vienna, 1817 f., 2 vols), I, p. 318.

(7) E. g. on feast days, or after a long journey.

of the distinctive meaning of some salutations adopted by certain religious sects<sup>(1)</sup>. It is only in these instances that בָּרַךְ may be rendered «to greet, bid farewell», although such rendering hardly conveys the import of the original (cf. § 148).

4. A third opinion is proposed by Bohle, who ventures a very abstract and spiritual interpretation of בָּרַךְ — בָּרַךְ, viz., «se demittere, spec. genuflectere», and then goes on to explain, «Deus hominibus benedicens se quasi demittit et homines Deum celebrantes se coram eo demittunt; per metonom. precatio, gratulatio, etc.»<sup>(2)</sup>. Another author, Bate, seems to fancy both God and the human mind as bending down in the act of blessing (בָּרַךְ)<sup>(3)</sup>.

Possibly, the idea «Deus hominibus benedicens se quasi demittit» may be reconciled with the Semitic notion of the Deity, provided it be of that realistic and corporeal form which distinguishes the anthropomorphism we meet with in ancient Semitic writings<sup>(4)</sup>. It seems safe to say that all words expressing religious and spiritual concepts had originally, at least in their primitive roots, a sensible, concrete meaning<sup>(5)</sup>. However this may be, the above explanations of the ideas «God blesses us» and «man blesses (God)» are devoid of all objective foundation.

5. The last of the four opinions based on the Ritual is this : בָּרַךְ «in genua procumbere», בָּרַךְ «in genua procumb. jussit, i. e. benedixit». Among the patrons of this view are J. D.

<sup>(1)</sup> Cf. the salutation common among Muslims, viz. «Peace be on you!» — reply : «On you be peace, and the mercy of God, and His blessings! (*wa-barakátuh*)» LANE, *Manners & Customs of the Modern Egyptians* (London, New York and Melbourne, 1890), p. 179 f.

<sup>(2)</sup> *Disput. 2. de form.*, § 18 ap. Christ. Stock, *Clavis Linguae Sanctae* (Leipzig, 1712, 2 vols), I, 155.

<sup>(3)</sup> *Critica Hebraea or a Hebrew-Engl. Dict.* (London, 1767), s. v. בָּרַךְ.

<sup>(4)</sup> Cf. e. g. the expression *Baal-Shamaim* («Dominus imbrium»); see Robertson SMITH, *Lectures on the Religions of the Semites* (2<sup>nd</sup> ed., London, 1901), p. 106. Cf. also Ps. 29. See Chap. III.

<sup>(5)</sup> Cf. HOELEMANN, *Biblische Grundbegriffe der Wahrheit in Bibelstudien*, I, pp. 3 f.



Michaelis<sup>(1)</sup> and Burger<sup>(2)</sup>, who hold that at the more solemn liturgical benedictions the recipients bended their knees as a sign of humility and gratitude towards the giver of the blessing, and that after this solemn ceremony all other benedictions and blessings are named.

Apropos of this opinion Gesenius remarks : « neque is benedicienti ritus usquam memoratur in V. T., neque hoc pacto reliquae significationes expediti possunt<sup>(3)</sup> ». It seems that sometimes one or the other circumstance mentioned in connection with a blessing or benediction would insinuate that the recipient was kneeling, yet in these cases his bodily attitude appears to be of so secondary a character that it can hardly be regarded as an essential or integral rite of the blessing<sup>(4)</sup>. Moreover, it is certain that the Hebrew Ritual, after it had become fixed, prescribed that the whole congregation should stand while the benediction was pronounced over them<sup>(5)</sup>. Again, that this fourth opinion fails to account, as Gesenius points out, for the remaining significations of בָּרַךְ is a defect common to all the opinions based on the Ritual, including that of Gesenius himself.

So much for the present. Other more serious and more general objections to the opinions just referred to may be dealt with later.

6. According to Jastrow the evolution of בָּרַךְ (biliteral root בר-ברר) has taken the following course : « to cave out » (denom. בִּרְכָה, בָּרַךְ, בִּרְכָה, בִּרְכָה « something hollow, absurdity ») — « to select (conf. ברר), point out » — « to bless (ברוך « chosen »)<sup>(6)</sup>. Another author, Cazet, puts it thus : בָּרַךְ « creuser » (בִּרְכָה « creux », i. e. בור) — בָּרַךְ « percer, maudire » (conf. Arab.

<sup>(1)</sup> *Supplementa et Emend. ad Lexica hebr.*, Gött., 1784-1792 (ap. GeseN., *Thes.*, l. cit.).

<sup>(2)</sup> In *Realencyclopädie f. prot. Theol. & Kirche*, XIV (2<sup>nd</sup> ed.), p. 34.

<sup>(3)</sup> *Thes.*, l. c.

<sup>(4)</sup> Cf. Gen. 27, 26, 27; 48, 14.

<sup>(5)</sup> Cf. III Kgs 8, 4; II Par. 6, 3; see HOELEMANN, *Bibl. Gestalt. d. Anbet.* in *Bibelst.*, I, 139.

<sup>(6)</sup> *Op. cit.*, s. v.

8. conj.)». The latter, however, derives the signification «blessing» in much the same manner as Gesenius i. e. from «to genuflect»<sup>(1)</sup>. The uncertainty and unreliableness of any etymology based upon such undetermined biliteral roots will be dealt with more extensively further on (§ 13). Besides, the forms of the stem בָּרַךְ which have been utilized to substantiate the present theory, i. e. to connect the ideas ranging between בָּרַךְ and the simplest root, are liable to various other interpretations, as our study of the development of the stem בָּרַךְ will clearly show. It will also be demonstrated that such meanings as «to cave out, to pierce through» are in point of fact unsubstantiated in any Semitic language.

7. Friedrich Delitzsch is inclined to think that בָּרַךְ has developed its meanings from the same underlying idea as אָשַׁר. For just as the latter stem has passed from the meaning of «walking» (cf. אָשַׁר «step», etc.) into that of «making progress, having success» (cf. Ass. *ašāru* «heilbringend sein», *ašūr* «heilbringend», Hebr. אָשַׁר «Heil [dem Manne]!», so the stem בָּרַךְ came to designate both «knee» (as the means of walking, בָּרַךְ) and «blessing, to bless», etc.<sup>(2)</sup>. Cheyne, among others, favors this explanation<sup>(3)</sup>.

Leaving aside the important consideration that certain derivations of בָּרַךְ really express the ideas of «progress, success or good fortune» (see § 108), Delitzsch's theory could be strengthened by an appeal to such phrases as *al-la-ka bir-ka-a-a* «my knees are marching» (see § 71) or ויברך יהוה אתך לרגלי (Gen. 30, 30) «...whithersoever I turned» (R.V.). The main question at issue, however, is: does בָּרַךְ actually signify «to march, walk» and has בָּרַכָה «progress, blessing» developed organically, so to say, from that simple form and meaning, just as «progressus» has

<sup>(1)</sup> *Généalogies des Racines Sémitiques* (Paris, 1886), p. 285.

<sup>(2)</sup> *Prolegomena eines Neuen Hebr.-Aram. Wörterbuchs 2. Alt Test.* (Leipz., 1886), p. 46, note. Cf. Franz DELITZSCH, *Neuer Commentar über die Genesis*, (5<sup>th</sup> ed., Leipz., 1887), p. 62.

<sup>(3)</sup> *Encyclopedia Biblica* (4 vols, New York, 1899-1903), s. v. «Blessing».

developed from «progređi», or have we merely a case of an accidental coincidence, inasmuch namely as the idea of «blessing» necessarily implies that of «progress» and the knee happens to be employed in walking? It is evident that such questions can only be settled by a searching semasiological investigation into the stem בִּרַךְ.

8. A second opinion having reference to the Assyrian Lexicon holds that the stem בִּרַךְ in the sense of «blessing» is the result of a metathesis from the Assyrian *karābu*. Haupt appears to have been the first to call attention to the possibility of such transposition of the consonants<sup>(1)</sup>. This view has the support of König (*karabu*)<sup>(2)</sup>, Nowack<sup>(3)</sup>, and Zimmermann<sup>(4)</sup>.

To begin with, it might be asked whether the meaning of *karābu* is really identical with that of בִּרַךְ. In any event, the word *karābu*, the etymology of which has not yet received sufficient and satisfactory explanation, embraces a much less wide range of distinct and singularly expressive ideas than בִּרַךְ; and is wanting in that peculiar and unmistakable tinge of primitiveness that Arabic بَرَكَ, for instance, gives evidence of. It was only at a comparatively recent stage in the evolution of בִּרַךְ and בִּרְכָה, when the significations «to bless and blessing» had exchanged their primitive sensible associations for those more abstract and refined, that we could have spoken of בִּרַךְ «to bless» as being

<sup>(1)</sup> SCHRADER'S *Keilinschriften u. d. Alt. Test. mit Beitrag v. P. HAUPT* (2<sup>nd</sup> ed., 1883), p. 79.

<sup>(2)</sup> *Hist.-Krit. Lehrgebäude d. Hebr. Sprache* (3 vols, Leipz., 1881-1897), II, I, p. 470. See also his *Hebr. & Aram. Wörterbuch z. Alt. Test.* (Leipz., 1910), s. v. בִּרַךְ : Damit hängt auch בִּרְכָה, etc., «preisen, segnen» so zusammen, dass der assyr. Stamm *karabu* («geneigt s., huldigen») DEL., *H.W.B.*, 350; Harper, *Ham.-Code* 04, 167 : to bless, to pray) im unwillkürlichen Zusammenschauen mit *barakh* «knien» eine Metathesis erfuhr.

<sup>(3)</sup> *The Jewish Encyclopedia* (17 vols, New York, 1901-1905), III, 243.

<sup>(4)</sup> SCHRADER'S *Keilinschr. u. d. Alt. Test.*, 3<sup>d</sup> ed., by H. WINCKLER & H. ZIMMERN (Berlin, 1902-1903), p. 611 : «*karābu* sicher identisch mit בִּרַךְ.» Cf. GES.-BUHL, *Hebr. & Aram. Handwörterb.* (14<sup>th</sup> ed., Leipz., 1905), s. v. II, בִּרַךְ.

equivalent to *karábu* «to be gracious, to homage, to bless<sup>(1)</sup>». A more precise equivalent of *karábu* in Hebrew would be the verb *הִנֵּן* «to be, act, favorably, graciously, kindly». Compare, for instance, the use of this term in the priestly Blessing Nu. 6, 25<sup>(2)</sup>. It will also be remembered that Amiaud long ago rejected the present opinion, calling attention to the fact that the verb *baráku* existed also in Assyrian. And even if the text he referred to is to be read *paráku*, as is now commonly believed, still, the stem *ברך* certainly appears in the Assyrian words *birku* (*burku*) and *Barikiláni* (cf. § 14). Hence, before assuming a metathesis or transposition of *ברך* from *karábu*, it would seem more profitable to determine what etymological relation *ברך* or *birku* «knee» bears to *ברך* and *Barikiláni* (cf. *ברכאל*, prop. name, Job 32, 2, 6). How it may have come about that, while all the Semites employed the stem *ברך* in the sense «to bless», the Assyrians and South Arabians alone adopted the word *karábu*, will be pointed out in § 14.

9. We come now to the last opinion, the exponents of which assume two original stems with distinct meanings, the one signifying «to kneel», the other «to spread out, expand». Böttcher, who calls attention to such cognate stems as *פרד* and *פרש*, regards «amplificare» as the underlying idea of *ברך*, whence he derives the ideas «to praise, to greet, to bless, to make happy (beglücken); ברוך «praised, blessed (ampliatus)»; בְּרָכָה «blessing, bountiful gift (reiche Gabe)»<sup>(3)</sup>. Gerber, however, considers *ברך* as a denominative verb and traces the original idea of «expanding» back to such ancient meanings of *ברכה* as «numerous posterity» and «abundance of all good» (Güterfülle). He adds that in Hebrew all words expressing the ideas of «happiness, well-being» were taken from such stems as connote the idea of «amplitude», for

<sup>(1)</sup> See DELITZSCH, *Assyr. Handwörterb.* (Leipz., 1896), s. v. *karábu*. Cf. ZIMMERN, *op. cit.*, p. 611.

<sup>(2)</sup> See FRANZ DELITZSCH, *Der Mos. Priestersseg.*, p. 122.

<sup>(3)</sup> *Lehrb. d. Hebr. Sprache*, *loc. cit.*, et passim (see § 1); cf. *Ährenlese z. Alt. Test.*, by same author (Leipz., 1863), p. 13.

instance רחב, רוח, ישע<sup>(1)</sup>. Lastly, Franz Delitzsch reduces the same original idea to its actual concrete and sensible meaning, viz. כָּרַךְ «to spread out the body» (as applied especially to the camel), in such way that the knees (כַּרְסִים) and the breast (Arab. *bark* «breast», especially «camel's breast») rest upon the ground. From this sensible ground-meaning and with reference to the Arabic بَرَكَةٌ («any good coming from God, especially such as continues and increases and abounds») this writer would infer that the idea of «blessing» expressed by בְּרָכָה is to be conceived as «expansion», i. e. «prosperous increase or accession»<sup>(2)</sup>. Needless to say, these scholars are unanimous in supporting their theory by the word בְּרָכָה «pool» which, in their opinion, originally signifies «expanse of water».

It were useless to deny that there is much to be said in favor of this present opinion. Omitting for the moment any precise analysis of the ideas, there would seem *a priori* less misgiving as regards the association «expanding, increasing, blessing» than as regards «kneeling, praying, praising, blessing». The former at least would leave no room for doubt as to whether such ideas could have been associated with what may have been considered a blessing in primitive and perhaps nomadic conditions. — But, does the simple verbal form actually signify «to expand»? Franz Delitzsch indeed rightly observes that the verb is especially applied to the camel; yet, the ulterior question arises: does the action of the lying down of the camel really strike the oriental as «a spreading out (of the body)»? No evidence has been produced that such is the case. And we are likewise equally uncertain that כָּרַךְ means «expanse of water». Moreover, it also remains to be seen whether the ideas «increase and abundance» constitute the closest connecting link between בְּרָכָה (כָּרַךְ) and כָּרַךְ («to expand»?), or whether they are merely links in the long chain

<sup>(1)</sup> *Die hebr. Verba denominativa* (Leipz., 1896), p. 217.

<sup>(2)</sup> *Der Mos. Priestersegen* (see above § 1), p. 113-136; see also *Commentar über den Psalter* (4<sup>th</sup> ed., Leipz., 1883), p. 653, and *Neuer Comm. über d. Genesis*, l. c., by the same author.

of ideas or significations that בְּרָכָה has taken on at a more advanced stage of evolution.

## SECTION II.

### A GENERAL CRITIQUE OF FORMER OPINIONS AND THE NEW METHOD OF INVESTIGATION.

10. The synthesis of the various opinions hitherto considered is in itself sufficient apology for submitting the subject to a new line of investigation. It will doubtless have been noticed that a satisfactory explanation of the transition בְּרָכָה-בְּרָכָה still remains to be given, and, too, that the signification of בְּרָכָה (בְּרָכָה, etc.) has not been fully entered into. In referring to the weaknesses, defects, inconsistencies, as well as merits, of the different opinions taken individually, we have made some endeavor to clarify the horizon and to point out from a distance, as it were, certain landmarks which may serve to direct us in a search for the true explanation. But before any such attempt, it will be well to begin with a more comprehensive critique of the different view-points taken by the above-mentioned authors and also of the different methods of treating the question, that in this wise, having seen where they have erred in principle, we may propose and outline a more adequate method of investigation.

11. Naturally, the first and simplest reason why former attempts have failed is not far to seek. While several of the scholars above-mentioned have accorded our subject little more than passing notice, others have advanced sundry aspects of the question; as a rule, however, their explanations do not exceed what may be termed an extended lexicographical notice.

Now, when it is borne in mind that the stem בָּרַךְ is in many of its derivatives common to all Semitic languages, and that the category בְּרָכָה, in the sense of «blessing», had already occupied a commanding position in ancient Semitic thought and life, especially in the field of religion, it becomes plain that an

inquiry into a subject enveloped in so much obscurity cannot be dismissed with a few passing remarks. It is only by comprehensive and thorough treatment that any definite results can be attained.

A comprehensive treatment of the subject, however, must needs embrace all Semitic forms and words that bear, at least apparently, a genetic relation to the word or stem to be investigated. The representative of such genetic relation is, in the present case, the stem בֵּרַךְ. To designate a representative of this sort German scholars employ the more appropriate term «Wortsippe», but as long as the word *stem* denotes the trilateral radical in contradistinction to the biliteral root, it may be appropriately employed in dealing at least with Semitic languages.

12. In accordance with the programme just outlined, our investigation will thus be extended to every single word in Semitic languages containing the stem בֵּרַךְ, from the earliest literary monuments down to the modern dialects. The material gathered from these sources will embody the historical evolution of the stem and its derivatives. Outside of this there is also a prehistoric evolution which is, however, accessible to us only by theory. The significance of this latter period in the evolution of the stem may be gathered from the fact that the Semites probably employed the stem בֵּרַךְ in the sense of «blessing» long before their language or languages were consigned to writing. Hence, it is not at all impossible that, owing to the vicissitudes through which the Semites passed during those prehistoric times, a word of the significance and religious and sacred character of בְּרָכָה should have become entirely disconnected from the primitive meanings of the stem; or that these very meanings should have been obliterated. True indeed, the fact that the stem בֵּרַךְ exists, in a great variety of meanings, in every Semitic language modern and ancient, would give us considerable assurance that the traces of any important change of meaning are yet to be found in the historical material at hand; yet, without forming a conception of

its prehistoric existence, such historical material cannot be adequately explored<sup>(1)</sup>.

13. However, the old saying *Ne quid nimis* has its application in our present matter. There is naturally, of course, a strong inclination to venture upon the etymology of the stem בִּרְךְ. Even apart from any questions concerning the origin of the stem or the original relation between its physical (sound) and psychical (meaning) element, it would doubtless be a matter of interest to know the original meaning whence the meanings of its derivatives have partly, at least, been evolved. Great caution is always advisable in answering such etymological questions. But this consideration apart, the manifold attempts made to reduce the stem בִּרְךְ to its elementary constituents, both in structure and meaning, have taught us that any question concerning etymology were better shelved in the present instance.

Thus, for instance, while there may be excellent reason for regarding the biliteral root בִּר as the bearer of a certain idea (e. g. «to divide») which at an early date underlay a whole category of words (בִּרְה, בִּרְךְ, etc.), yet, the attempt to determine the meaning of an individual stem from such a vague and undefined idea has proved not only futile but even detrimental to the proposed investigation (see § 1, 6)<sup>(2)</sup>.

The same holds true regarding the question of onomatopoeia. Although the comparison of such Semitic stems as פִּרְק, פִּרְץ, פִּרְה, etc. and the Indo-Germanic root *blhreg*<sup>(3)</sup> (cf. *ῥήγνυμι*, *frangere*, *brechen*, to break, etc.) would permit of the inference that the stem בִּרְךְ must itself have originally expressed some such idea as «to break or bend» (viz. the knee בִּרְךְ) or «to divide» (בִּר), yet, such inference, apart from its uncertainty, has rather obscured than elucidated the thread of the evolution of the derivatives, especially of בִּרְכָה. Such theories, no doubt, are of

(1) Cf. CASPARI, *Über semas. Untersuch. am hebr. Wörterb.*, p. 164-175.

(2) Cf. Friedr. DELITZSCH, *Prolegomena*, p. 188 ff.

(3) See BRUGMANN, *Kurze Vergleich. Grammatik d. Indogerm. Sprachen* (Strassburg, 1904), p. 514.



interest and importance to the lexicologist<sup>(1)</sup> and the student of comparative philology, but when there is question of establishing the real meaning of individual stems or words they tend generally to fill the mind with preconceived notions and are thus a hindrance in grasping the underlying elements and the import of the actual meaning. We had ample proof of this in § 1-6.

Then, too, an exhaustive study and analysis of all the meanings of the derivatives of בִּרַךְ will forestall such other difficulties as : is it necessary to assume two stems with distinct meanings (cf. § 1)<sup>(2)</sup>? or, is there any need to suppose that בִּרַךְ has been transposed from כִּרַב (*karâbu*)?

14. The fact that the stem בִּרַךְ has not developed the meaning of « blessing » in the Assyrian and South Arabian languages seems to present a difficulty (§ 8). For does not this absence bespeak the identity of בִּרַךְ and *karâbu*, which latter word is used in the sense of « blessing, praying » both in Assyrian and in Minean? In answer to this difficulty it is well to note that both these peoples settled in fertile countries at a very early date, where they soon rose to a high degree of culture and civilization. The question now arises : did the stem בִּרַךְ express the idea « blessing » (« to bless », etc.) before or after the departure of these peoples from the other Semites? If after, then the difficulty would be solved. If before, the two peoples in question may have abandoned the word בִּרְכָה (בִּרְכָּה, etc.), — which in those primitive nomadic conditions had no doubt a strong homely coloring — for a term which better suited their new status and which they perhaps borrowed from the natives of their new habitat. The use of כִּרַב itself clearly points to a highly developed Ritual (cf. Sabean מִכִּרַב « the highly honored, worshipful », a royal title<sup>(3)</sup>; also Minean מִכִּרַב<sup>(4)</sup> and Ethiopic ገዢ ስጋ « temple »), and

(1) CASPARI, *op. cit.*, p. 166 ff., gives us valuable suggestions on this matter.

(2) Cf. CASPARI, *op. cit.*, p. 170, n. 4.

(3) See D. H. MÜLLER, *Wiener Zeitschrift f. d. Kunde d. Morgenl.*, I, 102 (he denies, however, the identity of כִּרַב and Ass. *karabu*).

(4) HOMMEL, *Südarabische Chrestomathie* (Munich, 1893), 127.

incidentally furnishes a proof of an early intercommunication between the inhabitants of Mesopotamia and Southern Arabia. For the rest, the proper name *Bariki-ilāni* may be regarded as a remnant of בָּרַךְ «to bless» (cf. בִּרְכָאֵל § 8) in Assyrian. If, however, no remnants of the stem בָּרַךְ can be ascertained in the inscriptions of Southern Arabia, this may be ascribed to the fact that these inscriptions are not written in the living language of the people but are couched in stereotype phraseology<sup>(1)</sup>.

15. The most patent proof of the superficiality which characterizes former opinions on the evolution of בְּרָכָה lies in the inveterate belief or supposition that בָּרַךְ expresses the idea of «kneeling». Now, our proposed analysis will clearly show that the verb בָּרַךְ is nowhere, in ancient Semitic monuments and least of all in the Old Testament, employed in the sense of «kneeling or genuflecting». Had this simple fact been taken into consideration the chief support of the opinions based on the Ritual would have fallen long ago.

But further, is it at all certain or even probable that kneeling was practiced as a rite or symbolical action in connection with prayer at such early times as the evolution of בְּרָכָה «blessing» would demand? Scholars who lay the burden of their argument on this supposition do not steer clear of anachronism by a mere reference to the practice of genuflecting or prostrating, common to other ancient races no less than to the Semites, nor by an appeal to the finally developed Rituals. The question at issue is: did the Semite at that early date kneel down in the act of prayer and supplication? A careful investigation of the scanty records that regard the ancient or proto-Semitic nations, especially those who led a nomadic life, will prove that in this regard also too much has been taken for granted<sup>(2)</sup>.

<sup>(1)</sup> Cf. BROCKELMANN, *Grundriss d. Vergl. Grammatik d. Semit. Sprachen*, I (Berlin, 1908), § 28.

<sup>(2)</sup> On the whole, kneeling in connection with prayer was not very common with the ancients (H. LESÈTRE in *Diction. de la Bible*, III, p. 192). In Greece, for inst., it was considered as becoming Barbarians only (*ibid.*). And if the slothful-

Furthermore, it stands to reason that kneeling is everywhere regarded by mortal man as an act symbolical of humiliation, reverence and homage. How it could ever have come to symbolize praise and glorification, is quite unthinkable. Yet such symbolization is implied in the supposition that the meaning of בָּרַךְ evolved thus : «kneeling-praying-praising». Nor can it be pleaded that the idea of «praising» was evolved only after that of «kneeling» had been obliterated, for we meet the former in expressions that have come down to us from prehistoric times (cf. the ancient formula יהוה ברוך יהוה and its Aramaic equivalent). A brief survey of the uses and meanings of the stem הלל «to praise» in Semitic languages would disillusion anyone of the notion that among the ancient Semites a word signifying «praise or jubilation» could at the same time express the idea of «prayer and supplication (on bended knees)»<sup>(1)</sup>. And if the Levites

ness and indifference in religions and ritualistic observance, that characterizes the Arabian Bedawi of to-day (DOUGHTY, *Travels in Arabia Deserta*, 2 vols, Camb., 1888, *passim*; CURTISS, *Ursemitische Religion im Volksleben d. heut. Orients*, p. 100 f.) reflects at all the religious spirit of the ancient Semitic Nomads and Bedawin, we may safely conclude that the rite of kneeling was not practised among them. The little that is known about them in this regard goes to confirm the same inference (cf. GOLDZIEHER, *Muhammedanische Studien*, 2 vols, Halle a. S., 1889-1890, I, p. 33. See also the brief remark of St. Nilus bearing on this point, *Patrol. Graeca*, ed. MIGNÉ, LXXIX, 612 : Θεὸν οὐκ εἰδότες. . . . ἀστροφή δὲ τῷ προωίνῳ προσκυνούντες [this does not necessarily refer to external acts, but may have the general meaning of «worshipping, revering»]. But see Thayer in HASTING'S *Dictionary of the Bible*, III, p. 26). On the other hand, kneeling and genuflexions or prostrations are generally met with as approved rites of prayer in the Rituals of settled peoples, such as the Assyrians (cf. the term *šukenuu*, SCHRADER'S *Keilinschr. u. d. A. T.*, 3<sup>d</sup> ed.), the Moslems and, though perhaps only at a comparatively recent period, the Jews (cf. BENZINGER, *Hebr. Archäologie*, Tüb., 1907, p. 387). Later on such rites were minutely defined and determined for synagogical service (cf. CARPZOV, *Apparat. hist.-crit. antiquitatum Cod. S. et gent. Hebr.*, Leipz., 1748, p. 322 f.; *Jewish Encycl.*, art. «Adoration»). Needless to say, they had found their way into the Ritual of the early Church (cf. Acts 21, 5, etc., see MARTIGNY, *Dictionnaire des Antiquités chrétiennes*, 1865, p. 556 ff.). See especially the scholarly written dissertation by Hoelemann : «Die Biblische Gestaltung d. Anbelung» in his *Bibelstudien*, I, p. 96-153.

<sup>(1)</sup> On the singing of the הלל or tahilil see WELHAUSEN, *Reste des Arabischen Heidenthums* (2<sup>nd</sup> ed., Berlin, 1897), II, 109; Rob. Smith, *Rel. of Sem.*, p. 340, 432; HORMEZD RASSAM, *Asshur and the Land of Nimrod* (New York, 1897), p. 157 f.

(Neh. 9, 5) bless (בָּרַךְ) and exalt the name of God above «all blessing and praise» (ברכה ותהלה), it only goes to show that at least in ritualistic language the word בָּרַכָה (or בָּרַךְ) had come near to assimilating the force of the stem הלל. Wherefore, if בָּרַכָה implies the idea of «prayer», — which it does<sup>(1)</sup> — this cannot be a prayer or supplication on bended knees; and, of course, the same holds true in regard to a precatory benediction.

Such considerations make it plain that there is absolutely no evidence in support of the favored opinion which would derive the meaning «to bless» (בָּרַךְ) from the meanings «to kneel-pray-greet, etc.». Nay more, it appears that בָּרַךְ must be traced to something more ancient and more deeply rooted in the thought and life of the Semites than any of their religious rites or conventional practices.

16. The only way to harmonize the ideas of «blessing, praising, praying, greeting», etc. is to assume with Gerber<sup>(2)</sup> that בָּרַךְ is a denominative *verbum dicendi* (cf. *εὐλογεῖν* and *benedicere*). This will make utterance or speech the external feature common to all these acts. In point of fact it is the utterance of the lips, the spoken word, to which Semitic people attach the mechanical operation of the benediction<sup>(3)</sup>. Other symbolical actions which sometimes accompany the benedictions may be held as accidental, for instance, that the recipient of the benediction reverently kneels down, or that the one who pronounces the benediction lays his hands upon the recipient, or stretches them out towards him, as may be witnessed at the solemn priestly Blessing<sup>(4)</sup>. The last of these actions gives expression to the idea that a blessing passes from one party to the other<sup>(5)</sup>. Thus, the word or utter-

<sup>(1)</sup> See STADE, *Geschichte des Volkes Israel*, 2 vols, I (2<sup>nd</sup> ed., Berlin, 1899), p. 491.

<sup>(2)</sup> *Verba denom., loc. cit.*

<sup>(3)</sup> Cf. Rob. SMITH, *op. cit.*, p. 164, note; WELLHAUSEN, *Reste*, II, 126.

<sup>(4)</sup> Lev. 9, 22. Cf. Gen. 48, 14; Mt. 19, 13; Mc. 10, 16; Lk. 24, 50.

<sup>(5)</sup> See KÖNIG, art. «Symbol, symbolical actions» in HASTING'S *Dict. of the Bible*, Extr. vol. 173.

ance serves to convey a certain power which proceeds, of course, ultimately from God, or, where the notions about the suprasensible world are of a cruder kind, from some other higher Being (cf. Ch. IV, Sect. III). Hence « blessing » as expressed by the words בְּרָכָה, בְּרַךְ, etc. resolves itself into two elements; the utterance of a בְּרָכָה (precatory or laudatory), which implies a human agent, and the בְּרָכָה as a power proceeding from God. For the sake of clearness the word *benediction* will hereafter in the course of this Dissertation be used to designate the former, and the word *blissing* the latter of these elements. How these two distinct ideas, originally, perhaps, having their distinct corresponding forms, have been blended into one form or word (viz. בְּרָכָה, בְּרַךְ, etc.) still awaits satisfactory explanation.

17. Bearing in mind what has so far been said, it will have been observed that hitherto scholars have been content to approach the present subject from one of the four, historical, logical, ethical, or teleological points of view<sup>(1)</sup>. If applied with proper discrimination, these modes of interpretation may render good service. Thus, in tracing the evolution of the ancient Semitic stem בֵּרַךְ we cannot overlook such historical questions as for instance the primitive habitat of the Semites, their succeeding migrations, the history of the individual peoples, their mutual intercommunication, the age of the literary monuments, etc. Likewise, the logical point of view will throw important light upon our present question. True, language is not the outcome of logical reasoning; but by logical analysis and classification of the various meanings, according to the principles of coordination, subordination and superordination, we shall be enabled to study their psychological evolution with greater facility. Again, the ethical point of view (*Wertbeurteilung*) has place wherever there is a passing of the stem בֵּרַךְ from common vulgar applications in nomadic life to more refined significations. We shall

<sup>(1)</sup> Cf. WUNDT, *Völkerpsychologie : Die Sprache* (2<sup>nd</sup> ed., Leipz., 1904), II, p. 467 ff.

also have occasion to point out in certain instances the teleological element in the changes of the meaning of words, or, to speak more correctly, in the psychical process by which a new idea, meaning, or nuance is attached to an already existing word, or by which new forms or expressions are produced. To what extent the striving after clearness and convenience — the two chief teleological factors — may influence and actuate these processes will be seen better after the nature of these processes has become clearer. We gather from what has just been said that the above modes of interpretation may serve indeed to elucidate certain phases of the question; but the result will be partial at best. It is our firm conviction that full justice can be done to our present subject only by the psychological interpretation reducing, as it does, the various phenomena to their ultimate causes<sup>(1)</sup>. It would be presumptuous, however, to expect that every meaning and form can be traced to these ultimate psychical processes, especially as there is question here of words that date from a time when the vivid fancy of the Semite was influenced and fed by surroundings, of the actual conditions of which we can form at best but a vague conception.

18. In accordance with the axiom *Nihil in intellectu quod prius non fuerit in sensu* it will always be our first endeavor to follow the Semite on his route, and to concentrate our attention upon those objects, ideas, actions, etc., to which the actual meanings of the different forms refer. For, if every word is a part of a sentence, the full conception of the entire sentence will alone show forth the associations which were blended in the meaning of the word. What makes this part of our work difficult is the circumstance that we have to cope, not with an objective state of things, but rather with subjective conceptions.

Any alteration in the conception implies an evolution of ideas and consequently, in regard to the word which expresses the conception or idea, a change of meaning. Psychologists assign

<sup>(1)</sup> See WUNDT, *op. cit.*, p. 482 ff.

as the ultimate causes of these phenomena the psychical processes of association and apperception<sup>(1)</sup>. By continuous interaction these two inseparable processes of human consciousness concur in causing these alterations and changes above-mentioned. Association may be termed the *causa materialis*. However, it has to do with conceptions in their complete form (« Gesamtvorstellungen ») only in so far as it directs its closely consecutive actions upon distinct portions of such conceptions (« Partialvorstellungen »), either by combining elements resembling one another, or such as are contiguous as to time or place, or by expelling those that are incompatible. It will come about in this way that by consecutive acts of association (or dissociation) the elements will be shifted and rearranged; some will have been thrown out and others given prominence. It will then remain for the concentrated action of the *causa formalis*, viz. the apperception or « attentive or discerning perception »<sup>(2)</sup>, to encompass a definite group of these elements or to give previous ideas or conceptions a new form. The result will evidently be a new step in the evolution of an idea or in the change of the meaning of the outward expression or bearer of this idea, viz. the word. The apperceptive act, whether synthetical or analytical, is ordinarily focused upon one dominant element or feature which may be said to give the new conception or meaning its characteristic tone, while other elements or associations are thrust in the background. Since the data of the associative process embrace everything that comes within the field of consciousness, it will be obvious that, in not a few instances, only a limited analysis of the meaning of many words can be attempted. We shall find less difficulty, however, in hitting upon the dominant element or feature above referred to, which like the dominant note in a melody will often be found to run through a whole category of meanings.

(1) On this subject see WUNDT, *op. cit.*, I, p. 31; espec. II, p. 596 ff. Cf. MAHER, *Psychology* (4<sup>th</sup> ed.), p. 357; BALDWIN'S *Dictionary of Philosophy and Psychology* (2<sup>d</sup> ed.), I, s. v. « Apperception » and « Association ».

(2) LADD and WOODWORTH, *Elements of Physiological Psychology* (New York, 1911), p. 483.

19. We have thus far only considered what Wundt styles «selbständige Bedeutungswandel» (independent changes of meanings). This author distinguishes these from «correlative changes», viz. such as have developed correlatively with the changes (phonological and morphological) of the word itself. It is precisely because this aspect of the question has been generally overlooked in previous interpretations of the subject before us, that, what may be regarded as the greatest difficulty of all, has rarely been taken cognizance of, much less explained. For, how does it come that in all Semitic languages the act «to bless» is expressed by intensive conjugations (בִּרְכֵךְ, etc.), while the result of this act, viz. «blessed» and the ideas «blessing and benediction», are expressed by Qal formations (בָּרוּךְ, בִּרְכָה, etc.)? This phenomenon is not a sporadic outgrowth or an anomaly, but has come down to us from the prehistoric language or languages of the Semites; which goes to prove that the primitive conceptions the ancient Semite had of the ideas «to bless, blessed, blessing» have had a formal influence upon the shaping of the above words<sup>(1)</sup>. And since this is true, the consideration of the form and grammatical function of these words will necessarily be the starting-point in our investigation, if there is to be hope of solving the difficulty we have referred to, and if we are to arrive at a thorough and comprehensive understanding of their meanings.

20. All this being premised, our investigation will comprise the following heads. First of all (Chapter II), we shall endeavor to trace the stem בִּרְךְ in the different languages through all its forms or derivatives and their actual meanings, the meaning «blessing» being of course excluded. And by analytical procedure it will then be our aim to establish the genealogy of these meanings, beginning from the most primitive of them (which may or may not be the original meaning of the stem) to their most distant ramifications.

Whatever may be the ultimate result of such analysis, we are

<sup>(1)</sup> Cf. WUNDT, *op. cit.*, II, p. 613.



confident in the hope that it will bring out the link — if indeed any such at all exists — between בָּרַךְ and בֵּרַךְ (בְּרָכָה, etc.). And in so far as our endeavors in this regard are fruitful we shall be enabled to trace, in Chapter III, the evolution of the idea « blessing » in all its forms.

It will of course be understood that this third chapter will be of a provisional nature, inasmuch as the statements made therein will require further corroboration from subsequent inquiries into the forms and functions of each of the above words in particular, with which we will be concerned in Chapter IV. Moreover, the concomitant evolution of the forms on the one hand, and the ideas on the other, being thus understood, we will be enabled to obtain a clearer insight into the signification of the entire category ברכה.

## CHAPTER II.

THE GENEALOGY OF THE DERIVATIVES  
AND MEANINGS OF THE STEM בִּרְכָה UP TO בְּרָכָה.

## SECTION I.

## NEGATIVE CRITERIA.

21. The main difficulty in the present investigation is to decide upon a proper starting-point. It is well-known that the oilman, in search of a suitable place to drill his well, will select the site that seems to give the best assurance of a copious product. Our method of procedure will be of a similar nature. We will begin our inquiry in that language where the stem has developed the greatest number and variety of forms and meanings or where it gives the surest signs of life and growth. The reason is obvious. The fact that a stem or word in any language is prolific in forms and meanings proves that it strikes the apprehension of the people, not as something that has become fossilized with a certain fixed idea or meaning, but as conveying a living picture, a vivid conception subject to variations and further developments. And while this condition remains, there is greater possibility of determining the psychical nexus of the different meanings. Although, any analytical inquiry must eventually bring us back to the most primitive of these meanings, yet, some previous indication as to where this meaning is likely to be found would help us in no small measure.

22. The negative criteria proper to the methods of investigation referred to in a previous paragraph (17) seem to be applicable to the present instance.

And to begin with, we may mention the simple grammatical principle that a derived conjugation ordinarily modifies the meaning of a simpler conjugation or form and does not, there-

fore, contain the primitive meaning in its purity. Hence, we would not ordinarily look for the primitive meaning of בָּרַךְ in such forms as Karaitic נְבַרְךָ (Syn. נְבַרְכָּהּ)<sup>(1)</sup>, New Hebrew הברוך «to bend (the vine)», Ethiopic አሁተብረክ.

In turning, then, to the simple or Qal forms of בָּרַךְ, it will be our next step to discard an expression widely current in the different languages, viz. בָּרַךְ עַל בְּרָכִים. For, as Fürst<sup>(2)</sup> and Frz Delitzsch<sup>(3)</sup> have already pointed out, the explanatory phrase עַל בְּרָכִים adds a new idea to the primitive one contained in the bare form of the word. The same holds true in regard to similar constructions, as for instance in New Syr. ܥܘܦܐ ܥܘܦܐ ( «to bow, bend the knee» ). We infer hence that the primitive meaning of the verb בָּרַךְ must have been less specific than the ideas «to fall upon the knees, i. e. to kneel» or «to bend the knee», etc. Syriac ܥܘܦܐ, however, is an exception. This word, in its bare form, expresses the idea of «kneeling» and, what is more significant, is not infrequently applied to the rite of prayer. But, then, in all such cases, the verb is followed by one of the terms ܥܘܦܐ, ܥܘܦܐ, ܥܘܦܐ<sup>(4)</sup>, a proof that it had not as yet come to signify this or any rite as such, but merely the posture or physical attitude of prayer. In other words, the ritualistic meaning supposes a more primitive, cruder, and more commonplace application of the term.

Our inquiry will thus have become limited to the sensible, physical meanings of the stem. In determining the more primitive among them we may be guided by the relative antiquity and currency of the various meanings taken separately. Thus, if we set aside for the moment a few isolated forms or meanings in the Ethiopic dialects (§ 50), as well as certain other meanings that have developed in Modern Arabic (§ 46) and later Syriac (§ 63 ff.), but are not met with in the older languages,

(1) Cf. FRANZ DELITZSCH, *Commentar üb. d. Psalter*, 4<sup>th</sup> ed., p. 653; *Ges., Hebr. und Aram. Wörterb.*, 11<sup>th</sup> ed., p. 132.

(2) *Hebr. und Chald. Wörterb.*, p. 220.

(3) *Der Mos. Priestersegen*, p. 121.

(4) Cf. P. SMITH, *The. Syr.*, s. v.

our material dwindles down to a very limited group of meanings or rather of different nuances of one underlying meaning. It will, of course, be part of our task to determine the place, within the compass of this meaning, of the widely-current and ancient meaning of the simple nominal form *بَرَكَ* «knee». Having accomplished so much, we are at last confronted with the more general and popular meaning of the stem *برك*, viz. «procubuit camelus», as being of all the most primitive.

## SECTION II.

### ARABIC.

23. The fact that the meaning «procubuit camelus» is the primary and almost exclusive meaning of the Arabic verb *بَرَكَ* is one of the reasons why it seems proper to start the present investigation with this form in the Arabic language. But, our chief reason for so doing is because in no other language has this stem been productive of such a variety of significations. The Arab apperceives in the various forms of this stem a living picture; for him they have a specific significance. This fact does not indeed vouch for the antiquity and primitiveness of these significations, yet it affords us the assurance that we shall be able to expose clearly certain lines in the evolution of the stem and thus gain a firm foothold for subsequent investigations.

In ancient and classical Arabic the verb *بَرَكَ* (*baraka*) is applied, in the I. (aor. *u*, inf. noun *بُرُوكٌ* and *تَبْرَاكٌ*), II. (inf. noun *تَبْرِيكٌ*) and IV. forms, primarily and almost exclusively to the lying or kneeling down of the camel, i. e. «procubuit camelus»<sup>(1)</sup>.

In the dialects of Modern Arabic the verb is used in a more generic sense; yet, the specific signification «procub. cam.» is by no means extinct. In fact, it may be said that in every part

<sup>(1)</sup> Maroun gives the form *بَرَكَتَة* «seduta, la maniera di sedere da camello».

of the Arabian world this has remained to the present day the primary signification of the verb <sup>(1)</sup>.

24. It will be to our purpose in grasping the conception whence this signification has come, to give closer attention to the manner in which the camel lies down. Doughty's graphic description of this action is to the point. «The great brutes», he says, «fall stiffly with a sob upon both their knees, and under-doubling their crooked hind-legs they sit ponderously down upon their haunches. Then shuffling forward, one or the other fore-knee, with a grating of the harsh gravel under their vast carcass-weight, they settle themselves and with these pains are at rest; the fore-bulk weight is sustained upon the *zôra* . . . <sup>(2)</sup>.»

Such is the action which by the Arab is named *baraka*. It is foreign to the scope of our present purpose to indulge in any hypothesis on the form and meaning of the verb anterior to this actual signification (cf. § 13). What is of importance is to determine, as far as may be, the psychical processes that regulate the use and application of this verb. Hence, we will be concerned principally in an endeavor to learn upon which feature or features, of the action expressed by *baraka*, the Arab's apperception is mainly concentrated in the use of the term.

25. Naturally, our first attention may be directed to the Arabian lexicographers. In the *Ş* and *Ķ* *baraka* is defined by the form *اِسْتَنَاحَ* i. e. (according to Lane) «He (the camel) lay down or kneeled and lay down, upon his breast, with his legs folded.» The Mgh renders the verb thus : «he made his breast to cleave to the ground»; the Mşb : «he fell upon his *بِرْكٍ* i. e. breast»; the TA : «he threw his *بِرْكٍ* i. e. breast upon the ground». It will be noticed that all these definitions coincide, each in its own way, in emphasizing the part the breast of the camel

<sup>(1)</sup> Cf. NEWMAN, *Diction. of Mod. Arab.*, s. v.

<sup>(2)</sup> *Travels in Arabia Deserta*, II, 266.

plays, or (according to the TA) the function it discharges in the action expressed by *baraka*. Nor need we wonder at this. The unique and striking adaptability, with which nature has fitted the camel's breast for the function assigned to it, is bound of itself to engage the observer's attention. Nor can he but feel that the whole complexus of movements of the huge form of the camel in the action of lying down is ultimately directed towards throwing or placing the breast upon the ground. As Doughty justly points out in his description, the action terminates here, and one observing such an action would, in consequence, designate it: *a lying down upon the breast*. At all events, it so strikes the keen perception of the Arab. For this, we have his own reflex testimony in the above lexicographical definitions.

26. This testimony will be reinforced by a study of the simple nominal forms of the stem. To begin with the transitive type *katl*. The form **كَبْرُ** is employed in a two-fold sense, the collective and the concrete. That the former has superseded an antecedent, abstract one<sup>(1)</sup> would probably appear from the uncertain and generalizing way in which the lexicographers have defined the extent of what the noun collectively comprises, viz. «many camels» (S, K), «a herd of camels» (K), «any camels, males or females» . . . (TA), «all the camels of the people of an encampment . . . . to whatever number they may amount even if they be thousands» (K), «lying down upon their breasts». The collective signification of this form will serve to elucidate its concrete signification, which is «breast of the camel».

This is not the place to discuss the difficult question of genetic priority in regard to the verb and the noun<sup>(2)</sup>. Their genetic relation is doubtless an intimate one<sup>(3)</sup>, the two may each be

(1) Cf. BARTH, *Nominalbildung in Semitischen Sprachen* (2<sup>nd</sup> ed., Leipz., 1894), S 270, 1.

(2) Cf. BROCKELMANN, *Grundriss d. Vergl. Grammatik d. Sem. Sprachen*, I, § 114.

(3) BARTH, *op. cit.*, S 18, 19, 270, 1, derives the noun from the perfect tense.

regarded as expressing an element or aspect in a comprehensive and complete conception, as will be pointed out later. Anyhow, it seems safe to say that the signification of the one will determine and point out the characteristic signification of the other. Thus, the noun (*bark*) shares, as its form indicates, the active force of the verb. On the one hand, it has come to denote collectively the agents or subjects in that action or state, which the verb expresses; on the other, it denotes with the same active force the part of the body chiefly concerned in this action. In this latter case, the form *bark* specifies the camel's breast as an agent in the performance of a conspicuous function. It is «the breast with which the camel crushes something beneath it» (TA, etc.) or «upon which the camel lies down» (*Ham.*, p. 145).

27. Along with *bark* «breast of the camel» we meet the form *birkat* (بِرْكَة) which is employed practically in the same sense, though they are not really identical in meaning. While the lexicographers are unanimous in testifying the lack of this identity, they fail to tell us exactly where it exists<sup>(1)</sup>. On the whole, they do not, it seems, attribute to the noun *birkat* the active meaning of *bark*; and, in this way, they give us an indirect clue to the difference between the two words. And, as a matter of fact, while *bark* designates the camel's breast as discharging its function in the action *baraka*, the form *birkat* designates the same

<sup>(1)</sup> LANE, s. v. بَرَكَ (S, Mšb, K) and بَرَكَ, which is with kesr (S, K), the breast (S, Mšb, K) of a camel (Mšb, TA). This is the primary signification (TA): as some say, the former signifies *the breast of the camel with which he crushes a thing beneath it* (TA) and (K); accord. to Lth (TA) the latter is the *part next to the ground of the skin of the breast of the camel* (or, as in the 'Eyn, *of the skin of the belly of the camel and of the portion of the breast next to it*, TA); as also the former (K): or, as some say, the former is the *middle of the breast, where [the 2 prominences of flesh called] the فَهْدَانَانِ conjoin at their upper parts* (*Ham.*, p. 66); or the latter is the *plural of the former* like as جَلِيَّةٌ is of حَلِيٌّ: or the former is of *man*; and the latter of *others*: or the former is the *interior of the breast* (or, as Yaaqoob says, the *middle of the breast*; TA), and the latter the *exterior thereof* (K): or the former is the *breast primarily of the camel* because the camels lie down (تَبْرُكٌ) upon the breast, and metaphorically of *others* (*Ham.*, p. 145).

object as «being mainly affected by the action»<sup>(1)</sup>. Hence, *birkat* is appropriately defined as «the part next to the ground of the skin of the breast», or, «of the belly of the camel», or, as «the exterior of the breast», i. e. that part which rests upon or touches the ground. We may say, in consequence, that the two nominal forms express different component elements or aspects of a general conception, or are parts of the abstract: «a camel lying or falling down upon its breast». The action itself, as such, is expressed by the form *baraka*. The form *bark* designates the subjects *in actu*, and the immediate concrete agent (i. e. breast). While the form *birkat* signifies not only this same part of the body as the concrete (not active but passive) object affected by the action, but also the mode or manner<sup>(2)</sup> of performing the action as well<sup>(3)</sup>.

28. That these significations had effectively asserted themselves and have had a controlling influence upon the use of the stem *برك*, at least in ancient and classical Arabic, is attested by the fact that the verb expresses exclusively the same action of other objects (i. e. the ostrich TA, the lion or man, ك s. v. روض) inasmuch as it resembles the manner of the camel's lying down upon the breast. Yet, it lay in the nature of the case that, within the compass of the general conception above referred to, certain variations should have developed. We must represent the Arab to ourselves in his nomadic state in order to trace and appreciate the associations that have come before his vivid imagination. In these nomadic surroundings the camel comes to assume an importance and dignity, and its form appears in its natural setting. The large body of the camel presents itself with characteristic conspicuousness in the Bedawi's field of view, commanding his attention from afar. And as the animal is its owner's chief mainstay, as regards his material existence, so its

<sup>(1)</sup> Cf. BARTH, *Nominalb.*, § 77, a 1.

<sup>(2)</sup> LANE, s. v. برك «A mode or manner, of برك» [i. e. of a camel's kneeling and lying down upon the breast]. . . »

<sup>(3)</sup> Cf. WUNDT, *Völkerpsychologie: Die Sprache*, II, p. 484 ff.



habits and very form must have wrought upon his mind impressions of an indelible nature<sup>(1)</sup>.

29. But the «lying down|of the camel» presents, besides, other features and phases, though of course less prominent than the dominant one above referred to. The conditions of place, time and purpose attendant upon the action naturally vary according to circumstances. The Arab is also alert in perceiving such variations and in discovering in his surroundings and stock of ideas other elements resembling the aforesaid features and phases, and in some way having the relation of contiguity to them. Thus, while the conception originally apperceived in the verb becomes broader, it also happens that, by means of these new associations, the apperception stamps, so to say, upon the word a new idea or signification (cf. § 18).

In the first place, then, we notice that the general conception of the signification of *baraka* has been split into two<sup>(2)</sup>, according to the two main phases of the action, namely, the movement of «lying down upon the ground», and the resultant posture of the animal. In classical Arabic, *baraka* denotes, as we have seen, the whole action, but more particularly the latter of these two phases. Though in modern Arabic the verb seems to apply more generally to the former phase, conveying in a somewhat vague and undefined way the movement of «falling upon the ground».

30. We shall first trace the evolution of this meaning in classical Arabic. The sight of the camel lying upon its breast impresses the musing Bedawi with singular force. Save the monotony of the endless waste around and the vaulted firmament above, all things are fleeting and passing before his gaze. He himself lays no claim to a lasting dwelling place. Wherever he finds pasture for his flocks and herds, there he pitches his tent,

<sup>(1)</sup> See LAGARDE, *Übersicht über die im Aram., Arab. und Hebr. übliche Bildung der Nomina* (Götting., 1889), p. 49.

<sup>(2)</sup> Cf. WUNDT, *op. cit.*, II, 506.

but only for a brief stay. His life is one of idleness. In his tent he passes many an hour in drowsy reverie, as his eyes rest upon his faithful companion, the camel, lying immovably upon its breast, and affording a perfect picture of firmness, stability and continuance. Such a picture would naturally come to his mind whenever he wished to express these qualities in reference to other objects. They thus came to constitute the dominant elements in the meanings of the verb. « Hence, i. e. from the verb, said of a camel, inf. n. بَرَّكَ (TA) *He*, or *it* (i. e. anything, S) *was* or *became firm, steady, steadfast, or fixed; continued, remained or stayed* (S, K) in a place (TK). . . . » (Lane).

31. But these qualities are not merely passive, for the verb implies as well the principle whence they are derived. There is something deceptive about the camel's attitude of rest. The strained position of its limbs, the appearance as if it made its breast « to cleave to the ground » (i. e. *baraka*, Mgb) in order to assert its place, are features that suggest the ideas of steadiness, perseverance, of effort and exertion. Hence *baraka* remains an active verb, even with this apparently stative meaning. At a later period, however, it also appears to have developed an intransitive form, a sign that the latter phase of the action above referred to had entirely dominated the entire meaning of the verb. With reference to this fact Lane goes on to remark « . . . [and so apparently with *i* for its aorist; for] You say بَرَّكَ لِلْفِتَالِ, aorist *i* [*He was or became firm etc., for the purpose of fighting*] and in like manner بَرَّكَ, aorist *a* (TA) ».

32. Once these ideas had been attached to the verb, it gradually expressed a great variety of concrete and abstract significations in different grammatical forms. The form and idea go hand-in-hand (cf. § 19). So intimately do these two elements blend that in certain instances it is doubtful whether a particular shade of meaning may not have resulted from the character of the form rather than from the underlying idea. This applies in parti-

cular to the intensive forms, such as : **بَرَّكَ**, **بَرَّوْكَ**, **بَارَوْكَ**. On the other hand, the resulting significations do not represent clearly distinct categories. Even from a logical aspect there exists between them a close relationship. Firmness implies continuance, and vice versa; and when qualitative of a living being or object, the two imply effort and exertion. It will be observed that the picture of the camel lying firmly upon its breast has left its impress upon subsequent significations, as if the Arab still faintly apperceived in the background the huge figure of the camel.

33. We are now prepared to enter upon the evolution of the various meanings of the verb, beginning with the meaning « to be firm, to continue ». In Class. Arabic this meaning was expressed by *baraka* in regard to « anything » (§). In Mod. Arabic also the verb retains this meaning. In Palestine, for instance, the expression *barak hōn* is used of a guest or visitor who unduly prolongs his visit. In a similar sense the verbal adjective *būrāk*<sup>(1)</sup> (§ 32) « remaining fixed (cf. *bārik* « camel lying up its breast ») at, or by, a thing (I Aar, K) » was applied, for instance, in the phrase **بَرَّكَ عَلَى جَنْبِ الْإِنَاءِ** (*Remaining fixed at, or by, the side of a vessel*) in a verse describing « a [gluttonous] man, who swallows closely-consecutive mouthfuls (I Aar) ». Closely related to this form are the appellatives **بُرْكَةٌ**, **بُرْكَةٌ**, **بُرْكَانٌ** and **أَبْرَأَكُ** (pl.), all signifying a « small white aquatic bird »<sup>(2)</sup>, and in Mod. Arabic,

(1) Denoting intensity. Cf. WRIGHT, *A Grammar of the Arabic Language* (2 vols, transl. from the Germ. of Caspari; 3<sup>d</sup> ed. by Roberts. Smith and de Goeje, Cambr., 1896-1898), § 231 f. See also BARTH, *Nominalb.*, § 13.

(2) LANE : **بُرْكَةٌ** (S, K) or **بُرْكَةٌ** (Msb) *A certain aquatic bird, white* (S, Msb, K) and *small* (K) [the former applied in Barbary, in the present day, to a duck], pl. **بُرْكٌ** (S, Msb, K) and **بُرْكَانٌ** and **بُرْكَانٌ** and [pl. of pauc.] **أَبْرَأَكُ** (K) or, in the opinion of ISd, **أَبْرَأَكُ** and **بُرْكَانٌ** are pls of the pl. [**بُرْكٌ**] (TA). Other significations of these forms, such as « Turba nobilium; id quod accipit ob molituram molitor; turba hominum quae de piculo caedis interrogat; ranae » (Freitag) and « tax, tax-collector » (cf. Wharmund) will be explained later on. See, on these forms, BARTH, *op. cit.*, § 206.

*burke*, *abrāk* (in Maltese *byrkae*, *brýk*), etc., signifying « duck ». These different forms express the same idea, characterizing, as they do, the aquatic bird or duck as « one that remains fixed in a place » or as one « given to perching, roosting » (cf. American « rooster »)<sup>(1)</sup>. Thus, Lane (sub VI) interprets the phrase *بُرُوكٌ الطَّيْرُ عَلَى الْمَاءِ* as « the continuing of the birds at the water »<sup>(2)</sup>. The same idea underlies the collective signification of these nouns, viz. « frogs » (Freitag).

34. One remarks in these forms a slight turn in the original meaning. For it so happens that the quality of the subjects (i. e. birds, frogs, etc.) which has occasioned the appellation coincides with their posture, when at rest or repose. This makes the subject of *baraka* appear in a passive condition. The verb is thus applied metaphorically to the lingering night : « *It was, or became, long, or protracted; as though it did not quit its place* (A and TA in art. *فَعَس*) ». As inherent qualities these ideas are expressed by the verbal adjectives *büräk* and *bâräk*<sup>(3)</sup>, signifying « coward » (K, TA) or, as Freitag renders the latter form, « timidus, segnis »<sup>(4)</sup>. In the light of this signification, it will be seen how *baraka* came to be applied, in different forms, to the miller's trade. It should be remembered that the miller's life in the Orient is anything but active. From morning till night he is seen squatting in the same place, leisurely watching the operation of the mill. This indolence, in fact, has become proverbial. Hence, the signification of *baraka* « to practice the trade of a miller » (Wahrmund<sup>(5)</sup>) has in it a touch of irony. The « miller's wages » are termed *burkat* (Freitag; see § 33). Again, the form *barräk* does not merely signify « miller », as is commonly

(1) Cp. the ornithological terms « insessores, perchers ». *Birkân* also signifies « small tree, shrub (cp. 'sessile', botan.), chick-pea ».

(2) Cf. Annibale PRECA, *Malta Cananea ossia Investig. Filologico-Etim. nel Linguaggio Maltese* (Malta, 1904), p. 383 : *borka* « anitra, volatile che ama stare appollaiato ».

(3) Cf. WRIGHT, *loc. cit.*

(4) Cf. the Aramaic forms : בורכא et בורכתא, « stoliditas, ignavia », etc., § 59.

(5) « Das Müllerhandwerk treiben ».

asserted, but is applied to that servant or employé of the miller who is properly charged with the work of the mill<sup>(1)</sup>. It often so happens that this same person is employed in other domestic work of a menial kind. Hence the name has a ring of contempt.

35. In the preceding significations the qualities of firmness, etc. are represented as proceeding from the subject or individual referred to by the verb. In Mod. Arabic a usage has developed in which the verb implies some external force, as in the signification «to be obliged to remain; not to be able to get away». The II. form, then, implies violence, «to force somebody to remain, or stay in a place» (cf. Steingass and Wahrmund). It is used in imprecations, for instance, **بَرَكْكَ اللهُ**, which would be equivalent to our expression «May God prostrate you!»

36. What may be termed a favorite theme of the stem *baraka* in Arabic, is «the brave soldier on the field of battle». We have already met with the expression **بَرَكْ (بَرَك) لِلْمُتَنَالِ** «he was or became firm for the purpose of fighting». This marks the initial application of the verb in its present relation. We can hardly follow the further evolution of this meaning without picturing to ourselves the Arab as he is on the field of battle. As in the heat of the contest, the spectator no longer observes the posture or position of the combatants, but watches with increased interest their several movements, their laboring, striving and exertions, it will naturally come to pass that in his apperception the idea of firmness should change from «firmness in place and position» into «firmness and persistence in action or struggling», as the following examples will show. First of all, we meet with the ancient infinitive, used here in the imperative sense<sup>(2)</sup>: «**بَرَاكْ**<sup>(3)</sup> (S, K) like **فَصَلِّمِ** (K) said in war or battle (S), means **ابْرَكُوا**

(1) The form denotes profession or trade. Cf. WRIGHT, *op. cit.*, § 233, Rem. a.

(2) Cf. WRIGHT, *op. cit.*, I, § 98, Rem. c.; BARTH, *Nominalb.*, § 40, 2.

(3) Giggeus spells it **بَرَاكْ** (which form occurs along with *katili*, see BARTH, *op. cit.*, § 41 d) «vox qua milites ad irruptionem. . . ad prelii tolerantiam incitantur». Cp. *birak*, see below.

[*Be ye firm, steady or steadfast*. . . [S, K]». In abstracto the same ideas are conveyed by the substantives « بَرَكَاتٌ (S, K) <sup>(1)</sup> and بُرَاكَاتٌ (TA) *Firmness, steadiness, or steadfastness in war or battle*; (I, Drd, S) and a *striving, laboring or exerting oneself* [therein]: from البُرُوكُ <sup>(2)</sup> [inf. n. of بَرَكَ] : (S) or a *falling upon the knees in battle and so fighting*; as also بُرُوكَاتٌ (K) <sup>(3)</sup>. These words are also applied to «the field of battle», or, according to Er-Rāghib, بَرَكَاتُ الْحَرْبِ and بُرُوكَاتُهَا signify *the place to which the men of valor cleave* (TA)». Detaching the affirmatives <sup>(4)</sup> from these substantives, we have the forms <sup>(5)</sup> : بَرَكَ, بُرَاكَ, بُرُوكٌ, all derived, like the infinitives بَرَكَ and بِرَاكَ (Giggeus), from the first form of the verb, and retaining, which it is important to note, the active signification of the I. form. The reciprocal element is introduced into this signification by the III. <sup>(6)</sup> and VIII. <sup>(7)</sup> forms.

37. In the forms so far considered the activity expressed by them is *per se* referred back to the agent. In the various groups of meanings, however, presently to engage our attention, this activity affects directly some other object or person. In the conception of the camel's «lying upon the ground» and «crushing something beneath it» it was the «ground» or the «something» which simultaneously with the camel's attitude caught the apperception. And thence various new meanings have been evolved.

<sup>(1)</sup> Giggeus, s. v. : «Irruptio acris cum impetu, ita ut interimantur. Tolerantia belli et prelii». Freitag, s. v. : «Constantia et immoti animi contentio in pugna, qua loco cedere nescit». Cp. *barākiyat*, «genus quoddam legis» (Gigg.) = «statutum».

<sup>(2)</sup> Gigg., s. v. : «Irruptio velox, et sedula. Belli, vel prelii patientia».

<sup>(3)</sup> The picture of «the soldier in arms» has probably occasioned the forms *barākat* «hedge-hog», *burākiyat* «vulcano» and *birāk* «sword-fish».

<sup>(4)</sup> Cf. BARTH, *op. cit.*, § 243 ff.

<sup>(5)</sup> *Nomina verbi*, cf. WRIGHT, *op. cit.*, I, § 195 ff. See also BROCKELMANN, *Vergl. Gramm.*, § 131 c, 135 d, 141 b β (133 c : *kitāl*).

<sup>(6)</sup> بِرَاكَ بِالْحَرْبِ «il le combattit sans relâche», Cartas, 107, 7 a f. (ap. Dozy).

<sup>(7)</sup> Giggeus : «بِتَرَكُوا فِي الْعَدُوِّ» ; «eques irruit, et interfecti sunt»; «بِتَرَكُوا فِي الْعَدُوِّ» in *hostem celeriter, et sedulo irrumpite*».

The intensive form *büräk* «remaining fixed by a thing» (see above) takes here the meaning of «applying oneself persistently to a thing», according to Giggeus<sup>(1)</sup> and Freitag<sup>(2)</sup>. The III. form represents the subject as making use of the quality, expressed by the I. form, towards an object<sup>(3)</sup>, as : «بارك عَلَيْهِ *He kept, or applied himself, constantly or perseveringly to it* (Lh, K); namely, an affair (TA in art. حفظ) or commerce or traffic, etc. (Lh, TA)», Lane. Compare the Latin expression «incumbere alicui rei». With slight variations the same meaning is expressed by the V.<sup>(4)</sup> and VI.<sup>(5)</sup> forms, which are not, however, found in Lane<sup>(6)</sup>.

In the I., IV., or more correctly the VIII. form, *baraka* is applied to the cloud or sky, «raining continually, incessantly or vehemently» (cf. Lane). «Le ciel est par terre», as Kazimirski puts it. The meaning of the participle, however, remains more realistic : «مُبْتَرِكٌ applied to a cloud, metaphorically *Bearing down [upon the earth] and paring off the surface of the ground [by its vehement rain; see VIII. form] (TA)*», Lane<sup>(7)</sup>.

38. With the help of the VIII. form the Arab reproduces the original meaning of *baraka* with realistic effect. Thus, «ابتترك *He (a man) threw his بَرْكٌ [i. e. breast upon the ground (as the camel does in lying down) or upon some other thing] (S)*», Lane. The «breast» being the seat of energy came, in conse-

(1) «Qui rei insistit. Qui rei firmam stabilemque operam defert».

(2) «Genua flectens super re». The latter words (super re) express the dominant feature, the former being only secondary.

(3) Cf. WRIGHT, *op. cit.*, I, § 43, c.

(4) Giggeus : «رجل مُبْتَرِكٌ vir qui bonae rei nitatur». Freitag : «مُبْتَرِكٌ fretus re eique insistens».

(5) Giggeus : «تَبَارَكَ بِرُوحِهِ Perseveravit in illo. Assidue in illud incubuit».

(6) Pedro de Alcalá is authority for the foll. meaning of *barak(a)* : «solaper, c.-à-d. croiser, en parlant d'une partie d'habit qui se double sur une autre» (ap. Dozy). Cf. *birkat* «cette partie d'un habit, qui se double sur une autre et qui couvre la poitrine» (Dozy). It appears that this noun has developed, from *baraka* «solaper», independently of *birkat* «camel's breast».

(7) Cp. *mubrikat* «ignis»; *mubtarik*, epitheton leonis (Freit.).

quence, to be regarded as the dominant feature or the center of the action. Hence, it was natural to make the transition from «throwing the breast upon something» to «leaning upon something» (as the workman upon an instrument) or «upon one side» (for instance, in running)<sup>(1)</sup>. Through such associations the form acquired the meanings of «hastening, speeding, striving, laboring, exerting oneself in running», etc.<sup>(2)</sup>, which came to be expressed also by the I. form<sup>(3)</sup>. The participle of the VIII. form comprises elements of the other forms, chiefly of the III. : «مُبْتَرِكٌ (in the CK مَنَبْرِكٌ) applied to a man, metaphorically *Leaning, or bearing, upon a thing; applying himself [thereto] perseveringly, assiduously, or constantly* (K, TA)», Lane.

It would seem that the phrase بَرَكَ الشَّيْءُ «the first and main part of winter» (cf. Lane)<sup>(4)</sup> has originated through similar associations, probably through the analogy between the callous breast of the camel pressing upon the ground and the severity of winter bearing upon the earth with benumbing coldness.

39. Within the present class we meet with several significations that may appropriately be grouped under the heading «oppression». Thus, in its physical sense, the verb *baraka* means, also, «mettre sous soi» said of an encounter or battle (Beaussier). In Palestine one would use the phrase *Obrok alihi!* in the sense «On him!». This idea is of course more fully conveyed by the VIII. form in class. Arabic: اِبْتَرَكْتُهُ *I prostrated him or threw him down prostrate, and put him beneath my* بَرَكٌ [i. e.

(1) Lane : «He (a sword-polisher) *leaned upon the polishing-instrument* (K), *on one side* (TA) and He (a horse) *inclined on one side in his running* (TA). . . »

(2) Lane : «He *hastened or sped, and strove, laboured or exerted himself, in running* (S, K).»

(3) Lane : «And بَرَكٌ inf. n. بَرُوكٌ (K) or as some say, this is a substantive from the former verb (TA), *He strove, laboured or exerted himself* (K).» — S. v. بَرُوكٌ : «*A hastening, speeding, striving, laboring or exerting oneself, in running; a subst. from ابْتَرَكٌ : and inf. n. of بَرَكٌ . . . » (K; see VIII. form).*

(4) According to Akhbâr, 82, 8 (ap. Dozy) the expression means «l'hiver commença».



breast] (S)», Lane. From these usages the verb has derived the signification «to be hard, severe (on the people)», as is said in Palestine, for instance, of a task-master. But even more grievous than this for the Oriental is the imposition of taxes<sup>(1)</sup>, and doubtless on this account he was led to apply the substantive *burkat* (*burke*), etc. (see § 33) to the «tax-collector», «taxes» (cf. «impost», German «Auflage») and to a «turba hominum quae de piaculo caedis interrogat». The phrase *barak 'ali* «he pestered me so much», which is current in Palestine, tends to elucidate the following expressions of an ethical bearing in class. Arabic: *ابتترك* *عَلَيْهِ* and *فِي عَرَضِهِ* «He detracted from his reputation, censured him or impugned his character, and reviled him (K, TA), and labored in vituperating him (TA)» (Lane).

Among the significations of the intensive forms *büräk* and *bârük* in Class. Arabic, we find «incubus or nightmare» (K). We are familiar with the fact that the nightmare or *ġinni* is, in the mind of the Arab, capable of assuming human form<sup>(2)</sup>. Father Jaussen<sup>(3)</sup> is authority for the statment that in the land of Moab a person, who is seized by a nightmare, will say: *بركنى* *الġينى*. This can only mean literally «the *ġinn* has laid himself upon me, i. e. oppresses me». Hence the forms *büräk* and *bârük* would designate the nightmare as a «being given to this action» (cf. incubus), while the form *barük* (*بروك*), in the dialect of Moab, designates in our opinion «the place where he (the *ġinni*) dwells»<sup>(4)</sup>. In the dialects of Tunis, Tripoli and elsewhere the verb designates an attack of fever, etc. Thus, in Palestine, one would say *barakat 'ali es-shūne* «the fever lies upon me»<sup>(5)</sup>.

(1) Cf. LANE, *Manners and Customs of the Mod. Egyptians*, p. 117.

(2) See GOLDZIEHER, *Abhandlungen zur Arabischen Philologie* (Leiden, 1896-1899), I Theil, p. 1 ff., 107 ff., 111, *passim*; cf. LANE, *Mod. Egyptians*, p. 202 ff.

(3) *Coutumes des Arabes au Pays de Moab* (Paris, 1908), p. 320, see note.

(4) As Fr. Jaussen tells us, several localities have thus received the name *barük*, which, however, in his opinion is passive, viz. : «le lieu est saisi par un *ġin*».

(5) BEAUSSIER (Tun. et Trip.), s. v. : «attaquer, prendre maladie; la fièvre l'a pris; il est attaqué de la fièvre; accabler, sommeil».

40. Though on the whole *baraka* is employed preferably in the sense of «oppression» it has, in one expression at least, the sense of «protection», viz. *barrik 'ali* (Palestinian) meaning literally «Throw thyself upon me!». With these words a man who is left to the mercy of his enemies throws himself at the feet of another in supplication of help.

41. Not seldom the verb *baraka* is applied, in various dialects, to sexual coition, the male being the subject of the verb<sup>(1)</sup>. And it is first applied in this sense to the camel<sup>(2)</sup>. Hence, in Mod. Arabic *barûk* (denoting intensity or repetition) is an epithet of the male camel. In Palestine the verb is used in this sense of man also. It would seem, however, that this usage is restricted to abusive language. In the case of fowl the II. form (Mod. Arabic) designates the male's part in the action, as *berrek* «volucris in coitu» (in Maltese, cf. GESEN., *Thesaur.*). Thence is derived the form *barrûk* «cock», which has made its way into various modern dialects (cf. Dozy).

In the sense of «hatching eggs», the verb is used in the dialects of Tunis, Tripoli and Palestine; for instance, *El-kurku tubruk 'al-baid* (Palestinian) the «hen sits on the eggs».

42. We may now venture to explain a certain form in Class. Arabic, the meaning of which appears quite disconnected from the other significations of the stem. It is : « *بُرُوكٌ* a woman that marries having a big son (S, K) of the age of puberty (S) », Lane. We have good authority for stating that the same form is employed to this day in three other meanings, which go a great way towards elucidating the meaning of this form in Class. Arabic. Of these the first is *barûk* «male camel» (see above). In the second place, it<sup>(3)</sup> is applied to a female camel in the

<sup>(1)</sup> Cf., however, Malt. *byrek* i. e. gallina «nel prendersi».

<sup>(2)</sup> See Comte DE LANDBERG, *Études sur les Dialectes de l'Arabie méridionale*, I. *Haḍramoût* (Leide, 1901), p. 367, 376 ff.

<sup>(3)</sup> Our authority for the two following meanings is a native of the village *Beit Sâhûr* near Bethlehem, a man of remarkable intelligence. He claims to have heard the term employed, in these two meanings, in some songs of the Bedouin troubadours, who are frequently seen in Bethlehem.

sense of «having brought forth many young ones». We should first remark that the Arab designates by the verb *baraka* the act of a camel lying down to yield its young. Now the form *katûl* indicates an inherent quality in a very high degree, or an act which is done with frequency or violence<sup>(1)</sup>. Applying this general rule to our form, it would seem that, just as *barûk* designates the male camel as «one that frequently performs the act of copulation», so the same form designates the female camel «as one that has often lain down to bring forth». Thirdly, *barûk* is used in designation of an aged woman, who has passed the years of fecundity. Most likely this name had originally a deeper significance and a more elevated tone, signifying perhaps, «a mother of many children». At all events, there is evidently question here of a secondary meaning of the word as applied originally to the female camel, and both these meanings (2. and 3.) combined furnish the clue to the derivation of the fourth meaning of *barûk*, i. e. in Class. Arabic.

In this meaning (see above) two distinct elements are discernible : «the act of the woman marrying» and «the fact of her having a big son». The former of these was the occasion of her receiving a new name, and concurring with the latter was determined by it in forming this new appellation. It is above all in relation to matrimonial engagements that in the Orient, no less than in the rest of the world, a woman's qualities, social condition, dowry, etc. are made the object of heated discussion among the parties concerned. And popular usage is wont to coin new words or expressions in designation of one or another circumstance that is considered as increasing or diminishing her value in the eyes of her intended. The student of Oriental conditions need not be told that in this matter the kinship and existing connections of the bride by marriage play an important rôle. It is irrelevant what precisely were the rights and privileges that Arabian law or custom accorded to a woman who had a grown-up son. Suffice it to call attention to the circumstance that in the

(1) WRIGHT, *Arab. Gramm.*, I, § 232, Rem. d.

definition of  $\text{\$}$  her son has arrived at «the age of puberty» and is, therefore, looked upon as the future propagator of her family, her support and consolation in old age and hence «better» to her «than seven sons» who are still minors (Ruth 4, 14-15; cf. Gen. 5, 29). In all probability, then, it was for the fact of «her having a grown-up son» (implying the ideas of «offspring and continuance of her family») that a «woman marrying» came to be styled *barûk*.

43. In returning to the original «proc. cam.» our attention will be directed to another feature contained in this action, namely the ponderousness and stiffness which characterize the «camel's falling upon the breast» (Mšb). The meanings evolved from this feature may be grouped under the heading «breaking or falling down». The idea of ponderousness is thus still apparent in «s'affaisser par son propre poids», which meaning is current in Tunis and Tripoli. Here *baraka* has also the sense of «abattre, renverser, jeter par terre», which meaning is preferably applied to the horse. Thence comes براكك denoting an equestrian feat, «qui consiste à faire agenouiller le cheval étant monté» (Beaussier).

44. We may notice in these meanings how the idea of physical exhaustion or weakness is seen to commingle with the leading theme. Gradually, that idea became dominant, evolving in this wise the signification of «collapsing». So the verb is used, first of all, of the camel «breaking down completely, i. e. dying»<sup>(1)</sup>. Metaphorically it is used in the sense «s'écrouler, s'ébouler, i. e. mur, maison» (Tunis and Tripoli). Since the signification of «collapsing» is found in the other languages as well (notably in Syriac), it should be emphasized that in Arabic this signification has obviously been brought forth from the original «procubuit cam.».

<sup>(1)</sup> Cf. the expression *Mubrak en-nah(g)a* referring to the place where the «divine» camel of the prophet «fell upon its knees and couched down» — being killed by a son of Belial. See DOUGHERTY, *Travels in Arab. Des.*, I, 81.

45. The idea that is next seen in the evolution is that of «being pressed down by a heavy load or burden». Its origin is clear. The camel is preeminently the beast of burden. And the word expressing its falling under a burden (*baraka*) has come to signify generally «to fall under a burden or any heavy load», and is applied in this sense to men and beasts alike. At the sight of a caravan, which has collapsed on its march through the desert, the Bedawi will exclaim: *Bârik taht l'heml*<sup>(1)</sup>, «broken down under the burden», thus unconsciously testifying to the fact that upon the sturdy limbs of the camel, the weal and woe of the entire caravan depends. The expression is a popular one and appears in sundry variations<sup>(2)</sup>. In the dialect of Iraq we meet with the expression *mutâia bārġāt* applied to asses «broken down under their load» but which may again be on the march<sup>(3)</sup>. The expression is significant inasmuch as it elucidates the evolution of certain substantives belonging to this category of meanings. The sight of the bearer of a burden or of the porter, weighed down by his heavy load, is bound to bring to the Arab's mind the picture of a camel «collapsed beneath its load»<sup>(4)</sup>. Thence the nouns *būrāk* and *birkân* «mulier bajula; maritus ejus quae gestando opem ferat» (Giggeus; see § 33) as well as *bārūk* «baggage» (cf. Dozy) have their origin.

46. Lastly, there remains to be explained the category of «kneeling», which action, as seen in the Orient, is understood

<sup>(1)</sup> Cf. G. WETZSTEIN, *Sprachliches aus den Zeltlagern der syrischen Wüste* (in *Zeitschrift d. Deutsch. Morg. Gesellschaft*, XXII, 69-194), p. 97.

<sup>(2)</sup> E. g. *Barrak taht es-salib* «(Jesus) collapsed under the cross» — an expression often employed in sermons or prayers (Palestine).

<sup>(3)</sup> Cf. B. MEISSNER, *Neuarabische Geschichten aus dem Iraq* (Leipz., 1903), p. 113 ff., 40 ff. The present meaning is remarkably distinct in this dialect (cf. *barak* «einknicken, unsinken»; *el muġi barrak nefġah* «Der Esel knickte sich ein», *ibid.*), although it appears to occur in Bedouin Arabic in general (cf. *bârik* «kniend, eingeknickt», see *Ges., Hebr. und Aram. Handwörterb.*, 11<sup>th</sup> ed., p. 132; Frz DELITZSCH, *Commentar üb. d. Psalter*, 4<sup>th</sup> ed., p. 653).

<sup>(4)</sup> «The camel of the loads lay down (barrach)», are the words of a woman lamenting over her husband who is smitten with illness. M. LÖHR, *Der Vulgär-arab. Dialect von Jerusalem* (Giessen, 1909), p. 115.

to be more particularly « kneeling back on one's heels » (cf. Dozy). This use of *baraka* is, however, confined to certain dialects, and there are numerous indications to show that it has derived from the original « proc. cam. ». In Palestine and Syria the usage is commonly looked upon as a vulgarism; it betrays the Aleppine. The word is thus used, however, in uttering a harsh command, e. g. in Jerusalem, as « *Ubruk indik!* » « Lie down there! » (like a camel).

There is no ground whatever that would justify our supposing that in Arabic *baraka* ever designated a posture in prayer or worship. It is found evidently in its original as well as vulgar meaning in the following quotation from the Mgh : « The بَرُوكُ of a man praying, which is forbidden, is *The putting down the hands before the knees*, after the manner of the camel »<sup>(1)</sup>. We have here another proof of how deeply the original meaning was impressed upon the mind of the Muslem.

True, we do find the verb used in the sense of « kneeling » (for instance in Tun. and Trip.)<sup>(2)</sup>, or in the sense of a deep reverence (as in Maltese)<sup>(3)</sup>, or also in the sense of « sitting, squatting » (Beaussier, Dozy). But these are isolated instances<sup>(4)</sup>. On the other hand, whenever the Arab wishes to express plainly and clearly the idea of « kneeling » he must needs have recourse to a circumlocution, such as « عَلَى رُكْبَتَيْهِ بِرَكَ He fell or set himself upon his knees; he kneeled » (Lane).

47. We have but little information on the stem برك in the Southern Arabic dialects. In Mahra the verb has the signification of « proc. cam. ». The form *bark* (pl. *birók*) signifies « knee » — which is not the case in Northern Arabic. Although no certain

<sup>(1)</sup> For the camel « falls first upon his knees, and then upon his stifle-joints », Lane.

<sup>(2)</sup> Beaussier : « s'accroupir, s'agenouiller, fléchir les genoux ».

<sup>(3)</sup> Vassalli, s. v. : « piegarsi innanzi come fanno le donne nel fare riverenza ».

<sup>(4)</sup> Cf. also the expression « برك الرجل على قمره vir priori capitis parte, ter-ram procumbens tetigit » (Giggeus).

conclusions as to this stem in the Ancient Minean and Sabean dialects may be drawn from these data, yet since «proc. cam.» is the predominant meaning of *baraka* in the Arabic, as well as in the Abyssinian languages, they would seem to furnish us with some further warrant that «proc. cam.» was the primary meaning of *baraka* before the separation of these two groups of languages.

### SECTION III.

#### ABYSSINIAN.

48. In the Abyssinian Languages the verb **ሰጠ** signifies in its simplest form (I, 1) primarily and, according to our authorities, well-nigh exclusively «procub. cam.». It is applied to an ass in Gééz, Num. 22, 27 (M. T. ሃጋጋ). In Amharic the verb is said of a tree or plant «weighed down with fruit»<sup>(1)</sup>; which naturally recalls the Arabic phrase *bârik taht l'heml*. Likewise, the idea of «resting, supporting oneself upon something» (cf. Arabic *baraka* «the camel made its breast to cleave to the ground; it, i. e. anything, became firm», etc.) is intimately attached to the stem and has produced, chiefly in Amharic, a variety of substantives denoting all manner of instruments or objects of support<sup>(2)</sup>.

49. The simple nominal form signifies «knee»: **ሰጠ** (Gééz), *börk* (Tigré), *berké* (Tigrîña). It is significant that the *Vocabu-*

<sup>(1)</sup> «Piegarsi (piante troppo cariche di frutta)», Guidi.

<sup>(2)</sup> E. g. *birkunnā*: 1° a very short crutch or a small stool (specie di stampella cortissima o sgabelletto), used by cripples; 2. a pillow of wood (origliere di legno) used especially by women to prevent their hair-dress from being spoiled; or also, a little cushion of wood (cuscino di legno) covered with leather (cf. Guidi). In the Somali language the same word has the form *barkino* («Kopfkissen, Kopfpolster»). Being made of leather the *barkino* is generally used only by women or sick men, while healthy men use the *bârki* — the same implement, though made of wood («hölzerne Nackenstütze»). In Somali even the verb has been preserved, in the sense «to support, rest the head upon something» (cf. § 37); cf. Reinisch. In Amharic the subst. *tanbarak* is applied to a small thatched roof which is placed over the wall to protect it against the rain (cf. d'Abbadie).

*larium Aethiop.* (ap. DILLMANN, *Lex. Aeth.*) renders አብረክ ፡ by ትልብቶች ፡ «the patella or kneepan»<sup>(1)</sup>. This specific signification would imply that ብርክ designates «the knee» properly as «discharging a function», viz. as that part which touches the ground in the action expressed by ብረክ (cf. § 82).

50. In none of the dialects does the simple form of the verb express the idea of «kneeling», much less a posture of prayer or worship. The nearest approach to such ideas is represented by the Amharic expression ፡ ሁሉ ፡ ብረክ ፡ «tutti si sono sottomessi». This is, however, an isolated instance, and necessarily presupposes an original, material meaning, such as «throwing oneself upon the ground» (cf. «proc. cam.»).

In order to bring out the idea of «kneeling or genuflecting», each of the Ethiopic dialects was obliged to employ one of the derived conjugations (cf. § 84), i. e. in Ge'ez the causative-reflexive (IV, 1) *astabraka* («Kniebeugung machen»)<sup>(2)</sup>; in Tigrīña *tembèrkeke*; in Amharic *tambarkāka*, etc. The last of these dialects brings out the same meaning with the additional idea of «violence» by the form ፡ *barkak* (*al*) «mettersi o cadere ginocchioni (anche sdruciolando)».

## SECTION IV.

### CHANAANITIC.

51. The South Semitic languages have so far claimed our attention. In passing to the Northern languages those of the West merit our first consideration. Beginning, then, with Hebrew we find that this is the only language in the Chanaanitic group where the stem ברך has been preserved in Qal. Besides

<sup>(1)</sup> Cf., however, *berekuedā* (Tigrīña) i. e. «the ham, hock» (*garretto*, de Vito).

<sup>(2)</sup> DILLMANN, *Gramm. d. Äthiop. Sprache*, p. 143.



the noun כָּרַךְ<sup>(1)</sup> «knee», the verb כָּרַךְ\* occurs in the Bible in only three places.

The first is Gen. 24, 11 : וַיִּכְרַךְ הַקַּמֵּלִים. Considering, on the one hand, that this is the only instance in Hebrew literature where the «lying down of camels» is mentioned and, on the other, that various other physical and symbolical actions mentioned in the Bible would doubtless have been expressed by כָּרַךְ, had this verb lent itself to a more generic application, we may regard this ancient text as an incontestable proof that «proc. cam.» is an original, or more likely, the original signification of this verb in Hebrew. At all events the fact establishes the aboriginal identity of Hebrew (and North Semitic) כָּרַךְ «proc. cam.» with South Semitic *baraka* as employed in the same sense. This conclusion will be reinforced by the two remaining instances of the verb.

52. In II Par. 6, 13, the expression וַיִּכְרַךְ עַל-כַּרְכָּיו applies to Solomon kneeling down in prayer before the congregation of Israel, and spreading forth his hands towards Heaven. It is the only instance in the Bible where כָּרַךְ is employed in this expression, the usual form being כָּרַע עַל-בְּרִיחַים (Judg. 7, 5 ff.; III Kgs 8, 54; IV Kgs 1, 13; Esdr. 9, 5). The Aramaean, however, employs in this connection regularly the verb כָּרַךְ (cf. Dan. 6, 11 and Syriac כַּרַךְ ܟܪܚܐ, vid. infra). Hence we may justly suspect whether II Par. 6, 13 is genuinely Hebraic, which suspicion is further confirmed by the fact that in the parallel passage in the older document, viz. III Kgs 8, 54, where the same event and action are referred to, the common Biblical phrase just referred to (i. e. ...מִקְרַעַ עַל-... קָם) is employed. If, in addition to all this, we take into account the strong Aramaic coloring of II Par. in general, there appears to be no difficulty in assigning the use of the verb כָּרַךְ in 6, 13 to Aramaic influence.

(1) Gen. 30, 3; 48, 12; 50, 23; Dn. 10, 10; 28, 35; Judg. 7, 5, 6; 16, 19; III Kgs 8, 54; 18, 42; 19, 18; IV Kgs 1, 13; 4, 20; II Par. 6, 13; Esdr. 9, 5; Job 3, 12; 4, 4; Ps. 109, 24; Is. 35, 3; 45, 23; 66, 12; Ez. 7, 17; 21, 12; 47, 4; Nah. 2, 11.

53. The third instance is Ps. 95 (94), 6. Here the meaning of the verb ברך is obscure. It will be well to study the passage in the light of the versions :

M. T.	LXX <sup>(1)</sup> .	PESH.	S. JER. <sup>(2)</sup> .	TARG. <sup>(3)</sup> .
בְּאוֹ דֵעוּטֶ֑ע		אֵלֵינוּ Venite		אֵיתוּן
נִשְׁתַּחֲוֶהָ וְנִכְרַעַהּ	προσκυνήσωμεν	בְּחִסְיָנוּ adoremus		נִיסְגוּד
וְנִכְרַעַהּ וְנִכְרַעַהּ	καὶ προσπέσωμεν αὐτῷ	בְּחִסְיָנוּ et curvemur :		וְנִגְחֵן
וְנִכְרַעַהּ וְנִכְרַעַהּ	καὶ κλαύσωμεν	בְּחִסְיָנוּ flectamus genua		נִחְמִיט
לְפָנֵי יְהוָה	ἐναντίον Κυρίου	בְּחִסְיָנוּ ante faciem Domini		קְדַם יְהוָה
עֲשׂוּנוּ	τοῦ ποιήσαντος ἡμᾶς	בְּחִסְיָנוּ factoris nostri		דְּעֵבִיר יִתְנַן

It must strike us at the first glance that the LXX and Pesh. present each a rendering which differ as widely from the M. T. as they differ from each other. The chief point of variance is of course the rendering of the form נִכְרַעַהּ. The fact that the LXX translates this form by «let us weep» and the Pesh. by «let us bless (praise)» would lead us to suppose that the former read in the original text, or perhaps read into it, the form נִכְרַעַהּ, and the latter, the form נִכְרַעַהּ. But such suppositions will only complicate matters. There is reason to believe that the M. T. has preserved the original reading, which is also attested to by St. Jerome and the Targum (and, as regards the consonantal text, by the Pesh.). Hence we would rather suppose that the divergence of the versions has been caused by the obscurity of the original text itself<sup>(4)</sup>. No doubt, the sequence of the terms is unusual and strange. It is the only instance where כָּרַע follows הִשְׁתַּחֲוֶה (which has never a purely symbolical sense)<sup>(5)</sup>. The LXX smooths over this incongruity by strengthening the term corresponding to נִכְרַעַהּ, and renders it by προσπέσωμεν αὐτῷ (elsewhere כָּרַע is translated simply by πίπτειν or ἐκλάζειν) which

(1) The Itala (ed. Sabathier) has «ploreumus contra Dominum».

(2) Ed. Migne.

(3) Ed. DE LAGARDE (*Hagiogr. Chald.*, Leipz., 1873).

(4) Cf. HOELEMANN, «Biblische Gestaltung der Anbetung» in *Bibelstudien*, I, p. 133.

(5) *Id.*, *op. cit.*, p. 120 ff.



Whether we call the parallelism of the present couplet synonymous, synthetic or stairlike, one point must not be overlooked, namely that the second member cannot be inferior in thought and expression to the first which, as has been said, contains plainly a climactic element. Both the LXX and the Pesh. bring this out, and in this their renderings have an advantage over that of St. Jerome. Evidently the term *נברכה* implies more force and effect than the simple rendering «*flectamus genua*» contains. The Psalmist's summons to the worship of Yahweh is enthusiastic and passionate; accordingly, he uses strong and expressive terms. In view of all this, the obvious meaning of these terms in the original would be as follows : *השתחוה* signifies generically the act of worship or adoration; *כרע* denotes the incipient phase of this act («*falling upon the knees*»), while *ברך* is meant to convey the final phase of the act, viz. the performance of the *השתחוה*, i. e. a profound prostration before Yahweh. There is no sign here or anywhere else of an accepted symbolical or liturgical meaning of the term *ברך*. Nor is there any ground for the assumption that it has been denominated from the simple noun *בָּרַךְ* and that, therefore, it must signify «*to kneel down*»<sup>(1)</sup>. To determine its real meaning in the present instance we have, besides the context, no other guides than Gen. 24, 11 (= «*proc. cam.*»), II Par. 6, 13 (*ברך על-ברכיים*, Aramaism) and Arabic *بَرَّكَ*, Ethiopic *ሰለጠ* and Syriac *ܒܪܟ* («*proc. cam.; cecidit, corruit*», the meaning «*genuflectit*» is too recent, cf. § 64). There being no

excellent opportunity to bring out his idea and to establish a beautiful connection between the two parts of the psalm.

In the Peshitto, however, a note of joy and jubilation runs through the entire first part of the psalm, and these joyful sentiments come in an appropriate climax in the words «*Let us praise the Lord*». Barhebraeus briefly expresses the trend of this part of the psalm in the Pesh. in the words : *لَا نَبْحُ حَمَلًا* *وَلَا نَبْحُ حَمَلًا* (*Ausrâ Râzê*, in h. loc. We have quoted from *Cod. Vat. Syr.*, 282, p. 93 v<sup>o</sup>; cf. DE LAGARDE, *In libr. psalm. adnotationes in Praetermiss. libri duo*, Götting., 1879, ad loc.). The idea expressed in the phrase *يَجِدُ حَمَلًا* («*qui fecit nobis reditum*») appears to have been suggested to him by v. 1, «*salvatori nostro*».

<sup>(1)</sup> Cf. Franz Delitzsch in Ps. 95, 6, see §§ 1, 9.

special reason for regarding the form as an Aramaism, we may say that the Psalmist has borrowed from the common or vulgar idiom a term which served to give adequate expression to the thought he wished to convey (comp. the «falling down of the camel» as expressed by the verb in Gen. 24, 11 and in all the other languages); a term that seemed to express with original and realistic force the act of adoration (expressed in liturgical language by השתחוה), to signify his complete and unrestrained abasement before Yahweh.

While this view is indirectly supported by the LXX and Pesh., it is directly supported by the Targum. Here the rendering is meant to be literal and faithful (since the first two terms correspond exactly to the original); the terms are placed in the natural order. Moreover, the two members of the parallelism are well balanced, הגך «to bow, bend oneself» being weaker than חמט «to sink down», Pa. «to throw down». Comp. Syriac ܫܢܝܥ «to sink break down», symb. «to fall down into the dust, in submission», and Amh. חזל «to submit oneself». In the face of such evidence we take the form נברכה to express an unrestrained «sinking or falling down upon the ground» before Yahweh, the King above all gods (v. 3), the Creator and Owner of all nature (v. 4-6). Wherefore we would render the couplet as follows:

O come! O let us worship and bow down!  
O let us fall prostrate before Yahweh (our Maker)!

54. We shall now treat the few isolated forms of ברך in *New Hebrew* literature. Here we meet, first of all, the ritualistic term בריכה. It appears to have been formed for the purpose of designating the act or attitude expressed by the biblical term נברכה in Ps. 95 (94), 6 (see preceding §), wherefore its real meaning is as obscure to us as the meaning of its antecedent. While there is no uniformity among the Rituals of the various Jewish sects in the manner of making the בריכה<sup>(1)</sup>, the Talmudic references

<sup>(1)</sup> Cf. L. GINSBERG, *Jewish Encyclopedia*, I, art. «Adoration».

to this synagogical ceremony are likewise equally insufficient<sup>(1)</sup>. There is, however, in the Palestinian Talmud (viz. in *Berāchôth*, I, 8) a passage which seems to indicate, not indeed the precise nature of the act or ceremony, but its relation to other similar acts of worship. The passage reads as follows : לך כריעה לך לשון כפיפי לך השתחויה לך בריכה לך תכרע כל ברך תשב" כל לשון. Evidently, the author gives a climactic position to בריכה, as it precedes directly the classical formula from Is. 45, 23, which contains the solemn profession of the worship of Yahweh. It is even stronger than השתחויה, which shows that the author felt it to convey an attitude expressive of complete and unreserved subjection and humiliation before God<sup>(2)</sup>. Thus the form בריכה, though it by no means reflects the actual use or meaning of the stem ברך in living language, has nevertheless an exegetical bearing, inasmuch as it gives further support to our opinion in regard to Ps. 95 (94) 6 (see above).

Considering the wide currency and promiscuous adaptability of the form *katilat* in New Hebrew<sup>(3)</sup>, it would not be at all surprising, were the term בריכה to have assimilated the meaning « to bless », as the Dictionaries seem to take for granted (cf. *supra*, § 2). However, we have not come upon, either in New Hebrew or West Aramaic literature, a single instance where a Qal form of ברך bears this meaning.

55. Several forms, used principally in Horticulture or Agriculture, have been derived from the word כָּרַךְ « knee ». From it the wine-grower denominated the form הכריך signifying literally « to make a knee », namely in the process of layering, or of bending the vine down under the ground so as to take root and become a separate plant; hence, « to sink, layer, provine ».

<sup>(1)</sup> See e. g. the Dictionaries of Jac. Levy and Jastrow s. v. בריכה and cf. the same works on קידה, כריעה, etc.

<sup>(2)</sup> M. SCHWAB, *Le Talmud de Jérusalem* (Paris, 1871-1890), I, 22, appropriately renders the different terms as follows : «agenouiller, courber, prosterner, s'humilier».

<sup>(3)</sup> Cf. BARTH, *Nominalb.*, § 85 f.

To express the concrete object of this action, or the «knee thus formed», the form *katilat* is again employed. Accordingly, בריכה signifies «shoot (of a vine)» or «twig, branch (of a tree)»<sup>(1)</sup>. Thus assimilating the ideas of «sprouting, shooting forth, fructifying» it came to be applied, like the Latin terms *pullulare*, *pullities*, *pullus*, to plants and living beings alike, for instance, «fruit» (of certain trees such as the olive and fig-tree) or «brood» (of pigeons), and perhaps even to human beings<sup>(2)</sup>. This explanation forestalls the theory of Schindler (ap. Buxt.) who would give ברך the meaning «nidificare», whence בריכות would signify «nidi».

56. Again, the forms ברך and בורך (commonly vocalized בֶּרֶךְ and בּוֹרֶךְ) designate one of the parts of a plow, namely, according to Dalman (sub בורך)<sup>(3)</sup> the plow-beam; according to Buxtorf, the share-beam (dentale) — both of which towards their lower extremities are knee-shaped. It is a significant coincidence that to-day, the Palestinian *Fellah* applies the name *buruk* to the knee-shaped wooden brace, placed between the plow-beam and handle above the point where they are joined<sup>(4)</sup>. Hence, the function of the *buruk* is similar to that of the stretcher-brace in our modern plow. We may take it for granted that the Palestinian plow was, in past centuries, the same as it is to-day<sup>(5)</sup>; hence we might conclude that the Jewish term בורך had the same technical meaning as the modern Arab. term *buruk*. But there are two more authorities to be heard: de Landberg, *Hadramout*, p. 529, «*بُرْك* âge de la charrue, Syr.»; p. 297, «...Syr. *بُرْك* arbre, timon...» and Butrus el-Bustâni (*Muḥit al-Muḥit* ap. Dozy), «*بُرْك*... Le bois de la charrue». All things considered, we may say that the form *buruk* or *burk* is the more common and appar-

<sup>(1)</sup> According to Jastrow בֶּרֶךְ is likewise used in this sense.

<sup>(2)</sup> Cf. Jastrow, s. v., on *Yeb* 63<sup>a</sup>.

<sup>(3)</sup> Dalman gives, however, separately: «*בֶּרֶךְ* 1. Knie 2. ein knieartig gebogenes Holz».

<sup>(4)</sup> Cf. *Zeitschrift d. Deutsch. Pal.-Vereins*, XII, p. 157 ff.

<sup>(5)</sup> Cf. BENZINGER, *Hebr. Archäol.*, p. 140.

ently the more original one. Its evolution can be explained as to meaning and form from the Arabic stem برك<sup>(1)</sup>; but for reasons that need hardly be explained here<sup>(2)</sup> it is more likely that *buruk* or *burk* is nothing else than the Arabicized (Neo-Hebrew or Aram.) word בורך («knee-shaped brace»).

## SECTION V.

### ARAMAIC.

57. It will be found convenient to pass from Biblical and New Hebrew Literature first to the *West Aramaic* dialects. We shall find that the meanings of the few sporadic forms or derivatives of ברך in this section of the Aramaic languages reflect the same mental atmosphere as the New Hebrew words just discussed.

In *Biblical Aramaic* we meet with (Dan. 6, 11) the expression current in all Aramaic dialects (cf. § 83; see Dan. 10, 10<sup>(3)</sup>): ברך לע רכובהי (expressing a posture of prayer and followed by the words : ומצלא ומורא קדם אלהה).

In Talmudic times the substantives ברנא, בירכא and בורכא were used in the sense of «shoot, branch», being literally the «knee of a vine or tree» (cf. ארכובא «knee, joint, vine»).

58. Two more forms remain to be considered, the meanings of which bespeak some relation to certain Arabic words we have met with. The first, מברכתא «caravan» (also pr. name), appears to have originally been applied to the «encampment» of a caravan, consisting probably of Arabian merchants. Buxtorf renders it «turma mercatorum». It is quite possible that in designating such caravans the Aramaeans borrowed and accommodated the very names which the Arabians themselves employed (cf. *baraka*;

(1) Cf. e. g. *buräk* (and *burük*) «remaining fixed» § 33 (as, for inst., the brace between shaft and handle) or «incubus» § 39 (Note the form and position of the *buruk*). Cf. also the meaning of the verb in Amharic and Somali, viz. «to support, place upon» (§ 48).

(2) Cf. BROCKELMANN, *Vergl. Gramm.*, § 23.

(3) But see Strack's edition of this text, *Grammatik d. Bibl.-Aramäischen* (Leipz., 1901), p. 26, 27, 39.



*bark* «herd of camels lying upon their breasts»; *mabrak* «place where the camel lies down»), though the meaning «procubuit camelus» may still have clung to the stem ברך as used in Aramaic.

59. The meaning of בורכא, בורכה, «stoliditas, stultitia, fatuitas, insulsitas, incivilitas» (Buxt.) appears to be quite isolated. Münster renders these terms by «ignavia». If we assume that they are derived from ברך, and not from בור (i. e. בוריהא «stoliditas», etc.; cf. Aruch Compl., Buxt.), we cannot fail to see that they bear a distinct relation, especially if we accept Münster's rendering, to the Arabic forms *bārūk* and *bárūk* «coward». We need not suppose a direct borrowing; the Aramaic word may have developed from an ancient meaning, which, though perhaps dormant, was nevertheless originally contained in the stem ברך (cf. Arabic *baraka* «he lay flat on his belly»; cf. also *mabrūk* originally *barūk*, § 34, used euphemistically in the sense of «a stupid, good poor fellow»).

60. Among the Western Aramaic dialects *Syriac* will first engage our attention. Here the simple nominal form **ܒܪܟܐ** is used in an abstract and in a concrete sense (comp. Arabic *bark* «breast of camel» and «herd of camels couching»). Elias of Nisibis renders it in the former case by برك and in the latter by ركبة («knee»). In the Old Testament Peshitto, the verb **ܒܪܟ** corresponds almost exclusively<sup>(1)</sup> to כרע (comp. כרעים «leg bones») in the Hebrew text. Special interest attaches, therefore, to those few cases where כרע has been rendered by a term other than **ܒܪܟ**. Such is the case e. g. in Nu. 24, 9 כרע ושכב = **ܚܘܒܐܘܫܟܝܢܐ**<sup>(2)</sup>. Let us compare this with the rendering of

(1) In only a few passages the Hebrew text has קרר (see below) and in one instance ברך.

(2) Such cases are few in number. In some instances it is obvious that the meaning of כרע was not contained in **ܒܪܟ**, e. g. Job 4, 4, ברכים כרעות («feeble knees»). Elsewhere כרע has been rendered by **ܒܪܟ**, II Par. 7, 3; Is. 46, 1; or by **ܚܘܒܐܘܫܟܝܢܐ**, Is. 45, 23; or by **ܚܘܒܐܘܫܟܝܢܐ**, Judg. 11, 35 (but see MACLEAN, *Diction.*, s. v.). The other exceptions are (besides Nu. 24, 9) Job 31, 10 and Ecclus. 13, 4.

Gen. 49, 9 : כרע ורבע = כרע סוכב. In both instances the subject is Juda, of whom it is said «he couched, he lay down as a lion». The translator aimed no doubt at poetical effect rather than logical precision, but there was certainly a reason for not rendering כרע by כרע in Nu. 24, 9. He must have felt that the phrase כרע סוכב, which we might naturally expect, would not adequately convey the physical action expressed in the original<sup>(1)</sup>. In fact, there is no natural connection between the two distinct acts that the terms כרע and סוכב designate. The full import of these terms is best seen by putting together the two passages and placing the different terms in their natural physical order; thus while כרע naturally takes the central place, the following sequence ensues : כרע «he sank down» — סוכב «and couched» — סוכב «and lay, sleeping». There is a striking parallel to this in the Song of Debhora, Judg. 5, 27 a, where it is said of Sisara : כרע נפל שכב ; LXX κατεκυλίσθη· ἔπεσεν καὶ ἐκοιμήθη). Here, as also in Judg. 5, 27 b and Ps. 20, 8 (כרע סוכב), the term כרע is followed by נפל which is expressive of violence. From the several examples before us we infer that the terms סוכב and סוכב imply the idea of complete repose, a lying flat upon the ground; that כרע and נפל specify the manner in which the body settles itself upon the ground; whence it follows that כרע denotes the incipient and the more conspicuous phase of the whole action, viz. the moving downwards of the body, or its sinking, falling upon the ground. It follows further that the act, originally expressed by the last named verb, is marked by a certain amount of violence and intensity. But, as Judg. 5, 27 and Ps. 20, 8 indicate, this violence or intensity is not due to the action or exertion of the subject; rather is it a passive quality resulting from the falling or breaking down of a heavy body or object. And it is precisely this feature that shows the genetic relation of Syriac כרע «corruit, cecidit» to Arabic *ba-*

<sup>(1)</sup> The LXX has rendered thus : Gen. 49, 9 ἀναπεσὼν ἐκοιμήθη; Nu. 24, 9 κατεκυλίσθη ἀνεπαύσατο.

*raka*. In connection with the latter form it has been pointed out (see §§ 43-45, 48) how the above ideas became associated with the meaning «proc. cam.» and how, in consequence, the verb took on the signification of «collapsing, breaking down (from exhaustion)». It may be said that all the significations of Syriac **ܚܢܐ** have been strongly shaded by this last named idea, which goes to prove that the Syrian must have apperceived this idea in the verb from the very first. Gradually, that idea was toned down to «powerlessness, helplessness», understood in a symbolical and moral sense, and the physical act originally designated by the verb changed, in proportion, from «a sinking or falling down violently» into a dignified «bending upon the knee» at prayer or worship.

61. The old Lexicographers (such as Bar Ali, Bar Baḥlul, Elias of Nisibis) define the verb **ܚܢܐ** as follows : **سقط** («to fall, collapse», Elias of Nis.), **خَرَّ** («to fall down, prostrate»), **حنا** (e. g. **يكنون** «they bend down», Bar B.), **سجد** («to bow down upon the ground»), **ركع** («to bow down profoundly»), **جثا** (Elias of Nis.; «to kneel, squat upon the toes»), **برك** (probably meant in the sense of «to kneel, to squat»). Though the Lexicographers make no distinct mention of the meaning «proc. cam.», probably because they no longer recognized this as a specific meaning of the verb, yet its existence is clearly attested to by the Pesh., Gen. 24, 11 **ܐܚܢܐ ܒܥܝܢܐܝܗ** (cf. § 51). It is also used of other animals, e. g. the lion (comp. Gen. 49, 9) or sheep (Cardahi)<sup>(1)</sup>. In Neo-Syriac the verb is applied in the sense of «lying down» to animals in general. That this meaning, or more specifically «proc. cam.», has been the most primitive of all the meanings of the stem **ܚܢܐ**, in Syriac no less than in the other Semitic languages, will be pointed out at greater

<sup>(1)</sup> That the verb was applied very generally in the sense of «lying down, reposing» would appear from the following text from St. Ephrem : **ܐܚܢܐ . . . ܐܚܢܐ ܐܚܢܐ ܐܚܢܐ** «Si peccatum ad concubitum invitaveris . . .» (*Opera Syr.*, ed. ASSEMANI, III, 39<sup>a</sup>). But Smith (*Theo. Syr.*, s. v.) renders: «recumbere fecit in lecto».

length on another occasion (cf. Section VIII). We shall now treat of the different other significations, which this stem has developed in Syriac, beginning with «to collapse, break down».

62. It will be observed that the Syrian generally applies the verb **ܕܢܝܢ** in this sense to the soldier in battle collapsing as the result of having received a deadly wound or on account of being actually overpowered and thrown down by his adversary. Thus it is applied to Joram, IV Kgs 9, 24, who, when the arrow had gone out at his heart, «sunk down in his chariot» (**ܕܢܝܢ ܕܡܠܚܘܬܗ**; LXX: *ἔκαμψεν ἐπὶ τὰ γόνατα*); and to Sisara, Judg. 5, 27 b (see above); or to such as «shall fall under the slain», Is. 10, 4 (**ܕܢܝܢ ܕܡܠܚܘܬܗ**; the LXX has *ἐμπίπτειν*) or, lastly, to «our enemies» who «are bowed down and fallen», while «we have risen and stand upright», Ps. 20, 8 (see above; LXX: *συνεποδίσθησαν καὶ ἔπεσαν*). Here the Psalmist sets the conqueror in contrast to the conquered. The actual encounter itself of two such combatants is vividly depicted elsewhere, for inst. in Ps. 17, 13 «Arise O Lord, confront them, cast them down» (**ܕܢܝܢ ܕܡܠܚܘܬܗ**; LXX: *ὑποσκέλισον αὐτούς*). Comp. also Ps. 78, 31; Jo. Eph. 106, 24; Ροσ. cd. IV 299 r (vid. P. SMITH, *Thes.*, s. v.). Again, the enemy is said to be *subdued* (**ܕܢܝܢ**) «under me» (**ܕܢܝܢ ܕܡܠܚܘܬܗ**) II Kgs 24, 40; Ps. 18, 39; or to *bow down* (**ܕܢܝܢ**) «to the slaughter» (**ܕܢܝܢ ܕܡܠܚܘܬܗ**) Is. 65, 12; or «under the sword» (**ܕܢܝܢ ܕܡܠܚܘܬܗ**) Jac. Sar. 36 v (vid. P. Smith)<sup>(1)</sup>.

63. We now enter upon the symbolical application of the verb in the present sense. The posture of the defeated or slain warrior, at the feet of his vanquisher, is made to serve as an attitude symbolic of complete subjection and submission to one superior in strength or power (comp. Amharic **በረከ** «to submit

<sup>(1)</sup> Comp. **ܕܢܝܢ ܕܡܠܚܘܬܗ** (Jacob of Sarug 68 r, ap. SMITH, *Thes.*). By «city» is probably meant, not the material city, but the population; though in Arabic *baraka* has the sense of «falling down of houses, walls».

oneself»). Accordingly, the verb denotes here «to fall prostrate or flat» (cf. Bar Bahl. : **ܟܢܘܢ ܝܟܢܘܢ ܝܟܢܘܢ** «they bend down, falling prostrate to the ground») probably with the additional idea of «into the dust». The subject manifests by such action both the sense of his powerlessness and the sentiment of profound self-abasement and submission. The act has further a touch of rudeness and savageness, as the examples will show : Ps. 22, 30 «And before Him (the Lord) all they that go down to the dust (i. e. the «decaying and dying» suggesting the idea of «corpses») *shall fall down*» (**ܝܚܝܘܢ ܕܠܐ ܣܩܘܢ ܗܘܢ**; LXX: *προπεσοῦνται*)<sup>(1)</sup>; Ps. 72, 9 «before Him (i. e. the King who shall have dominion unto the ends of the earth) *shall fall down* (LXX: *προπεσοῦνται*) the islands» (**ܕܠܐ ܩܝܡܘܢ** implying the idea «barbarians». Comp. the second member: «and his enemies shall lick the dust»). This is probably also the force of **ܟܢܘܢ** in a text quoted in the *Bibl. Orient.*, II, 325 : «Ferunt autem eum sic poenituisse ut prae foribus ecclesiae procumbens (**ܟܢܘܢ ܗܘܢ**) collum pedibus populi ingredientis et exeuntis submitteret.»

64. In the next place the verb denotes a posture of prayer and supplication. Naturally, the feeling of self-abasement is here toned down and, accordingly, the symbolical posture is marked by more composure and a certain degree of refinement. From the instances at hand it is clear that **ܟܢܘܢ** has in this application entered on a new phase, that it is applied in a sense which is not its original one. It may be noticed that the verb never goes beyond expressing the physical side of the act, its higher purpose or motive being determined by a following **ܟܢܘܢ ܗܘܢ** or **ܟܢܘܢ ܗܘܢ** or **ܟܢܘܢ ܗܘܢ**. In the oldest literary monuments, at least, this usage is strictly adhered to, except in pregnant diction, e. g. Esther 3, 5 **ܟܢܘܢ ܗܘܢ** (v. 2 of the same chapter, however, **ܟܢܘܢ ܗܘܢ**). Owing to such changes in the meaning of **ܟܢܘܢ** it was natural that afterwards, when Syriac had ceased to be a spoken language, the

(1) Cf. BRIGGS, *The Book of Psalms*, ad loc.

Lexicographers should have defined this term by such apparently synonymous verbs of their adopted language as *خَرَّ*, *رَكَعَ*, *سَجَدَ* <sup>(1)</sup>, though it should be remembered that in so doing they had no intention of giving the original literal meaning of the term they defined.

In the following instances, then, *حَنِى* is followed by *سَجَدَ* (which term corresponds in M.T. and LXX to *הִתְחַנְּתָה* and *προσκυνεῖν*) in the sense of «rendering homage», e. g. to the *king*, III Kgs 1, 15 (the subject is a woman; to *حَنِى* correspond in M.T. *הִתְחַנְּתָה*, in LXX *ἔκλυψεν*) and *ibid.* v. 31; to a *high official*, Esther 3, 2, 5 (see above; the LXX has only *προσκυνεῖν*); to *God* Gen. 24, 26 (*حَنِى*; M.T. *הִתְחַנְּתָה*; LXX: *εὐδοκήσας ὁ ἄνθρωπος προσεκύνησεν*), *ibid.* v. 48; Ps. 95, 6 (cf. § 53); or to the *Sun*, Act. Martyr., I, 272 (ap. P. Smith).

65. Mention has been made before of the phrase *حَنِى* *حَقَّال*, which is distinctly Aramaic. It indicates the posture of a suppliant «kneeling» upon the ground <sup>(2)</sup> with his face turned upwards to a superior person from whom he expects to obtain a favor. In this sense it is applied to one making supplication before *God*, Esdr. 9, 5 (*κλίνειν ἐπὶ τὰ γόνατα*), III Kgs 8, 54 (LXX: *ὀκλακῶς ἐπι...*), II Par. 29, 29 (LXX: *ἔκαμψεν ἐπι...*); before *Baal*, Rom. 11, 4 (vide *infra*); before *Christ*, Mat. 17, 14 (Gr. *γονυπετῶν αὐτόν*); before a *prophet*, IV Kgs 1, 13 (*ἔκαμψεν ἐπι...*) <sup>(3)</sup> before an *apostle*, in *Clementis Rom. Recogn. Syr.* (ed. Lagarde) 80, 11 (*حَنِى* *سَجَدَ*).

In liturgical language the same phrase is used to designate the act of «genuflexion», e. g. at the Holy Sacrifice, *Bibl. Orient.*, III, II, 308, or at the sacrament of Holy Orders where

(1) Thus Bar Ali sub num. 2588 : *حَنِى* *سَجَدَ* *حَنِى* *سَجَدَ*.

(2) The posture itself is minutely described in Judg. 7, 5, 6 (LXX: *κλίνειν ἐπι...*). Two more instances of *حَنِى* should be mentioned here: Job 39, 3 *حَنِى* *سَجَدَ* (the hinds) bow themselves and bring forth; I Kgs. 4, 19 (where it is applied in the same sense to a woman).

(3) St. Ephrem, commenting on this passage, describes the posture of the suppliant in the terms *حَنِى* *سَجَدَ* *حَنِى* *سَجَدَ* (*Opera Syr.*, ed. ASSEM., I, 518).

the Ritual prescribes that the ordinandus must «bend upon his right knee» (*ibid.* 806) or upon «both his knees» (*ibid.* 699), while the pontiff places his hand upon his head (cf. 814, 823).

66. In view of these examples it appears quite natural that the translator of III Kgs 19, 18, כל הכרכים אשר לא-כרעו לבעל, should have introduced into his rendition the *figura etymologica*, i. e. ܘܠܐ ܕܝܚܘܚܐ ܘܠܐ ܕܝܚܘܚܐ<sup>(1)</sup>. More frequently, however, we find the position of noun and verb reversed, viz. : ܕܝܚܘܚܐ ܕܝܚܘܚܐ «to bend the knee», which phrase survives to this day in modern Syriac. It will be noticed that the act here expressed by the verb no longer engages the whole body, as was the case in the examples previously treated, but is restricted explicitly to the *knee* as the agent or direct object. So far as the physical side of the act, expressed by the verb, is concerned, it may be said that ܕܝܚܘܚܐ coincides, in the present sense, with Arabic برك «to kneel back on one's heels» (cf. § 46). Though it should be added that this coincidence is the result of two independent processes of evolution in the two different languages.

67. This last observation goes to show that «to kneel» cannot have been the original meaning of ܕܝܚܘܚܐ or of the stem ܕܝܚܘܚܐ in general, which point will be discussed at greater length on another occasion (§ 82 ff.). Nor is this conclusion reversed by such isolated forms as e. g. ܕܝܚܘܚܐ «oratio quaedam cum genuflexione» (cf. SMITH, *Theos.*) which is, moreover, evidently of recent date. Lastly, the statement that the forms ܕܝܚܘܚܐ and ܕܝܚܘܚܐ have the meanings of «genuflexio» and «benedictio» is based upon one single text, the correctness and reliableness of

(1) The same phrase has been rendered in different ways, e. g. Is. 45, 23 : ܕܝܚܘܚܐ ܕܝܚܘܚܐ ; Rom 11, 4 : ܕܝܚܘܚܐ ܕܝܚܘܚܐ, but in the Sinaitic Palimps. : ܕܝܚܘܚܐ ܕܝܚܘܚܐ ; see *The Four Gospels in Syriac transl. from the Sinaitic Palimpsest* by R. L. BENSLEY and J. Rendel HARRIS and F. Crawford BURKITT (Cambridge, 1894), ad loc.

which appear to be very doubtful, to say the least<sup>(1)</sup>. For the rest, that the Syrians have not lost sight of the real and original significance of the symbolical act expressed by the verb at a more recent date is apparent from one of the rubrics quoted in the *Bibl. Orient.*, II, 165, according to which it is forbidden to kneel down during the Holy Sacrifice as well as on the Lord's day; and the explanation given is this: «genuflectio enim casum nostrum significat (كُنُوطٌ لِحَدِثَةِ اِسْمَاعِيلَ اِلَّا مَعْفُوَةً) Liturgia (i. e. sacra Coena) autem resurrectionem.»

68. We should not dismiss the present subject without speaking briefly of a certain Massoretic controversy between the Western and Eastern Syrians, i. e. the Jacobites and Nestorians. The controversy has reference to the present point at issue, and a review of the controversy will tend to illustrate and confirm our views on the evolution of the meanings of ܚܢܝܘܪ, as set forth in the foregoing, and will incidentally shed some light upon individual passages of the text of the Peshitto. The controverted point is stated by Barhebraeus, whom later writers have copied, in the following manner. The Western Syrians (Jacobites), he says, write ܚܢܝܘܪ in the sense of ܚܢܝܘܪ and ܚܢܝܘܪ in the sense of ܚܢܝܘܪ. He refers us for the former instance to Rom. 11, 4, and for the latter to Ps. 20, 9 and Judg. 5, 27. But the Eastern Syrians, he continues, write ܚܢܝܘܪ in either of the two senses and never employ ܚܢܝܘܪ<sup>(2)</sup>.

On general grounds one may attach greater weight to the tradition of the Nestorians than to that of the Jacobites. In point of fact, if we glance at the list of words which are marked by the same dialectical difference we shall see at once that the Nestorian

(1) The text is ܚܢܝܘܪ ܚܢܝܘܪ (Ordo benedictionis cineris), *Anecd. Syr.*, I, 9 ap. P. SMITH, *Thes.*

(2) See the *K'tovo d'tsem'he* of Barhebraeus, ed. by MARTIN in *Oeuvres grammaticales d'Abou'l Faradj dit Bar Hebraeus* (Paris, 1872), t. I, p. 118. Cf. MARTIN in *Journal asiatique*, Avril-Mai, 1872, p. 471 f; DUVAL, *Gramm. Syr.* (Paris, 1881), p. 177. Smith (*Thesaur.*, s. v. ܚܢܝܘܪ) quotes Georg. Karmsedinoyo (*Lexicon*, 1619) on this subject.







bites seem to have vocalized  $\text{כִּיָּר}$  wherever the act expressed by this verb appears to be marked by a certain degree of composure<sup>(1)</sup> and refinement. Here the verb is followed by either  $\text{כִּיָּר}$  or  $\text{כִּיָּר}$   $\text{כִּיָּר}$ . The corresponding terms in the Greek text are :  $\text{κάμπειν}$  in IV Kgs, 1, 13 ( $\text{ἐπὶ τὰ γόνατα}$ ); 9, 24; II Par., 29, 29; Rom., 11, 4 (foll. by  $\text{γόνη}$ );  $\text{κλίνειν}$ , Judg., 7, 5, 6 ( $\text{ἐπὶ τὰ γόνατα}$ ; Hexapl.,  $\text{κάμπειν}$ );  $\text{εὐδοκεῖν}$  (with  $\text{προσκυνεῖν}$ ) Gen., 24, 26;  $\text{ὀκλάζειν γόνη}$ , III Kgs, 19, 18 and lastly  $\text{πίπτειν}$  ( $\text{ἐπὶ τὰ, etc.}$ ) II Par., 6, 13 (in M. T.  $\text{ברך}$ , see § 52).

69. Thus it is obvious that the Jacobites have, consciously or unconsciously, attached the form  $\text{כִּיָּר}$  to the original, and  $\text{כִּיָּר}$  to the derived and secondary significations. The vocalic differentiation appears to have set in at the time when the meaning of the verb commenced to widen and generalize. And while the primitive vowel held on to the original meaning (comp.  $\text{כִּיָּר}$ ), the lighter vowel attached itself to the more refined and liturgical meaning (comp.  $\text{כִּיָּר}$ ) of more recent origin. The case has its analogies in Syriac<sup>(2)</sup> no less than in other Semitic languages.

We find, then, that  $\text{כִּיָּר}$  is identical with Arabic  $\text{بَرَكَ}$ , Abyss.  $\text{በረከ}$  and Hebr.  $\text{ברך}$ , both as to meaning («proc. cam.»; comp.  $\text{ברך}$  Gen, 24, 11) and vocalization. This fact furnishes a further proof for our main thesis, namely, that «proc. cam.» (comprising the ideas «corruit, cecidit») is of all the most primitive meaning of Semitic *baraka*, while such other meanings as «genufflexit», etc. have evolved only at a comparatively recent date.

given expression to the same idea if we may judge from the corresponding passage in the Arabic translation, viz.  $\text{جروا على ركبهم}$ , *Tatiani Evangeliorum Harmoniae Arab.*, ed. Ciasca, *ad loc.*

<sup>(1)</sup> IV Kgs 9, 24,  $\text{כִּיָּר}$   $\text{כִּיָּר}$  appears to be an exception, though perhaps the circumstance that he (Joram) sank down «in his chariot» gave the impression that it was not a complete falling down flat, i. e.  $\text{כִּיָּר}$ . See § 62.

<sup>(2)</sup> Cf. DUVAL, *Gramm. Syr.*, p. 177.

## SECTION VI.

## ASSYRIAN-BABYLONIAN.

70. So far as the Assyrian literary monuments would lead us to conclude, it would hardly seem possible for us to ascertain the existence of a single instance of a verbal form of the stem בַּרַךְ. No evidence can be gathered from the well-known Writing Tablet, V Rawlinson, pl. 45, col. f, which has, line 11, the form : *tu-b(p)ar-rak(q)*<sup>(1)</sup>. A much discussed text, and one to which reference has been made in Chapt. I. (§ 8), is to be found in V Rawl., pl. 4, line 82, viz. : *ša sūqāni pur-ru-ku malū rēbāti*, now commonly translated as follows : « which (viz. the cadavers) blocked up the streets and filled up the wide places »<sup>(2)</sup>. Though, instead of *purruku*, Amiaud read *burruku* and translated : « qui (i. e. les cadavres) gisaient dans les rues . . . »<sup>(3)</sup>.

It may be noted that the absence of the preposition *ina* before *sūqāni* does not exclude the latter rendering. It is quite possible that *barāku*, if such a verb existed, had developed a transitive meaning just as, for instance, the verb *emēdu* « to stand » — « to lay upon ». In point of fact, the Arabic verb *baraka* in the sense « the camel threw his breast upon the ground — clave to the ground » is not far from having such a transitive meaning as the German word *belegen* (« to lay upon—cover »). Besides, the intens. form *barraka* « a multitude of camels lay down » suggests that the above sentence, supplanting *burruku* instead of *purruku*, might perhaps be rendered something like this : « which lay in heaps upon the streets and filled up the wide places ». This, however, remains a matter of conjecture.

(1) Cf. Assyr. Dictionaries of Delitzsch and Muss-Arnolt.

(2) See HAUPT in *Beiträge zur Assyriologie*, I (1889) ad V Rawl., 4, 82; cf. *Keilschriftl. Bibliothek*, II (1890), 192; WINCKLER, *Altoriental. Forschungen*, I (1893), 473 rm.; cf. MUSS-ARNOLT, *Concise Diction. of the Assyr. Lang.*, s. v. *parāku*.

(3) *Zeitschrift f. Keilschriftforschung*, I (1884), p. 244.

71. The noun *birku* may signify the «knee», whether as that part upon which the body rests (cf. *a-šar bir-ka-a-a manâhtu* in Sennacherib [I Rawl., 37-42] III, 78, «wherever my knees found a resting place<sup>(1)</sup>») or, in a wider sense, as it is the means of walking (cf. *al-la-ka bir-ka-a-a*, II Rawl., 16, bc, 30: «my knees are marching»<sup>(2)</sup>). The Semite has a tendency to regard the knee as the obvious center or seat of physical strength and perseverance. Thus we read of «feeble knees» (Job 4, 4; Heb. 12, 12) and of knees that «do not tire» (*la in-na-hu*, V Rawl., 65, b 34)<sup>(3)</sup>. In the light of these examples the sentence *Šuzub ša išu bir-ki* (Sennacherib [I Rawl., 37-42] V, 9) might be appropriately rendered: «...who had no perseverance (staying power)»<sup>(4)</sup>.

According to Meissner the form *burku* is identical with *birku*<sup>(5)</sup>. Both words have the secondary meaning of «lap»<sup>(6)</sup> and «genitalia»<sup>(7)</sup>. It appears that the latter sense is not, however, directly connected with the Mod. Arabic term *barak*, which is used as a word of reproach to express the conjugal act (§ 41). If in all the languages the simple nominal form of בֶּרֶךְ designates a fore-part of the body, generally of course the «knee», as the most conspicuous object or leading factor in the action expressed by the corresponding verb, it may be said that *birku* and *burku* designate the «fore-part of the leg from the knee upwards, the genitalia inclusive», as the conspicuous factor in the action expressed by *barāku*, viz. «to fall or lie down prostrate» (comp. *burruku* above; Arab. *baraka*; Syr. *b'rāk*). Thence would result

(1) See *Hebraica*, VIII, p. 63; cf. *Keilinschrift. Bibl.*, II, p. 99.

(2) See *Beiträge z. Assyriol.*, II, 285 ff.; cf. LENORMANT, *Études accadiennes* (1873 ff.), II, p. 71; III, p. 25.

(3) See MUSS-ARNOLT, *Dict.*, s. v. *birku*; cf. IV Rawl., 9 a, 38-39.

(4) HAUPT, *Andover Review*, May 1886, renders: «who was a coward, a cowardly bastard». Cf. *Keilinschrift. Biblioth.*, II, 108 («der keinen Stammbaum hatte»); *Hebraica*, VII, 65 («who had no physical strength, was a weakling»).

(5) *Supplement z. d. assyr. Wörterb.*, 25; cf. DELITZSCH, *Assyr. Wörterb.*, 541; MUSS-ARNOLT, *Diction.*, 191, 831.

(6) Vide *infra*.

(7) Comp. *Šumma amēlu ina burki aššati šalil*, *Bez. Cat.*, 1020 (ap. MEISSNER, *op. cit.*).

such specific meanings as «knee, genitalia, lap», etc., in accordance with the specific application of the verb. In the light of this the expression *I ša burki birmu* (Amarna, Berlin, 26, col. III, 27), occurring in a list of articles of dress, would signify, literally : «one (article) for the *burki* (i. e. the front of the lower part of the body), (made of) colored stuff», therefore some such article as an apron<sup>(1)</sup>.

72. The variation of sound in *burku* and *birku* is easily accounted for. Had Stephen Langdon never traced such changes in Sumerian, the fluctuation of the same word between *birka* and *burka* in the Aramaic dialects (cf. Arabic *bark*, Hebr. *bērēk*, etc.; cf. § 83) would nevertheless suggest the possibility that such fluctuation, as regards the simple nominal form of בִּרְךָ, existed at a very early date and that in Assyrian it could have developed the two forms *birku* and *burku*. In accordance with this explanation it is our contention that *ina burki* is the same as *ina birki* «upon the knees». The Oriental has a special predilection for this phrase, especially in the sense of «holding a child in one's lap», for instance : וישב על-כרביה (IV Kgs 4, 20; cf. Job 3, 12); אִשְׁמַרְתִּי : אִחִי-אִלְמִי («sinu amplecti», Dillm.); *ma-ru ina birki ameli u-šat-bu-u* «they take away the child from the man's lap» (IV Rawl., 1, a, 38-39)<sup>(2)</sup>. There can be no doubt that the last phrase is identical with *ina (ana) burki aššati* (MEISSNER, *Supplement*, 25 bis) «in the woman's lap», literally, «upon her knees»<sup>(3)</sup>.

<sup>(1)</sup> Cf. KNUDTZON, *Die El-Amarna Tafeln* (Leipzig, 1907. *Vorderasiat. Biblioth.*), 22, Kol. 3, 27 : «für das Knie (aus) buntgewobenem Stoff».

<sup>(2)</sup> See HAUPT, *Congress-Vortrag üb. die Akkad. Frage* (Berlin, 1882), XXX; *Zeitschr. f. Keilschrift.*, I, 316, rm.; LENORMANT, *Étud. accad.*, III, 80; DELITZSCH, *Wörterb.*, loc. cit.

<sup>(3)</sup> Comp., e. g., a passage occurring in a prayer, ed. and transl. by Fr. MARTIN, *Textes religieux Assyriens et Babyloniens*, 1903 (cf. CRAIG, *Assyriens and Babylonian religious texts*, 2 vols, 1895-1897, 6-7), p. 28, line 7 : «O mon pauvre Asurb., toi que j'ai déposé sur le sein (*ina burki*) de la déesse reine de Ninive. . . » (cf. MEISSNER, *Suppl.*, s. v.). — Since, according to oriental custom and thought, gifts and presents are placed or «given into» a person's «bosom» (cf. Lk, 6, 38), it would appear that the reading *ina burki* might be preferred to *ina purki* (from *paraku*

These considerations all tend to make it clear that the usual renderings of the expression *tar-bit bir-ki-ia*, viz. «offspring of my knees»<sup>(1)</sup>, or, «of my loins»<sup>(2)</sup>, or, «of my strength»<sup>(3)</sup> are lacking in precision. There is nothing in the expression that would bear an allusion to the idea «generation». The word *bir-ki* signifies «knees» or «lap»; *tarbitu* (from *rabû* «to grow up») literally «grown up». Thus, the more precise meaning of the expression would be «grown up (or reared) on my knees». It is a significant coincidence that the Syrian expresses the same thought in the very same words, viz. ܘܢܒܪܟܝܐ ܘܢܒܪܟܝܐ ܘܢܒܪܟܝܐ (*Bibl. Orient.*, III, 1, 150) «in ejus sinu educatus fui» (*ibid.*).

## SECTION VII.

### THE SUBSTANTIVE בַּרְכָּה (*Barikat*).

73. Special importance attaches to the word בַּרְכָּה. It appears to have belonged to the common stock of the West Semitic languages, wherefore it has seemed advisable to give it more detailed and separate consideration.

The word occurs, first of all, in several Phœnician inscriptions<sup>(4)</sup>, in the inscription of Siloah<sup>(5)</sup>, and frequently in the Books of Kings and other O. T. writings (see below). In New Hebrew we find along with בְּרִיכָה the noun נְבִרְכָה (probably denominated in Niph'al; cf. Buxt., s. v., «piscina, locus ubi lavatur») and the denominative Pual (of בָּרַךְ) «to be watered», and possibly the Piel, «to clear virgin ground». For this reason בַּרְכָּה

«to separate, keep», etc.) wherever this expression has the meaning of «(sacred) treasury» (e. g., III Rawl., 50, n. 4, 21 *ana purki Istar*; cf. *Keilinschrift. Bibl.*, IV, 129 : «in die Kasse der Istar... niederlegen»; *Keilinschriftl. Bibl.*, IV, 132 [Konyunjik, 321], n. 1, 16 . . . *ina purki Nimib*; cf. *Zeitschr. f. Assyriol.*, XIII, 268-269 : «Schatz des Gottes Ninib»).

(1) Cf. *Keilinschr. und d. A. T.*, 2<sup>nd</sup> ed., 351.

(2) Cf. *Keilinschriftl. Bibl.*, II, 99.

(3) Cf. MUSS-ARNOLT, *Dict.*, *loc. cit.*

(4) See HOFFMANN, *Phöniz. Inschriften*, p. 27.

(5) In 5<sup>th</sup> line, ed. Euting, ap. GES-KAUTZSCH, *Hebr. Gramm.* (27 ed., Append.)

must have been familiarly known all over the Chanaanitic territory. Thence it passed into Egyptian<sup>(1)</sup>.

The Arab must have known the term from the earliest times, as is apparent from its genuinely Arabic form (viz. بَرَكَة and بَرَك), as well as from its extensive use all over the Arabian world. It is employed by the ancient poets in the North<sup>(2)</sup>, by the Sabaeans<sup>(3)</sup> and Himyarites<sup>(4)</sup> in the South, and the term is still extant at the present day in the different modern dialects, as is witnessed by such forms as *birket* (being the more common form) or *burket*, *birke* or *burke*, *birga*<sup>(5)</sup>, *birika*, *birke* (Suahili; cf. **ሁርካ**, ISENBERG, *Amharic. Dict.*, p. 87), *birkad* (Somali), *barka*<sup>(6)</sup> (Maltese) and Spanish *alberka* or *alberka*.

In Aramaic we meet with this word (written בריכתה) even in the Palmyrene and Nabataean inscriptions, not to speak of its frequent occurrence (i. e. of the form בריכתה) in Jewish Palestinian writings. This shows that the Western Aramaeans at least have used the term from the very earliest times. The only witnesses of its use in East Aramaic are the modern Syriac forms *būrke* (Algosh dialect) and *birke* (Tkhuma; cp., however, Modern Arabic *birke*).

All things considered, there seems to be no doubt that the Western Semites were familiar with this word before they separated.

74. A word must now be said in regard to its primitive form. Evidently, בְּרִיכָה, בְּרִיכָה and בְּרִיכָה were originally *barikat*. The forms بَرَكَة (*birket*, etc.) and بَرَك (*birke*, *burke*), etc. may simi-

<sup>(1)</sup> See BREUGSCH, *Dict. géograph.*, 1112; MASPERO, *Genre épistolaire*, p. 45; BONDI, *Dem Hebräisch-Phöniz. Sprachzweige angeh. Lehnwörter* (Leipzig, 1886), p. 40, *barkaḥā*.

<sup>(2)</sup> See NÖLDEKE, *Delectus Veterum Carminum Arabic.* (Berlin, 1890). p. 24.

<sup>(3)</sup> See MORDTMANN UND MÜLLER, *Sabäische Denkmäler* (Vienna, 1883), n. 21, line 2 (ברכה).

<sup>(4)</sup> See the inscriptions ed. by Mordtmann, in *Z.D.M.G.*, XXX, 21 ff. (ברכה); cp. XXXVIII, 364.

<sup>(5)</sup> See *Z.D.M.G.*, XXII, 165.

<sup>(6)</sup> In the compound name *gar-barka*, a grotto with stagnant water (Preca).



larly be regarded as variations or attenuations of an original *barikat*<sup>(1)</sup>. At all events, the characteristic vowel of the primitive form must have been *i*. Now the form *bārīkat* is regarded as a compensativum for *barik* (cp. Arabic بَرِيك). And again these two forms, viz. *bārīkat* and *barik*, point ordinarily to the corresponding verbal form *barika* (بَرِكَ)<sup>(2)</sup>. Such observations as the foregoing will have their purpose in assisting us to determine the original meaning of the word בְּרִיכָה or *barikat*.

75. It will be remembered that scholars have generally touched upon the derivation of the meaning of this word in connection with their explanations of the meaning of בְּרִיכָה (§ 1 ff.). According to some, the word *barikat* originally designated the pool or reservoir as «(something) dug out or caved out», according to others, as a «depression, hole (in the ground)», or a «bend, knee, curve (in a river)», or a «kneeling place (for drinking)», or, again, as a «breaking, gushing forth (of water)», or, lastly, as an «expanding (ausbreiten) i. e. an expanse of water». Despite these explanations we are still in the dark<sup>(3)</sup>.

76. Perhaps, though, an answer to the question : was *barikat* applied originally to natural or artificial pools? will afford us a proper starting-point in tracing the origin of its meaning. More particularly our question is : was the term *barikat* applied to any body of water whatever, or only to a basin, tank or reservoir, dug

(1) Comp. the variations : طَلَبَ , طَلَبَةٌ , طَلَبَةٌ : see BARTH, *Nominalb.*, § 78 a.

(2) See BARTH, *op. cit.*, § 62, 92; cp. 21, 77; BROCKELMANN, *Grundriss*, I, § 140, cp. 119 c-d. — In view of the facts and explanations given in the preceding paragraphs, there appears to be no room for the diminutive form *burāikatu* in the evolution of בְּרִיכָה, and the form accented *ē* in בְּרִיכָה does not, in our opinion, point to an antecedent diminutive, as Hub. Grimme is inclined to think (*Grundzüge der Hebr. Akzent- und Vokallehre*, Frib. Helvet., 1896, p. 37-38). but to an original *barikat*, whose unchangeable *i* expresses permanent quality.

(3) GES.-BUHL, *Handwörterb.*, s. v. : «Wurzel unbekannt».

in the ground and especially constructed for the purpose of holding water?

The different בְּרִיקָה mentioned in the O. T. were apparently artificial pools. The townspeople and *Fellāhīn* of Palestine and Syria are likewise wont to apply the word *birket* primarily to a pool made by hand, or a basin<sup>(1)</sup>. Yet, we should not forget that we are dealing here with resident peoples. The question is: did they employ the word *barikat* in this sense before they had become domiciled?

In classical Arabic the terms *birkat* and *birk* are used in a generic sense, as a perusal of Lane s. v.<sup>(2)</sup> will convince the reader. Yet, one cannot but observe that in a general way the words tend to convey the idea of a natural rather than an artificial pool. For if the latter were ordinarily designated by these terms, why should Ash'arī (Az) have seen the need of stating specially that the tanks on the road to Mecca were called *birak*? If we take into account the wide range of meanings that this word bears in the different languages, such as, «watering trough (dug in the ground), tank, pond, basin, pool, lake», and in Modern Arabic, «sea (Somali), bay of the sea, reach of a river, basin of a foun-

(1) Cf. BAEDEKER, *Palestine and Syria* (New York, 1906); B. MEISTERMANN, *New Guide to the Holy Land* (London, 1907), *passim*.

(2) حَوْضٌ بِرِيكَةٌ [i. e. watering-trough or tank]: (K) or the like thereof (S, TA) *dug in the ground, not having raised sides constructed for it above the surface of the ground*; (TA) and بَرِيكٌ signifies the same: (Lth, K) said to be so called because of the continuance of the water therein: (S) pl. بَرِيكٌ (S, Msb, K) which Az found to be applied by the Arabs to the tanks, or cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its watering places; sing. بِرِيكَةٌ, and sometimes a بَرِيكَةٌ is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called أَصْنَاعٌ, sing. صِنْعٌ: (TA) [بَرِيكَةٌ often signifies a basin, a pool, a pond; and a lake: and in the present day, also a bay of the sea: and a reach of a river]; also a place where water remains and collects, or collects and stagnates, or remains long and becomes altered (1Sd, K). Thus far Lane. It is to be noted, however, that a صِنْعٌ (from صَنَعَ «to make, to work a thing skilfully») is distinctly an artificial pool or a cistern (cf. HAVA, s. v.), and was presumably so named in contradistinction to a natural pool, such as a بَرِيكَةٌ (see § 80).

tain<sup>(1)</sup>, pool or puddle of rain water<sup>(2)</sup>, etc. », it is quite apparent that the original signification, viz. the one from which all these have been gradually accommodated, must have been something like : « a place where water remains, collects and stagnates » (ISd and K̄). In confirmation of this may be added the important fact that to-day the *Bedawin* generally understand by a *birket* merely any collection of standing water.

77. So much for the actual meaning of the word בְּרִיקָה or *barikat*. Retrogressively and psychologically we may succeed in tracing its evolution to a more primitive form and meaning by determining, namely in the objects signified, such features as would naturally have dominated the apperception of the Semite and would thus have occasioned the meaning of the word.

Anyone at all conversant with Oriental conditions is well aware of the far-reaching significance attaching to water. It is the source of life. This truth applies to nomadic conditions in an eminent degree. The Bedawi greets the beneficent cloud with great rejoicing; he improvises joyful songs when a well (cf. Nu. 21, 17 ff.) or a « brimful pool »<sup>(3)</sup> is discovered<sup>(4)</sup>. An irrigated plain is for him a veritable « garden of the Lord » (cf. Gen., 13, 10). But these are the special gifts of God's bounty; yet, the Bedawi has been taught to value and to utilize every pool and puddle of stagnant water he may meet with on his cheerless march.

May not his appreciation of the value of the contents of a pool have entered his consciousness and effectually influenced the process of naming it? And, if so, which quality of the pool would he appreciate most? Certainly not the shape or form of the pool. For the Bedawi or Nomad the chief concern is, as to how

(1) Cf. Richardson; Steingass.

(2) For inst. in Palestine. See GUTHE in *Zeitschr. d. Deutsch. Palestinaverains*, V, 329, 335 (cf. Belot).

(3) Cf. NÖLDEKE, *Delectus Vet. Carm. Arab.*, loc. cit.

(4) Cf. R. A. NICHOLSON, *A Literary History of the Arabs* (*The Libr. of Lit. Hist.*), New York, 1907, p. 73.

long the water in the pool, as well as in the fountain or brook, will continue. The Hebrews sang «unto the well» — that it might continue to flow (Nu. 21, 17 ff., see above). Should the water in the brook have «deceitfully» vanished, the caravans are confounded; «they turn aside, go up into the waste and perish» (cp. R.V., Job 6, 15-20). *Continuance*, then, is the quality that in regard to the water the Bedawi values most. This quality is the manifestation of God's special favor, a blessing in the truest sense. It is just the pool or *birket* that presents the quality of continuance with realistic force. For, when neither fountain nor brook is near, the Bedawi's languishing eye eagerly scans the desert to see whether somewhere in some hole or hollow a little water may not have remained. And his eyes will no sooner have descried the desired object than his lips will give expression to the idea uppermost in his mind, viz. «remained or stayed (i. e. «there, some water *remained!*»).

78. In a less subjective way it may be said that «standing, remaining, fixed, continuing» are just the ideas that the sight of the placid, unruffled surface of the pool, especially when stagnant, would tend to suggest. Elsewhere, water is said to «lie or couch», viz. *ההום רבצה החת* «the deep that coucheth beneath» (Gen. 49, 25; Dt. 33, 15).

The next question, then, is : what word would naturally have suggested itself to the Semite's mind as adequately expressive of the feature just indicated. He had not far to seek. Immediately before him, perhaps on the very border of the pool he saw the camel lying upon its brest, a perfect picture of firmness and continuance. And thus, both the couching camel and the «couching» pool presented apperceptively the conspicuous feature of continuance. It was, then, but natural that the word *baraka*, applied to the former, should have come to be the vehicle of the concept «remaining, couching water». As we have seen above, this verb had come to be applied, no doubt at a very early date, to any object in the sense of «being or becoming firm, steady, steadfast, or fixed; continuing, remaining, or staying in

a place». And, what is more significant, the intransitive form *barika* (aor. *a* and also *i*) is also used in the sense. In this way it would be a simple matter to identify all the stages in the morphological evolution of Arabic *birkat* or Semitic *barikat*, viz. : *barika*—*barik*—*barikat*. However, this point will be more fully explained in another place (§ 126). Suffice it here to call attention to an observation of Stade's, namely, that nouns of the type *katilat* denote a permanent quality, state or action<sup>(1)</sup>.

All these items put together seem to leave no more room for doubt regarding the origin and evolution of the word *barikat* «pool». In addition to this we may appeal to as excellent an authority as El-Gaḥarī, who states that the *بِرْك* is «so called because of the continuance of the water therein»<sup>(2)</sup>. There is sufficient proof in this, that in his time the Arabs had not as yet lost consciousness of the real origin of the word.

79. A sufficient period, of course, must be allowed for the form *barikat* to pass from the general meaning «anything or something remaining, continuing» to the more specific and complete, concrete application «couching, remaining, continuing water». This period of evolution is reflected in the use of *בְּרִכָּה* in the O. T., where the term refers either to a particular pool or to «pool» in general. In the former instance it is modified by some attribute, as in II Kgs 2, 13 (*ter*); 4, 12; III Kgs 22, 38; IV Kgs 18, 17; 20, 20; Is. 7, 3; 22, 9, 11; 36, 2; Neh. 2, 14; 3, 15, 16 (see above) and Cant. 7, 5. Without such attributes, however, the word *בְּרִכָּה* not being as yet completely identified, in the Hebrew's apperception, with the concrete signification of «pool» needed an explicative in the form of מים «water». We may refer to Eccles. 2, 6, עֲשִׂיתִי לִי בְּרוּכָה מִיַּם and Nah. 2, 9<sup>(3)</sup>. This usage may have survived from nomadic times.

<sup>(1)</sup> *Lehrbuch d. Hebr. Gramm.* (Leipzig, 1879), § 202.

<sup>(2)</sup> Cp. GIGG., s. v. : «Fovea aquarum, quod in iis aqua persistit»; Gol. : «... conceptaculum aquae peculiariter stagnantis».

<sup>(3)</sup> Cp. in Egyptian Arabic : *birket moije*.

80. In passing from nomadic to agricultural life, the Semite was confronted with the necessity of constructing artificial pools for the purposes of irrigation and cultivation. And, as was natural, he applied the old name to these constructions almost unconsciously, although, at first he may have felt that the name was misapplied and he would add the idea «made or constructed» by an explicative such as that in the expression : הברכה העשויה, Neh. 3, 16<sup>(1)</sup> (cp. Arab. *صِنَع* and *مَصْنَع* «cistern, i. e. skilfully constructed»)<sup>(2)</sup>.

81. In the light of previous explanations, we are enabled to grasp more fully the force and significance of the figure in Nah. 2, 9 : וְנִינְוֶה כְּבְרֶכֶת-מַיִם מִימֵי הַיָּא וְהָמָּה נָסִים : If it be remembered that the term כְּרֶכֶה contains the idea of «firmness, stability, continuance», and in the picture of «Niniveh as a pool of water», thus gives the added coloring of an «enduring, impregnable mass (of water)» (i. e. «from the days of yore», as the Targ. understands the following מִימֵי הַיָּא), the contrast expressed by the words הָמָּה נָסִים will become even more strikingly forcible. In view of this, we might interpret the prophet's words as meaning : «and though Niniveh be as a pool (immovable), verily (הִיא) from the days of yore — (yet) they shall rush forth : «Stand «still, stand still» (they shall cry); but there is none to look back»<sup>(3)</sup>.

## SECTION VIII.

### THE MEANING «PROCUBUIT CAMELUS».

82. We have no precise knowledge as to what was the real meaning of the stem בִּרְךְ at the time when the Eastern Semites (i. e. the Babylonians and Assyrians) formed as yet one people,

<sup>(1)</sup> So GUTHE, *op. cit.* It was probably the pool of Siloah; cf. BENZINGER, *Hebr. Archäologie* (Tüb., 1907), p. 33, 38, 208.

<sup>(2)</sup> In Suahili *birika* has come to mean «bathing tub».

<sup>(3)</sup> Cf. KNABENBAUER, *ad loc.* in *Cursus Script. Sac.*; v. ORELLI, *ad loc.* in STRACK-ZÖCKLER'S *Kurzgef. Kommentar*.

or were living in close communication, with the Western Semites. Perhaps, the forms *birku*, *burku* and *burruku* (see §§ 70-73) are remnants of an earlier more prolific development of the stem. — When was this development arrested, or when did the remaining forms cease to be used? Presumably, at the time when the Eastern Semites passed from the nomadic stage into settled conditions.

On the other hand, in the four groups of Western Semites, the meaning «proc. camelus» ranks decidedly as the primary meaning of the stem; and more than this, it has exercised a moulding influence upon the other meanings and may consequently be regarded as the more primitive of them all, at least, in the West Semitic languages. But the question arises: is «proc. camelus» also the original meaning of the stem, or has it been derived from one more primitive?

Evidently, there is no mistaking the fact that the simple, nominal form of the stem from its earliest use has been employed in the sense of «knee». And although we find the form in this sense hardly at all in the Arabic group, yet, its being widely current in the Chanaanitic and Abyssinian languages and above all in Assyrian, goes to show that its currency is actually more extensive and apparently more ancient than that of *baraka* «proc. camelus». Hence, in order to establish the original meaning of the stem, we must determine the relative place of the idea «knee» within the compass of the conception expressed by the verbal form.

May we suppose the verb to have been denominated from the noun כָּרַךְ? If so, the verb would have originally expressed some such idea as «to make a knee, to genuflect, kneel». But we have learned in the preceding chapter that the verbal forms in the different languages demand a broader meaning, namely, some such meaning as «to fall or throw oneself forward upon the ground». Hence, we may put aside the question of denomination as of no moment, and regard both verbal and nominal meanings as elements of an original conception. What now is the dominant feature in the «knee» that has led to its being

designated בִּרְקָה, *birku*, etc.? It has previously been noted that in the act of «falling or throwing oneself forward upon the ground» the knee is that part of the body which touches the ground; it is the concrete and conspicuous object or immediate agent of the action. Very likely, then, it was the apperceiving of this function that resulted in the above designation. This would make Arabic *bark* («breast of the camel; knee») and Assyr. *burku* («front of the lower part of the body») originally identical with בִּרְקָה, *birku*, etc., both, in their primitive meaning, in so far as they all express a particular function in the act of «falling or throwing oneself forward upon the ground», and perhaps also as regards their primitive form (*vide infra*).

83. It is very significant that the transitive form *baraka* goes hand in hand with the meaning «proc. camelus». While this is the rule in the South Semitic languages, there is every indication to show that in the North Semitic languages the splitting and generalization of the aforesaid meaning into various other meanings coincides with the change of *baraka* into *barika*, i. e. Aramaic בִּרְקָה, Syriac ܒܪܟܐ, Hebrew וַיִּבְרַךְ (II Par. 6, 13, M.T.)<sup>(1)</sup>. These forms, sparse and unsettled though they be, seem to bear testimony, if not to the actual change itself, at least to the tendency. For the rest, Syriac ܒܪܟܐ bears witness to a more ancient *baraka* («proc. camelus») also in the Aramaic group (§ 69).

There is no way of determining the original form of the simple noun, although it would be natural to assume that a nominal form *bark* (cf. Arabic *bark*) existed also along with an original verbal form *baraka*. But there are abundant examples to show that each language has moulded such forms in accordance with its own phonological rules, and doubtless in the present instance, the actually existing forms, viz. Arabic *bark* («knee», Mahra), *burk*<sup>(2)</sup>; *birkat* («breast, belly»); Abyssin. *bērēk* (Ge'ez «the

<sup>(1)</sup> Cf. BLAKE, *The so-called Intrans. Verbal Forms in Semit. Languages*, in *Journal of the American Orient. Society*, XXIV (1903), s. v.

<sup>(2)</sup> BELOT, p. 1102 : « ܒܪܟܐ Le devant de la poitrine ».



kneepan»), *börk* (Tigré), *berké* (Tigriña); Hebrew *bērēk* (*bark* = כָּרַךְ Is. 45, 23)<sup>(1)</sup>; West Aramaic *birka* (*burka*); East Aramaic *burka* (*birka*); Assyrian *birku*, *burku* («knee, lap», etc.), — all go back probably to one original form<sup>(2)</sup>, expressing one and the same idea in the prehistoric language, viz. the concrete object, or conspicuous, immediate agent in the act expressed by *baraka*.

84. If, on the other hand, the original meaning of the noun had been «knee» as designating nothing more than a part of the leg, possibly on account of its shape; and, the original meaning of the verb had been «to kneel, genuflect», does it not seem strange that wherever the verb is employed in specific and refined meanings of this kind the Semite should have to make use of some phonetic or stylistic contrivance, such as for instance, in Ethiopic, the derived form *astabraka* (§ 50), in Syriac the variation כְּרַע (comp. כְּרַע), in Aramaic, Arabic and Hebrew the phrase בָּרַךְ עַל בְּרִיבִים? The conclusion is too plain to require further explanation.

85. The previous conclusions may further be reinforced by a consideration of an ethical nature (§ 17). The passing of בָּרַךְ from the common and vulgar application «proc. camelus» to more refined significations (such as «kneeling in prayer», see above) appears to have happened quite naturally, although we have had occasion to observe that the change of meaning, being contrary to man's ethical feeling, was notably delayed. But, to suppose that this evolution had taken the opposite course, namely, that the ritualistic term בָּרַךְ («to genuflect») had passed, as it were, from the liturgical Service into desert life («proc.

(1) Cf. KÖNIG, *Lehrgebäude*, II, 1, p. 17.

(2) Comp. e. g. : פָּרַךְ - פָּרַח - פִּירְקָא (Aram.);

פָּרַט - פִּירְטָא - פִּירְטָא (Mand.) - פִּירְטָא - פִּירְטָא (Aram.);

פָּרַה - פִּירְהָא - פִּירְהָא (Assyr.).

See on such changes : MAYER-LAMBERT, *Revue des Études juives* (Juil.-Sept. 1896), p. 21; BARTH, *Nominalb.*, § 19, cf. WRIGHT, *Comparat. Grammar*. (1890). p. 81; BROCKELMANN, *Vergl. Gramm.*, § 123-126.

camelus ») were to overlook altogether the deep religious sense of the Semite.

86. The entire problem before us will therefore amount to this. Before the separation of the Western and Eastern Semites (Babylonians, Assyrians) the stem may possibly have expressed some such idea as « to fall or throw oneself forward upon the ground », in which action the knee and other fore-parts of the body were apperceived as the conspicuous concrete objects or immediate agents. But this remains a matter of conjecture. Setting aside for the moment all theory with reference to the time previous to the separation, certain it is that in all the Western languages the stem בָּרַךְ was, so to say, monopolized by the meaning « proc. camelus ». Evidently, this was at a time when these Semites were leading a nomadic life and when, too, the camel was their faithful companion<sup>(1)</sup>. It may safely be said that the action of « lying down » of this animal became the natural meaning of the verb *baraka*. And those who would insist on an onomatopoeic origin of this verb might best perhaps trace such origin to the sound caused by the ponderous falling down of the large animal upon the sand or gravel, so graphically described by Doughty (cf. 24). However this may be, we find that wherever the Semite exchanges the desert for an inhabited country and where, in his new surroundings, the camel is lost, as it were, amid houses and trees and a variety of other objects, the verb *baraka*, as well as the corresponding simple nouns, gradually lose their specific force and meaning, no less than their primitiv forms.

This, too, would account for the Eastern Semites' not having retained in their new settlements the original significance of the stem.

All these considerations taken cumulatively seem to point to *baraka* and *bark* as the most primitive and original forms of the stem : the former signifying, 1° « to lie, kneel down, i. e. the

<sup>(1)</sup> Cf. HOMMEL, *Die Namen der Säugethiere bei den Südsemitischen Völkern*, (Leipzig, 1879), p. 216 ff., *passim*; G. A. BARTON, *Sketch of Semitic Origins* (New York, 1902), p. 2.

camel (procubuit cam.) », 2° « to lie, kneel or fall down after the manner of the camel »; the latter, 1° « the (fore-part of the camel's body =) camel's breast, knee, belly (*birkat*) », 2° « (a fore-part of other animals and man =) the knee » (comp. *bark*, Mahra), also « the breast » (Arab.), « the lap » (*burku*), etc. But, after all, the real importance and significance of the meaning « proc. camelus » lies in the fact that it is the only meaning of the Qal of ברך which along with the category בִּרְכָה (בִּרְכָה, etc. and בִּרְכָה) the Semites (the Babylonians and Assyrians perhaps included) have brought with them from their common home or habitat.

## CHAPTER III.

THE PSYCHOLOGICAL SETTING AND THE ORIGIN  
AND EVOLUTION OF THE CONCEPTION «BLESSING»  
AS EXPRESSED BY בְּרָכָה.

## SECTION I.

## THE PRIMITIVE CONCEPTION.

87. The present chapter is directly complementary of the last sentence of the preceding chapter. For if it be true that the Western Semites employed the verb *baraka* universally in the meaning of «proc. camelus» along with the category בְּרָכָה (i. e. בָּרַךְ, בָּרַכְתָּ, בָּרַכְתִּי, etc.), in the sense of «blessing», then there must be a genetic relation between the meanings «proc. camelus» and «blessing», unless we were to assume, what is on the face of it quite improbable, that there existed two altogether distinct stems of the form בָּרַךְ. It is not our aim to demonstrate in this chapter the existence of such a genetic relation between the two meanings, but merely to prepare the way and to collect the material for the final conclusions to be drawn in the fourth chapter. Whence it follows that, to a certain degree, the present chapter is aprioristic and provisional. And as it is our intention to defer the substantiation of our explanation to the fourth chapter, it will be lawful for the moment to assume the correctness of our analysis of the evolution of בְּרָכָה, which is as follows: «proc. camelus» — «to be firm; to continue, etc.» — «firmness, stability, continuance, increase = blessing (blessed; to bless, etc.)». With this conception of «blessing» before our minds, it will be our aim to draw a picture of its psychological setting and thereby to trace within its origin and further evolution, or rather within the surroundings of the Semite, the associations that have entered into his field of consciousness and

have been factors in developing the meaning of בְּרָכָה. In this study the words forming the category בְּרָכָה will not come under our notice directly, but only in so far as they may determine the scope of our inquiry.

88. If it be borne in mind that at the time where it is natural for our inquiry to begin, the Western Semites were as yet braving the vicissitudes of nomadic life, it will not be a matter of surprise to find that the true coloring of the forms to be treated is best preserved in their uses and meanings with the Arabian Bedawin, respectively in Classical Arabic. In point of fact, in Arabic the stem برك presents an unbroken chain of ideas, ranging between the simple forms and the several derived forms (including *birkat* «pool») of the category בְּרָכָה or بَرَكَةٌ. Needless to say, these ideas or meanings will render invaluable service in the present inquiry.

89. The object that will for some time engage our attention in the present study is the camel, the Semites' indispensable companion on those arduous migrations from their common habitat to their different new abodes and settlements. We have learned in the preceding chapter that the meaning «proc. camelus» has given rise to a variety of meanings containing, in one way or another, the ideas of «being firm, of continuing, etc.». Though constituting an integral element of the conception «blessing», in its most primitive form, these ideas have branched off from the true complete picture which contains, in a germ, as it were, the conception «blessing». That picture is no other than the «camel lying upon its breast» at certain times and in certain surroundings. For it is these latter elements that lend to the meaning «proc. camelus» a certain coloring, which has gradually associated with the underlying thought, «lying firmly, continuance», the ideas of «beneficence, prosperity, felicity, etc.», thus leading up to the idea «blessing».

True, the camel is at all times a conspicuous object in the purview of the Bedawi. But it is especially when these animals

are driven home full-bellied at sunset, or, when the pasture is very rich, even at noon-day, that the eyes of the entire encampment are fixed upon them. Spontaneously the householders go forth from their tents to lure to them as they pass by. With complacency the gaze of the owner rests upon these beneficent animals, which for the rest of the time until the morning sun remain couched upon their breasts before and around his tent, chewing their huge cuds<sup>(1)</sup>. A similar scene is witnessed in the camp after returning from watering when the camels, swollen and groaning with the swallowed burden, couch again in troupes before the Bedawi's household<sup>(2)</sup>.

90. It is significant that the collective noun *bark* has direct reference to this picture inasmuch as it signifies «camels lying down upon their breasts by the water or in the desert by reason of the heat of the sun, or by reason of satiety (TA), or all the camels of an encampment that return to them from pasture in the evening, or afternoon. . . (K)». One of these is termed *bârik*.

This signification indicates how the ideas of «firmness, stability, continuance» are associated with such ideas as «satiety, fulness, plenty, comfort or happiness». The idea of «continuance», for instance, already expressed by *baraka* (i. e. «to continue»), appears in this picture as the result of satiety and plenty; it is a «continuance in plenty and felicity». Again, the form *bark* illustrates that the circumstances of place and time form integral elements in the picture before us. The bulky, swollen form of the camel suggests near-by pasturing grounds and plenty of water. In fact, without such associations the Bedawi could not conceive the picture, for the connection is one of cause and effect. The idea of continuance in plenty and felicity, above referred to, corresponds of course to the fertility and richness of the soil and surroundings. In this matter, the ideal state of things would be, in the

<sup>(1)</sup> See the graphic description of DOUGHTY, *Travels in Arabia Deserta*, I, 219, II, 275.

<sup>(2)</sup> *Op. cit.*, I, 458.

Bedawi's estimation, the sojourn in an irrigated, luxuriant oasis, or, what is of more ordinary occurrence, the time after the rain when the country round about yields plentiful pasturage; when the camel feeds on the sappy *rebia*. During this period these animals are strong and frolic. It is then that they lay up flesh and fat in their humps for the rest of the long year. There is mirth and cheerfulness in the entire encampment, and all partake of the camel's milk which at this time flows plentifully. This is also the rutting season of the camel.

91. It is obvious that this happy state of the camel, the Bedawi's faithful companion and his sole support, and the qualities expressed or suggested by the forms *baraka*, *burúk*, *bark*, *bárik*, in reference to all the camels of the entire encampment, were bound to be apperceived and identified as the state and qualities belonging to the entire encampment, family or tribe. The Bedawi in gazing upon this picture, to him the most thrilling and gratifying, cannot but recognize in it his own continuance and plenty in happiness and prosperity. Hence, it came about that the terms employed to designate the action, attitude, or position of the camel in the above picture were gradually used to express whatever the dweller of the desert may call prosperity, felicity or blessing.

92. This picture, then, is the starting-point in the evolution of all the forms of the category בְּרָכָה, including also several intervening forms. Ḥamasa's (p. 587) definition of the abstract noun *barakat*, viz. «firmness, stability, or continuance coupled with increase», flows so naturally from the simple forms *baraka* or *bark*, that their genetic relation is beyond doubt. Somehow the idea of «continuance in a happy and prosperous state» remains, not the dominant feature, but the underlying idea or thought in all the different meanings of the various forms; for after all, this thought must be, in the estimation of the Bedawi or of the Oriental in general, the basis of every kind of blessing and blessedness. It is also noticeable that even in the farthest

ramifications the reposing figure of the camel at times still gleams through, though only in very faint contour.

It would seem that in every one of the terms of the category *בְּרִקָּה* the apperceptive act had embraced the entire picture. There was no line of distinction drawn between cause and effect, the qualities or state of the subject (first of the reposing camel or camels, and later of the entire encampment, tribe, or owner) being imperceptibly blended with the qualities and state of the surroundings or the background. A new meaning, or nuance, was created whenever within the compass of the picture any quality or feature or object assumed a dominant position in the apperception.

We shall now follow up the evolution of the idea «blessing», first in nomadic and then in settled life.

## SECTION II.

### IN NOMADIC LIFE.

93. Owing to the constant interlinking of ideas, a definite plan of treatment is practically out of the question. But to have some order, we may arrange our investigation according to the main aspects or considerations which guide the wandering Bedawi in that one important and ever menacing question of finding pasture for his camels and flocks. The author of I Par. (4, 40) incidentally points out such considerations when he speaks of «fat and good pasture (מְרֵעָה שְׂמֵן וְטוֹב) and a land spacious (וְהָאָרֶץ רַחְבָּה יָדִים) and quiet and undisturbed (וְשָׁקֵטָה וְשָׁלוֹה)». These are the preoccupations that overlie all the concerns and aspirations of the Bedawi; that furnish the topics in the deliberations of the elders; that invariably direct his march through the desert<sup>(1)</sup>. According to the above, they may be brought under these three headings: rich pasturing grounds; expansive territory; peaceful neighboring peoples or tribes. To these in the subject correspond: satiety (i. e. abundance of food) and

<sup>(1)</sup> Cf. DOUGHTY, *Travels*, I, 248.



fecundity; growth or increase in numbers; influence, power and fame.

94. Let us begin with the first category of ideas, viz. «rich pastures» (in the surroundings) and «satiety (plenty of food), fecundity» (in the subject). We recall the reposing figure of the camel, swollen and groaning under the swallowed burden of food or water (= *baraka*, *bark*, *bârik*). Here the idea of fixedness or continuance in a place is coupled with the idea of plenty and abundance, and this entire group of ideas is expressed by the form *büräk* «remaining fixed», e. g. at the side of a vessel, as said of a glutton (see above). In the Amharic word *barkäč* the swollen form of the (originally the camel's) belly has become the predominant feature, as its meaning shows, viz. «avere il ventre costipato, gonfio».

The Bedawi will perceive in any such pictures plenty of provisions or, as the case may be, rich and luxuriant pastures in the background. For it is, as we have seen above, when the spring or autumnal rains have fallen and when the whole country is covered with herbs, or when he arrives at some watery, grassy spot, that he witnesses the happy state, as above described, of his camels and his flocks. And recognizing that state as his own he would say with the Psalmist (Ps. 23, 1-2):

Yahweh is my shepherd, I have no want.  
In grassy pastures he maketh me lie down (רָבַץ);  
Unto refreshing waters He leadeth me; . . .<sup>(1)</sup>

We are aware that with the Bedawi the ordinary way for him to repose is to lie on his stomach<sup>(2)</sup>, which posture the Arab also expresses by *baraka* (§ 28). Hence it is only natural that in more primitive times the idea «in grassy pastures he maketh me lie down» should have been expressed by בָּרַךְ rather than by

<sup>(1)</sup> BRIGGS, *The Book of Psalms*, in h. loc.; WOLTER, *Psallite Sapienter*, I, (Freib. i. B.): «Auf grüner Weidetrift lässt er mich lagern, . . .» The LXX has κατασηγούσιν.

<sup>(2)</sup> Cf. ДОНЦУ, *op. cit.*, I, 260.

רבץ. Such an idea certainly underlies the former term in Gen. 48, 15, where the aged Jacob blesses (בִּרְךָ) the sons of Joseph, or rather entreats Jahweh, his shepherd (Gen. 49, 24), who had fed (רעה) him all his life (Gen. 48, 15), to bless his children. So, too, the Psalmist (Ps. 28, 9), when beseeching Yahweh to bless (בִּרְךָ) his inheritance, means that He should «feed (רעה) them» and «bear them up» (like lambs, נשא) forever<sup>(1)</sup>.

Where the Bedawi finds good pasture, there he will encamp. In the language of Arabia Deserta they say: *el-Aarab umjemmîn* i. e. «the camp is standing»<sup>(2)</sup>. And it will thus remain standing as long as the place provides sufficient pasture. Hence the idea «standing, remaining, or dwelling (cf. بركب to remain, dwell, Hava) in a place» has developed into «stability, continuance in a fertile place, or increase and prosperity». Such is precisely the underlying meaning of the abstract noun *barakat* according to Ham. (see above).

95. Again, the proximate and visible cause of such fertility and richness of soil, namely the water, may easily become the dominant element in the picture before us. Thus, we read of the ברכות of «heaven above and of the deep that lieth beneath» (Gen. 49, 25). The heavy cloud on the horizon is welcomed as a harbinger of blessing, and, no doubt, when the Arab employs the verb *baraka* (in the first, fourth and eighth forms, § 37) in the sense «(the cloud or sky) rained continually, incessantly, etc.», he associates with this meaning the idea of «beneficence or fertility». In Tunis and Tripoli, the adjective بركية has both an active, «fécondante (pluie)», and a passive sense, «féconde, fertile (terre)». Comp. *bereketti* (Arab. and Turk.), «copieux, abondant, fertile, qui fait profiter» (Zenker) and *berkatte* (Tigrîña) «abundant». After the rain has ceased there is rejoicing everywhere, and God is praised and blessed<sup>(3)</sup>: for He has sent down «showers of blessing» (אשמי ברכה, Ez. 34, 26); He

(1) Cf. R. V.; WOLTER, *op. cit.*; BRIGGS, *op. cit.*, in h. loc.

(2) Cf. DOUGHTY, *op. cit.*, I, 220 (the form is from برك).

(3) Cf. DOUGHTY, *op. cit.*, I, 168.

has poured down from the windows of heaven a ברכה (cf. Mal. 3, 10); or again, the early rain has clothed the valley «with blessings» (ברכות, Ps. 84, 7)<sup>(1)</sup>.

The lean lives of the Bedawin are dependent upon the showers, and with eager curiosity and keen intelligence the sky is watched and studied<sup>(2)</sup>. But far more intense is their desire for the mine of water that will never fail them<sup>(3)</sup>. A man was wont to sum up the praises of his fertile Western country in the two words «springs and long lives»<sup>(4)</sup>. The finding of a new well is greeted with rejoicing and singing (Nu. 21, 17 ff.), for the event means appropriation of new territory (cf. Gen. 26, 22) and an enduring בְּרִכָּה.

But the privilege of abiding in such surroundings must be of short duration and the fertile banks of the river leave room only for a few. The Bedawi must now be content with whatever may have remained of the gifts of heaven, such as the pool or cistern or any collection of water. It was natural that he should have named such «standing water» after the immovable figure of the camel as it is couched by its side (cf. § 78, *baraka* «proc. camelus», *barika* «constitut», *barikat* «stagnum»). However, a circumstance that could not be appreciated in the second chapter may be added here, namely that the new name *barikat* contained, in the Bedawi's apperception, besides the idea «standing, remaining (i. e. water)» certainly also that of «beneficence».

96. The Sacred Author in Gen. 49, 25 indicates an expansion of the previous meaning of בְּרִכָּה when he speaks in one strain of «the ברכות of heaven above and the deep below» and of «the ברכות of the breasts and the wombs». The intimate connection between these two species of blessing is apparent. It is no wonder that the Bedawi should forsake all transitory advantages

(1) Comp. Eccclus. 39, 22.

(2) Cf. DOUBET, *op. cit.*, I, 424.

(3) *Id.*, I, 453.

(4) *Id.*, I, 513.

for the mine of water, for it yields to him milk and butter continually<sup>(1)</sup>. Again, he is well aware that if the winter rains fail not, the coming spring will be a real milk season<sup>(2)</sup>. In such a season he feels no want, for this precious gift of God flows plentifully. When the time for milking, which is ordinarily in the evening<sup>(3)</sup>, draws near all gather around the tent where the camels lie down upon their breasts<sup>(4)</sup>. Ordinarily, the form *birkat* signifies «the manner of a camel's lying down upon its breast» but in this instance the term seems to have assimilated a far more specific meaning. Naturally, the attention of the bystanders is fixed upon the swollen udder whence the precious gift of God now oozes forth. Such a sight might elicit from their lips the words quoted by Ş. : «How good (ما احسن) is the she-camel's manner of lying down on the breast (= *birkat*)!» No doubt, Kazimirski gives the true motive of this exclamation when he adds «c. à. d. qui (la chamelle) donne tant de lait sans le faire attendre». Thus, the dominant element in the picture of the she-camel couched upon her breast is the giving of her milk, and the form *birkat* may be fitly translated after Giggeus, Freitag<sup>(5)</sup>, and Kazimirski<sup>(6)</sup> «the abundant discharge or flow of milk». And in accordance with this meaning the term is used also in reference to the «milking of the sheep in the morning<sup>(7)</sup>»; for in spring the sheep must be milked twice<sup>(8)</sup>. Freitag is authority for the following form, which confirms the preceding interpretations : «بِرْكَة quod mulgetur ovis tempore matutino; incrementum, augmentum». According to Wahrmond the form *birkat* has the general meaning also of «milking» and *per metonymiam* that of

(1) Cf. ДУБНЯТЪ, *Travels*, I, 453.

(2) Id., *op. cit.*, I, 262.

(3) Id., *op. cit.*, I, 261.

(4) Id., *op. cit.*, I, 260.

(5) «Status quum lac camelae largiter effluit, dum illa genua flectit, tu vero eam mulges, quum surrexit.»

(6) «Écoulement abondant du lait des pis d'une chamelle quand elle est à s'agenouiller.»

(7) Giggeus : «Ovis cujus lac emulsum sit; matutina lactis emulsio.»

(8) ДУБНЯТЪ, *Travels*, I, 261.

«milk pail» (comp. *birket*, «pool, basin» etc., which designates both the container and the thing contained).

97. In reviewing this matter we arrive at the interesting conclusion that the word בְּרִכָּה presents to the apperception in vague outlines the picture of the Bedawi's camp, let us say at spring-time, as the background, while directly it expresses such abstract qualities as «stability, continuance, fertility, abundance, overflow, beneficence, or prosperity». The form *barikat*, however, attaches to the more prominent concrete objects within the frame of this picture, or to the concrete subjects of the above abstract ideas. Or we might follow Barth's interpretation of such forms and say that *barikat* expresses the result of the action expressed by the verb<sup>(1)</sup>. In this instance the action, or rather the state, expressed by the verb is «to be firm, continue» (and when said of liquids «to flow, overflow»), and therefore *barikat* expresses, on the one hand, «standing water» as a prominent concrete cause of בְּרִכָּה (fertility), and on the other, «continuing, abounding, overflowing milk» as an obvious concrete effect of the בְּרִכָּה.

98. Once the stem ברך had been used in connection with milk, the chief article of nourishment for the Bedawin, it readily became attached to food or eatables in general. There is a visible בְּרִכָּה in food when at mealtime it abounds or when some remains over after all have eaten (cf. II Par. 31, 10; II Kgs 4, 43, 44; Lk 6, 38). This is in accordance with Freitag's definition of the form بَرِيكٌ, «felix, benedictione et copia abundans; uti cibus cuius redundat pars et residua manet» (cf. Kazim.). It appears, then, that *barik* (بَرِيكٌ), being the compensativum of *barika*, expresses the concrete meaning of *barikat* (بَرِيكَةٌ), «standing, continuing (and therefore) abundant, overflowing milk or water», as a *quality*, viz. :

<sup>(1)</sup> *Nominabildung*, § 77 a 1.

«(continuing) abounding, redounding, overflowing, i. e. blessed». In a broad sense, بَرِيك has almost the meaning of مُبَارَك (cf. K et S), but while the former signifies, for instance in the expression طَعَامٌ بَرِيكٌ, properly «food in which there is a blessing» (cf. Lane), i. e. abundance, plenty, the latter would seem to refer, in the same connection, to «food which has been blessed (by an external agent)».

From بَرِيك the Arab forms the noun بَرِيكَة (Giggeus بَرِيك<sup>(1)</sup>, Freitag gives also بُرُوك) which is «abundant, beneficent or sweet food par excellence», viz. : «fresh dates with cream», the favorite dish of springtime.

99. With the exception of the dominant feature or element, the Bedawi apperceives in the «كَبْرَةَ of the womb» the same background as in the «كَبْرَةَ of the breasts, the deep, etc.», as outlined above. It will be recalled that the Arab employs the verb *baraka* to express the posture or action of both the male camel, in the act of copulation, and of the female camel, in the act of giving birth. Thence the intensive form *barûk* has derived its four different meanings; «he-camel» (see § 41); «she-camel (*ibid.*, so called on account of frequently bringing forth, hence) having numerous offspring»; «a matron, past the years of fecundity»; «a woman that marries having a grown-up son». Thus, the repetition or intensity (implied by *barûk*) of such acts will result in the multiplication of the species or offspring, or in general, of fruitfulness and fecundity. «Fruitful, prolific or fecund» is really the meaning of *barûk* particularly when applied to the female camel and to a woman, in the senses given above<sup>(2)</sup>; and this is also the force of the form كَبَّرَ and of كَبَّرَ in such instances as Gen. 17, 16 («She shall be a mother of nations»)

(1) «Cibus ex dactylis et adipe. Dactylus qui cum butyro comeditur.» البَرِيكَة  
«Cum hic cibus conficitur.»

(2) In Zanzibar the term *bariki* is used with reference to young people when they have arrived at the age of puberty (cf. Krapf).

and Gen. 24, 60 (« — a mother of thousands »). Comp. also the nuptial Blessing (§ 149).

100. As the rutting season of the camel falls in spring<sup>(1)</sup> when the pastures are rich, it is natural that the idea of « fecundity (in man and beast) » and the idea of « fertility of the soil » should have been intimately blended in the category בְּרָכָה from the very beginning. No doubt the metaphor employed by Isaias, when he says (44, 3-4) that God will pour (יִצַק) His בְּרָכָה upon the offspring « and they shall spring up among the grass as willows by the water courses », may be traced to the picture suggested by the word בְּרָכָה itself. In Jacob's benediction Joseph is a « fruitful tree (פְּרֵה) by the well » (Gen. 49, 22). Representations such as these gave rise to the well-known formula of benediction קָרוּ וּרְבוּ (Gen. 1, 22, 28; 9, 1; 35, 11; 48, 4). Logically, then, the Piel of the stem בִּרַךְ, when applied to the author of fertility, fecundity, etc.; assumes the meanings of the forms הרבה « to make fruitful, prolific » and הרבה « to make many, multiply » (cf. Gen. 17, 20; 22, 17; 26, 24; 28, 3; Dt. 7, 13; Ps. 107, 38). In nomadic conditions where each tribe is a distinct unit whose welfare and existence is constantly menaced by the waste and perilous desert and by relentless foes, this meaning of בִּרַךְ, « to make many », has a special significance. For in it the original idea of continuance or conservation (viz., of the tribe or people) again comes to the front, especially in cases where the verb signifies « He (God) will make (someone) a great nation » (Gen. 12, 2), or « thousands » (Gen. 24, 60; Dt. 1, 11), or « multitudes » (Gen. 48, 15-16; 28, 3), or « nations » (Gen. 17, 16, 20; 35, 9-11; 48, 3-4).

101. Needless to say, in the above ברכוה the Bedawi comprises indirectly all his belongings, his servants, cattle, flocks and, in general, his provisions. It is the constant prayer of his heart that God may increase and multiply everything. Hence in Arabia

<sup>(1)</sup> See DE LANDBERG, *Études*, I, *Hadramout*, p. 367.

the guest on his departure will invoke a blessing (*barakat*) upon his host by saying : « *kattîr* (multiply) *Allâh lebanakom* (your milk) », or « *'ibilakom* (your great cattle) », or « *ġanamakom* » (your flocks), or « *'jâlakom* » (your children), and even « *kilâbakom* » (your watchdogs)<sup>(1)</sup>. From this we may form an idea of the import and comprehensiveness of the term *barakat* (בָּרַךְ). It is plain that in Dt. 7, 13 (cf. Gen. 24, 1) the verb בָּרַךְ is identical in meaning with *kâtîr* as used above, and in Dt. 28, 3-6 the form בָּרוּךְ, referring to the fruit of the body and of the ground, has exactly the same neuter meaning as Arabic *kâtîr* « numerous, many, much ».

102. It will be remembered that for the Nomad the next concern, after the fertility of the soil, is expanse of territory. What he seeks is an ארץ רחבת ידים (see I Par. 4, 40). Fertility, increase and multiplication naturally imply « spreading abroad » (פָּרַץ, Gen. 28, 14). Thus there is a logical order of words in the benediction פָּרוּ וּרְבוּ וּמְלֵאוּ אֶת הָאָרֶץ (Gen. 1, 22, 28). As regards the desert, the question of territory, that is, of the use of pasturing grounds is, as we all know, of vital importance. The Bedawin respect certain laws regulating these rights. When a new well has been discovered, « the Lord has made room » (הִרְחִיב) for the tribe; their territory has expanded and hence they shall be fruitful (פָּרָה; Gen. 26, 22). We meet with frequent allusions to these ideas in the Biblical בְּרִכּוֹת. The verb בָּרַךְ, as applied to God, signifies predominantly in this connection « to enlarge » which idea is made more specific in the various benedictions by terms like הִרְחִיב (Dt. 33, 20; see above) הִפְתָּה (Gen. 9, 27)<sup>(2)</sup> and הִרְבָּה (I Par. 4, 10, « enlarge my borders »).

103. The extension and enlargement of the borders of a tribe is generally effected by less peaceful means than those in-

<sup>(1)</sup> DOUGHTY, *op. cit.*, I, 400 (khâtîr Ullah, etc.). — When a tribe settles in a place the neighboring tribes are accustomed to express their greeting in the words: *Mabrûk el menzil!*

<sup>(2)</sup> Cf. GES.-KAUTZSCH, *Hebr. Gramm.*, p. 75 gg.



dicated above. When referring to a tribe or people the ideas «great and mighty» (גדול ועצום, Gen. 18, 18) go hand in hand. Once again the well-known benediction contained in Gen. (1, 28; see above; cf. 9, 1-2) will serve as an example of the logical sequence in the ideas «fecundity, multiplication, expansion, dominion over others» . . . פרו ורבו ומלאו את הארץ וכבשה ורדו ב". The Bedawi's next desire is for a quiet and undisturbed (see I Par. 4, 40) or peaceful country; for peace is the necessary condition of prosperity<sup>(1)</sup>. But he realizes that power and superiority are the best security of peace and are, therefore, an integral element in his בְּרָכָה. In the patriarchal benedictions this element is often emphasized, for instance when the recipient, generally the bearer of the divine promises, is styled the «Lord of his brethren» (Gen. 9, 25-27; 27, 29; 49, 8; cf. 49, 4), or when he is said «to crush his enemies» (Nu. 24, 17; Gen. 49, 8-10; Dt. 33, 29) and «inherit their land» (Nu. 24, 18; cf. Dt. 33, 29) and «possess their gates» (Gen. 22, 17; 24, 16). In this sense Saul styles David ברוך (I Kgs. 26, 25) and with the same motive Josue imparts his blessing (בְּרָכָה) to Caleb (Jos. 14, 13; cf. v. 12). Or again the benediction introduces God as the source of such power and strength (Gen. 49, 24; Dt. 33, 11); to Him benediction is due after the victory is won (Gen. 14, 20; cf. Ps. 144, 1-2)<sup>(2)</sup>. He whose בְּרָכָה is from the Lord will rise up against his enemies like a lion or lioness (Nu. 23, 24); his strength will be like to the rhinoceros (Nu. 24, 8); and having routed the nations (Dt. 33, 17) he shall devour his prey (Nu. 23, 24) — as a lion he shall lie down (Gen. 49, 9; cf. Pesh. חַיִּי), and «who would dare rouse him up?» (Gen. 49, 9; Nu. 24, 9). As God's malediction dooms Cain to the existence of a «fugitive and vagabond» (נָע וְנָד, Gen. 4, 12), so does His benediction ensure for Japhet a peaceful abiding (וַיִּשְׁכֵן) in the tents of Sem (Gen. 9, 25). Such undisturbed peace is always intro-

(1) Cf. DOUGHTY, *op. cit.*, I, 39.

(2) Doughty tells us that the news of the capture of the enemy's leader is hailed by the soldiers with the shout *Imbarak, Imbarak!* (= *mubarak*, cf. § 155 ff.). After the battle is won hymns of praise and thanksgiving (II Par. 20, 26) are sung.

duced as the crowning point of the בְּרָכָה, but it is peace secured by strength, as is well borne out in the picture of the couching lion. In this sense, too, the Psalmist (29, 11) says :

The Lord will give strength to His people;  
The Lord will bless (בְּרָךְ) His people with peace (בשָׁלוֹם).

### SECTION III.

#### IN SETTLED LIFE.

104. So far it has been our endeavor to limit our investigation more or less to the בְּרָכָה as conceived and employed by the Bedawi and Nomad. To such it expresses the highest degree of well-being, prosperity and felicity. We have seen when and where they believed themselves to be in possession of the same, and yet this בְּרָכָה, it is well to note, is after all felt to be incomplete and lacking in fulness. The time when everything flows in abundance, such abundance as the desert will yield, is of short duration. Hardly has the Bedawi alighted near the clear spring in a fertile spot, when the question, whither next to turn in the barren desert, has already become uppermost in his mind. It is the experience of travellers that the Bedawin constantly complain of their barren country and the wretchedness of their lives. They realize deeply the truth that they are banished from all the world's goods, such as, shadow by day, plenty of bread and dates, water enough and a stable dwelling<sup>(1)</sup>. And, notwithstanding their proud persistence in this mode of life, there lingers in their breasts a desire and hope that some day they may settle down in a fertile spot, never to leave it. Here all their wanderings will terminate: here there will be « continuance, stability and increase » in the fullest sense. Their children after them will inherit this land and it shall be called by their name forever.

The בְּרָכָה of the Patriarchs is a case in point. Ever since God had given to Abraham the solemn promise that He would give

(1) Cf. DOUGHTY, *Travels*, I, 234, 310, 332, 562.

him and his seed the land of Chanaan for an everlasting inheritance, the Hebrew people have looked forward to the fulfilment of this promise, for it is only in the promised land that this blessing is to be complete, that God is really «to bless» (בָּרַךְ) His people (Gen. 12, 1-2; 26, 3-4; 28, 3-4; Dt. 7, 13; 15, 4; 23, 20; 28, 8-9; 30, 16; cf. Eccclus. 44, 23).

The fulfilment and realization of this בָּרַךְ come in the benedictions of Jacob, Balaam and Moses, wherein the twelve tribes are pictured in the act of settling down in their new territory (Gen. 49, 1-27), or in the peaceful enjoyment of their possessions (Nu. 24, 6-7; Dt. 33, cf. Dt. 32, 1-43; cf. also Isaac's benediction, Gen. 27, 27-29). There is a note of perfect contentment and felicity running through these descriptions. The very attitude of the individuals, which is sometimes indicated, reminds one of the meaning of the simple verbal form *baraka* «to lie down, repose, dwell in a place». The figure of the couching camel has, however, been replaced by the lion or lioness lying down in a proud, defiant attitude (Gen. 49, 4; Nu. 24, 9; Dt. 33, 20) or by a figure more familiar in agricultural surroundings, a strong ass couching down (רָבַע) between the sheepfolds (Gen. 49, 14). Such a picture is also suggested by the verb שָׁכַן (Gen. 49, 13) «to dwell» (lit. «to lie down, to rest») or שָׁכַן בְּטָח «to dwell securely» (Dt. 33, 12, 28).

105. It will now be proper to turn our attention to the consideration of how the passing from nomadic to settled life has resulted in a gradual alteration in the picture or conception apperceived in the בָּרַךְ. The first object in these new surroundings that was bound to associate itself intimately with this word was no doubt the settler's house, hovel or hut. For no matter how wretched it might have been, it was henceforth to be his stable dwelling-place, and as such the settler apperceived in it the concrete realization of what בָּרַךְ or بَرَكَة originally expressed, viz. : «firmness, stability, continuance in a place». Hence we meet with the word בַּיִת in the benedictions of settled peoples so frequently. Originally the firmness and solidity of the material

building was evidently referred to (cf. Mt. 7, 24-27). The benediction of parents establishes (σφρηζέει) the houses of children, and their malediction roots up (ἐκρίζοι) their foundation (Eccus. 3, 8-9). A benediction is pronounced over a new house. In Neo-Syriac ܩܘܠܘܢ ܕܥܠ ܒܝܬܐ means «to congratulate a man on buying a new house» and ܩܘܠܘܢ ܕܥܠ ܒܝܬܐ ܕܥܠܘܢ is a «house-warming». God's בְּרַכָּה is conceived as resting (נוח) upon the house (Ez. 44, 30). If God blesses (בִּרְךָ) the king, his house shall endure (II Kgs 7, 29; I Par. 17, 17) and his throne shall be established forever (III Kgs 2, 45). In this connection בִּרְךָ has the force of the phrase "בנה בית ל" (Dt. 25, 9; II Kgs 7, 27; cf. v. 29, see above), and it comprises within its compass all that the term בית stands for, viz. : family, posterity and all belongings. These various elements form the background of the picture apperceived in the phrase "בִּרְךָ בית פ" (God being the subject. II Kgs 6, 11-12; I Par. 13, 14; 17, 27; Gen. 35, 5; Ps. 115, 12; Prov. 3, 33 בְּנֵה «dwelling»).

106. The settler is quite as deeply concerned about the בְּרַכָּה of heaven above and of the deep below as the Bedawi, and even more so. For his demands for water are of a more varied nature. If possible he will fix his abode near the water spring or the brook, there to sow his fields, to plant his vineyards and olive groves. There the Lord will bless him (cf. Ps. 107, 35-38). Hence the «blessed» (ברוך) man is likened to a tree planted by the waters (Jer. 17, 7-8; cf. Gen. 49, 22; Nu. 24, 6) or to a valley or a garden by the river side (Nu. 24, 6) and «water shall come from his buckets, and his seed shall be in many waters» (*ibid.* v. 7; cf. Eccus. 40, 27).

As a result of these associations the stem ברך frequently takes on the meaning «watered» and therefore «fertile», etc. In Tun. and Trip., as we saw above, the adjective بركية signifies both «féconde» and «fécondante». In Ge'ez the phrase ከገ ለገላገላ (Dt. 1, 35; 3, 25; 4, 22, in Hebr. ארץ טובה) is rendered by ܦܘܕܐ : ܕܘܕܐ. In view of these examples it is also quite probable that the noun בְּרַכָּה in Axa's petition, הנה לי ברכה «give me a blessing»

(Jos. 15, 19; cf. Judg. 1, 15), means really «watered or fertile land». This is evident from the further motivation of her request, «for thou hast given me a south (dry) land; give me also springs of water». There is no doubt that the numerous proper names of valleys, districts and towns derived in the various dialects from the stem ברך have originated in some such association.

107. Though comprising the «fatness of the earth», the settler's בְּרֵכָה is yet incomplete without the idea of dew and rain at their proper seasons. With keener interest than the Bedawi he watches the operations of «the בְּרוּכָה of heaven». When it rains it is as if God visited the earth and watered the field and lovingly guarded the grain in the ground, thus blessing (בֵּרַךְ) «the springing thereof» (Ps. 65, 9-13). While the Chanaanite attributes such beneficent operation to his *Baulim*, the Israelite knows that it is Yahwe's בְּרֵכָה which brings forth such abundant fruit (עֲשֵׂה הַבּוֹאֵה, Lev. 25, 21; Ps. 129, 8). When Yahweh blesses, the fields will yield their «increase» (יְבוּלָה, Ps. 37, 6; Ruth 2, 4) even an hundredfold (Gen. 26, 12). The last named element, viz., an abundant produce of the field, vineyard or olive grove, is naturally the crowning feature in benedictions that have reference to settlers or to farming people (cf. Gen. 27, 27-28; 49, 11; Dt. 32, 13-14; 33, 24). In Amharic the term *barkāč* signifies «essere molto (i. e. il prodotto, la raccolta)» and *abarkāč* «dare un buonissimo raccolto». Comp. the benediction extended to the reapers in the field, Ps. 129, 8 (cf. Ruth 2, 4).

108. Thus God's בְּרֵכָה extends by its operations to all of man's belongings and possessions (cf. Dt. 33, 11 «substance»). His faithful servant shall be blessed in the field and in the city (Dt. 28, 3); in all the works of his hand, or in all that he may put his hands unto (Dt. 15, 10, 18; 16, 15; 22, 20; 24, 19; 28, 8; Job 1, 10). «Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out» (Dt. 28, 6). Hence, the conception «blessing» comprises «advancement,

progress, prosperity» in every shape and form. Comp. Arabic بركة «prosperity, good fortune» (*Fr.*, *K*). Nor does it embrace things material only; it extends to man's personal and natural endowments (cf. *Judg.* 13, 24), and to spiritual boons and graces as well. The innocent «shall bear away a blessing» (ברכה) from Yahweh, «and righteousness (צדקה) from the God of his salvation» (*Ps.* 24, 5; cf. *Ecclus.* 4, 13).

109. The present inquiry may fitly close here. All the main component elements, at least, of the conception «blessing» have been analyzed and traced to their sources within the compass of the psychological setting, or, respectively, within the outer surroundings of the Semite. We have, however, treated these various component elements or ideas only in so far as they are psychical processes, without adverting to their individual forms as representative of objects, qualities or states (inclusive of action). In looking back we observe that the Semite conceives and, accordingly, expresses the conception «blessing» either as existing *in abstracto* (ברכה), or as residing *in concreto* in individual objects or persons (بريك حى برود), or as undergoing the process of production by God and man respectively (אלהים ברכך), or lastly, as having been or being produced or effected (passive and reflexive forms). These various aspects will in the following chapter engage our attention.

## CHAPTER IV.

## THE DERIVATIVES OF בָּרַךְ EXPRESSING «BLESSING».

## SECTION I.

## BARAKAT.

110. The substantives employed in the West Semitic languages and dialects to express the idea «blessing» are easily reduced to the primitive type, *barakat*<sup>(1)</sup>. As time went on, and as each separate group of languages developed its own linguistic characteristics, that type naturally kept pace with such phonetic changes. Thus, we have in Classical Arabic بَرَكَة. In Mod. Arabic, generally, *barake* (بَرَكَة, Dozy; Malt. *barka*; Mahra *birkêt*). In Ethiopic ብረከት<sup>(2)</sup> (Somali *bâaraked*). According to Barth<sup>(3)</sup>, Hebr. בְּרָכָה and Bed. Arabic (of Syrian desert) *abrâkke*<sup>(4)</sup> witness to the original place of the accent, viz. *barâkat*<sup>(5)</sup>. In the Aramaic dialects this substantive, like other forms of this type<sup>(6)</sup>, was subject to several changes, owing partly to the shifting of the accent<sup>(7)</sup> and partly also to the nature of the adjoining consonants<sup>(8)</sup>. And, thus, in the Western dialects, the vowel of the first syllable was changed into *i*, viz. בִּרְכָה, בִּירְכָה<sup>(9)</sup> (Jewish Palestinian; cf. Christian Palestinian ܒܪܟܬܐ), and into *u*, viz. ܒܪܟܬܐ and

(1) Cf. BROCKELMANN, *Vergl. Gramm.*, § 132; WRIGHT, *Comp. Gramm.*, 132 ff.

(2) *bâarakata*, DILLMANN, *Aethiop. Gramm.*, 2<sup>nd</sup> ed., 107 f.

(3) *Nominalb.*, § 56 b.

(4) WETZSTEIN, *Zeitschr. d. deutsch. morg. Gesellsch.*, XXII, 189 f.

(5) But see GRIMME, *Grundzüge der Hebr. Akzent und Vokallehre*, p. 34 f. : *bâarakatu-barakātu*.

(6) Cf. NÖLDEKE, *Mandäische Grammatik* (Halle, 1875), p. 110; BARTH, *Nominalb.*, 570 remark.

(7) Cf. BARTH, *loc. cit.*

(8) Cf. BROCKELMANN, *Vergl. Gram.*, 75, l. e.

(9) See DALMAN, *Grammatik des jüd.-palest. Aramäischen* (2<sup>nd</sup> ed., Leipz., 1905), p. 147.

ܠܚܘܒܐ (1) (Old Syriac), *būrktā* (New Syriac) in the Eastern (2); while in Mandaitic it seems to oscillate between the two, i. e. : בירוכתא, בירוכתא, בירוכתא, בירוכתא (3). These data leave no room for doubt that the word *barakat* was employed by all the Western Semites before their dispersion.

111. In tracing the various applications of this word (see Chapt. III), we have acquired a general idea of its signification (4), but in order to settle definitely upon the precise derivation of this signification, further inquiry into the correlative evolution of its form will be necessary.

*Ḳatalat* is compensativum for *ḳatāl* (5). Fortunately, it so happens that the form *barāk* is still extant in Classical Arabic, and thus we are able to identify the three stages in the evolution of *barakat*, viz. : *baraka* « (proc. cam.) to be, become firm, etc.; to continue, etc. »; *barāk* (extant in the imperative بَرَكَ « be ye firm, etc., in battle »; cf. § 36); *barakat* « firmness, stability, continuance coupled with increase » (Ham. p. 587). There would now appear to be ample reason for the statement that, in the light of the preceding chapter, these facts furnish us a final and incontestable proof that we have succeeded in tracing the signification of the word *barakat* or בְּרָכָה (and consequently the whole category: ברוך, בריך, בִּרְכֵךְ, etc.) back to its true origin.

As the ancient Arabic lexicons indicate, it were indeed a fatal delusion to imagine that the Semites apperceived in the term *barakat* such abstract meanings as our customary renderings of the term viz. εὐλογία, *benedictio*,  *blessing* would imply. There is of course no mistaking the abstract character of the term; and, doubtless, the feminine ending *-at* at once detached it from any definite concrete objects or agents, but even so we must allow a

(1) See DUVAL, *Traité de Grammaire syriaque* (Paris, 1881), 126.

(2) Comp. the simple nominal forms : *birka* (in the West. dialects), *burka* (in the East. dialects).

(3) See NÖLDEKE, *Mand. Gramm.*, p. 14, 109.

(4) On its different senses see KÖNIG, *Hebr. und Aram. Wörterb.*

(5) Cf. BARTH, *Nominalb.*, pp. 56 ff; GES.-KAUTZSCH *Hebr. Gramm.* (27<sup>th</sup> ed.), § 84, f, note; BROCKELMANN, *Vergl. Gramm.*, § 132.



long period before the process of abstraction could have reached such rarified concepts as e. g. that of «blessedness» (cf. Ps. 24, 5, בְּרָכָה parallel to צְדָקָה)<sup>(1)</sup>.

112. Originally the picture apperceived in the term *bark*, for instance, «the camels of an encampment lying upon their breasts, after feeding or watering» may, though very dimly, have entered the field of consciousness along with the term *barakat*, and accordingly the Bedawi may have apperceived in this term some such idea as «a couching and abiding in rich pastures», which idea would in due course give way to the other more abstract, viz. «continuance in prosperity». This latter meaning marks an important step in the evolution of the term. Thenceforward, it was left to develop more independently of the original concrete representations. Being borne along upon the underlying thought «continuance in prosperity» it became detached, both in the nomadic and the settled state of the Semite, to a variety of qualities apperceived as being within the compass of the aforesaid underlying thought, such as «firmness, stability, continuance, increase, abundance, growth, fertility, fecundity, expansion», etc. There is no doubt that in Classical Arabic such meanings were distinctly apperceived in the term<sup>(2)</sup>. In the Old Testament, בְּרָכָה has apparently passed beyond this stage of evolution, which however is still faintly reflected in such expressions as שָׂבַע רִצּוֹן וּמְלֵא בְרַכַּת יְהוָה «satiated with favor and full of the blessings of Yahweh» (Dt., 33,

(1) Cf. WUNDT, *Völkerpsychologie : Die Sprache*, II, p. 509 ff.

(2) Lane, s. v. بَرَكَاتٌ [a blessing, any good that is bestowed by god; and particularly such as continues and increases and abounds:] good (Jel. in XI, 50) or prosperity, or good fortune, (Fr., K) that proceeds from God: (Fr. in explanation of the pl. as used in the Kur. XI, 76:) increase; accession; redundancy; abundance, or plenty; (S. Msh. K. Kull:) whether sensible or intellectual: and the continuance of the divinely-bestowed good, such as is perceived by the intellect, in, or upon, a thing: (Kull:) or firmness, stability or continuance, coupled with increase: (Ham, p. 587:) or increasing good; implying the meaning of increase, accession or redundancy (Bd in XXV, 1:) or abundant and continual good; (so in an Expos. of the Jāmi' es-Sagheer, cited in the margin of a copy of the (MS:) and according to Az, God's superiority of everything (TA).»

23), or, רב ברכות «abounding with blessings» (Prov., 28, 20).

113. Occasionally, the aforesaid qualities might figure as the predominant features of concrete objects and might thus impart to the term *barakat* a concrete meaning. Comp. e. g. Dt. 12, 15; 16, 17; Joel 2, 14; Mal. 3, 10, where the underlying meaning of בְּרִכָּה is evidently «abundance or amassment (of something)». In the Abyssinian dialects the term is frequently applied to «abundant crops» (comp. Suahili *baraka* or *mbaraka* «great yield of plantation»). In Arabic, of course, it has the generic meaning of «plenty, abundance» (Lane) or «riches, means (of living, *riṣḥ*), possessions» (cf. Dozy)<sup>(1)</sup>. In colloquial Arabic the term has come to be applied adjectively or adverbially in the sense of «enough»<sup>(2)</sup>.

114. In this wise the term *barakat* had become applicable to an unlimited variety of qualities existing *in abstracto* and *concreto*, and all being of a beneficial relation towards man (whether nomad, settler, or townsman) inasmuch as they all bore out, in one way or another, the state of «continuance in prosperity or

<sup>(1)</sup> Comp. the expression «...mais prenez ceci; (je vous le donne) selon mes moyens» (على حسب البركة), ap. Dozy. The term also signifies «provisions de bouche» (*ibid.*).

<sup>(2)</sup> H. STUMME, *Grammatik des Tunis. Arabisch* (Leipz., 1896), p. 160 (cf. p. 141), is of opinion that *bārka* is the verbal form بَارَك used in an optative sense (*ubārka* imperative = بَارِكْ). Cf. also MARÇAIS, *Dial. Ar. d. Tlemcen*, p. 185, 186, 195. As a matter of fact, the term is used with pronominal suffixes, e. g. *barkāni*, *barkāk*, *barkāh*, *barkāna*, *barkākum*, etc. Thus بَرَكَانِي = «J'en ai assez.» We quote the following from Beaussier: «اَيَا بَرَكَاكِ! — finissez — voyons done; بَرَكَاكِ قلت لك Finissez, vous dis-je — seulement; واحد بَرَكَاكِ Un seulement, un seul; بَرَكَاكِ من Trêve de, cessez de; بَرَكَاكِ adv. Assez, c'est assez, il suffit.» Comp. «*baraka* Assez! laisse-moi tranquille!» (ap. Dozy).» Whatever be the right interpretation of these forms in the North African dialects, it seems certain that in Syria the substantive *barakat* or *barake* is used in this adverbial or adjectival sense and is conceived as such, e. g. *fi barake* «there's plenty», etc. We should also mention in this connection the form مَبْرُكَا adj. «D'accord, soit, bien» (Beauss.). Cf. § 132. Comp. also the expression בְּרִכָּהָן (*B'rešit Rabba*, Par. 78, 7) «plenty for us: we have plenty» (JASTROW, *Dict.*).

blessing ». At one time, this state appears to have been the unifying and controlling element in the process of evolution, but as soon as the range of the qualities signified by the term began to expand, and especially when the traces of the original picture grew dimmer, it lay in the nature of the case that a new reflection should have forced itself upon the Semite, namely that the aforesaid state of prosperity, as well as the coherent beneficial qualities, were manifestations of an underlying *operative force*. This force is, from the first, beneficial, or rather propitious. For, the apperceiving of such a force and the attributing it to some propitious unseen power may be regarded as belonging to a single mental act. *Barakat* now took on the meaning of «an abiding propitious force»<sup>(1)</sup>.

In this sense, Arabic lexicographers define بَرَكَاتٌ as «prosperity, good fortune that proceeds from God», or «continuance of a divinely-bestowed gift, etc.» (cf. Ex. 32, 29) or «prospérité bénie, qualité salubre, vertu»<sup>(2)</sup> and, in the language of the Christians, «pureté, sainteté» (Dozy). So, too, is בְּרָכָה employed in the O. T., e. g. in the sense of the divinely sent fructifying force, abiding in rain or showers (Ps. 84, 7; Is. 44, 3; Ez. 34, 26), or in the cluster of grapes (Is. 65, 8, wherefore the cluster must not be destroyed)<sup>(3)</sup>. The passer-by would wish such a propitious force to (על) the reapers in the field (Ps. 129, 8). The Lord commands (צוה) it into a place (Ps. 133, 3); and it is sure to bring forth fruit (Lev., 25, 21). He causes it to rest

(1) Cf. Ges.-Buhl: «glücksendende Kraft».

(2) E. g. «de l'eau d'une source», Becri (ap. Dozy). This force is believed to reside in certain sacred objects; hence, an amulet is called *barakat* (Dozy). For the same reason certain medicinal plants are called by this name. Thus حَبَّةُ الْبُرْكَةِ (ap. Dozy) is the seed of the *Anethum foeniculum* L., while حَبَّةُ الْبُرْكَةِ is the *Artemisia* L. (see Löw). Cf. C. HOFFMANN, *Lehrbuch d. Prakt. Pflanzenkunde* (Stuttg.), p. 46.

(3) Palestinian *Fellâhîn*, as they begin to count out the measures of their wheat, instead of «number one», say «*el barake*». They attach to this the idea of blessing. Similarly, the Arab, at a coffee party, calls the fourth cup *barake*, while the Abyssinian applies the same term (*barakā*, Amb.) more particularly to the ground coffee, from which the second or third cup has been drawn (see GUIDI, *Diz. Amar.*).

upon the house (נוח על בית, Ez. 44, 30) or upon a man's belongings (Gen. 39; 5), for it «maketh rich» (Prov. 10, 22); upon His people, for from Him is salvation (Ps. 3, 9; Eccclus. 44, 22).

115. It was only natural that a person upon whom God's blessing visibly rested, one who was literally «full of blessing», (Dt. 33, 23) should have come to be looked upon as the embodiment of this divinely sent propitious force. Accordingly, when the Psalmist styles the seed of the just a בְּרָכָה (Ps. 37, 26) he has in mind, not a mere «benediction» or «object of benediction», but a visible concrete «blessing», as is apparent from his previous statement (v. 25), that never has the seed of the just been seen to beg bread (cf. Ps. 112, 2 דור ישרים יברך). Furthermore, when describing, in Ps. 21, the glory and majesty of the «King» whom Jahweh will make (שית) «blessings forever» (v. 7 ברכות לעד), the Psalmist doubtless pictures to himself a perfect embodiment of such choice blessings as have been mentioned in v. 4 (ברכות טוב). It is only to such a visible embodiment of blessing that the words of Jahweh in Ez. 34, 26 can have reference; «and I will make (נהתי) them (i. e. my people) and the places round about my hill a blessing». In this sense, too, shall Israel be a «blessing» (Is. 19, 24). And as Juda and Israel were a curse (קללה, not necessarily «imprecation» but perhaps «waste», cf. Jer. 49, 13) among the nations, so shall the Lord save them, and they «shall be a blessing» (Zach. 8, 13). Such, in fine, is the import of the pathetic words addressed to Abraham: והיה ברכה «Thou shalt be a blessing» (Gen. 12, 2; comp. the prop. name ברכה, I Par. 12, 3).

116. It will have been noticed that this meaning of *barakat* distinctly implies the idea «overflowing, abundance or redundancy» (cf. Arabic بَرَكَة). The force, abiding and propitious and dwelling visibly in a person or nation, is therefore diffusive of itself, affecting as it does whatever comes within its compass. Thus, in Ez. 34, 26, the places round about «Yahweh's hill»

participate in its blessing. Israel is «a blessing in the midst of the earth», on the highway between Egypt and Assyria (Is. 19, 24); Juda and Israel «among the nations» (Zach. 8, 13); and «in Abraham and in his seed» shall all the nations of the earth be blessed (cf. Gen. 12, 2 ff.).

It may now be asked how the Oriental conceives this diffusion or communication of the divinely sent boon. In answer to this question it may be noted that, apart from its hidden, mystic, or supernatural operation (viz. per contagium), because a «blessed», i. e. rich, man generously succors the needy, it will manifest itself in a sensible and tangible way as well. For it is the glory of an Oriental prince or magnate to be called a benefactor — when it is said of him «all day he dealeth graciously and lendeth» (RV, Ps. 37, 26). So Israel, having been blessed by Yahweh, «shall lend to many nations» (Dt. 28, 12; cf. Gen. 12, 3). It is on account of such liberality that one becomes deserving of the fond designation נְפֶשׁ-בְרָכָה («a liberal soul»; Prov. 11, 25). And developing along this line the term בְּרָכָה again took on another concrete meaning in the sense of «liberal, bountiful gift» (Gen. 33, 11; I Kgs 25, 27; 30, 26; IV Kgs 5, 15). Dozy justly remarks with regard to بَرَكَهَة «faveur du ciel qu'on reçoit par l'entremise d'un homme, cadeau, gratification». In the dialect of Trip. and Tun. we meet with the form بَرُوك «cadeau» (Beaussier) which appears to have passed into Spanish<sup>(1)</sup>. In Syriac the subst. ܒܪܘܟܬܐ is applied in the same sense, viz. «donum, munus» (II Cor. 9, 5, 6) and, in designation of the «blessed gift» par excellence, «eucharistia, coena dominica» (cf. Smith, *Thes.*). Comp. the expression ܩܒܘܠܬܐ ܒܪܘܟܬܐ «recevoir un sacrement» (Bochter ap. Dozy)<sup>(2)</sup>.

(1) Viz., *alborque, alboroc, alvaroch, alvoroch, alvaroc, or alvoroc* «pot-de-vin, épingles, ce qui se donne par manière de présent au delà du prix convenu» (Dozy et Engelmann, *Glossaire*, etc.).

(2) Note the following derivatives of *barakat* in the different languages: *mabarakat* («beatitudo», ap. Dozy); *mbaraka* («yield of plantation», Suahili); the Amh. adjectives *mābarakačā* («che frutta molto, non si consuma presto»); *mābarakačā* («che arreca benedizione, profitto»); *barakatān* («che produce, dà molto»);

117. The sight of the blessing, as a quality or force, in any person or object would naturally excite in others feelings of admiration and joy and the desire for such a boon. The desire was expressed, with the eyes spontaneously and in implicit trust lifted up to the Deity, and the spoken word or the prayer for the *barakat* came itself to be styled *barakat* (i. e. benediction = تَبْرِيك, inf. noun). It is at this juncture that the term *barakat* comes to express a religious act. We have already signified our intention of discarding from the present work the religious aspect of the question, except in so far as the signification of the term itself is involved. Suffice it, then, to state that in religions where the ideas concerning a supersensible world were of a crude and material nature, the Benediction, as well as the Curse, frequently became the object of the grossest and most superstitious beliefs. So it was thought that once the word had been uttered, particularly by one especially qualified, it operated with absolute, mechanical efficacy. And, while under such conditions, Benediction and Malediction were thus looked up to, or feared, as the case might be, as self-existing, hidden Powers, that could be roused at the slightest provocation, or by an appeal to some numen or spirit (*ginni*), the believing worshipper of Yahweh saw in these forces Yahweh's propitious or vindictive Hand. Once uttered «before Yahweh», the Benediction operates *ex opere operato*<sup>(1)</sup> (Prov. 11, 26), though Yahweh may turn a curse into a benediction (Dt. 23, 6; Neh. 13, 2) or *vice versa* (Mal. 2, 2). Naturally, the «benediction» of His representatives has a special efficacy (cf. Gen. 27, 12, 35, 36, 38, 41; 28, 4; 49, 26, 28; Dt. 33, 1; Jos. 8, 34; Prov. 11, 11 «of a just man»). When represented as coming from God the Benediction retains the nature of a propitious force. God's בְּרָכָה is conceived as a benediction only when He is represented as speak-

also the Amh. forms *barkāc* (ptc., see § 107) and *abarkāc* (ptc. of causat., «dare un buonissimo raccolto; fare un regalo; portare gli abiti molto tempo, senza logorarli; fare un buon affare, guadagnare»); lastly Syr. *būrḳānājd* («ad benedictionem pertinens»).

(1) Cf. SCHEGG, *Biblische Archäologie* (Freib. i. B., 1887), p. 472 f.

ing (cf. II Kgs 7, 29). Furthermore, in Deuteronomy we see how Yahweh's בְּרָכָה, as such a propitious force, being attached more directly to the priest's utterance (cf. Ecclus. 50, 20) is set (נָהַן) upon Garizim (Dt. 11, 26, 27, 29; 30, 19); whence it shall come upon (בּוֹא עַל Dt. 30, 1; cf. Gen. 49, 26) and overtake (יָשִׁיב Dt. 28, 2) those who abide by Yahweh's precepts.

118. Perhaps the occasion for pronouncing such a benediction upon another presented itself in the form of a kind act or generous gift, coming from a נפש-ברכה (cf. Prov. 10, 6, 7; 11, 26; 24, 25; Job 29, 13), and as to such a person gratitude will bespeak an ever increasing blessing, so this on the other hand will be far from him « who himself delights not in benediction » (Ps. 109, 17). « נַחַשׁ נַפְשׁ וּזְכוּרוֹנוֹ לְבִרְכָה. May his soul rest in peace and his memory be blessed » are the words written upon the tombstone of a deceased relative or friend (Hebr. Inscr. at Jaffa, of 2<sup>d</sup> or 3<sup>d</sup> cent. after Christ; Clermont-Gann., *Répert.*, n. 418). Comp. Ecclus. 46, 11 : יהי זכרם לברכה.

In consequence of uses such as these the term בְּרָכָה, both as « blessing » and « benediction », assimilated the ideas of « mutual benevolence, friendship, amicable reciprocity » between the giver and the recipient. Hence, though all nations shall be blessed in Abraham, yet, it is stated that God blesses those (only) who themselves have blessed Abraham. The offerings (בְּרָכָה) of Jacob (Gen. 33, 11) and Abigail (I Kgs 25, 27; cf. 30, 26) had no other purpose than that of securing the favor and friendship of the respective recipients. Therefore, the בְּרָכָה that Rabsaces wished « to make » (עָשָׂה) with the city of Jerusalem (IV Kgs. 18, 31) and to which Isaias so strongly objected (36, 16), is in reality a « coming to terms of friendship and peace »<sup>(1)</sup>. For the rest, since the meaning « benediction » as well as « praise » (Neh. 9, 5;

<sup>(1)</sup> KLOSTERMANN, *Die Bücher Samuels und der Könige* (Nördlingen, 1887, in STRACK'S und ZÖCKLER'S, *Kurzgef. Comment.*), renders the phrase עָשָׂה אִתִּי בִרְכָה by « machet mit mir ein götliches Abkommen ». — « To obtain peace and benediction » (*azzēkā wulbaraka*) seems to be a standing expression, occurring frequently in prayers (see MARÇAIS, *Dial. Ar. de Tlemcen*, p. 260).

and, according to the explanation given in the text, II Par. 20, 26 bis) are contemporaneous in point of origin with the verb בָּרַךְ (*barraka*), they will receive more detailed consideration in their proper place when we come to treat of בָּרַךְ, etc.

## SECTION II.

### BARŪK, BARĪK, MABRŪK AND BŪRŪK.

119. For reasons that will appear presently the above forms, employed at a very early date in the sense of «blessed», demand our special attention. The form בָּרוּךְ is used throughout Hebrew Literature. Owing to defective spelling it is, however, difficult to trace it in the other literary monuments of the Chanaanitic group (i. e. in the Phenician, Punic and Neo-punic inscriptions)<sup>(1)</sup>.

The second form has a wider currency. Its existence in the Chanaanitic group, though apparently attested to by the transliterated form *baricbal*<sup>(2)</sup>, seems very improbable. From the ancient Aramaic inscriptions (i. e. Palmyrene and Nabataean) and Biblical Aramaic, down to the Modern Syriac dialects (both Eastern and Western) the Aramaic form *b'rik* (בְּרִיךְ, ܒܪܝܚܝ) is universally employed<sup>(3)</sup>.

In the sense of «blessed» it occurs likewise in Class. Arabic (بَرِيكٌ) and in the dialect of Mahra (i. e. *berék*).

From these data the antiquity and, consequently, the importance of the two forms are sufficiently clear.

120. It is customary to classify *barŭk* and *barĭk* as passive participles of Qal. Qimchi is not of this view. He regards the form בָּרוּךְ as an adjective, for the reason that the idea «to bless» is

<sup>(1)</sup> SCHRÖDER, *Phöniz. Gramm.*, p. 209, is of opinion that בָּרוּךְ existed in the prop. name בָּרַךְ.

<sup>(2)</sup> See SCHRÖDER, *op. cit.*, p. 200. See § 139, note.

<sup>(3)</sup> According to Uhlemann the following participles occur in Samaritan : *barek*, *barik* and *barok*; ptc. pass. Pa. : *ambarrak*.



not expressed by the Qal form of the verb<sup>(1)</sup>. Again, Ewald<sup>(2)</sup> and Böttcher<sup>(3)</sup> call attention to the adjectival nature of this form. In the opinion of the latter scholar ברוך is far from sharing the intensive meaning of בָּרַךְ.

Whatever be the right view of the question, the anomaly, so clearly perceived by these scholars, has not been satisfactorily accounted for. We are confronted, not with a dialectical usage, but with the plain fact that at a period beyond which our investigation does not reach, the Aramaean, Chanaanitic and, perhaps, Arabian peoples employed the forms *barûk* and *barik* in the sense of «blessed» along with the verb בָּרַךְ (בָּרַךְ) «to bless». The question, then, is : could these Qal forms at such an early period have indicated adequately the result or effect of the idea expressed by the intensive form? Why was the result or effect not expressed by participles that corresponded to the intensive forms of the verb, such as מְבָרֵךְ and מְבָרֵךְ, as is the case in Arabic and in the Abyssinian dialects? That perhaps at a more recent date, the Hebrews or the Aramaeans no longer felt this incongruity is not unlikely, but to suppose that they should have consciously associated a participle passive Qal with the active meaning of an intensive conjugation, is to charge the ancient Semites with too great a licence in the use of their grammatical forms.

121. In explanation of this anomaly grammarians have appealed to the forms דָּבָר and כְּסוּי which serve also as passive participles for the derived conjugations<sup>(4)</sup>. But, the analogy is by no means adequate. For the forms appealed to are of exceedingly rare occurrence (כְּסוּי only Ps. 32, 1; דָּבָר only Prov. 25, 11; Eccus. 36, 20) and, besides, each has a corresponding active participle (דֹּבֵר, דֹּבֵר), though of occurrence equally as

(1) *Mikhlol*, fol. 20, ap. KÖNIG, *Lehrgeb.*, I, p. 177.

(2) *Ausführl. Lehrbuch d. Hebr. Sprache* (8<sup>th</sup> ed., Göttingen, 1870), § 170, a.

(3) *Ausführl. Lehrbuch d. Hebr. Sprache* (Leipz., 1866-1868), II, 99<sup>4</sup>, 5.

(4) Cf. STADE, *Lehrb. d. Hebr. Sprache*; EWALD, *Ausführl. Lehrbuch*, § 170, a; BARTH, *Nominalb.*, § 123, b.

rare<sup>(1)</sup>. Hence דבור and כסוי are at best but secondary formations<sup>(2)</sup> and are consequently of no service whatever in explaining the use of such ancient and such consistently employed forms as *barûk* and *barîk*.

122. The opinion has been put forth that the latter were formed after the analogy of 'arûr and lîl, «cursed»<sup>(3)</sup>. But when, on the one hand, we consider more attentively how great a variety of words the Semite has to convey the idea of «cursing» and, on the other, the universal antiquity and uniformity of the derivatives of ברך employed in the sense of «blessing», we had rather suppose that the analogy had worked the other way. Withal, it would seem that any coincidence of grammatical formations in the vocabulary of Blessing and Cursing should have its *raison d'être* in the analogy of the underlying ideas rather than in the words that express them. And thus what appears on the surface to be merely a linguistic anomaly may ultimately be traced to the true primitive concept itself of «blessing». This, it may be noted, should be borne in mind in the course of our investigation.

123. Speaking generally, the forms *ḥatûl* and *ḥatîl* are employed as adjectives or participles in an active, passive, or neuter meaning<sup>(4)</sup>. It may for the moment be taken for granted, and subsequent investigations will confirm the correctness of the assumption, that the forms *barûk* and *barîk* coincide both as to grammatical function and meaning. We have here an exemplification of the general rule that in the choice of certain forms for

<sup>(1)</sup> We have not mentioned the form גרוש in our text for the reason that its Qal is regularly used, though Stade and Ewald mention the form in connection with ברוך.

<sup>(2)</sup> Cf. EWALD, *loc. cit.*, note.

<sup>(3)</sup> BROCKELMANN, *Vergl. Gramm.*, § 263 A, c, Rem.

<sup>(4)</sup> On these forms see BROCKELMANN, *Vergl. Gramm.*, § 138, 141; BARTH, *Nominalb.*, § 121 ff.; LAGARDE, *Übersicht*, p. 59 ff. On active, resp. neuter, *ḥatîl* see KÖNIG, *Lehrgeb.*, I, p. 176-178, II (1), p. 136 ff., 139, 198, 387; on *ḥatîl* see NÖLDEKE, *Syr. Gramm.*, 280; DALMAN, *Jüd.-Palest. Gramm.*, 64, 4, 7.

one and the same grammatical function, the Hebrews adopted *ḵatûl* where the Aramaeans preferred *ḵatil*, or *vice versa*<sup>(1)</sup>. So much in general may be premised as regards the forms *barûk* and *barîk*. In order to determine what their meaning was precisely, we shall go back to the other Qal forms, the meanings of which we have hitherto been concerned in establishing. It will be remembered that *barakat* and *barikat* have originated in *baraka* (aor. *u* and *a*) «proc. cam.» — «to be, become firm, etc. continue, etc.» (also *barika*, aor. *i*). This of course is not the place to venture any theory, such as those of Barth and Lagarde, in regard to the genetic relation between these simple verbal forms and the forms *barûk* and *barîk*. For, provided their true meaning can be traced, it is after all irrelevant to our purpose whether these forms have evolved from the perfect, future, or imperative of the simple verb. For the rest, it so happens that the characteristic vowels *u* and *i* are to be found, as will be seen, in some of the forms or derivatives of the simple verb in Arabic<sup>(2)</sup>. The main query, then, will amount to this; has the idea «to be firm, to continue, etc.» developed into the idea «blessed» as expressed by *barûk* and *barîk*? If so, these two forms are not passive participles but verbal adjectives with a neuter meaning.

124. It has been shown in the preceding chapter that the meaning «to be firm, etc.» has given rise to various verbal adjectives and nouns, expressing that idea in an intensive degree (*büräk* «remaining fixed»), or as an inherent quality, viz., *büräk*, *barûk* and *bârûk* «incubus, nightmare, coward». Of particular

(1) Comp. בָּרַךְ and بَارَك «seizing». Cf. BARTH, *op. cit.*, § 121 ff.

(2) See BARTH, *Nominalb.*, LAGARDE, *Übersicht*. Cf. MÜLLER, *Semitische Nomina. Bemerkungen zu de Lagarde und Barth*, in *Zeitschrift d. Deutsch. Morg. Gesellschaft*, XLV, 221-238; PHILIPPI, *Die Semitische Verbal- und Nominalbildung in ihrem Verhältniss zu einander*, in *Beiträge z. Assyriologie*, II, 359-389. Cf. KÖNIG, *loc. cit.*; BROCKELMANN, *Vergl. Gramm.*, § 114; SELLIN, *Die verbal-nominale Doppelnatur der hebr. Participien und Infinitive* (Leipz., 1889), p. 16 f., 41 ff. The researches of these scholars have indeed been helpful to us, yet, it will be found that our conclusions are based solely upon the usage of the forms under consideration.

interest is the form *barûk* in Classical Arabic, «a woman marrying, having a big son», and in Bed. Arabic, «a she-camel having often brought forth»; «an aged woman past the years of fecundity» (cf. § 42). Evidently, this form is identical with Hebrew בָּרוּךְ. There would, however, appear to be a gap of some sort between the meanings of the former (including *büräk* and *bärük*) and the meaning of the latter. But if it be borne in mind that these Arabic forms contain, as it were, *in concreto* the idea «being firm, fixed; continuing», it will easily be seen that the gap just referred to is in reality of as little importance as the one existing between «blessing» (بَرَكَه) and «firmness, stability, continuance» (بَرَكَة). The participial forms in Arabic thus denote *in concreto* only what بَرَكَةٌ denotes *in abstracto*. It was pointed out above that the abstract substantive *barakat* was perhaps applied first to an attitude, and then to specific qualities; and that only at a later stage in its evolution it came to signify that beneficial, propitious force which we style «blessing». It stands to reason that the forms *barûk* and *barik* have passed through the same stages of evolution. The transition from those original meanings (i. e. *büräk*, etc.) to the general concept «blessed» may still be witnessed in some examples. Thus, in *büräk* «remaining fixed by the side of a vessel» (cf. *bärük*) the quality of continuance assimilates the idea of comfort, contentment; it becomes a beneficial quality. The meaning of *barûk* may be easily generalized into «blessed with offspring» (see above), and once the form is used as denoting such an inherent beneficial quality<sup>(1)</sup>, its application to similar ideas is rapidly effected. It may also be noted that in this generalized sense, the form بَرُوك is of almost similar import as that of בְּרוּכָה, applied to Noemi in Ruth 4, 14 ff.

125. In the case of *barik* the solution of the difficulty is far more obvious. Fortunately, this form has asserted itself in Clas-

<sup>(1)</sup> This explains how the form came to be applied to concrete objects e. g. «a lucky coin»: «a thing kept to bring good luck» (Spiro); or «gift» presented by way of congratulation (see Beaussier).

sical Arabic in a meaning which may serve as a connecting link between *baraka* or *barika* and *barik* «blessed». In the  $\bar{K}$  بَرِيك is said to mean مَبَارَكٌ فِيهِ, for instance in the expression طَعَامٌ بَرِيكٌ «as though meaning مَبَارَكٌ [i. e. *blessed food*; or *food in which there is a blessing*, etc.] (§)» (Lane). Thus, the present form, attested to by the best authorities and probably extant in other substantives, appears both in meaning and structure to be genuinely Arabic. Freitag gives its meaning thus explicitly: «felix, benedictione et copia abundans; uti cibus cujus redundat pars et residua manet». The food, then, is called بَرِيك because it continues, remains (بَرِكَ) over and abounds, and this is precisely the blessing or *barakat* contained therein<sup>(1)</sup>.

126. It were useless to deny the close genetic affinity بَرِيك («continuing, remaining over, abounding») «blessed» bears to *barikat* («remaining water»=) «pool». For one cannot fail to observe that *i*, the characteristic vowel of each, appears along with a strictly neuter or intransitive meaning of the simple form of the verb, i. e. بَرِكَ «to be firm, continue, etc.». Now, just as *baraka* has yielded *barāk* and its compensativum *barakat* (بَرَكَةٌ), so likewise has *barika* been effective of *barik* (بَرِيك) and its compensativum *barikat* (بَرِيكَةٌ). And while *barāk* and *barakat* have retained, in some measure, the active character of the original meaning of the verb («proc. cam.»), which in *barakat* appears as an abstract concept of the propitious quality or force, so *barik*

(1) The form أَبْرِك (comparative) «happier, bolder» (Hava), which appears to have been derived from بَرِيك, may be quoted in confirmation of the opinion that the latter form has neuter meaning. Cf. WRIGHT, *Arab. Gramm.*, I, § 235. Possibly, the idea «blessed food» (see text) is contained in the Amh. word *birku'tta* (Tigrīna *berkuetta*), a certain kind of cake (see Guidi), whence have been derived the verbal forms *barkuāč*, *asbarkuāč* and *tabarkuač* (with corresponding meanings). Perhaps, too, the idea «abundant, superfluous (and therefore «unclaimed»), blessed» underlies Amh. *bērikā*, «non determinato, che non ha padrone». The Abyss. words *bārakā* (Muçaww'a), *berrik* (Tña), *berekā* (Tña), meaning «desert, waste; hill (*berrik*)», and others, are probably derived from other stems (cf. **በፈረካ**).

and, on the same principle, *barûk* may be considered as true embodiments of that same quality or force. This quality or force, it should be noted, is not, however, apperceived as bestowed from without; it is permanent, enduring and inherent in the object or person itself.

As has been hinted above, the transition from such specific concepts as «being firm, steadfast, continuing, remaining» into the generic concept «blessed» was effected gradually. The mind of the Semite had first to realize that such qualities were manifestations of an operative force, propitious in its results, which results might be approximately designated by our term «prosperity». At this stage in the evolution of the terms *barûk* and *barîk* — and we may say that Semitic usage has definitely fixed them here — we might fitly translate them by the phrase «abiding in prosperity». Having sprung from the verb, their grammatical relationship was originally quite undetermined. Their verbal character (as verbal nouns)<sup>(1)</sup> may still be recognized in the ancient formula *בברכיך ברוך* (Gen. 27, 29; Nu. 24, 9). As in the case of *بروك* and *بريك* in Arabic<sup>(2)</sup>, they may be termed verbal adjectives.

127. It goes without saying that once the Semite recognized an operative, propitious force as underlying these specific qualities, his ideas of the powers of nature and their subordination to an invisible world came to determine his mental attitude, and to take an active part in the shaping, if not of the form, at least of the signification of these two terms. That the propitious force designated by them was instinctively ascribed to some invisible power, is evident. Yet, the Chanaanitic and Aramaic peoples, unlike the Arabs, did little more than contemplate, perhaps in holy awe, this force of the invisible world; and dared not, or cared not, to penetrate into its mysterious causation. Hence, such words as *barûk* and *barîk*, in their languages, are found to

(1) Cf. BARTH, *Nominalb.*, § 121, b.

(2) Cf. WRIGHT, *Arab. Gramm.*, I, § 232.

express merely the existence of that force in a person or thing without any explicit reference to its causation. To the believing Israelite, then, Yahweh is the author of this propitious force; in Yahweh's hands it remains unchanged, immutable and inherent in the person or object that «Yahweh blesses». Thus, one who is called ברוך, is the possessor, not the recipient, of בְּרָכָה<sup>(1)</sup>. «Thou shalt not curse this people for it is blessed» (כי ברוך הוא, Nu. 22, 12)<sup>(2)</sup>.

128. The forms ברוך and בריך occur, besides, in two grammatical constructions, which do not seem at first sight to square with the interpretation of the two forms just set forth. These are: בְּרוּךְ לִי and בְּרוּךְ יי, and their equivalents in other dialects of the Chanaanitic and Aramaic groups. Naturally, the question presents itself: what relation is introduced by these constructions between ברוך and יהוה? The terms *genitivus auctoris*, and *lamedh auctoris*, whereby they are usually designated, fail to indicate the relation satisfactorily. The point is: is this relation necessarily one of cause and effect, or may we suppose it to be of a less intimate nature? For if in these two constructions the Hebrew conceives Yahweh as the cause, originator or agent, he cannot but conceive the «blessed (one)», as the *patiens*, and the form ברוך as a passive participle — which is in direct opposition to our thesis.

<sup>(1)</sup> This view is opposed to a common opinion, viz., that ברוך (Qal pass. part.), when referring to men, denotes some special blessing bestowed by God and coming upon one from without. Cf. C. W. VOTAN, *Hasting's Dict. of the Bible*, *Extr. Vol.*, art. «Sermon on the Mount», p. 14, note.

<sup>(2)</sup> In the O. T. ברוך is said of *man*, Gen. 27, 29, 33; Nu. 22, 12; 24, 9; Dt. 7, 14; 28, 3 (*bis*), 6 (*bis*); 33, 24; I Kgs 25, 33 (*bis*); 26, 25; III Kgs 2, 45; Is. 19, 25; Jer. 17, 7; 20, 14; Ps. 118, 26; Ruth 2, 19.

It is applied to *other objects* only Prov. 5, 18 (יְהִי־מְקוֹרֶךָ בְּרוּךְ) and Dt. 28, 4, 5 (where, however, the phrase ברוך אתה precedes and follows).

The expression יי בְּרוּךְ (see foll. §) occurs Gen. 24, 31; 26, 29; Is. 65, 23; and ברוך לִי, Judg. 17, 2; I Kgs 15, 13; 23, 21; II Kgs 2, 5; Ps. 115, 15; Ruth 2, 20; 3, 10; ברוך לאל עליון, Gen. 14, 19. See §§ 129, 130.

As *nom pr.* ברוך occurs Jer. 32, 12 f., 16; 36, 4-32; 43, 3, 6; 45, 1, 2, Neh. 3, 20; 10, 7; 11, 15.

As, however, the main facts, for which we have been contending in the course of the present dissertation, may now be considered as fairly well established, we should rather, it seems, make some attempt to explain this dative and genitive in the light of conclusions already arrived at. It is obvious that the intimacy of the relation in question must be judged *in ultima analysi* from the nature and meaning of the two terms. In the present instance, then, we have the terms ברוך «blessed» and יהוה «Yahweh». Now blessing, or blessedness, is looked upon ultimately as a gift or production of the Deity; hence, in a genitival dependence of ברוך upon יהוה, this production will naturally be implied, or the two ideas will be fused into a relation of cause and effect, if the two terms permit of this. According to our thesis, ברוך does not. The term precludes any reference to external causation or agency; it denotes one who is established in blessing, «abiding in prosperity». The question now arises: what can be the relation of the Deity to one who «abides in prosperity or blessing»?

129. Account may here be taken of the local, tribal and national character of the *numina* and deities revered by the ancient heathen Semite. Speaking generally, they were regarded as the possessors, lords or owners of certain places and territories<sup>(1)</sup>. Hence, as regards at least its own tenants, or, in a wider sense, its protégés, clients or worshippers, each deity assumes some sort of ownership (*Zugehörigkeit*).

Now as it was these deities that controlled the forces of nature, therefore, a person who came to be under the ownership of any particular deity would experience at its hands the beneficial operation of these forces. Hence, in expressing this ownership there was implied also, though indirectly, the beneficial operation, favor or blessing of the deity. And this only goes to show how important it is that we should distinguish between what is

<sup>(1)</sup> Cf. KNABENBAUER, in *Hagen's Lexicon Bibl.*, I, s. v. «Baal»; PEAKE, *Dict. of the Bible*, I, art. «Baal»; KAUTZSCH, in *op. cit.*, *Extr. Vol.*, art. «Religion of Israel», p. 615 ff.



explicitly stated and, accordingly, apperceived in a given word or phrase, and what that word or phrase contains merely by implication. As we are already aware, the forms ברוך and בריך convey explicitly the idea «abiding in prosperity (blessing)». Not infrequently, however, it became a matter of importance and interest for one to know the name of the particular deity in whose territory, or under whose protection or influence, a person «abideth in blessing». For, in proportion to the greatness and power of such a deity, does its protégé become the more the object of envy and admiration. But to mention the name of the deity is to indicate primarily the relation of ownership. And this relation is, we believe, all that is explicitly contained in the genitival construction under consideration, namely, a *genitivus possessoris* (Gen. of ownership, *Zugehörigkeit*).

Undoubtedly, the obvious content of the Biblical phrase בְּרִיךְ יי, when addressed by foreigners, such as Laban (Gen. 24, 31) and Abimelech (Gen. 26, 29), to the faithful servant and client of Yahweh, was that of ownership. The monotheistic belief only renders more intimate the relation of the Israelite to Yahweh, his *own* true God. To his mind the phrase would seem to convey the idea «the (truly) blessed (bondsman) of Yahweh». In this strain Isaias (65, 23), too, seems to say of the chosen people : כי זרע בְּרוּכֵי יְהוָה הִמָּה וצאצאיהם אתם «For a seed blessed before Yahweh are they, and their offspring (abideth) with them»<sup>(1)</sup>. The relationship, then, bears primarily the note of ownership, not of the agency of Yahweh.

130. While the existence of such a relation is expressed by the genitival construction, its going into effect is conveyed by the dative with *lamedh*. The former construction naturally occurs in assertory, the latter in optative sentences. Evidently the dative with *lamedh* implies a real benediction. But, we still maintain

<sup>(1)</sup> Cf. ALLIOLI, *Die Hl. Schrift* (4<sup>th</sup> ed.), ad loc. See also KNABENBAUER, *op. cit.*, II, «Deus».

that the terms ברוך and בריך retain their full neuter meaning «abiding in prosperity». The one who utters the benediction conceives the recipient as one already in possession of the divine gift. And when this fact is considered in its psychical aspect, it is noticed that in the biblical examples (given below) it is precisely the excellent qualities or virtuous deeds of a person that will elicit or evoke such benedictions from others, and thus also the recipient of the benediction appears to the bestower from the very first as one having a certain right to it and is, therefore, already considered as «one blessed».

However this may be, in the phrase ליי ברוך ליי the *l. relationis* introduces Yahweh, not as the agent, but directly only as Lord and protector, to Whose tutelage the felicity of the third party is commended; be this one already consecrated to God (Gen. 14, 19; I Kgs 15, 13; Ps. 115, 15), or one whose virtuous or generous acts (cf. Judg. 17, 2; I Kgs 23, 21; II, 2, 5; Ruth 2, 30; 3, 10) have merited for him enduring Divine favor (cf. LXX, εὐλογητὸς τῷ Θεῷ, and Onkel., קָרַם<sup>(1)</sup>). The words of Melchisedech, the priest of *El-<sup>c</sup>Elyon*, are significant: ברוך אברם לאל עליון (Gen. 14, 19). Perhaps we might interpret them thus: «May Abraham abide in blessing before *El-<sup>c</sup>Elyon*»<sup>(2)</sup>.

Needless to say, at a later period, when the Semite had lost consciousness of the original meaning of the terms ברוך and בריך, they would naturally come to be regarded as passive participles. This appears to have been more generally the case in the Aramaic dialects, e. g. in the expression: בריבין אתון מן קָרַם יי (Ps. 115, 15, ap. BuxT., *Lex.*)<sup>(3)</sup>.

(1) Cf. KÖNIG, *Lehrgeb.*, II, p. 35, 36.

(2) In a malediction the relation between the deity and the object of the curse is expressed, in Hebrew, by לפני, e. g. לפני . . . ארור (Jos. 6, 26; I Kgs 26, 19). Comp. also ܒܪܝܒܝܢ ܐܬܘܢ ܡܢ ܩܪܡ ܝܝ (in an ancient inscript. publ. in *Zeitschr. d. Deutsch. Morg. Gesellsch.*, XXXVI, tab. 1, n. 8), which expression Nöldeke renders: «Und werde dem Herrn der Götter als verflucht vorgeführt» (*Syr. Gramm.*, § 247).

(3) Comp. the formula, so frequently occurring on Aramaic Votive tablets; בריך שמה לעלמא. See NÖLDEKE, «Beiträge z. Kenntn. d. Aram. Dial.», in *Zeitschr. d. D. Morg. Ges.*, XXIV, p. 106, note 3.

131. In the light of what has previously been said, we can now see the genuine original meaning and import of the very ancient formula ברוך יהוה which, if the divine name be altered, is common to all Chanaanitic and Aramaic languages. As Kittel rightly observes, we can hardly suppose that the original meaning of this phrase was : «Praised be Yahweh!» Nor need we suppose the phrase to imply a formal benediction. For, if this were the case it would amount to our conceiving the early Semite as being under the impression that a benediction of some strangely and wonderfully endowed person could affect the deity<sup>(1)</sup>. As we have seen above, the terms ברוך and בריך do not express the abiding propitious force, as coming from without, but as intrinsic to the subject. It is, therefore, not a divinely bestowed force, but is itself divine. Truly, there is no other subject within the purview of the Semite more worthy of the predicate ברוך or בריך than is God. And hence he applies the term to him in all the fulness of its significance, not in an optative, but in an assertory sense. Whatever may have been precisely the notion of the Deity among the different Semitic peoples, the phrases "ברוך or בריך אלה must have originally expressed something like «God is (of Himself) abiding (and abounding) in blessedness, i. e. he is intrinsically and perfectly blessed»<sup>(2)</sup>. We shall see on another occasion how the Arab has managed to reproduce this idea in his own language. That later on (especially in the Aramaic and Rabbinical literatures) the above phrase really came to signify «blessed be God», no one will question<sup>(3)</sup>.

<sup>(1)</sup> Cf. KITTEL, «Segen und Fluch», in *Realencyklop. f. protest. Theol. und Kirche* (3d ed., Hauck), XVIII, p. 148-154.

<sup>(2)</sup> In the O. T., the phrase is applied to God, Gen. 9, 26; 14, 20; 24, 27; Ex. 18, 10; Dt. 33, 20; I Kgs 25, 32, 39; II Kgs 18, 28; 22, 47; III Kgs 1, 48; 5, 21; 8, 15, 56; 10, 9; Ez. 3, 12; Dan. 3, 28 (ברוך); Zach. 11, 5, Ps. 18, 47; 28, 6; 31, 22; 41, 14; 66, 20; 68, 20, 36; 72, 18, 19; 89, 53; 106, 48; 119, 12; 124, 6; 135, 21; 144, 1; Ruth 4, 14; Esdr. 7, 27; I Par. 16, 36; 29, 10; II Par. 2, 11; 6, 4; 9, 8.

<sup>(3)</sup> It may not be amiss to investigate how ברוך and מברך have been rendered in the LXX. Only twice has the latter form been rendered by a participle, viz., by εὐλογημένος (Job 1, 21; Ps. 113, 2). The former (ברוך) is rendered either by εὐλογημένος or εὐλογητός. The form εὐλογημένος has full perfect passive force

132. There is one more question that deserves our attention before closing the present section. Doubtless, the unmistakable primitive character and the great antiquity and wide currency of the forms *barûk* and *barîk* will have lead one to suspect that at a very early period these forms had been common at least to the Western Semitic languages. True, the Arab has a decided predilection for *مُبَارَك* and the Ethiopian uses *ብሩክ* exclusively; but, the question is, has this been so from the beginning? In point of fact, we have met, in Classical Arabic at least, with both *بروك* and *بريك*, though neither has fully developed the meaning of *ברוך* and *בריק*. It is strange, too, that in the evolution of its meaning,

(like *καταραμένος* «having become the subject of a curse», J. H. MOULTON, *A Grammar of N. T. Greek*, I, Edinb., 1908, p. 221) and hence is used in benedictions which have precative meaning (— *τοῦ Θεοῦ*, Is. 65, 23; Gen. 26, 29; — *τῷ κυρίῳ*, I Kgs 23, 21; II Kgs 2, 5; Ps. 115, 15; Ruth 3, 10). Melchisedech (Gen. 14, 19, 20) applies the term *εὐλογημένος* (*τῷ* . . .) to Abraham, but with reference to God he uses *εὐλογητός*. Since only this form is applied (in the N. T. exclusively) to God, it is natural to suppose that the Greek conceived it as the (approximate) equivalent of *ברוך*, particularly in the phrase *ברוך יהוה*. It has hardly full passive force (like *εὐλογημένος*), and the rendering «laudabilis, laude dignus» (cf. KNABENBAUER, in *Cursus S. S.*, ad Luc 1, 68) would be more precise than «benedictus» or «laudatus». Moreover, it would seem that in the doxology *Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ*, the form *ἔσθιν* ought to be supplied rather than *εἶη*. Moulton, speaking of the verbals in — *τός*, justly observes that in each case usage must decide whether an intrans., an active, or a passive meaning is to be assigned to each word (*op. cit.*, p. 222). Hence, may we not suppose that in LXX and N. T. Greek, at least, the form *εὐλογητός* had come to express the idea «blessed» as an inherent quality (*ברוך*)? There is no reason why this should not be the case in those instances where it is applied to God (N. T. exclusively). Only those places of LXX can create a difficulty where it is applied to subjects other than God. In some cases, perhaps, *μακάριος* might have been more appropriate, but no doubt it would have seemed improper to the translators to depart from the established usage of rendering the category *בְּרָכָה* by the category *εὐλογία*. On the other hand, in the light of what has so far been said on *ברוך*, it appears that in all those passages of the LXX just referred to, the form *εὐλογητός* expresses (at least as conceived by the translators) the quality «blessed» as inhering or residing in the respective persons or objects. In this sense it is applied to Abraham's servant (Gen. 24, 31), to Samuel (God's prophet, I Kgs 15, 13), to the people of God (Dt. 7, 14) to Michas and Booz (Judg. 17, 2, and Ruth 2, 30, respectively; both being called «blessed» for having performed a good or noble act), to the wisdom of Abigail (I Kgs 25, 33; herself being called *εὐλογημένη*).

بروك should not have kept apace with بريك. Perhaps, the form مَبْرُوك, commonly used in the modern dialects in the sense «blessed», will throw some light upon the whole question. Is this form, it may be asked, a regular *nomen patientis*? It may, in reply, be stated first that the ground stem, whence the *nomen patientis* is ordinarily derived, does not contain the meaning «to bless». Again, it should be borne in mind that *maḳtûl* in derived directly from *katûl*<sup>(1)</sup>. And it may further be observed that in the modern dialects, at least, *maḳtûl* is often formed from neuter verbs<sup>(2)</sup>. These facts make it quite possible that the form *mabrûk* may have been developed directly from the ancient Semitic form *barûk*; and in this supposition the former would have contained, at least originally, a true neuter signification. The present use and meaning of *mabrûk* may throw some light upon this matter. This form is current in practically every part of the Arabian world to-day; nor is its use limited to colloquial or vulgar language. It is significant, too, that the Bedawin seem to prefer it to *mubârak*, whereas the *Fellahin* more commonly use the latter form. All this points to at least a relative antiquity. Lexicographers frequently translate it by «blessed»; but this is too generic. Kazimirski and Beaussier have «béni, heureux». Hava and Maroun, however, clearly distinguish between مَبَارَك and مَبْرُوك, assigning to the former a passive meaning, viz. «blessed» («benedetto da Dio, dal sacerdote», Maroun), and to the latter, a strictly neuter meaning, viz. «abundant, prosperous» (used as an exclamation e. g. «bravo!»). Not unfrequently *mabrûk* is used as an epithet, expressive of some inherent quality. Thus, when the Mohammedans call a «saint» or dervish by this name, they probably mean to express some mystic power or quality as dwelling or inhering in such a person, though this quality may possibly be also conceived as having been «bestowed by God». Similarly the epithet is applied to insane people, inasmuch as

(1) Cf. SELLIN, *Die verbal-nom. Doppelnatur d. hebr. Part. u. Infinitive*, p. 17; BROCKELMANN, *Vergl. Gramn.*, § 263 A, c.

(2) Cf. BROCKELMANN, *op. cit.*, § 203 c.

in the Orient insanity will pass for sanctity, or for a certain indwelling, inherent power. Again, the term is applied, in Palestine at least, to a dunce, an idiot in the sense of « a good poor fellow », or even to a donkey. No doubt, there is a touch of irony or of compassion, as the case may be, in such designations. Among Mohammedans a slave or negro boy may be called by this name.

Taken all in all these usages of *mabrûk* seem to indicate that the Arab conceives its signification as a neuter one, namely, that he apperceives in the term an inherent, permanent or natural quality. If such really be its signification, then the form naturally shows itself to be a development of an ancient *barûk*. And so long as this explanation remains plausible, there would appear to be no reason for charging the Arab with forming a *nomen patientis*, the meaning of which is so absolutely foreign to the simple stem of the verb.

133. The same question may be raised concerning the form **ቡሩክ** in Géez and cognate dialects (e. g. Amharic). True, this form *kētûl* is considered the regular passive participle of stem I, 3<sup>(1)</sup>. Yet there is the possibility that *bürûk*, for one, was originally identical with *barûk*, and that only at a more recent date it took on the function of a passive participle to conjugation I, 3. There is, of course, no questioning the passive meaning of this form when it is employed, like **מברך**, e. g. in the sense « laudatus, celebratus, veneratione ornatus, benedictione consecratus (Dillm.) » as for instance in Ps. 71, 17 (**יְיָ אֱלֹהֵי יְהוָה**), but these meanings may belong to a later stage or evolution. On the other hand, the neuter significations of the form are such that they could hardly have evolved from an original passive meaning. In the sense of « fortunatus, beatus, felix » (Dillm.) it coincides with **ברוך** in Hebr. Yet **ቡሩክ** appears to approach nearer to the original meaning of an ancient *barûk* than any of the forms **ברוך**, **בריק** (in Hebr. and Aram.) or *mabrûk*, in as far as its signification

(1) DILLMANN, *Athiop. Gramm.*, 111 b; cf. BARTH, *Nominalb.*, 123 b.



they were struck with in the original Hebrew: ארריך ארור ומברךך : בררך. That in this they have succeeded (especially as regards the first member, *ברך*) is quite evident. Yet in the second member they encountered a difficulty. For if, as Nöldeke tells us<sup>(1)</sup>, the participles of the derived conjugations refuse to take suffixes, the translators naturally hesitated in rendering, in this instance, the form *מברך* by its Syriac equivalent *ܡܒܪܚܝܢ*, as they have done elsewhere (see Nu. 24, 10). On the other hand, the participle of Peal does take suffixes (e. g. *ܡܒܪܚܝܢ* Is. 14, 16)<sup>(2)</sup>, and it is this, no doubt, that prevailed upon the translators to coin just for this one expression the form *ܡܒܪܚܝܢ*. As likely as not, the form *ܡܒܪܚܝܢ*, in the first member, concurred in determining the choice<sup>(3)</sup>. Mandaitic *ܡܒܪܚܝܢ*, though used along with Peal, is another exception to the common usage. In all probability Peal was, however, the more original of the two.

In the present review we should mention two more unusual forms, viz. *ܡܒܪܚܝܢ*, which occurs in the expression *ܡܒܪܚܝܢ ܡܒܪܚܝܢ* (Gen. 22, 17) in a Christian Palestinian Aramaic text (cf. Schulthess) and *ܡܒܪܚܝܢ* (Jos. 24, 10, M. T.). Nestle considers the former as an inf. absol. Schulthess is undecided between an act. part. Peal and an inf. Pael. The latter form is best explained as an inf. absol. Piel, i. e. as a secondary form to *ܡܒܪܚܝܢ*, which is ordinarily employed in the same connection, viz. Nu. 23, 11 and 24, 10.

Apart from these few exceptions and certain evident corruptions<sup>(4)</sup>, it is thus an established fact that throughout the Chanaanitic and Aramaic groups and, with some restriction, in Arabic the form *barraka* is employed in the sense «to bless».

(1) *Syr. Gramm.*, § 283.

(2) *Id.*, *op. cit.*, § 282, 283.

(3) Onkelos has: *ליתך יהון ליטין ובריכך יהון בריכין*. The meaning of the second member (according to the vocalization in Berliner's edition, cf. DALMAN, *Grammatik. d. Jüd.-Pal. Aram.*, § 79, 4; 41, 2) is «And thy blessed ones (*וּבְרִיכֶיךָ*) shall be blessed (indeed)!»

(4) As such may be regarded the form *ܡܒܪܚܝܢ* which is employed by the Jews of Azerbaijan in the sense of «kneeling» and «blessing».



135. In the South Semitic languages, however the form *bāraka* is more commonly used. In Arabic بَارَك is used together with بَرَّك, the two differing, however, in meaning. In the Abyssinian dialects the former (ባረከ) is used exclusively<sup>(1)</sup>. Hence we may safely conclude that from the very earliest times all the Semites expressed in their different tongues the idea «to bless» by one of the intensive conjugations.

136. But whence, it may be asked, is the differentiation between *bāraka* and *barraka*, the former asserting itself in the South, the latter principally in the North? Fortunately, the Arabic Lexicon furnishes us with a clue to the solution of this difficulty. In this connection Lane writes: «تَمَرُّبِكَ (بَرَّكَ) signifies *The praying for بَرَكَةٌ (S, K, TA) for a man, etc. (TA)*. You say تَمَرُّبَكْتُ بَرَكْتُ (inf. n. as above) *I said to him (فِيكَ) [God bless thee! etc.]*». From this it is apparent that *barraka* denotes a prayer or benediction, and is, therefore, used when *man* blesses, i. e. when he utters a benediction or prays for a blessing. However, when *God* is said to *bless*, the Arab instinctively uses the form *bāraka*. And this form will not then denote the imparting of a mere benediction, but of a real blessing consisting, that is. in some action exerted upon a person (therefore the third conjugation; in German «Einwirkungstamm»), and not merely in a word or utterance. From this, *barraka* would appear to be of later origin than *bāraka*. This view receives further confirmation, psychologically, from the fact that a man may not ask God to bless himself or others before it has entered his consciousness that «God blesses man».

On the other hand, *bāraka* is likewise applicable to man. Lane goes on to say: «... [You also say of a man بَارَكَ فِيهِ, and

<sup>(1)</sup> The form ተረከ occurs as early as in the famous Aizanas-Inscription (Ethiopic part, line 23). Cf. MÜLLER, *Epigr. Denkm. aus Abyss.*, p. 24, etc.; E. LITTMANN, *Vorber. d. Deutschen Aksunsexpedition*, Berlin, 1906, p. 6-9 (Aus dem Anhang z. d. Abhandl. d. Kön. Preuss. Akad. d. Wiss. v. Jahre 1906).

بَارَكٌ, etc., meaning *He blessed him; i. e. he prayed God to bless him*). In the South Semitic languages generally a predilection for this metonymical use of *bâraka* has come to exist in preference to *barraka*. As a result *bâraka* is in more general, though by no means exclusive<sup>(1)</sup>, use in the modern Arabic dialects than *bar-raka*; while in all the Abyssinian dialects the former is, as has been said, used exclusively.

137. We are now prepared to investigate each of the intensive forms and meanings more in detail. The meaning of *bâraka* may be traced back to its most original material idea. According to Arabic Grammar, when *fâ'ala* denotes a quality or state, *fî'ala* indicates that one person makes use of that quality towards another and affects him thereby, or brings him into that state<sup>(2)</sup>. In perfect accordance with this rule, the original meaning of the verb., «procub. cam. — to be firm, continue, remain fixed by a thing, etc.», has gradually evolved, in the III. form, into the expression بَارَكَ عَلَيْهِ : «He kept, or applied himself, constantly or perseveringly to it, viz., an affair, commerce or traffic» (see § 37). If now the Deity be conceived as the subject of this sentence, the idea of «keeping or applying oneself perseveringly to a thing or person» will immediately be apperceived as the operation of that propitious force, proceeding from the Deity, which the Arab, and other Semites as well, call *barakat*. The Arab, then, apperceives the Deity (Allah) as making use of this force and affecting thereby an object or person or, literally, as putting that force (*barakat*) into such a person or object<sup>(3)</sup>. This thought is expressed with realistic force in the following variations : «بَارَكَ فِيكَ (Fr. Ṣ, Mṣb, K) and عَلَيَّكَ (Ṣ, K) and بَارَكَكَ (Fr. Ṣ, K) inf. n. مَبَارَكَةٌ (TK) [*God bless, beatify, felicitate, or prosper thee;*] *God put in thee (TA) give thee, make thee to possess*

(1) In the Egyptian Arabic *barraka* is used in the sense «to congratulate» (Seidel).

(2) Cf. WRIGHT, *Arab. Gramm.*, p. 33.

(3) Comp. : رَجِنَا يَطْرَحُ فِيكَ الْمَرْكَةَ (Spiro) and اللهُ يَجْعَلُ الْمَرْكَةَ فِيكَ (Beaussier).

(T, K) بَرَكَةٌ [i. e. *blessing, good of any kind, prosperity, or good fortune, increase, etc.*] (TA, T, K)» (Lane).

138. The use of *bâraka* in this sense would not appear to have set in before the terms *barakat*, *barik* and *barûk* had passed, from what may be styled their specific, into their generic uses; in other words, not before there was apperceived in these forms this abiding propitious quality or force. For both the perceiving of this propitious force and the recognizing in it of Allah's operation are contained apperceptively in one and the same mental act. Thereafter *bâraka* kept pace with the above forms, in associating with its meaning whatever the Arab might attribute to Allah's beneficent operation, or whatever he might style a *barakat*.

In the light of what precedes it will be seen that the verb occurs in a relatively primitive sense in the Moslem prayer : « بَارِكْ مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (in a trad., TA) means *Continue thou, or perpetuate thou (o God) to Mohammad and to the family of Mohammad the eminence and honor which Thou hast given them* (K, TA :) [or *still bless or beatify, or continue to bless or beatify Mohammad, etc.* : though it may well be rendered simply *bless or beatify, etc.*]» (Lane). Here the translator clearly discerns in the form بَارِكْ the idea of «continuance». Allah is represented as affecting Mohammed and his family by this quality, or as bringing him into the state of continuance. To the devout Moslem the simple prayer «that Allah should make Mohammad and his family to continue» implies, as the K and TA suggest, the perpetuation of every form of blessedness, felicity, of eminence and honor for the favored Prophet. So, too, was the idea of continuance in a state (i. e. in death) apperceived in the sentence اَللّٰهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ which, «in another tradition, means [O God *bless us*] in the state to which *death* will bring us (TA)» (Lane). For the rest, that the meaning of *bâraka* has been derived from «proc. cam.» — our main point of contention — is supported by no less an authority than El-Ash'arî who teaches that «بَارِكْ is from بَرَكَ said of

a camel», meaning «he lay down upon his breast in a place and clave thereto» (TA).

139. In Hebrew and Aramaic the meanings of *bāraka* «(God) blesses», or more precisely «makes blessed», and *barraka* «(man) blesses» are expressed by בָּרַךְ and בָּרַךְ, respectively. We have here an instance of a factitive (causative) Piel or Pael. By it the Northern Semite expresses the meaning of *bāraka* with equal force though perhaps with less vividness. As has been pointed out before, the divinely sent propitious force (*barakat*) is said «to overtake» and to come upon a person (Dt. 28, 2); or God will «command» it upon a person (Lev. 25, 21; Ps. 133, 3; 42, 9) and it will follow such a one everywhere (Dt. 28, 8). Naturally, then, God is thought to be «with him» whom he deigns to bless (cf. Gen. 26, 3). The same idea, i. e. of being near a person and affecting him in some way, is conveyed by such terms as were found to be used synonymously with בָּרַךְ, viz.: רָעַח «to make lie down», רָעַה «to feed», נָשָׂא «to bear up», הִפְרָה «to make fruitful», הרבה «to multiply», הִרְחִיב «to make room» (enlarge). From these and similar expressions we gather that the conception underlying the Piel, בָּרַךְ, «God blesses», was substantially the same as that underlying the form בָּרַךְ<sup>(1)</sup>.

<sup>(1)</sup> In the sense of «God blesses» the form בָּרַךְ occurs: Gen. 1, 22, 28; 2, 3; 5, 2; 9, 1; 12, 2, 3; 17, 16 (*bis*), 20; 22, 17; 24, 1, 35; 25, 11; 26, 3, 12, 24; 27, 27; 28, 3; 30, 27, 30; 32, 27, 30; 35, 9; 39, 5; 48, 3, 16; 49, 25; Exod. 20, 11, 24; 23, 25; Nu. 6, 24, 27; 23, 20; Dt. 1, 11; 2, 7; 7, 13 (*bis*); 12, 7; 14, 4, 24, 29; 15, 4, 6, 10, 14, 18; 16, 10, 15; 23, 21; 24, 19; 26, 15; 28, 8, 12; 30, 16; 33, 11; Jos. 17, 14; Ruth 2, 4; I Par. 4, 10; 13, 14; 17, 27; 26, 5; II Par. 31, 10; II Kgs 6, 11, 12; 7, 29; Job 1, 10; 42, 12; Ps. 5, 13; 28, 9; 29, 11; 45, 3; 65, 11; 67, 2, 7, 8; 107, 38; 109, 28; 115, 12 (*ter*), 13; 128, 5; 134, 3; 132, 15; 147, 13; Prov. 3, 33; Is. 19, 25; 51, 2; 61, 9; Jer. 31, 23; Agg. 2, 19. Hence the proper names בְּרַכְיָה 'Yahweh blesseth', I Par. 3, 20; 9, 16; 15, 23; Neh. 3, 4, 30; 6, 18; Zach. 1, 1; and בְּרַכְיָהוּ, Zach. 1, 7; I Par. 6, 24; 15, 17; II Par. 28, 12. Probably the names בְּרַכְיָאֵל (Job 32, 2, 6), *Barik-ili* (§ 8, 14), בְּרַכְבַּעַל (comp. *Baricbal*, *Berecbal*, *Biricbal*. See Schröder, *Phöniz. Gramm.*, p. 130), בְּרַכְשֵׁם, בְּרַכְשֵׁם (Schröder, p. 130, 200), אֶלְכֶרַךְ (Bloch), etc., have originated in the same way.

140. In so far as בָּרַךְ (בְּרַךְ, etc.) expresses the idea «man blesses» it is, like בָּרַךְ, a denominative *verbum dicendi*. Gerber has definitely established this point<sup>(1)</sup>. But from this it does not follow that the factitive meaning of the form has been developed from its denominative meaning, as Gerber and others seem to take for granted. The two meanings are clearly distinct, at least in origin; they are the results, no less than בָּרַךְ and בָּרַךְ, of two entirely distinct genetic processes. Even apart from any supposition as to the existence of an original *bāraka* along with *barraka* in Hebrew and Aramaic, it is quite possible that two distinct functions of Piel (Pael) should have been employed quite independently of each other, and perhaps at different periods, to express two distinct ideas. The factitive, then, is one of these functions; the declarative, the other, which has originated the denominative here as elsewhere<sup>(2)</sup>.

Furthermore, it is Gerber's opinion that originally denominative בָּרַךְ expressed the idea «to use a formula of benediction» (eine Segensformel mit "ברכה פ" gebrauchen)<sup>(3)</sup>. Yet it appears that the process of denomination had been far less involved. For obviously, the abstract notion contained in בְּרַכָּה, «blessing», would presuppose a higher form of mental activity than the simple statement expressed by בְּרוּךְ<sup>(4)</sup>. This form was, therefore, prior to the other in origin, conveying as it did the Semite's simple observation in such forms as בְּרוּךְ אַתָּה or הוּא בְּרוּךְ. These are simple statements or assertions evoked by feelings of admiration, surprise, joy and the like. They became, gradually, standing expressions with a character and significance of their own. There was a deep religious meaning in «calling or declaring some one בְּרוּךְ». Such acts were frequently referred to, and in so doing the declarative Piel offered itself naturally enough as the logical and the briefest form to convey this thought. There are numerous Biblical passages to show, incidentally but clearly, that the

<sup>(1)</sup> *Die hebräischen Verba denominativa*, p. 213 ff.

<sup>(2)</sup> *Id.*, *op. cit.*, p. 3.

<sup>(3)</sup> *Op. cit.*, p. 213.

<sup>(4)</sup> Cf. WUNDER, *Völkerpsych.*: *Die Sprache*, II, p. 509.

process of the denomination of בָּרַךְ has happened exactly in this wise, e. g. Gen. 14, 19 : ויברכהו ויאמר ברוך אברהם לאל עליון (cf. Is. 19, 25). Wherefore, בָּרַךְ «he blessed» is «he said : ברוך, etc.». So, too, in Gen. 24 the words of Abraham's servant ויאברך את־יהוה (v. 48) are explained by the narrator (in v. 27) in the terms ברוך יהוה ויאמר (cf. I Par. 29, 10).

141. As these two passages indicate, denominative בָּרַךְ is used in two distinct meanings, viz. : «to bless God» and «to bless man», the origin of which meanings we shall now attempt to point out. Since בָּרַךְ had been denominated from the term ברוך, it was natural that the verb should take on the meaning of this term in its twofold application. Accordingly, where ברוך is said of the Deity, viz. in an assertory sense, בָּרַךְ also implies, broadly speaking, an assertion or statement. And since in the O. T. the words ברוך יהוה «blessed is Yahweh» — being an acknowledgment of God's absolute blessedness — are generally uttered in grateful recognition of some favor received, or on the occasion of any manifestation of God's power, majesty, mercy or kindness, it is evident that originally the phrase בָּרַךְ אֱהִי denoted the utterance of such expressions, and that gradually it came to embrace the motives, purpose and circumstances of such utterances as well, whence originated the generic meaning «to praise (viz. God or any deity)». It should be noted, however, that the rendering «to praise» does not take into account the special significance that the Semite is wont to attach to the terms *barakat*, *barraku*, *barûk*, etc., a significance that would better be expressed by the word «to bless»<sup>(1)</sup>.

As a matter of course, in the Aramaic and Syriac Versions the Biblical term בָּרַךְ has been rendered by בָּרַךְ and ܒܪܟܝܢ, respec-

<sup>(1)</sup> In this sense בָּרַךְ occurs : Gen. 24, 28; Dt. 8, 10; Jos. 22, 33; Judg. 5, 2, 9; 13, 24; I Par. 29, 10, 20; II Par. 20, 26; 31, 8; Neh. 8, 6; 9, 5; Ps. 16, 7; 26, 12; 34, 2; 63, 5; 66, 8; 68, 27; 96, 2; 100, 4; 103, 1, 2, 20, 21, 22 (*bis*); 104, 1, 35; 115, 18; 134, 1, 2; 135, 19 (*bis*), 20 (*bis*); 145, 1, 2, 10, 21; Is. 66, 3 («to bless idols»); Ecclus. 39, 35; 50, 22; Dan. 2, 19, 20; 4, 31.



currency in the different Oriental languages. To some extent the force of this meaning or the significance of uttering a benediction has been dwelt on in connection with *barakat* «benediction».

143. In the natural course, the intensive verbal form *barraka*, «to utter a benediction», would have produced a corresponding nominal form of an intensive type, containing the idea «benediction». But for the most part the substantive *barakat* is employed as such. There are but a few exceptions. In Gééz and Amharic, for instance, ብረክ has produced the nom. act. ቡረክ<sup>(1)</sup> «hymnus (Ex. 15, 1, 20), fausta precatio (Jas: 3, 10), donum Dei bonum». In like manner has Syriac ܒܪܟܝܢ developed the substantive ܕܘܒܪܟܝܢ<sup>(2)</sup>, said of benediction as a rite or ceremony. This form survives in Neo-Syriac as *bûrâkâ* «wedding; the marriage service book». From the participle ܒܪܟܝܢ have been formed the *nomina agentis*<sup>(3)</sup> ܒܪܟܝܢܐ «benedicens», ܒܪܟܝܢܐ «benedictionem accipiens», and from the first of these, the noun ܒܪܟܝܢܐ «benedictio»<sup>(4)</sup>.

144. The significance of the precative meaning in general may be said to arise chiefly from three heads; the  *motive* and  *object* of the benediction, the  *dignity* of the person pronouncing it, and the  *occasion*. Every  *barakat* or blessing naturally connotes, as has been pointed out on a former occasion, the relation of mutual love, fidelity and friendship between the Deity, from

(1) See DILLMANN, *Äthiop. Gramm.*, 120 β; cf. 60, 111 β. Cf. BROCKELMANN, *Vergl. Gramm.*, 131, c, η.

(2) See NÖLDEKE, *Syr. Gramm.*, 117.

(3) Cf. *Id.*, *op. cit.*, 130.

(4) The followings forms, too, appear to have been derived from the intensive conjugations (*barraka* and *bâraka*): *mabârakijâ* (Amh. adj., «1° che serve o si riferisce al benedire; 2° *mabb.* che è di benedizione, fausto»); *bârekôt* (Tña., «benedizione»; comp. *berekèt*, «ricompensa»); *mebrâk* (Tña., «benedizione»); *bârakan* (Somali, ptc. «blessed») and *bîrrâki* (Amh., «pezzo di pane spezzato», cf. § 148).



whom the blessing proceeds as from its ultimate source, and the recipient. While it is a pledge of favor and protection from the former, it naturally urges the latter to grateful recognition and reciprocation. «The generation of the blessed of the Lord» (cf. § 129) would be a case in point. In proportion as the Lord blesses them, establishing them in prosperity (*bāraka*), do they gratefully glorify (*barraka*) Him in His acts of kindness, mercy and power. Such is the attitude of the members of a religious community to their God, and it is only within the circle of such a community, that the *barakat* («benediction») as a prayer may be found.

In general, then, the benediction proceeds from the spirit of friendship and brotherhood, and as such is employed even in ordinary salutations. Usually, however, benedictions proceed from the motive of gratitude, to requite some good turn or favor (comp. the *נָפֵשׁ בְּרָכָה*, Prov. 11, 25; see Job 31, 20; Dt. 24, 13; Neh. 11, 2), whence it is that the forms *barraka* and *barakat* have derived the meanings of «thanking» and «thanksgiving», respectively<sup>(1)</sup>. A special gift (*בְּרָכָה*) sometimes accompanies such benedictions; for the face of the receiver has appeared to the giver «as the face of God» (Gen. 33, 11). Again, a God-fearing generation is one that will bless father and mother (Prov. 30, 11). The king, too, receives the benediction of his faithful subjects (II Kgs 14, 22; III Kgs 1, 47; 8, 66; Ps. 72, 15), for to curse him is an offence like to that of cursing God (III Kgs 21, 10, 13). Similarly, the prophet or God's representative is greeted with words of blessing. And «blessed» is «he that cometh in the name of the Lord» (Ps. 118, 26).

145. Both the verb *barraka* in the sense of «blessing, doing homage to a prince or king», and the noun *barakat* in the sense

<sup>(1)</sup> Comp. the following expressions: *walla baraka* «Thank God! I'm glad of it! So much the better!» *barakāt warsin* «Many thanks. I'm much obliged to you; quite enough» (Spiro). Similarly Beaussier. — *Allāh jbaruk f rizqak* «Thanks, may God bless thy means of subsistence» (cf. REINHARDT, *Zanzib.*). Comp. also the exclamation *Bārakalā!* «Well done!» (MACLEAN, *Neo-Syr.*).

of « gift, or token of homage » have passed into Egyptian. It may be that Chanaanitic captives, formally submitting themselves, or taking the oath of allegiance before their Egyptian conquerors, have been the proximate occasion of such transmission. Thus we read in ancient inscriptions of the captive princes of Amaru and Libya « doing homage » (*barka*) before Ramses III. <sup>(1)</sup>, and of foreign countries bringing a « present » (*barka*) as a token of homage before the king <sup>(2)</sup>. Brugsch <sup>(3)</sup> rightly identifies the two terms with Hebrew בָּרַךְ (cf. Gen. 47, 7, 10, Jacob blessing Pharaoh; III Kgs 1, 48; 14, 22) and בְּרָכָה (cf. § 116), respectively. No doubt these foreign terms had gradually become naturalized in Egyptian, though their use may have been restricted to this technical sense. And this is one reason why we suspect this to be the sense also of the much discussed form אֲבָרַךְ (Gen. 41, 43), a word employed by the herald summoning the Egyptians to render homage or do obeisance to Joseph, their newly installed governor. As likely as not, the form may have coalesced from an (Egyptian) interjection (of calling, ā) and the imperat. בָּרַךְ, hence « Bless, Worship! », or, what appears more likely, it may be an ancient elative form (derived from בָּרַךְ = Phen. or Aram. cf. § 119) i. e. אֲבָרַךְ = אֲבָרַךְ « Highly blessed! » Comp. Ps. 118, 26 (preced. §) and Arabic أَكْرَمٌ. « Più prospero, di miglior augurio » (Maroun) <sup>(4)</sup>.

146. A curse which is rendered effective by the Deity is a weapon more formidable in the hands of the enemy than those

<sup>(1)</sup> See DÜMICHEN, *Hist. Inschriften* (1867-1869), I, 28, 29, lin. 4-6. The German translation of this text is as follows: « Wir beten (huldigen, segnen) deinen Doppelüräusschmuck, wir lassen erzählen von deiner Kraft dem Sohne unseres Sohnes » (ap. Bondi). The verb occurs probably in the same sense also Dīm., *op. cit.*, I, 22, 23, lin. 26. On the whole, see BONDİ, *Dem Hebr.-Phön. Sprachzw. ang. Lehnwörter*, n. XXX.

<sup>(2)</sup> See *Papyrus Harris* (Birch), I, 7, 3; 79, 9. « Hudigungsgaben », cf. BONDİ, *op. cit.*, n. XXXI.

<sup>(3)</sup> *Hieroglyphisch-demot. Wörterbuch* (1868-1882), II, 404; V, 436.

<sup>(4)</sup> See the literature on this form in GES.-BUHL, *Hebr. and Aram. Handwörterb.* (14 ed.), s. v. The different explanations are recorded by H. J. HEYNES, *Bibel und Ägypten*, Münster i. W., 1904, p. 254-256.

made by steel or iron<sup>(1)</sup>. In order to thwart its fatal effects and to appease the angry Deity, the army or people that is «under a curse» will exert itself to secure the benedictions of their enemy. Hence David asks the Gabaonites what atonement he should make «that ye may bless the inheritance of Yahweh» (II Kgs 21, 3). For the same reason Pharaoh urges the Hebrews to depart and «bless» him (Ex. 12, 32). Such is also the nature of the benediction by which is sealed the treaty of peace, as we have seen in § 118. It is interesting to note that among Bedouin tribes such a treaty is considered as concluded when after long and tumultuous discussions the intermediary finally steps between the two parties, saying: «May God bless your peace, and may not even a quibble come between you!»

147. Attention has been called repeatedly to the fact that a benediction derives its efficacy and significance to some extent from the *person* who pronounces it. The Oriental argues logically that the nearer a man stands to the Deity, either in regard to personal merits and sanctity or to the dignity and character of his position, the more certain will be the result of his benedictions. Throughout the Old Testament we may witness the deep reverence and implicit confidence that is evinced toward the benedictions of *parents* (cf. Eccclus. 3, 8-9). The patriarchal benedictions, though of a far superior character on account of the Messianic promises they carry, are in reality the last words of the aged father to his children<sup>(2)</sup>. It is hardly necessary to emphasize the significance of the blessing of the *priest* whose very office it is «to bless in the name of Yahweh» (Dt. 10, 8; 21, 5; I Par. 23, 13; I Kgs 2, 20)<sup>(3)</sup>. Naturally, great importance is attached also to the benediction of a *prophet* or other *men of God*, some-

(1) Comp. Nu. 22-24 (Balaam). See GOLDZIEHER, *Abhandl. z. Arab. Philologie*, I, (Leyde, 1896), p. 42 ff., *passim*. Cf. SCHWALLY, *Semitische Kriegeralttümer*, Heft 1, *Der heil. Krieg im Alt. Israel* (Leipzig, 1901), pp. 25, 46, etc.

(2) Cf. Gen. 27, 4, 7, 10, 19, 23, 25, 27, 30, 31, 33, 34, 38, 41; 28, 1, 6 (*bis*); 48, 9, 15, 20; 49, 28 (*bis*).

(3) Cf. Gen. 14, 19; Exod. 39, 43; Lev. 9, 22, 23; Nu. 6, 23; Dt. 33, 1; II Par. 30, 27; Eccclus. 45, 15.

times rather in view of personal endowments (cf. Nu. 22, 6; 23, 11, 20, 25; 24, 1, 10; Jos. 24, 10; I Kgs 9, 13), or of the *king* (II Kgs 6, 18; III Kgs 8, 14, 55; I Par. 16, 2; II Par. 6, 3) or, in general, of any of God's special *representatives* (Gen. 32, 27; Dt. 27, 12; Jos. 8, 33; 14, 13; 22, 6, 7).

148. On numerous occasions in Oriental every day-life benedictions will pass between friends, kinsmen and co-religionists. Not infrequently their ordinary salutations are couched in words of heartfelt blessings (I Kgs 13, 10; II Kgs 6, 20; IV Kgs 4, 29 *bis*; 10, 15; I Par. 16, 43; Prov. 27, 14; cf. Gen. 47, 7, 10). In bidding farewell to a person that is dearly loved, even choicer expressions are employed (Gen. 24, 60; 32, 1; II Kgs 13, 25; 19, 40). The ancient custom of blessing the meal (cf. I Kgs 9, 13) exists of course to this day. Among Moslem the simple ejaculation *Bi-smi-llah* is employed. In Amharic **ገገገ** «to bless (the meal)» has also the meaning «to break the bread» (spezzare il pane) since the father or head of the family probably performs both actions conjointly.

149. Frequently, the benediction has the nature of a congratulation rather than of a prayer, although somehow the one idea seems never to be conceived without the other (Ps. 49, 19). In Arabic the II. <sup>(1)</sup>, and III. (Dozy) forms of the verb, but more frequently the partic. forms *mabrûk* and *mubârak*, are employed on such occasions. In Neo-Syriac the expression *hâvîṭ briḳâ* is used. It is with these congratulatory terms that the seller hands over the sold article to the buyer. In Malta he says, instead: *Ir-risk u il barka*. The above formula is also adressed to a person wearing a new article of clothing, and often the words are added «that you may wear it out in good health». The answer is: «May God bless your age!» This custom seems to be universal. A man who has purchased or built a new house receives similar congratulations. In places where the pagan custom exists of daubing the foundation

<sup>(1)</sup> Comp. *tabrik* «congratulation» (Seidel).

of a new house with blood, the bystanders say, after the ceremony is finished: *Beit imbârak!* A man returning from a long journey is greeted with the words: «May thy journey be blessed (*briká!*)!» Reference has been made, on a previous occasion, to a custom prevalent in ancient Israel, namely of pronouncing a benediction upon the harvesters in the field (cf. Ps. 129, 8). A similar custom must have been observed on the occasion of sheep sharing (cf. I Kgs 25, 14) and other agricultural feasts. In modern Palestine a traveller passing by a threshing floor says: *Allah jetrah el barake!*<sup>(1)</sup> or simply: *El barake!* The answer is: *Hallel!* (viz. *el barake*) «It (the blessing) has come (at your coming).» Quite naturally, a success in any line of work, e. g. in business, studies, etc. elicits the benedictions or rather congratulations (often accompanied by presents, Beauss.: *barûk* «repas, cadeau, café») of friends; a signal victory, those of allied princes (II Kgs 8, 10; I Par. 18, 10). But there is hardly an event in Oriental life which witnesses such an abundance and profusion of these manifestations as the wedding. The birth of a child, especially of a male, receives equal attention on the part of neighbors and relatives<sup>(2)</sup>. The customary formula in the plain of Urmi is: «May his foot be blessed!» But probably this expression has reference more directly to the stranger arriving on such an occasion. To the latter these same words are applied in Kurdistan<sup>(3)</sup>.

150. A great many examples could be quoted where *barraka* or other forms of this category contain the meaning «consecrated, sanctified» (resp. «consecration»). This is especially the case in Ancient and Mod. Syriac and in other Christian dialects (comp. Malt. *byrek* «sanctum reddo». See Farhat). For the Christian such a benediction has of course the nature of a sacramental. It is customary both among Christians and Moslem to

<sup>(1)</sup> See § 137, note.

<sup>(2)</sup> On these customs see MASTERMAN in *Biblical World*, XXII, 248.

<sup>(3)</sup> The Talmudic tractate *Bērākôt* contains a great variety of benedictions for different occasions.

greet one another on great religious festivals with the words : « May thy feast be blessed ! » Here the terms *mubârak* and *brîkâ* have evidently the meaning of « blessed, sanctified ». This recalls to us the words of Gen. 2, 3 : God « blessed (ויברך) the seventh day and He sanctified (ויקדש) it. »

151. Much has been written on the euphemistic use of בָּרַךְ. Ed. König, after submitting the whole matter to a careful investigation, finds no warrant for the assumption that this verb was used in the euphemistic sense in the ancient Hebrew language. He inclines to the view that at a revision of the sacred Text the term was substituted in place of such verbs as denoted « to curse, blaspheme » and were followed directly by the Divine Name. He calls special attention to Psalm 10, 3 (ברך נאֵץ יי), where, in his opinion, בָּרַךְ was added to serve as an interpretation or euphemistic compensation of the following term (נאֵץ)<sup>(1)</sup>. One question presents itself here, viz. : what reason is there for supposing in the present instance that the redactors should have felt the profanity or irreverence of such expressions more keenly than the authors? If the former could make up their minds to employ בָּרַךְ in the euphemistic sense, why not the latter? And why was the same change not made in other equally shocking expressions, e. g. Lev. 24, 15 : איש כִּי־יקלל אלהיו (where no ב would have prevented it)<sup>(2)</sup>? True, the euphemistic use of this verb in other Semitic languages, such as Ge'ez, Arabic, Maltese, or New Hebrew, does not prove for certain, as König justly remarks, that the same must have been the case with regard to בָּרַךְ in ancient Hebrew, but it certainly marks very forcibly the tendency of the Semite to employ in a euphemistic sense, not only verbs of blessing in general, but the verb *barraka* or *bâraka* in particu-

(1) ED. KÖNIG, *Stilistik, Rhetorik, Poetik, in Bezug auf Bibl. Literatur, komparativisch dargestellt*, 1900. The subject was discussed with special reference to the A. V. and R. V. in a series of articles appearing in the *Expository Times*, XIX, n. 3, Dez. 1907, p. 143 (H. T. Potten); n. 4, Jan. 1908, p. 190-191 (R. F. Bevan); n. 6, March 1908, p. 283-284 (A. Bonus).

(2) See KÖNIG, *loc. cit.*

lar. What then, we may ask, is the underlying psychical reason of this tendency?

152. The Psalmist (Ps. 62, 5) refers to such as will bless (בִּרְךָ) with their mouth but curse inwardly (בְּקִרְבָם). In Prov. 27, 14, we read that he who blesses (בִּרְךָ) his friend with a loud voice in the morning «it shall be counted a curse to him» (R. V.). In both instances, then, the term for blessing has the meaning and force of a curse. And this, it must be noted, is apperceived by the one to whom the benediction is addressed. He takes it for a malediction. May we not interpret in this sense, also, Ps. 10, 3? The MT reads : בִּי הִלֵּל רָשָׁע עַל־תְּאוֹת נַפְשׁוֹ וּבְצַע בִּרְךְ נֹאֲץ יִהְיֶה . The phrases הִלֵּל רָשָׁע and בְּצַע בִּרְךְ are plainly synonymous. The context shows that both the «praising» of the wicked and the «blessing» of the covetous, are acts that displease God. It is precisely on account (בִּי) of them that «they shall be taken in the devices (בְּמִזְמוֹת) that they have thought out (הִשְׁבוּ)» v. 2 b. But where are these devices? Is it a device openly to despise or blaspheme God? Evidently not. The phrase נֹאֲץ יִהְיֶה is too plain and crude to fit into the context. Now the term בִּרְךְ certainly has the force of a curse, as we saw above. Moreover, the preceding verse (2 b), as also the subject (בְּצַע), clearly suggest this meaning. Why not, then, regard נֹאֲץ as an explanatory verb and the whole construction asyndetic, as for instance יִרְאֶה וְיִשָּׂבַע, Is. 53, 11 «shall see and be filled» (Douay V.)? Hence, the devices which they have thought out, consist in this that «the wicked has sung praises at the desire (which was evil!) of his soul; and the covetous has blessed (but inwardly) despised Yahweh».

153. Thus, the term בִּרְךְ actually comprises within its compass the idea of «cursing». This idea will naturally advance to the front, should an occasion present itself. There are different elements in Oriental religious thought that may urge on such an occasion and thus bring about the euphemistic use of the term. In Arabic, e. g., the term *mubâarak* is commonly applied to syphilitic diseases (Spiro, Dozy). The same words is instinctively

uttered, for instance in Palestine, at the sight of a serpent. Evidently these two usages are euphemistic. In explanation it may be said that the first sensation produced by the sight or perception of either, the disease or the serpent, is one of dread and horror. A curse or malediction instantly forces itself upon the lips, but is arrested, at is were, before being uttered. Perhaps, the contagious character of the disease and the swiftness of the venomous animal impress themselves upon the horrified onlooker, and intensify his fear lest the malediction redound with mechanical force upon himself, instantly taking its revenge. In his mind and intention the curse is complete and intense, but in uttering it he instinctively clothes it in words of blessing. The same may be said of the expression *Donnu Alla byrku* (Maltese) «Videtur Deus maledixisse illum». No doubt, the idea of curse is uppermost in the mind of the speaker, yet in the act of being expressed, it assumes the form of a benediction. The speaker sees that «God has cursed him», but (he hopes and wishes) «that he may turn the curse into a blessing».

154. As regards the main point of contention, namely, the six Biblical passages (III Kgs 21, 10, 13; Job 1, 5, 10; 2, 5, 10), where בָּרַךְ is plainly euphemistic, we should note, first of all, that we have to do with only two documents, III Kgs and Job (Introduction). That the euphemistic use of בָּרַךְ was possible, even at the earliest stage of Hebrew language, is clear in the light of the above examples. Perhaps the deep reverence of the Hebrew or Israelite for the Divine Name was instrumental in creating the usage. Then too, it may have been a peculiarity of style with certain writers only, to which class we would assign the authors of the two documents just referred to. It should be noted that in each single instance the word בָּרַךְ is not part of the curse itself, but merely signifies «to utter a curse». Most likely the curse referred to in these places was couched in stronger and more explicit language. Of course, the precept «not to curse God» might have given occasion to misconception if presented in euphemistic language. Comp. Lev. 24, 15 (קלל אלהים)



and Is. 1, 4; 8, 21. In the former instances, however, the context is sufficiently clear to prevent any such misconception. Thus, if in I Kgs 21, 10, 13 the two «sons of Belial» are to bear witness against Naboth saying: בְּרַכְתָּ אֱלֹהִים וְקָלַךְ, we fail to see how, in face of such and open charge, the hearers could have understood the term בְּרַךְ in the sense of «blessing». Again, if Job (1, 5) fears that his sons might have «sinned and blessed God in their hearts», it is evident that their «blessing» amounted to «sinning or blaspheming». Satan «uses» the term בְּרַךְ with the expression עַל-פְּנֵיךְ (*ibid.* 1, 11) or אֶל-פְּנֵיךְ (*ibid.* 2, 5), «to the face», which adverbial phrase certainly makes the expression sound very unlike a benediction. Lastly, when Job's wife (*ibid.* 2, 9) expresses her amazement at his perseverance in his integrity or innocence (תְּמִיָּה), it seems evident that her brief and pointed words בְּרַךְ אֱלֹהִים וּמָתָה are not meant to contain a pious inspiration or exhortation. Their meaning can be no other than «Curse God and (that you may) die!» For the rest, in conversation the tone in which such expressions are uttered would of itself sufficiently indicate whether a euphemism is intended or not. Comp. e. g. the euphemistic expression «Bless that man!»

## SECTION IV.

### THE PASSIVE AND REFLEXIVE FORMS.

155. In view of the frequent interchange between reflexive and passive forms and of the mutual absorption of their meanings, it has seemed well to treat them together. In the light of what has been said in previous sections, it is clear that the passive and reflexive forms are derived either from factitive *bāraka* and *barraka*, or from declarative denominative *barraka*. In the former case, the subject of the action will be God, in the latter a human agent. Hence it is a foregone conclusion that all passive forms of factitive *bāraka* or *barraka* must have signified, at least originally, «to be blessed by God».

In point of fact, the passive of بَارَكَ, i. e. بُورِكَ فَيْكَ, signifies

«mayest thou be blessed» (viz. by God). This thought evidently underlies the corresponding passive participle, as is evident from the definitions collected by Lane: «مُبَارَكٌ<sup>(1)</sup> is originally فَبِكَ (or لَكَ or عَلَيْهِ, according to those who know not, or disallow بَارَك as transitive without a preposition; and, signifies *Blessed, beatified, felicitated, or prospered; gifted with, or made to possess, بَرَكَةٌ* i. e. *a blessing, any good that is bestowed by God, prosperity, or good fortune, increase, etc.*); (Mṣb) *abounding in good*; (Ksh and Bḏ in III, 90) *abounding in advantage or utility*; (Bḏ in VI, 92 and 156, and XXXVIII, 28 and 1, 9).»

Judging from the definitions of Ksh and Bḏ, viz. «abounding in good, advantage and utility», one would almost conclude that originally the form contained a neuter meaning. Perhaps, these definitions reflect an effort to impart to the form *mubâarak* the meaning of the ancient Semitic form *barûk*, of which the Arab had doubtless not yet lost consciousness. Be this as it may, the true meaning of *mubâarak* is passive, expressing, as it does, the external causation of *barakat*, or more precisely, God's action upon a person or object; whence, literally, «gifted with, made to possess a *barakat*». The impersonal construction (i. e. with فَبِكَ) adds considerable vividness to this underlying idea.

156. One would expect to find this same idea expressed in Hebrew by the Pual; and there was doubtless a tendency to do this; yet, there was also a strong opposing factor. The ancient forms *barûk* and *barik* had too firm a hold in the Chanaanitic and Aramaic languages. And their original meaning, «abiding in prosperity or blessing», so expressive to the mind of the Semite, appears to have gradually absorbed the passive meaning of factitive *barraka*, or what is the same, the result of God's propitious operation, at least in so far as the Hebrew and Aramaean had occasion to give expression to this idea. Here, then, was the opposing factor. For how could the perfect or imperfect Pual be

(1) In Mod. Arabic often pronounced *Imbâarak* or *Embâarak*; in Maltese *Imbierek* or *M'bierek*.

harmonized with the participle *barûk*? The latter form being prior in origin, naturally determined the choice of its corresponding perfect and imperf. (fut.). We are of opinion that the choice fell on Niphal, as will be pointed out later on (cf. § 170 ff.).

157. In one instance, however, the Pual seems to express the conferring of a material blessing by God, viz. Dt. 33, 13 : מְבֹרָכִים יְהוָה אֲרֵצוֹ מִמְּנַד שָׁמַיִם. Doubtless, the preposition מִן clearly designates the «precious things» as the instrumental material cause<sup>(1)</sup>; and yet, with Gen. 49, 22, 26 before us, it would seem that these «precious things» were conceived not as being actually bestowed upon Joseph's land, but as being promised in Jacob's choicest benedictions (v. 25 f.), which were, no doubt, known to the author.

With this possible exception, the Pual seems to be employed as the passive of declarative, denominative בְּרַךְ, and may therefore be regarded as a *verbum dicendi*. Thus, in the sense «called blessed-praised», it is applied to the Divine Name, e. g. in the doxology : יְהוָה שֵׁם יִי מְבֹרָךְ (Job 1, 21; Ps. 113, 2), or also to man (Judges 5, 24 *bis*). In the words that Balac addressed to Balaam (Num. 22, 6) : «for I know that He whom thou blessest is blessed (מְבֹרָךְ)», the term clearly refers to the invocation of a benediction in the sense of «blessed, a benediction upon him!». It is very significant that in Num. 22, 12, where nearly the same words are applied to God and where, consequently, God, and not a man, is the agent, the form בְּרוּךְ should be instinctively substituted for מְבֹרָךְ, viz. «thou shalt not curse the people for it is blessed», כִּי בְרוּךְ הוּא, i. e. not declared blessed, but «immutably abiding in blessing». Thus, too, Isaac's words (Gen. 37, 33) : וַאֲבִרְכֶהוּ וְאֲבִרְכֶהוּ יְהוָה are founded upon the conviction that Jacob is blessed, not through his (Isaac's) benediction, but through God's invisible operation (cf. Gen. 27, 29; Num. 24, 9). The words of Solomon, I Par. 17, 27 : וּמְבֹרָךְ לְעֵלַם, should be read in the

(1) Cf. GES.-KAUTZSCH, *Hebr. Gramm.*, 119 2; VOLCK, *Der Segen Moses* (Erlangen, 1873), p. 95 ff. The LXX has : Ἄπ' εὐλογίας κυρίου ἢ γῆ αὐτοῦ.

light of the older document, viz. II Kgs 7, 29 : «For thou, O Lord God, hast spoken (דברת) it, and with thy blessing let the house of thy servant be blessed (יברך) forever.» For God is here represented as pronouncing the benediction. So, too, is the blessing of God's מברכיו «those that are blessed of Him» (Ps. 37, 22), of «the generation of the upright» (Ps. 112, 2), of «the man that feareth the Lord» (Ps. 128, 4), conceived as a benediction pronounced or promised to such individuals. Again, the «bountiful eye is blessed», i. e. receives benedictions from the poor and needy (Prov. 22, 9); and ill-gotten inheritance shall not «be blessed» (Pual, Prov. 20, 21), since its rightful owner will curse it<sup>(1)</sup>.

158. We are now prepared to indicate the origin, as well as the mutual relation existing between the forms hitherto considered. Originally, then, there existed the Qal forms : *barûk*, *barîk*, *barakat*, expressing simple observation or assertions in some such form as «he, or it, is blessed», a «blessing» (then probably conceived as a quality or state, i. e. continuance, etc.). In the next place, such qualities or states came to be apperceived as an abiding propitious force, and, simultaneously, its production or causation by the Deity was expressed by factitive *bâraka* or *bar-raka*. Then, the question arose as to how the result of this action could be expressed. Perhaps it was not to be expressed at all? The impression of the Semite, in general, was that this new idea was sufficiently implied in the terms *barûk* and *barîk*, and so these ancient participial forms were faithfully adhered to in the Chanaanitic (ברוך; perfect נברך), Aramaic (בריק), Abyss. (ብሩክ) and, to some extent, in the Arabic (مبروك بروك بريك) groups. In the latter group, however, the form مبارك (perfect بورك) lending, as it did, a more realistic expression to that idea, gradually became prevalent. While these processes were in progress, the declarative, denominative *barraka* (with corresponding Pual in

<sup>(1)</sup> Needless to say, this relation between the participles *barîk* and *m'borûk* exists likewise between their Aramaic equivalents : cf. Syr. *b'rik* *ḡam'barak*, «beatus et benedictus» (ap. SMITH, *Thes.*).

Hebrew) came into existence in the manner above indicated. And the already existing forms came for the most part to be used in this new sense also. This brings us to the origin of the reflexive forms.

159. In some languages reflexives are employed as substitutes for the passive forms, viz. Ethiopic ተባረከ, Syr. ܬܒܪܟܐ, Aram. ܬܒܪܟܐ<sup>(1)</sup>. These forms may pass without further notice. The real difficulty appears where the reflexive form takes a passive meaning, not by a general rule, but owing to the peculiar nature of the reflexive signification. Here belong ܬܒܪܟܐ and ܬܒܪܟܐ<sup>(2)</sup>.

It may be said *a priori* that *bâraka* naturally yields a reflexive only when God is the subject. For He being alone the agent of His action, it is evident that He alone can be thought of as its subject in a reflexive sense. Since, then, *bâraka* signifies: «He (God) blessed or made (some one) blessed», ܬܒܪܟܐ ܐܠܗܝܡ can only signify: «God has made Himself (is become of and through Himself) blessed or perfect<sup>(3)</sup>». One would almost took upon this as an attempt to reproduce the ancient doxologies יהוה ברוך and ברוך אלה of the Chanaanitic or Aramaic peoples, respectively. And in this supposition it may be said that, in substance, the reproduction is faithful, only that the Arabic expression contains the additional idea of activity. For while the Hebrews and Aramaeans are content to express that blessedness is immanent in God, literally that «He is abiding and abounding in blessedness» (§ 131), the Arab designedly represents such blessedness as the result of God's own reflex action. As regards this VI. form, Beidawi has this to say: «تبارك signifies *He is abundant in good*; from البركة which is «abundance of good»; or *He exceeds everything, and is exalted above it, in his attributes and his operations*; bec. البركة implies the meaning of increase, accession or

(1) Cf. BROCKELMANN, *Vergl. Gramm.*, 257 H e n ff.

(2) In a Sinaitic inscription (Euting n° 498) the refl. partic. ܬܒܪܟܐ occurs.

(3) Cf. WRIGHT, *Arab. Gramm.*, I, § 50.

redundance; or *He is everlasting*; syn. دَامَ; from بُرُوكَ الطَّيْرُ عَلَى الْمَاءِ («the continuing of the birds at the water») . . . (Bd in XXV, I)». According to K, «it is an attribute peculiar to God».

160. As Fleischer, commenting upon Beidawi, rightly remarks, the ideas originally contained in *barakat*, such as increase, prosperity, abundance (and we should say, before all else, continuance), are brought by this form to the fulness of all perfection residing in the Divine Being<sup>(1)</sup>. But no doubt, Fleischer goes too far when he absolutely denies that the present formula may be taken in an optative and passive sense. Though false dogmatically, as well as grammatically, such a meaning would eventually have found its way into ordinary language at least. In the mind of the fervent worshipper, especially when at congregational service, the dogmatical significance of his words will soon be lost in the ardor of his soul and religious enthusiasm. Unconsciously, the thought «magnus est Deus» would then become «magnificatus sit Deus!», though the original form remains. Hence, like the Hebrew and Aramaic phrases above referred to (and the denominative verbs), Arabic تَبَارَكَ اللهُ has also developed a passive and optative meaning, viz. « . . . (*Blessed is or be, God; or hallowed is, or be, God; or far removed is or be He from every impurity or imperfection, or from everything derogatory from his glory (K) or highly to be exalted, or extolled, be He; (Abu-1-'Abbás, TA) greatly to be magnified is God; or greatly magnified be He (TA) . . .*» (Lane).

The remark of Nestle (who rejects Fleischer's explanation), that in formulating expressions of this nature the Arab had to be schooled by the Hebrews and Syrians<sup>(2)</sup>, is thus seen to be verified. For it, perhaps, was precisely, as suggested above, for the purpose of reproducing the ancient Hebrew and Aramaic expressions בְּרוּךְ אֱלֹהֵי, that the Arab resorted to this form;

<sup>(1)</sup> FLEISCHER, *Kleinere Schriften*, 1885, I, p. 74 ff.

<sup>(2)</sup> NESTLE, *Marginalien und Materialien*, Marg., p. 78 ff.

but then, again, this is also the very reason why the present Arabic expression shares the assertory signification of the Hebrew and Aramaic expressions.

161. As the reflexive act expressed by *tabâraka* can only be predicated of God, so the form *tabarraka* is said exclusively of man, in the sense of «uttering a benediction in one's own behalf» or «blessing oneself» (from *barraka* «to utter a benediction»). The metonymical use of *bâraka* instead of *bar-raka* extends also to the reflexive forms. Hence, also, تبارك is sometimes<sup>(1)</sup>, and ተባረከ always of course, used in this sense<sup>(2)</sup>. In Hebrew the Hithp. expresses the original reflexive meaning, e. g. Dt. 29, 18 : והתברך בלבבו לאמר (LXX : ἐπιφημίσηται ἐν τῇ καρδίᾳ αὐτοῦ; Vulg. : «benedicat sibi in corde suo») and Is. 65, 16 : אשר הסתברך בארץ יתברך באלהי אמן (R. V. «he who blesseth himself in the earth shall bless himself in the God of truth»). Cf. ተባረከ ፡ በበደና፡፡፡፡፡፡, *Syn. Jacatit*, 9 (ap. Dillm.) and Amh. *tabarâraka* «benedirsi, lodarsi, adularsi, uno coll' altro».

162. Special interest and importance attach to the construction تبارك ب and its equivalents in the other languages, such as "התברך(בברך) ב, etc. What precisely does the Semite mean when he blesses himself «in» or «by» somebody or something? This *modus loquendi* is easily understood in the light of what has been said (in Section I) on the term *barakat* as applied to a person or a people, in the sense of a visible embodiment of the abiding propitious force, diffusive of itself and affecting by its beneficial operation whatever comes within its compass. The

<sup>(1)</sup> LANE : «according to I Amb., it means [that] one looks for a blessing by means of [uttering] his name (يُنْبَرِكُ بِاسْمِهِ) in every affair or case».

<sup>(2)</sup> In colloquial Arabic *tabarraka* and *tabâraka* may signify «to be blessed» i. e. «to have blessed oneself with something», hence «to venerate an image, a relic» (cf. Maroun). Comp. the expression تبارك بسم «to receive a sacrament» (Boethor ap. Dozy), literally «to bless oneself with the sacrament». Comp. *mutabarrîk*, «saint, sacré et visité» (lieu : vide § 162), Kaz.

belief that such power is given to certain individuals or peoples is common in all Oriental countries. While the Christians travel to the tombs of the Saints, to pray for a blessing (cf. Syr. *etbararak*, «petere benedictionem», SMITH, *Thes.*), the Moslems undertake long pilgrimages to the tombs of the Caliphs or prophets, with a view of obtaining their blessing, or, as the Arab calls it, *liltabarruk*. Such ideas are not new to the Bible reader. Besides the examples given in connection with בְּרָכָה (see § 114 ff.), we may mention the case of Jacob on whose account God blessed the substance of Laban (Gen. 30, 30). So, too, on account of Joseph, He blessed the house of Putiphar (Gen. 39, 5). Abimelech seeks the friendship of Isaac (Gen. 26, 28 ff.; cf. 20, 17) for the purpose, no doubt, of obtaining blessing through him. The participation, then, in such a blessing, the Semite expresses by the reflexive with the preposition ב denoting, that is, the instrumental cause. Arabic Lexicographers render this preposition «by means of», «from», etc. (vide *infra*). In Ethiopic the preposition በ sometimes changes off with በእንተ (e. g. Gen. 12, 3; 18, 18; 28, 14) «in reference to», «on account of»<sup>(1)</sup>, or with ከ in the sense of «from», and በላይ in the sense of «by» (local)<sup>(2)</sup>. The Targ. has, e. g. Gen. 12, 2, בריל «on account of» (propter te). All these variations of the use of the preposition in the present formula go to illustrate how the Oriental conceives the instrumental cause of the *barakat*.

163. But what, we may ask further, is the force and import of the reflexive verb employed in the formula? The Arabic Lexicon is very explicit on this point. Under the V. form Lane gives the following: «تَبَرَّكَ بِهٖ i. q. تَجَسَّ بِهٖ [He had a blessing; and he was, or became blest; by means of him or it; so according to the explanations of تَبَرَّكَ in the KL; but very often signifying he looked for a blessing by means of him or it; he regarded him or it,

(1) Cf. DILLMANN, *Äthiop. Gramm.*, § 166, 20.

(2) *Ibid.*, § 164, 3; 165, 4.



as a mean of obtaining a blessing; he augured good from him or it . . . ] ».

From this it is evident that the expression **تَبَرَّكَ بِ** has two distinct meanings. The latter, « he looked for a blessing, etc. », may be regarded as the more primitive one; it has a purely reflexive force, meaning literally « to bless one's self by means of somebody or something ». Parallels of this reflexive meaning are in the O. T. : Jer. 4, 2 **והתברכו בו נזים** (LXX *εὐλογήσουσι*; parallel to **ובו יהללו**)<sup>(1)</sup> and Ps. 72, 17 **ויתברכו בו** (LXX *καὶ εὐλογηθήσονται ἐν αὐτῷ πᾶσαι αἱ Φυλαὶ τῆς γῆς*; parallel to **כל־גוים יאשרהו**). Although the LXX renders the Hithp. in the latter case by a passive, it is evident from the parallel members **ובו יהללו** « in him shall they glory » and **יאשרהו** « they shall call him happy » (Vulg. « magnificabunt eum ») that in both cases the author conceived the phrase "התברך ב" as a *verbum dicendi* in the sense explained above.

164. The other meaning of **تَبَرَّكَ بِ** is what grammarians call the effective meaning<sup>(2)</sup>, viz. : « he had a blessing, he was or became blest ». It may be noted that the reflexive has an intimate psychical connection with the effective meaning. As the Arabic Lexicon shows, the former has been broadened from its original, literal concept, « to bless one's self by . . . », into such concepts as « to look for a blessing by means of him or it, to regard him or it as a means of obtaining a blessing », etc. In other words, the *verbum dicendi* has become a *verbum sentiendi*. It implies the firm hope and confidence of the petitioner that the blessing will assuredly be his. For, placing implicit faith in the person appealed to, who, it is supposed, is God's highly favored friend or servant (a living *barakat*), his appeals shall certainly meet with response. Add to this the secret power apperceived by every Semite in the term *barakat*, and it becomes clear how such a « blessing one's self in or by a certain person » may, in the

(1) Cf. KNABENBAUER, *ad loc.*

(2) Cf. WRIGHT, *Arab. Gramm.*, I, § 48.

mind of the Semite, be tantamount to «obtaining a blessing from him». Thus, the Moslem travels to the tombs of the Caliphs, *liltabarruk bihi*, literally «to bless himself by him»; but in reality he goes there to «fetch a blessing» or «become blest» as a matter of course. The same may be said as regards Jer. 4, 2 and Ps. 72, 17. Though a *verbum dicendi* and, therefore, expressive of the reflexive act, nevertheless the Hithp. implies in these two instances the certainty of the effect. For evidently there is reference to Abraham's blessing, according to which all nations are to obtain a blessing «in him and his seed»<sup>(1)</sup>.

165. In the light of this it is clear that the above phrase is often not rendered adequately by «to bless one's self in or by some-one», since this rendition fails to convey the assurance and conviction of the efficacy of the blessing. Yet, just when the effective element becomes dominant in such a way as to absorb, as it were, the reflexive force of the verb, is difficult to decide. We learn from the Arabic Lexicon that the effective meaning is the usual meaning of the phrase. Its being employed in the reflexive sense only, will therefore be indicated by its special use in particular instances. Doubtless, where the reflexive act as such is to be expressed, or where the context would show the subject as the one making the appeal to be particularly emphasized, the reflexive meaning alone will thus be intended (cf. Jer. 4, 2; Ps. 72, 16). On the other hand, where the act itself or the subject of the act is not to be made emphatic; but where rather the participation in the blessing of one is the thought that stands out more prominently, as is instanced particularly in prophetic utterances, no doubt can exist as to the effective meaning only. The context, then, is the ultimate court of appeal in any particular instance.

<sup>(1)</sup> Cf. MAAS, *Christ in Type and Prophecy* (New York), I, 376; BRIGGS, *The Book of Psalms*, *ad loc.*

166. There is much difference of opinion as regards the meaning of the form *התברך* in the Old Testament. Aside from the cases already discussed (§ 163-165), the form is employed twice in Genesis (§ 168 ff.) and here there must be question as to whether it is to be taken in the reflex. or in the pass. sense. There are authors who reject the pass. meaning for the simple reason that, if a pass. had been intended, the Pual would have been used. But, apart from the fact that *ברך* is not the pass. of factitive Piel (§ 156-157), it remains to be seen whether any simple pass. form would have adequately conveyed the thought in the author's mind. Let us compare the forms *tabarraka* and *burrika* in Arabic. The latter merely indicates that a person is the object of the benediction of another, while the former in the effective meaning implies, moreover, that the same person in some way concurs in the act of benediction. Thus, *talammada* does not signify merely «to be taught», but «to become learned, to learn»<sup>(1)</sup>. Thus also *takassara* implies more than «to be broken»; it signifies, as Agapitus a Valle Flemmarum puts it, «fractum est (viz. vas), id est, sivit se frangi, nec restitit actioni meae». So that even a material object may be conceived as capable of volition, and as maintaining an attitude which is not merely passive, but is one of acquiescence and approbation.

Now, then, while *burrika* or *ברך* signify «to be blessed, to be under a benediction», the effective *tabarraka* introduces the subject, not merely as the agent of the reflex. act, nor simply as the object of the blessing, but, over and above this, as the actual receiver of all the effects and consequences resulting from such a significant act (i. e. *tabarraka bihi*). He stands forth as the initiator and promotor of the intimate relationship and amicable reciprocity which are necessary conditions for participation in the *barakat* of another (cf. § 118), and which render him, moreover, a participant in the social and religious pre-eminence of the holder or, more correctly, mediator of the *barakat*. The only

<sup>(1)</sup> Cf. WRIGHT, *Arab. Gramm.*, I, § 48.

question now is : does התברך contain the expressive power of Arabic *tabarraka* <sup>(1)</sup>?

167. Hebrew Grammar does not make the distinction between reflexive and effective Hithpael. Yet, there are instances where Hithpael has a strong leaning towards the effective. As such we would regard the two Hithp. forms, which are commonly understood in a passive meaning, viz. היא תהלהלל (Vulg. «ipsa laudabitur»), Prov. 31, 30; and השתכחה (RV «were forgotten»), Eccles. 8, 10<sup>(2)</sup>. The first instance refers to the valiant woman whose active life has been presented in a vivid picture. In v. 30 the source of her superior excellence is indicated in the words : «Grace is deceit and beauty vanity; but a woman that feareth the Lord she shall be praised.» One is not prepared to fancy such a woman in a passive state even while she receives such well-merited praise. Grace and beauty, being passive qualities, are placed in antithesis to the fear of the Lord which makes her vigilant, energetic, active and, above all, the maker of her own fame and fortune. Certainly, the climax would be more real and more in harmony with the picture as a whole if the term תהלהלל contained the idea of activity in some such sense, as «(a woman that feareth the Lord, she it is that) shall reap praise». That this idea was uppermost in the author's mind is signified by the succeeding words (verse 31), «give her of the *fruit of her hands*; and let *her works* praise her in the gates».

In Ecclesiastes 8, 10 there is an antithesis between the wicked and the virtuous : the former were «buried and came to peace» (וָבָאוּ [cf. Is. 57, 2, שְׁלוֹם, =] קְבָרִים); the latter, who had done right, «went away from the holy place and were forgotten in the city» (וּמְמָקוֹם קְדוֹשׁ יִהְיוּ וַיִּשְׁתַּכְּחוּ בְעִיר). Indolence characterizes the former, activity the latter. Even in coming to their fate both bear out these characteristics. The wicked are buried,

<sup>(1)</sup> See Agapitus a Valle Flemmarum, O. F. M., *Flores Grammaticales Arabici Idiomatis* (ed. Castellini, Rom., 1845), p. 79. Wright's explanation of these forms (*loc. cit.*) does not seem satisfactory.

<sup>(2)</sup> Cf. GES.-KAUTZSCH, *Hebr. Gramm.*, 54 g.

and rest or peace is their lot; the virtuous, however, relinquish, literally «walk away from», the holy place and thus place the cause of their being forgotten: «they make themselves forgotten in the city»<sup>(1)</sup> (= pass into oblivion). Thus it is obvious that in both cases (Prov. 31, 30 and Eccles. 8, 10) the meaning of Hithp. is effective rather than passive.

168. We are now prepared to treat in detail the Abrahamic blessing (in Gen.), which has ever been a *crux interpretum*. It occurs five times; thrice (12, 3; 18, 18; 28, 14) in the form of "נברך ב" and twice (22, 18; 26, 4) in the form of "התברך ב". In the light of what has been said on the meaning and force of the preposition ב, as employed in this formula, we consider as altogether untenable the translation of Rashi and those who follow him<sup>(2)</sup>: «They shall take thee and thy seed as a type of felicity». In expressing the type of felicity or blessing, for instance in the sense «may God bless thee as NN.», the Hebrew employs the preposition ב, as is clearly exemplified in Gen. 48, 20<sup>(3)</sup>.

<sup>(1)</sup> Cf. G. GIETMANN, *In Ecclesiasten* (1890, *Curs. S. S.*), *ad. loc.*

<sup>(2)</sup> Cf. MARGOLIOUTH, *Lines of Defence of Biblical Revelation* (New York, 1902), p. 281.

<sup>(3)</sup> The MT runs as follows: וַיְבָרֶכֶם בַּיּוֹם הַהוּא לְאִמּוֹר בְּךָ יְבָרֶכְךָ יִשְׂרָאֵל. The genuineness of the phrase בְּךָ יְבָרֶכְךָ is under dispute. Instead of בְּךָ (i. e. «in thee», Joseph), the LXX and Lagarde (*Materialien zur Kritik und Gesch. des Pentateuchs*, Leipz., 1870) are for בְּכֶם («in them», i. e. Ephraim and Man.). Instead of יְבָרֶכְךָ, the LXX, *Pesh.* (Lee), *Vulg.* (Hetzenauer), the *Version Arabe du Pentateuque de R. Saadia ben Josef al-Fayyûmî* (J. Derenbourg, Paris, 1893) are for יְבָרֶכְךָ, others for יְתַבְרֶכְךָ, and still others for יְבָרֶכְךָ (cf. KITTEL, *Bibl. Hebr.*, *ad. loc.*). Hence, the following translations are possible: «Israel shall bless» (Piel), «— shall bless itself» (refl. Hithp.), «— shall obtain blessing» (effect. Hithp.), «— shall be blessed» (Pual or Niph.). Notwithstanding these divergencies — evidently the result of the obscurity of the original reading — we see no reason why the reading of the MT should be abandoned. If studied in its context, it yields a beautiful sense, and clearly shows forth the import and force of the two prep. בְּ and בָּ: «And he blessed them on that day, saying: In thee (i. e. Joseph) Israel shall bless, saying: 'May God make thee as Ephraim and Manasses'.» It should be borne in mind that the conversation is carried on by Jacob and Joseph. It is on account of his own son, Joseph, that Jacob shows such affection for his two grandchildren and

169. Again, we cannot be content with attributing the use of Niphal, in some instances, and that of Hithpael, in others, to a difference of sources<sup>(1)</sup>. Apart from any such considerations, we can judge by the purport and the setting of the prophecy that the two forms have the same meaning<sup>(2)</sup>. The five passages are variations of one thought, viz., the actual participation of the nations in (ב) the blessing of Abraham and his seed. The only question is, do the verbal forms express this idea in the reflexive, effective or passive sense<sup>(3)</sup>?

As we saw above, the purely reflexive meaning can obtain only where the reflexive act or the person appealing is distinctly emphasized. But, in the present instance we have a prophecy of the most far-reaching import; not attached to any particular person or occasion; uncircumscribed by the limits of either time or space. And even if the words had a purely reflexive sense, viz. «that all nations of the earth shall bless themselves in him», the Oriental would, notwithstanding, implicitly perceive in them the effective meaning, namely, that as a matter of fact the nations are to obtain a blessing in him, respectively, his seed. The climactic gradation of thought that characterizes the prophecy as a whole bears additional witness to the strong effective sense of the words.

that he pronounces over them this exquisite benediction. And being conscious that the blessing and felicity of sons redounds to the glory of their father, Jacob instinctively turns to Joseph (בְּךָ), as the real object of the blessing, while the narrator naturally follows the motion of his hands which were placed upon the heads of the two sons (= וַיְבִרְכֵם). In them these words were to be realized; their blessing was to be typical and proverbial. Naturally, the Israelite, when uttering these words (... יִשְׂרָאֵל) over his own offspring, would look up to Ephraim and Man. as the types of blessing — but to Joseph as its source. His words would be accompanied by the hopeful prayer of his heart, to obtain for his offspring the blessing of Ephr. and Man. through their divinely-favored progenitor who, as the prince among his brethren, had been promised the choicest and rarest blessings (Gen. 49, 26).

(1) Cf. HOLZINGER, *Einleitung in den Hexateuch* (Frib. i. B., 1893), p. 96. WELLHAUSEN, *Die Composition des Hexateuchs*, ad Gen. 28, 14.

(2) Cf. G. HOBERG, *Die Genesis nach dem Literalsinn erklärt* (Frib. i. B., 1908), ad Gen. 12, 2-3; MARGOLIOUTH, *op. cit.*, p. 280; KAUTZSCH und SOCIN, *Die Genesis* (Frib. i. B., 1888), ad 22, 18.

(3) The reciprocal sense would be contrary to the context. See Hoberg., *l. c.*

This will become quite evident when the five different texts of the prophecy are grouped around the one that is most explicit, namely, Gen. 12, 2-3.

170. It begins (12, 2): «I will make of thee a great (and mighty ועצום 18, 18) nation». The next term, ואברכך, implies what the other texts have explicitly, namely that Abraham's seed shall be exceedingly numerous (cf. 22, 17; 26, 4); that he (or his seed) shall possess «all these countries» (26, 4), and the gates of his enemies (22, 17); and that he (respectively, his seed) shall spread abroad (פרץ) in all directions (26, 4). The phrase immediately following, ואגדלה שמך (12, 2), indicates Abraham's position among the neighboring peoples<sup>(1)</sup>. His name, power and influence shall be great before the nations, and they shall fear him and seek his friendship and alliance as a pledge of their own prosperity. Then follow the words that throw into bold relief the pre-eminent relation of Abraham and his seed to all the nations of the earth, viz. והיה ברכה «thou shalt be a blessing», i. e. not a mere benediction, but the embodiment of an abiding propitious force, placed in the midst of the earth, diffusive of itself and reaching with its beneficent operation all the nations of the earth<sup>(2)</sup>. Though the efficacy of this blessing be amply clear, God, nevertheless, solemnly pledges to make it efficient, ואברכה מברכך (12, 3), «and I shall bless those that bless thee». Amicable reciprocity is, as we have seen (§ 144 ff.), a necessary condition of participation in the blessing; hence, to such as are in estrangement from him, apply the words ומקללך אאר (*ibid.*), «and I shall curse him that curseth thee». This last promise bears out with all force Abraham's pre-eminence, inasmuch as all the nations of the earth shall draw near him to share

<sup>(1)</sup> Corluy sums up the contents of the promises made to Abraham as follows : 1. posteritas numerosa; 2. specialis Dei protectio; 3. possessio diuturna terrae Chanaan; 4. victoria de hostibus (*Spicilegium Dogmatico-Biblicum*, Ghent, 1884, I, p. 373).

<sup>(2)</sup> «Erit etiam aliis benedictio i. e. abundantis benedictionis fons», DE HUMMELAUER, *Comm. in Gen.* (1895, *Curs. S. S.*), *ad loc.*

in his blessings. The closing sentence, then : ונברכו בך כל משפחה : האדמה, presents the climax. This climax would be weak indeed and altogether lacking in proportion, were it required to adopt any one of the renderings, «and all nations shall take thee as a type of felicity», or «shall bless themselves in thee», or «shall feel themselves blessed in thee»<sup>(1)</sup>. The rather must it be said that there is only one thought expressed by the words נברכו בך (התברכו) בך, viz. that the בְּרָכָה of Abraham and his seed shall actually diffuse itself over, and benefit, all the nations of the earth.

171. In accordance with this obvious sense, the meaning of the verbal forms must be either effective or passive. As for Niph'al, this may of course be the reflex. or pass. of Qal, which are excluded in the present instance since בָּרַךְ is not used in the sense «to bless». Or, Niph. may be the passive of Piel, namely, whenever Qal has an intransitive meaning, or has dropped out of use<sup>(2)</sup>. Now we have a denominative and a factitive בָּרַךְ. It cannot be supposed that נברך expresses the passive of the former, since in this sense the Hebrew uses פָּרַךְ; nor would its meaning in that case correspond to an effective התברך. There remains, then, the passive of factitive בָּרַךְ (equivalent to Arabic بُورِكَ), «to be blessed» (not with a benediction but with a real blessing), and this is exactly the meaning the context would suggest. But, to be precise, the Hebrew expresses the result of God's propitious operation by the form *baruk*, which, though it may have absorbed, to a certain degree, the passive meaning of factitive *bar-raka* (= «God blesses»), still retains its neuter or stative signification («abiding in prosperity»). And it is with this form that נברך associates itself (cf. § 156), not exactly in a passive sense, but rather, by a process of denomination, in the sense of the Arabic effective *inkatala*<sup>(3)</sup>, and thus comes to signify, literally,

<sup>(1)</sup> So e. g. Strack ad Gen. 12, 3, in *Kurzgef. Komment. z. d. Heil. Schriften A. und N. Test.* (München, 1894 ff.).

<sup>(2)</sup> Cf. GES.-KAUTZSCH, *Hebr. Gramm.*, § 51 c, f.

<sup>(3)</sup> *Op. cit.*, 51 g, h; WRIGHT, *Arab. Gramm.*, I, § 52, 53.



«to become a *baruk*». As for the form Hithpael, this too may have a passive meaning<sup>(1)</sup>, but in those instances, as has been seen, it may be regarded as the equivalent of an effective *taḳattala* in Arabic (cf. § 167 ff.). If taken in this sense, הִתְבָּרַךְ, in the above passages, may be rendered, in perfect accordance with the context, «all nations shall *obtain* a blessing in him»<sup>(2)</sup>. In Arabic, *tabarraka* is translated either way: «he had (= obtained) a blessing», or «he was or became blest» (ب «by means of him»). Hence, though practically passives (and therefore rightly rendered as such in the Versions; see below), yet, the forms הִתְבָּרַךְ and נִבְרַךְ were apperceived by the Semite as two variations of an active sense, implying initiative and effort, viz. «to obtain or have a blessing» (= *tabarraka*), and «to become a *baruk* or pass into a state of blessedness» (= *inbaraka*).

172. The occasion for such variations may be discerned in the words of God's promise, immediately leading up to the climax. The statement «thou shalt be a blessing», i. e. among the nations (understood), is emphatic and comprehensive. God's promise «I shall bless those that bless thee» heightens the effect of the former statement, but then, again, it also increases the expectancy and tension produced by the climactic progression, and in this way determines the wording of the climax. The form אֲבָרְכָה («I shall bless») requires as its complement the idea «and (they) shall be blessed (בְּרוּכִים, § 127)» = וּנְבָרְכֻנוּ, while the form מְבָרְכֶיךָ («those that bless thee») seems to have elicited the thought «shall have, or obtain, a blessing» = וְהִתְבָּרְכוּ.

In conclusion, we should not fail to note the strong support lent to our interpretation of Niphal and Hithp., as set forth in the preceding paragraphs, by the corroborative testimony of the Versions and of Christian exegetes<sup>(3)</sup>, in particular by the active

<sup>(1)</sup> GES.-KAUTZSCH, *op. cit.*, 54 g.

<sup>(2)</sup> Hoberg: «sich Segen verschaffen». Philo renders: «shall derive a blessing». See MARGOLIOUTH, *Lines of Defence*, p. 281.

<sup>(3)</sup> See CORLEY, *Spicil.*, I, 373 ff.; DE HUMMELAUER, *loc. cit.*; HOBERG, *op. cit.*, p. 145 ff.; STRACK, *loc. cit.*; DILLMANN, *Kurzgef. Handbuch z. A.T., Genesis*

לברך (scil. בורעו נויים) of the Hebrew Ecclesiasticus (44, 21), as well as by the passives ἐνευλογηθήσονται and «benedicentur» of the Septuagint and Vulgate, respectively — an interpretation which, for the rest, finds its true fulfilment and realization in the words of St. Paul : ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Ἰησοῦ Χριστῷ (Gal. 3, 14; cf. v. 16 and Acts 3, 25).

(Leipz., 1882), ad Gen. 12, 3, and especially MAAS, who gives (*op. cit.*, p. 229 ff.) a comprehensive classification and appreciation of the various opinions, and MARGOLIOUTH, *op. cit.*, 280-284.

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*Remark.* — It is well to note that in the quotations from Lane the square brackets indicate his own interpretations or observations. Of his authorities the following are frequently referred to in the present Dissertation: MŞ (the «Mukhtár eş-Şihāh»), Ş (The «Şihāh», author: El-Jowharee), Mşb (The «Mişbah» of El-Friyoomee), K (the «Kāmoos», author: El-Feyroozábádee), TA (The «Tāj el-'Aroos», author: Seyyid Nuertadā Ez-Zebee), Mgh (The «Mughrib» of El-Muţarrizee), TK (The «Turkish Translation of the Kāmoos»), Lth (El-Leyth Ibn-Naşr Ibn Saijār), Bđ (El-Beyđawee's «Exposition of the Kurán»), Ĥam (The «Exposition of the Ĥamāseh» by Et-Te-breezee), L (The «Lisān el-'Arab», author: Ibn-Mukarram), IAğ (Ibn-El-Aarābee), ISđ (Ibn-Seedeħ, author of the «Moħkam»), Ķur (The «Kurán»), Kull (The «Kulleeyát» of Abu-l-Bakā).

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## INDEX II.

### FORMS EXPLAINED IN THE PRESENT WORK.

The different groups in this Index are headed by the basic form after which follow its variations and derivatives in the different languages and dialects. In a few instances the arrangement is, of course, somewhat arbitrary.

The letters placed before the basic forms indicate the three groups of the meanings of the stem, viz. :

- A = «to fall, lie or kneel down, the knee, etc.»;  
 B = «to be firm, fixed, to continue, firmness, etc.»;  
 C = «to be blessed, blessing, to bless, etc.».

To avoid any misconception, only the *fully* written long vowels are indicated by the circumflex, e. g. *barāk*.

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## INDEX III.

### BIBLICAL PASSAGES.

This Index includes all Old Test. texts where the stem **כרך** occurs.

Abbreviations :

Q = כָּרַךְ*;	p. = participle;
c = כָּרַךְ (Dan. כָּרַךְ*);	P = כָּרַךְ (Dan. כָּרַךְ);
C = כָּרַךְ;	Pi (Pa) = כָּרַךְ (כָּרַךְ);
A = כָּרַךְ;	Pu = כָּרַךְ;

n. p. = nomen proprium.

The numbers after each quotation refer to paragraphs and their respective foot-notes.

Note the following typographical errors in MANDELKERN'S *Hebrew Concordance* :

Lev. 15, 21 = 25, 21 (A); Ps. 86, 36 = 68, 36 (P);  
Jer. 65, 16 (Hithp.) = Jes.

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DIAGRAM. EVOLUTION OF MEANINGS.

(See INDEX II.)

בִּרְךְ

PREHISTORIC [ "to throw oneself, fall prostrate, kneel down" = *bara(-i-u-)ka* : *ba(-i-u-)rk* = fore-part, knee? ]?

A HISTORIC : *baraka* { I. The Camel lies down :

upon the ground . . . . . with its breast-belly-knee(s)

II. Other animals, man, etc. . . . . breast-lower part-knee(s) { *bark*  
*birk*  
*burk*

B The Camel, any object : becomes firm . . . . . exerts itself . . . . . upon some object . . . . . falls down heavily

*bara(i)ka* = continues (i. e. any object)

strengthless underload

→ lazily (nomina)

(mod. Arb.)  
A. kneel on heels

→ steadily (nomina)

A. *bara(i)ka* : symbolical (Arm.)

A. *bi(u)rk*, knee : derivatives (Arm.)

→ 1. laboring, 2. oppressing (others), 3. supporting oneself (Arb. forms)

*barák*

*barík*

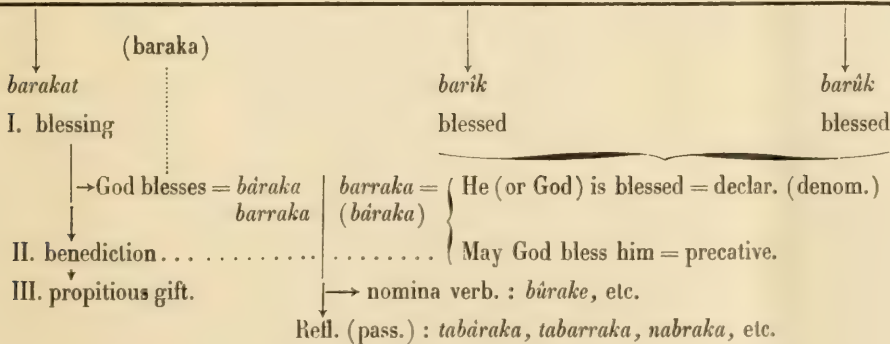
*barúk*

↓  
*barakat*, continuance.

↓  
*barikat*, pool.

↓  
*barukat*, etc. concreta.

C Continuance : in rich pastures . . . an abiding home . . . . . well-being; (hence) firmness, stability = satiety, abundance = fecundity, increase = felicity, prosperity; (resulting, through operation of Deity, in an) Abiding, propitious force.















Plassmann, T.B.

PJ  
3065

The signification of  
brākā...

.P5

