

some of the ideas described above. First of all, only a part of the MPBS letters (in the traditional sense of the word) are present in the fonts as an entity. Many others are divided into elements like *ϝ*, *Ϟ*, *Ϡ*, etc. In fact, this must have made the task of creating the fonts much easier, as the authors did not have to describe every character and every ligature separately (in such a case, the number of the characters would have raised to an unacceptable level).

Similarly, the second system of transliteration proposed, could be used in computer analysis of the MPB script, as computers do not care for tradition and intuitiveness, while they do care for consistency and correctness on the formal level.

ANNA GRACZYK

**SOME REMARKS ON ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις
IN THE BIBLE. A LINGUISTIC COMMENTARY
TO THE MOST INTERESTING PASSAGES.***

The lexemes: ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις occur only in the Bible and in the Greek patristic literature¹. The nouns: τὸ ἀγαλλίαμα and ἡ ἀγαλλίασις are derivatives from the verb ἀγαλλιόμαι that is "un substitut hellénistique de ἀγάλλομαι"². The three lexemes express great and spiritual joy.

In the Septuagint where ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις appear for the first time they are equivalents of some Hebrew lexemes that come from the following roots: נָאֵד, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל. The roots: נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל, נָאֵל express great, cultic joy. They are synonyms and it would be very difficult to find any significant difference between them³. In some cases also the lexemes derived from the roots: נָאֵד, נָאֵל, נָאֵל are translated by ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις.

In the protocanonical books of the Septuagint ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις occur quite often⁴. They are found first of all in the poetical

* This article is based on my MA thesis entitled "O semantyce leksemów: ἀγαλλιόμαι, ἀγαλλίαμα, ἀγαλλίασις w tekstach biblijnych", which was written in 2000 at the Jagiellonian University under supervision of Prof. Romuald Turasiewicz (Institute of Classical Philology) and Prof. Andrzej Zaborski (Institute of Oriental Philology). The subject was proposed by Prof. Takamitsu Muraoka (Rijks Universiteit Leiden) who was my irreplaceable consultant.

¹ Lampe, G.W.H.(ed.), *A Patristic Greek Lexicon*, Oxford 1991, p. 6.

² Chantraine, P., *Dictionnaire étymologique de la langue grecque. Histoire des mots*, Paris 1968-80, vol. I, p. 7.

³ Cf. Botterweck, J., K. Ringgren (eds.), *Theologisches Wörterbuch zum Alten Testament*, Stuttgart 1970-98, vol. I, p. 1013.

⁴ Cf. Hatch, E., H.A. Redpath, *A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books)*, Graz 1954, vol. I, pp. 4-5.

texts (e.g. psalms, poetical books of the prophets)⁵. In prose writings the three lexemes occur in poetical fragments, e.g. in David's songs (2Kgs 1.20.; 1Chr 16.31.). In accordance with the rules of Hebrew poetry⁶ ἀγαλλιᾶμαι, ἀγαλλίαμα, ἀγαλλίαςις appear with their synonyms and are often repeated within short fragments (e.g. Ps 67.4-5.; 95.11-12.). The three Greek lexemes usually render Hebrew words that express the joy of the God's people caused by the works of God—"Freude über Gott und vor Gott"⁷.

The analysis of the protocanonical books of the Septuagint confirms the influence of Hebrew on the translation's Greek. One of many examples is found in Ps 131.16. where the phrase ἀγαλλιᾷσιν ἀγαλλιάσονται is a literal translation of Hebrew infinitivus absolutus וְנִינֵי וְנִינֵי emphasizing the intensity of joy that people loving Sion will feel in the future.

In the Book of Ben Sira three times (Sir 1.11.; 6.31.; 15.6.) appears the phrase στέφανος ἀγαλλιήματος. Its Hebrew original in Sir 1.11. is unknown but in Sir 6.31. it is the translation of חַדְשׁוֹת פִּי⁸, while חֲדָשׁ stands in Sir 15.6.⁹ In the Book of Ben Sira στέφανος ἀγαλλιήματος is always a metaphorical reward for the man living according to the God's law.

In the Book of Isaiah twice (Is 29.19.; 65.14.) occurs the phrase ἀγαλλιᾷσονται ἐν εὐφροσύνῃ that underlines the power of joy promised by the prophet. The Hebrew text has חֲדָשׁוֹת פִּי in Is 29.19.¹⁰ and חֲדָשׁ in Is 65.14.

The Hebrew noun פִּי is translated by ἀγαλλίαμα in Is 60.15. where should rather stand e.g. δόξα or καλλονή because the future Jerusalem is to be the cause of joy, not the joy itself. Some verses below, in Is 61.11., next to δικαιοσύνη stands ἀγαλλίαμα. In Hebrew we find adequately קִרְיָהּ and לְהִתְקַדֵּשׁ. I think that δόξα or κλέος would be a better equivalent for לְהִתְקַדֵּשׁ than ἀγαλλίαμα because this fragment tells about the future justice and glory.

⁵ Cf. Kittel, G. (ed.), *Theologisches Wörterbuch zum Neuen Testament*, Stuttgart 1933-79, vol. I, p. 19.

⁶ Cf. Mussics, G., *Greek* [in:] Freedman, D.N. (ed.), *The Anchor Bible Dictionary*, New York-London-Toronto-Sydney-Auckland 1992, vol. IV, p. 201.

⁷ Kittel, G. (ed.), *op. cit.*, p. 19.

⁸ *The Book of Ben Sira: Text, Concordance and an Analysis of the Vocabulary*, Jerusalem 1973, p. 8.

⁹ *Ibidem*, p. 20.

¹⁰ It is unknown why but Is 29.19. is a "crux philologorum" according to Hatch, E., H.A. Redpath, *op. cit.*, p. 5, just like Ps 74.10 where the Hebrew verb נִינֵי is translated by ἀγαλλιᾶμαι.

I would change something also in Lm 2.19. where the verb ἀγαλλιᾶμαι rendering Hebrew נִינֵי should be replaced by e.g. βοάω, that better suits this context.

In the deuterocanonical books of the Septuagint ἀγαλλιᾶμαι, ἀγαλλίαμα, ἀγαλλίαςις appear only a few times. It is interesting that in the Book of Esther, in the fragment written only in Greek, there is a phrase: κόσμος ἀγαλλιήματος. It stands in Est 4.17k and refers to the jewellery of the queen. We can guess that the jewellery is so beautiful and precious that makes people rejoice while watching it.

In the Book of Tobit, in Tob 13.13., we can see the following words addressed to the future Jerusalem: δώσουσίν σοι ἀγαλλίαμα. This fragment deals with the future glory of Jerusalem and I would replace ἀγαλλίαμα by δόξα¹¹.

Only ἀγαλλιᾶμαι and ἀγαλλίαςις appear in the New Testament but not as often as in the Septuagint¹². The two lexemes stand first of all in the prose texts, rarely in the poetical fragments. In Ac 2.26. and He 1.9. we find two quotations from the Book of Psalms. The phrase: ἀγαλλιᾷ σθε χαρᾷ that underlines the power of salvation's joy in 1 Pe 1.8. confirms the influence of Hebrew and/or Aramaic on the translation's Greek. This expression seems to be a literal calque from a Semitic language.

Ἀγαλλιᾶμαι, ἀγαλλίαμα, ἀγαλλίαςις often appear in the protocanonical books of the Septuagint contrary to the deuterocanonical ones and the New Testament. They usually have their synonyms near by. In the Septuagint these are chiefly εὐφραίνω, εὐφροσύνη while χαίρω, χαρά in the New Testament. I find it very interesting that the new lexemes occur together with the old ones, very well known in classical Greek.

As far as the protocanonical books of the Septuagint are concerned, there is no rule of choice of Greek equivalents for Hebrew words. In my opinion the distribution of ἀγαλλιᾶμαι, ἀγαλλίαμα, ἀγαλλίαςις in the Bible is a question of a chance or an intention of the translators who wanted to avoid monotony¹³.

Ἀγαλλιᾶμαι, ἀγαλλίαμα, ἀγαλλίαςις and other lexemes expressing joy appear very often in the whole Bible. From a linguist's point of view it confirms the opinion of C. Spicq who wrote: "The distinguishing characteristic of the Judeo-Christian religion is joy"¹⁴.

¹¹ Cf. Re 19.7.

¹² Cf. *Konkordanz zum Novum Testamentum Graece*, Berlin-New York 1987, p. 7.

¹³ Cf. Swete, H.B., *Introduction to the OT in Greek*, New York 1914, p. 328.

¹⁴ *Theological Lexicon of the New Testament*, Peabody 1994, vol. III, p. 498.

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In the first volume of his *IDEOLOGICAL AND SOCIO-STRUCTURAL DEVELOPMENTS OF THE QUMRAN ASSOCIATION AS SUGGESTED BY INTERNAL EVIDENCE OF DEAD SEA SCROLLS* (The Enigma Press, Kraków 1994) Professor Bruno W. W. Dombrowski investigated the state of real or merely possible interrelationships of Dead Sea Scrolls with the intent to find out what bearing they have on the historiography regarding the Qumran Association.

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STANISŁAW GULIŃSKI

LIFE OF AHMAD TUSUN PASHA (1793 - 1816)*

Introduction

Muhammad 'Ali (1769-1849), Albanian officer of the Ottoman army who between 1801 and 1805 managed to establish himself as a virtually independent governor of Cairo, is still a very controversial person. So-called "nationalist" school of traditional Egyptian scholars tends to see in him exclusively the founder of modern, independent Egypt. It is still widespread and quasi-official belief that although a foreigner he developed genuine Egyptian patriotism and that his actions were invariably motivated by his sincere will to lead the Egyptians in their alleged struggle to throw out the Ottoman yoke. Thus in order to justify this kind of wishful thinking the historical facts are often interpreted at one's will. Never mind Muhammad 'Ali's as late as toward the end of 1830th loyalty to the Ottoman Sultan, nor the fact that until his death he didn't manage to learn the language of the very people whom allegedly he wanted to grant independence. Never mind too, that during his various military engagements Muhammad 'Ali deeply mistrusted Egyptian soldiers' combat abilities never ever allowing non-Turkish speakers to occupy an officer's post. These contradictions between the historical facts and the leading current of the national history interpretation in Egypt pose unsolvable problems when one comes to examine the possible motives behind Muhammad 'Ali's military expansion in such different directions as: Arabian Peninsula, the Sudan, Peloponnese and Syria. Were they actions of a statesman who planned to safeguard the Egyptian independence in-making? Or was Muhammad 'Ali rather the most

* The following article is a modified version of Appendix 3. to the Sabil-Kuttab Muhammad 'Ali Pasha Conservation Project Progress Report 2000, submitted to American Research Center in Egypt.