

(*Tanh. Pequde* 4). Ultimately, among some Kabbalists, it was said that the Torah itself is the name of God and, indeed, that the Torah is God.

IV. Bibliography

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TRAVELLERS עֲבָרִים

I. The participle *Qal* plural 'ōbērīm of the verb 'br, 'to pass from one side to the other' seems to have a special meaning in the context of the cult of the dead, denoting the spirits of the dead crossing the border between the land of the living and the world of the dead. It can be interpreted as a divine name in Ezek 39:11. 14, which may have also been preserved in the geographical name Abarim (Num 21:10-11; 27:12; 33:44, 47-48; Deut 32:49; and Jer 22:20). Its Ugaritic cognate, then, would be 'brm in *KTU*² 1.22 i:15.

II. In the Ugaritic text *KTU*² 1.22 describing a necromantic session, the king invokes the spirits of the dead (→Rephaim) and celebrates a feast, probably the New Year Festival, with them. It is told that they came over traveling by horse-drawn chariots. As they are taking part in the meal served for them they are explicitly called 'those who came over'.

In Job 33:18 the verb 'br is used to de-

note the crossing of the river between life and death (FUHS 1986:1024). This represents the quite general ancient conception of a river or sea separating the world of the dead from the land of the living (cf. the Greek Styx and the Akkadian Hubur). In the Sumerian flood story Dilmun, the place of blissful afterlife, is called 'land of the crossing' (kur-bal *Atr* 144:260).

III. In Ezekiel the word 'ōbērīm occurs several times, usually as an indication of spectators watching the misery of Israel being punished by →Yahweh (5:14; 36:34) or to indicate that it was made impossible to pass through the land (14:15; 29:11; 33:28). In chapter 39 the emphasis is on the action of men going through the land looking for the corpses of →Gog and his 'horde'. In v 14, however, the second occurrence indicates the dead. A possible solution to this *crux interpretum* is to relate 'ōbērīm, here and in v 11, to the 'brm mentioned in the Ugaritic text denoting the spirits of the dead. POPE translates all occurrences of 'ōbērīm in Ezek 39 with 'the Departed' (1977:173). This leads, however (as noted by IRWIN 1995:103-104) to new problems for the interpretation of the text. Irwin suggests to understand it as 'Molek imagery ... as a special term describing the character of Gog and his forces as sacrificial victims'.

The valley of the 'ōbērīm is located 'east of the sea' (v 11), which is probably the Dead Sea. So it was part of Transjordan. This is a region which shows many traces of ancient cults of the dead, such as the megalithic monuments called dolmens and placenames referring to the dead and the netherworld, viz. Obot (→'Spirit-of-the-Dead'), Peor (cf →Baal of Peor), and Abarim (SPRONK 1986: 228-230).

According to the OT belief in Yahweh left no room for the veneration of the dead, but apparently such Canaanite practices were never eliminated completely. Ezek 39: 11-16 can be regarded as an attempt to eradicate such ancient beliefs (RIBICHINI-XELLA 1980): the powerful spirits of the dead who came over to the land of the living are defeated and buried for ever by ordinary people.

The only 'crossing' that remains is their crossing over the land to search for those who have embarked upon the journey of no return.

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TREES → OAK, SYCOMORE, TERE-BINTH, THORNBUSH

TYCHE Τύχη

I. Tyche is the Greek personification of luck or success (from *tynchanō*, 'happen to one'), which is expressed also in the anthroponym Tychicus, an especially popular Greek name during the Hellenistic period that occurs five times in the New Testament.

II. *Tychē* means both 'good fortune' or 'success', or, 'luck' or 'chance', either good or bad as determined by context (Euripides, *Ion* 512-515). For the early Greeks, *tychē* could be considered, along with the *moirai* (the 'fates'), as an agent of human good and evil (Archilochus 8 *apud* Stobaeus 1.6.3). As Archilochus conceded, however, that "all things are given by the gods" (Archilochus 58; see also D. 2.22) who are the masters of *tychē* (see E. *El.* 880-891), *tychē* came to be understood as the good obtained by their favour, as expressed in the common phrase *theiē tychē* (Herodotus 1.126, 3.139, 4.8, 5.92) and, consequently, as the benevolent attribute of such deities as →Aphrodite, →Hermes, Rhea, or →Zeus (A. B. COOK, *Zeus, A Study in Ancient Religion* [Cambridge 1914-1940] I: 175-176; II. 1: 675; II.

2: 878 n. 11, 879 n. 17, 1163). First personified as one of the Oceanids, daughters of Oceanus and Tethys (Hes. *Th.* 360; *H. Cer.* 420), or as one of the *Moirai* (Pindar, *Frag.* 21), *tychē* became fully deified as a →'saviour': *Tychē Sōter* (Aeschylus, *Ag.* 664; Sophocles, *OC.* 80, 1080) or, as the daughter of Zeus, the Deliverer (Pindar, *Ol.* 12.2-12): *Tychē Sōteira* (12.3). Otherwise, no mythology developed around her in the classical period.

Pindar acknowledged Tyche as a goddess who "upholds the city" (Pindar, *Frag.* 39), a reference to the traditional association between *tychē* and certain cities (Thucydides 5.112). By the fourth century BCE, a public cult to ensure the good fortune of cities emerged in Thebes and, shortly thereafter, Agathe Tyche, or 'Good Fortune' began to receive sacrifice in Athens. In contrast to the traditional association of Greek deities with particular cities, Tyche could be associated with any city because of her comprehensiveness and by the third century she possessed temples in nearly all large Greek cities; by imperial times, her worship had spread to many small towns as well. Finally, the Tyche of individual cities became transferred to the fortune of their collective ruler, the Hellenistic king or the Roman Emperor (*Mart. Pol.* 9.2; 10.1; Origen, *Mart.* 7; 40, *C.Cels.* 8.65, 67).

Because of her eventual universal sovereignty (Pliny, *HN* 2.5.22; see already Euripides, *Cycl.* 606-607 and *Hec.* 488-492 where Tyche is described as more powerful than the gods), Tyche could be praised by early Hellenistic times as the "noblest of the gods" (Stobaeus 1.6.13), even while her unpredictability became increasingly emphasized (Pliny, *HN* 2.5.22; see already Euripides, *Alc.* 785-786). Her capricious nature, the embodiment of a perceived ambiguity of existence in the Hellenistic period (e.g., Apuleius, *Met.* 1.6), determined the character of the Roman goddess →*Fortuna* with whom Tyche became identified. During the Hellenistic period, however, a sympathetic Tyche with the sole qualifying attribute of *agathē* ('good') became differentiated from