YD<sup>c</sup> II, "BE HUMBLED, HUMILIATED"? ¹

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That a root yd<sup>c</sup> II should be recognized in the Hebrew Bible, with the sense, e.g., in the qal, "be humbled, humiliated", was advocated by D. Winton Thomas in a score of articles published between 1934 and 1970 (see n. 7 and Appendix 1). This view was endorsed and, to a limited degree, extended by, e.g., G. R. Driver² and found acceptance, e.g., in the New English Bible in such celebrated passages as Isa. liii 3, where yêdûa<sup>c</sup> hálí (Authorized Version "acquainted with grief") became "humbled by suffering", and Isa. liii 11, where béda'tô (AV "by his knowledge [shall my righteous servant justify many]") became "after his disgrace", taken with the previous phrase, "he shall be fully vindicated".

The philological basis provided by Thomas for his argument is the Arabic root wad<sup>c</sup>. There is, however, at least a prima facie case on grounds of morphology and meaning against this appeal to Arabic. The Arabic verb in Form I is used both intransitively and transitively but neither usage seems to provide obvious support for the theory: the stative wadû'a, "be at rest, etc.", accords ill with the passive participle in Isa. liii 3; common uses of the active wadâ'a (from which a passive participle would be expected) do not appear to yield the required sense—these include "leave alone, unharmed, unpunished; let go" or, with a following imperfect, "let, allow, permit".³ As far as Isa. liii 3 is concerned, the most that one might

¹ A shortened form of this article was read at the 13th Congress of the International Organization for the Study of the Old Testament, Leuven, Belgium, 27 August-1 September 1989.
³ These senses may be readily illustrated from specific contexts in easily accessible sources. The story of the Merchant and the Genie, e.g., from the beginning of the first volume of the Thousand and One Nights (Beirut, 1956, 1, 11-12), provides commonplace examples (it is surely the commonplace rather than the recherché which provides the convincing potential parallel), e.g.: "bring me a cow and let
claim on this basis might be "left", perhaps even, "abandoned" [to sickness]. But what, then, would one make of Isa. liii 11?

Two factors impel a more thorough consideration of the case. First, the view continues to enjoy a degree of support, or, at least, of currency (though there have been dissenting voices). Second, this is a time of preparation of lexica, in which the fruits of scholarship are being gathered together for promulgation to future generations of students of the Hebrew Bible: should ȳd in this sense figure in them?

this [calf] go [unharmed]" (imperative of Form I of ȳd with direct object); "let me go to my house" (imperative of Form I with direct pronounal object and following imperfect indicative of the verb "to go"). Particularly striking in this context is the command of the second Caliph, 'Umar, about the release of defaulters on the land tax, "Let them go (imperative of Form I) and do not punish them" (wala tu'addibühum) in an extract from the historian al-Ya'qubi cited in A. Yellin, L. Billig, An Arabic Reader (New York, 1963), p. 82. The root occurs four times in the Qur'ān: "leave (imperative I) their requital (to God or unregarded)" (xxxi 47); "your Lord has not left (forsaken, abandoned; perfect II) you nor hated" (xciii 3); the remaining occurrences are of the pass. ptcple. Form X used as noun of place (i.e., place of leaving in trust); (vi 98, xi 6 [8]), noted in the text below.

