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**ANCIENT IDENTITY FROM WITHIN:  
גוי (GOI) OF TORAH WITH ITS SEPTUAGINT  
AND VULGATE COUNTERPARTS AND ĀRYA OF RIGVEDA**

*A. Perzashkevich*

PhD (History)

History Faculty, Belarusian State University  
6, Krasnoarmeyskaya St., Minsk, 220030, Belarus  
[minskhist@gmail.com](mailto:minskhist@gmail.com)

The present paper is devoted to two ancient historical self-identity cases: גוי (*goi*), as it has been defined in Torah, also its translation in Septuagint and Vulgate versions, and *ārya*, defined after Rigveda. The following principles form the present research foundations: 1) criteria of identity have been taken from the two sources – Torah and Rigveda; 2) both sources have been researched independently but after the same methodology; 3) the books of Torah, Septuagint and Vulgate have been reviewed to see their understanding of the Old-Hebrew notion גוי; 4) Torah concept of גוי with its Septuagint and Vulgate versions are compared to Rigvedic *ārya*. Conclusions: 1) both גוי of Torah and *ārya* of Rigveda had probably been quite different notions for self-identification with their own criteria (4 mandatory + 2 optional ones and 4 mandatory ones respectively); 2) εθνος of Septuagint (despite of its reasonably different understanding from the point of view of etymology and semantics) had been used as an exact equivalent for גוי of Torah, except for one criterion – “origin from common female ancestor”; 3) Vulgate composers partly followed Septuagint, but translated גוי both as **gens** and as **natio**, i.e. as the double equivalent of common general identity notions upon origin and

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faith. The *ārya* criterion of “warring against all the others with the help of rituals for to get wealth and land” and absence of “common resident territory” allowed the bearers (Persians and, probably, Mittanians earlier) to install their political domination abroad; 4) the *ārya* political domination took place without transforming the conquered lands after their own criteria partly (at least) because it did not demand any absolute conversion, i.e. self-organizing after their own unity, as it was marked in Deuteronomy.

**Keywords:** אַרְיָה, *ārya*, εθνος, Torah, Rigveda, Septuagint, self-identification criteria

The questions of identification and self-identification in ancient times are of the most important for the understanding of history (and thus probable the most complex ones) as they are directly connected to localization of events in time and space. It is also naturally that quite numerous variants of solution of these questions appeared since the moment of appearance of history. Since history became science, it had become obvious that many known identification models, including the ancient ones, often missed (or did not differ at least) external identification and self-identification. It had certainly created multiple complexities for researchers, and had become a rich source for disputes.

The above shown factors give us one more very good additional reason to search the criteria of identity and self-identity in ancient times, however motivated neither political, nor ideological, nor religious conjuncture as much as possible.

Numerous researches of the last century have shown the clear irrelevance of universal application of principles extracted from any one scripture, lore, testament or religious tradition. Nobody should accept any mono-traditional ethnic identification principles by default, i.e. as axioms. Many works of last decades have evidently shown that solutions, grounded on those points, in major cases do not give us even approximate reasonable answers.

However, criteria of identity and self-identity, which have been discovered by different traditions, may obviously lead to formation and transformation of different public groups and unities, showing historically (f. e. in time) their flexibility and rigidity simultaneously. It is always interesting to see not only the similarities of different models, but also their diversities, especially in the cases of their encounters and their sequences.

The present paper is devoted to two ancient historical self-identity cases. גוי, as it has been defined in Torah, also its translation into (or understanding in) Septuagint (Ancient Greek) and Vulgate (Ancient Latin) versions; and *ārya*, known in Near East since the time of Mitanni [Kammenhuber 1968] by the reign of Achaemenids of Persia at least, and defined after Rigveda. The present research is based on the following principles:

1) criteria of identity have been taken from the 2 sources – Torah<sup>1</sup> and Rigveda (the most ancient known major text of the Aryan tradition);

2) both sources have been researched independently but after the same methodology (the conceptual description);

3) the books of Torah, Septuagint and Vulgate are being reviewed to see their understanding of the Old-Hebrew notion גוי (which had been different from the most recent Hebrew understanding);

4) Torah concept of גוי with its Septuagint and Vulgate versions are compared to Rigvedic *ārya*.

Let us start with גוי of Torah. Therefore, we begin with etymology.

According to A. Yu. Militarev, גוי has common Semitic origin with its approximate meaning “community, alliance of people of the same territory”. It probably leads to the common Afro-Asiatic notion \**gaw(v)y-*, which might mean “alliance of people living together or having mutual economy” [Militarev 2006].

Semantics of גוי gives us the following field [Theological Word-book 1998; Westminster Biblia 1998]:

- “one, which predates”;
- “one, which is behind”;
- “a body, a torso”;
- “an alliance, a group”.

Let us see what we have pragmatically, i.e. in the text of Torah (WTT) and their Septuagint (LXT) and Vulgate (VUL) versions with King James Bible text as English illustration (KJV).

### Gen. 10:31

WTT אלה בני-שם המצאם להם ארצות בארצות הגויים:

LXT οἱ οὗτοι υἱοὶ Σημ ἐν ταῖς φυλαῖς αὐτῶν κατὰ γλώσσας αὐτῶν ἐν ταῖς χώραις αὐτῶν καὶ ἐν τοῖς ἔθνεσιν αὐτῶν

<sup>1</sup> The first five books of the Old Testament (the most ancient canonized ones [Septuaginta 1923]).

VUL *isti filii Sem secundum cognationes et linguas et regiones in gentibus suis*

KJV *These are the sons of Shem, after their families, after their tongues, in their lands, after their nations*

### Gen. 12:2

WTT :אָנְשׁוּךְ לְגוֹי גָדוֹל וְאַבְרָהָם וְאַנְדְּלָהּ שְׁמֶךָ וְהָיָה בְרַכְּךָ:

LXT *καὶ ποιήσω σε εἰς ἔθνος μέγα καὶ εὐλογήσω σε καὶ μεγαλυνῶ τὸ ὄνομά σου καὶ ἔση εὐλογητός*

VUL *faciamque te in gentem magnam et benedicam tibi et magnificabo nomen tuum erisque benedictus*

KJV *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing*

### Gen. 15:14

WTT :וְגַם אֶת־הַגּוֹי אֲשֶׁר יַעֲבֹדוּךָ אֲנִי וְאַתְּרִיכֶן יִצְאָה בְרַכְּשׁ גָּדוֹל:

LXT *τὸ δὲ ἔθνος ᾧ ἔαν δουλεύσωσιν κρινῶ ἐγὼ μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς*

VUL *verumtamen gentem cui servituri sunt ego iudicabo et post haec egredientur cum magna substantia*

KJV *And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance*

### Gen. 17:4–6

WTT :אֲנִי הָיָה בְרִיתִי אִתְּךָ וְהָיִיתְ לְאָב הַמּוֹן גּוֹיִם:

:וְלֹא־יִקְרָא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְתִּיתְ:

:וְהִפְרַתִּי אִתְּךָ בְּמֵאד מְאֹד וְנִתְתִּידְ לְגוֹיִם וּמְלָכִים מִמֶּךָ יִצְאוּ:

LXT *καὶ ἐγὼ ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ καὶ ἔση πατήρ πλήθους ἐθνῶν καὶ οὐ κληθήσεται ἔτι τὸ ὄνομά σου Ἀβραμ ἀλλ' ἔσται τὸ ὄνομά σου Ἀβρααμ ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε καὶ αὐξάνω σε σφόδρα σφόδρα καὶ θήσω σε εἰς ἔθνη καὶ βασιλεῖς ἐκ σοῦ ἐξελεύσονται*

VUL *dixitque ei Deus ego sum et pactum meum tecum erisque pater multarum gentium nec ultra vocabitur nomen tuum Abram sed appellaberis Abraham quia patrem multarum gentium constitui te faciamque te crescere vehementissime et ponam in gentibus regesque ex te egredientur*

KJV *As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee*

**Gen. 17:16**

- WTT וּבְרַכְתִּי אֶתָּה וְגַם תַּתִּי מִנְּנָה לָךְ בֶּן וּבְרַכְתִּיהָ יְהִי לְגוֹיִם מְלֻכֵי עַמִּים מִנְּנָה יְהִי׃
- LXT εὐλογήσω δὲ αὐτήν καὶ δώσω σοι ἕξ αὐτῆς τέκνιον καὶ εὐλογήσω αὐτόν καὶ ἔσται εἰς ἔθνη καὶ βασιλεῖς ἐθνῶν ἕξ αὐτοῦ ἔσονται
- VUL *et benedicam ei et ex illa dabo tibi filium cui benedicturus sum et ique in nationes et reges populorum orientur ex eo*
- KJV *And I will bless her; and give thee a son also of her: yea, I will bless her; and she shall be a mother of nations; kings of people shall be of her*

**Gen. 17:20**

- WTT אַתָּה וְהַפְרִיתִי אִתּוֹ וְהִרְבִּיתִי אִתּוֹ בְּמֵאד מֵאד שְׁנַיִם עָשָׂר נְשִׂאִים יוֹלִיד וְנַתַּתִּי לְגוֹי גְדוֹל׃ וְהִרְבִּיתִי אִתּוֹ וְהִרְבִּיתִי אִתּוֹ בְּמֵאד מֵאד שְׁנַיִם עָשָׂר נְשִׂאִים יוֹלִיד וְנַתַּתִּי לְגוֹי גְדוֹל׃
- LXT περὶ δὲ Ἰσμαηλ ἰδοὺ ἐπήκουσά σου ἰδοὺ εὐλόγησα αὐτόν καὶ αὐξάνω αὐτόν καὶ πληθυνῶ αὐτόν σφόδρα δώδεκα ἔθνη γεννήσει καὶ δώσω αὐτόν εἰς ἔθνος μέγα
- VUL *super Ismahel quoque exaudivi te ecce benedicam ei et augebo et multiplicabo eum valde duodecim duces generabit et faciam illum in gentem magnam*
- KJV *And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation*

**Gen. 18:17–18**

- WTT אָשֶׁר אֲנִי עֹשֶׂה׃ וְאַבְרָהָם הָיוּ יְהִי לְגוֹי גְדוֹל וְעַצּוֹם וְנִבְרָכּוּ בּוֹ כָּל גּוֹיֵי הָאָרֶץ׃ וַיְהִי אָמַר הַמַּכְסֵּה אֲנִי מְאַבְרָהָם
- LXT ὁ δὲ κύριος εἶπεν μὴ κρύψω ἐγὼ ἀπὸ Ἀβρααμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ Ἀβρααμ δὲ γινόμενος ἔσται εἰς ἔθνος μέγα καὶ πολὺ καὶ ἐνευλογηθήσονται ἐν αὐτῷ πάντα τὰ ἔθνη τῆς γῆς
- VUL *dixitque Dominus num celare potero Abraham quae gesturus sum cum futurus sit in gentem magnam ac robustissimam et benedicendae sint in illo omnes nationes terrae*
- KJV *And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him*

**Gen. 20:4**

- WTT וְאַבְרָמָהּ לֹא קָרַב אֵלֶיהָ וַיֹּאמֶר אֲדֹנָי הַגּוֹי גַּם צְדִיק תִּהְיֶה׃
- LXT Ἀβιμελεχ δὲ οὐχ ἤψατο αὐτῆς καὶ εἶπεν κύριε ἔθνος ἄγνοοῦν καὶ δίκαιον ἀπολείς

- VUL *Abimelech vero non tetigerat eam et ait Domine num gentem ignorantem et iustam interficies*  
 KJV *But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?*

**Gen. 21:13**

- WTT :גם אֶת־בְּרִיָּה אֶמְצָא לְנוֹי אֲשֵׁימְנוּ כִּי זָרָעָה הוּא:  
 LXT καὶ τὸν υἱὸν δὲ τῆς παιδίσκης ταύτης εἰς ἔθνος μέγα ποιήσω αὐτόν ὅτι σπέρμα σόν ἐστιν  
 VUL *sed et filium ancillae faciam in gentem magnam quia semen tuum est*  
 KJV *And also of the son of the bondwoman will I make a nation, because he is thy seed*

**Gen. 21:18**

- WTT :קָמִי שְׂאֵי אֶת־הַנַּעֲרָה וְהַחֲזִיקִי אֶת־יָדָהּ בּוֹ כִּי־לְנוֹי נָדָהּ אֲשֵׁימְנוּ:  
 LXT ἀνάστηθι λαβὲ τὸ παιδίον καὶ κράτησον τῇ χειρὶ σου αὐτό εἰς γὰρ ἔθνος μέγα ποιήσω αὐτόν  
 VUL *surge tolle puerum et tene manum illius quia in gentem magnam faciam eum*  
 KJV *Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation*

**Gen. 46:3**

- WTT :וַיֹּאמֶר אֲנֹכִי הֵאלֹהִי אֲבִיךָ אֱלֹהֵי אֲבֹתֶיךָ מִרְחֵק מִצְרָיִם כִּי־לְנוֹי נָדָהּ אֲשֵׁימְנוּ שָׁם:  
 LXT λέγων ἐγὼ εἰμι ὁ θεὸς τῶν πατέρων σου μὴ φοβοῦ καταβῆναι εἰς Αἴγυπτον εἰς γὰρ ἔθνος μέγα ποιήσω σε ἐκεῖ  
 VUL *ait illi Deus ego sum Fortissimus Deus patris tui noli timere et descende in Aegyptum quia in gentem magnam faciam te ibi*  
 KJV *And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation*

**Exod. 9:24**

- WTT :בַּחֹךְ הַבָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא־הָיָה כָּמֹהוּ בְּכָל־אֶרֶץ מִצְרָיִם מִאֲזַי הָיְתָה לְנוֹי:  
 וַיְהִי בָרָד וְאֵשׁ מִתְלַבֵּט  
 LXT ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ ἢ δὲ χάλαζα πολλὴ σφόδρα σφόδρα ἥτις τοιαύτη οὐ γέγονεν ἐν Αἰγύπτῳ ἀφ' οὗ γεγένηται ἐπ' αὐτῆς ἔθνος  
 VUL *et grando et ignis inmixta pariter ferebantur tantaeque fuit magnitudinis quanta ante numquam apparuit in universa terra Aegypti ex quo gens illa condita est*

KJV *So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation*

**Exod. 19:6**

WTT וְאַתֶּם תִּהְיֶינְנִי מְמַלְכֶת כַּהֲנָנִים וְגוֹי קְדוֹשׁ אֱלֹהֵי הַדְּבָרִים אֲשֶׁר תְּדַבֵּר אֶל-בְּנֵי יִשְׂרָאֵל:

LXT ὑμεῖς δὲ ἔσεσθέ μοι βασιλείον ἱεράτευμα καὶ ἔθνος ἅγιον ταῦτα τὰ ῥήματα ἔρεις τοῖς υἱοῖς Ἰσραὴλ

VUL *et vos eritis mihi regnum sacerdotale et gens sancta haec sunt verba quae loqueris ad filios Israhel*

KJV *And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel*

**Exod. 32:10**

WTT וְעַתָּה הַנִּיחָה לִּי וַיַּחֲרֵאֲפִי בָהֶם וְאַכְלֶם וְאַעֲשֶׂה אוֹתָהּ לְגוֹי גְדוֹל:

LXT καὶ νῦν ἕασόν με καὶ θυμωθεὶς ὀργῆ εἰς αὐτοὺς ἐκτρίψω αὐτοὺς καὶ ποιήσω σὲ εἰς ἔθνος μέγα

VUL *dimitte me ut irascatur furor meus contra eos et deleam eos faciamque te in gentem magnam*

KJV *Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation*

**Exod. 33:13**

WTT הַדֹּעֲנִי נָא אֶת-דְּרָכְךָ וְאֶדְעָךָ לְמַעַן אֶמְצָאֲתֶן בְּעֵינַי וְיָדָא בִּי עַמְךָ הַגּוֹי הַזֶּה: וְעַתָּה אִם-נָא מְצָאתִי חֵן בְּעֵינֶיךָ

LXT εἰ οὖν εὐρηκα χάριν ἐναντίον σου ἐμφάνισόν μοι σεαυτὸν γνωστῶς ἴδω σε ὅπως αν ὦ εὐρηκῶς χάριν ἐναντίον σου καὶ ἵνα γνῶ ὅτι λαός σου τὸ ἔθνος τὸ μέγα τοῦτο

VUL *si ergo inveni gratiam in conspectu tuo ostende mihi viam tuam ut sciam te et inveniam gratiam ante oculos tuos respice populum tuum gentem hanc*

KJV *Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people*

**Num. 14:12**

WTT אֲכַנּוּ בַּדְּבָר וְאוֹרְשָׁנוּ וְאַעֲשֶׂה אֶתָּה לְגוֹי-גְדוֹל וְעַנּוּם מִמֶּנּוּ:

LXT πατάξω αὐτοὺς θανάτῳ καὶ ἀπολω αὐτοὺς καὶ ποιήσω σὲ καὶ τὸν οἶκον τοῦ πατρὸς σου εἰς ἔθνος μέγα καὶ πολὺ μάλλον ἢ τοῦτο

- VUL *feriam igitur eos pestilentia atque consumam te autem faciam principem super gentem magnam et fortiorem quam haec est*  
 KJV *I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they*

**Deut. 4:6**

- WTT וְשָׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הוּא הַכְּמֹתְכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֶת כְּלֵי־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עִם־חֻקְכֶם וְנִבּוֹן הַגּוֹי הַגְּדוֹל הַזֶּה:  
 LXT καὶ φυλάξεσθε καὶ ποιήσετε ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἔθνῶν ὅσοι ἐὰν ἀκούσωσιν πάντα τὰ δικαιώματα ταῦτα καὶ ἐροῦσιν ἰδοὺ λαὸς σοφὸς καὶ ἐπιστήμων τὸ ἔθνος τὸ μέγα τοῦτο  
 VUL *et observabitis et implebitis opere haec est enim vestra sapientia et intellectus coram populis ut audientes universa praecepta haec dicant en populus sapiens et intellegens gens magna*  
 KJV *Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people*

**Deut. 4:7**

- WTT כִּי מִיִּגְוֵי גְדוֹל אֲשֶׁר־לֹו אֱלֹהִים קְרֹבִים אֵלָיו כִּי־הִנֵּה בְּכָל־קְרֹאֲנוּ אֵלָיו:  
 LXT ὅτι πολὺν ἔθνος μέγα ᾧ ἔστιν αὐτῷ θεὸς ἐγγίζων αὐτοῖς ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν οἷς ἐὰν αὐτὸν ἐπικαλεσώμεθα  
 VUL *nec est alia natio tam grandis quae habeat deos adpropinquantes sibi sicut Dominus Deus noster adest cunctis obsecrationibus nostris*  
 KJV *For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?*

**Deut. 4:8**

- WTT אֲשֶׁר־לֹו חֻקִּים וּמִשְׁפָּטִים צְדִיקִים כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם: וּמִי גוֹי גְדוֹל  
 LXT καὶ πολὺν ἔθνος μέγα ᾧ ἔστιν αὐτῷ δικαιώματα καὶ κρίματα δίκαια κατὰ πάντα τὸν νόμον τοῦτον ὃν ἐγὼ δίδωμι ἐνώπιον ὑμῶν σήμερον  
 VUL *quae est enim alia gens sic inclita ut habeat caerimonias iustaque iudicia et universam legem quam ego proponam hodie ante oculos vestros*  
 KJV *And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?*



**Deut. 4:34**

WTT או הנסה אלהים לבוא לקחת לו גוי מקרב גוי במסת באחת ובמופתים ובמלתמה  
ובזרוע נטויה ובמוקראים גדלים ככל אשר-עשה לךם יהוה אלהיכם במצרים לעניןך:  
וביד חזקה

LXT εἰ ἐπειρασεν ὁ θεὸς εἰσελθὼν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου  
ἔθνους ἐν πειρασμῷ καὶ ἐν σημείοις καὶ ἐν τέρασιν καὶ ἐν πολέμῳ  
καὶ ἐν χειρὶ κραταιᾷ καὶ ἐν βραχίονι ὑψηλῷ καὶ ἐν ὀράμασιν  
μεγάλοις κατὰ πάντα ὅσα ἐποίησεν κύριος ὁ θεὸς ἡμῶν ἐν Αἰγύπτῳ  
ἐνώπιόν σου βλέποντος

VUL *si fecit Deus ut ingrederetur et tolleret sibi gentem de medio  
nationum per temptationes signa atque portenta per pugnam et  
robustam manum extentumque brachium et horribiles visiones  
iuxta omnia quae fecit pro vobis Dominus Deus vester in Aegypto  
videntibus oculis tuis*

KJV *Or hath God assayed to go and take him a nation from the midst  
of another nation, by temptations, by signs, and by wonders, and  
by war; and by a mighty hand, and by a stretched out arm, and by  
great terrors, according to all that the LORD your God did for you  
in Egypt before your eyes?*

**Deut. 7:17**

WTT כי האמר בלבבך רבים הגוים האלה מנני איכה אוכל להוריתם:

LXT ἂν δὲ λέγῃς ἐν τῇ διανοίᾳ σου ὅτι πολὺ τὸ ἔθνος τοῦτο ἡ ἐγώ  
πῶς δυνησομαι ἐξολεθρεῦσαι αὐτούς

VUL *si dixeris in corde tuo plures sunt gentes istae quam ego quomodo  
potero delere eas*

KJV *If thou shalt say in thine heart, These nations are more than I;  
how can I dispossess them?*

**Deut. 9:14**

WTT ממני ואשמירם ואמקה את-מקם מתחת השמים ואעשה אותך לגוי-עצום ורב ממנו:  
הרה

LXT ἕασόν με ἐξολεθρεῦσαι αὐτούς καὶ ἐξαλείψω τὸ ὄνομα αὐτῶν  
ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ποιήσω σὲ εἰς ἔθνος μέγα καὶ ἰσχυρὸν  
καὶ πολὺ μᾶλλον ἢ τοῦτο

VUL *dimitte me ut conteram eum et deleam nomen eius sub caelo et  
constituam te super gentem quae hac maior et fortior sit*

KJV *Let me alone, that I may destroy them, and blot out their name  
from under heaven: and I will make of thee a nation mightier and  
greater than they*

**Deut. 26:5**

- WTT אָרמִי אָבִר אָבִי וְיָרַד מִצְרַיִם וַיָּגֵר שָׁם בְּמַחֲצֵי מַעֲט וַיְהִי־שָׁם לְגוֹי גָּדוֹל עַצּוֹם וְרָב:  
וְעַתָּה וְאַתְּמֶרֶת לִפְנֵי יְהוָה אֱלֹהֶיךָ
- LXT και ἀποκριθήσῃ καὶ ἐρεῖς ἔναντι κυρίου τοῦ θεοῦ σου Συρίαν ἀπέβαλεν ὁ πατήρ μου καὶ κατέβη εἰς Αἴγυπτον καὶ παρώκησεν ἐκεῖ ἐν ἀριθμῷ βραχεῖ καὶ ἐγένετο ἐκεῖ εἰς ἔθνος μέγα καὶ πληθος πολὺ καὶ μέγα
- VUL *et loqueris in conspectu Domini Dei tui Syrus persequeretur patrem meum qui descendit in Aegyptum et ibi peregrinatus est in paucissimo numero crevitque in gentem magnam et robustam et infinitae multitudinis*
- KJV *And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous*

**Deut. 28:36**

- WTT אֲחֲרַיִם עַץ יוֹלֵךְ יְהוָה אֶתְךָ וְאֶת־מַלְכְּךָ אֲשֶׁר תִּקַּם עָלֶיךָ אֶל־גּוֹי אֲשֶׁר לֹא־יָדַעְתָּ אֶתָּה  
וְאַבְתָּרְךָ וְעַבַּדְתָּ שָׁם אֱלֹהִים
- LXT ἀπαγάγοι κύριός σε καὶ τοὺς ἄρχοντάς σου οὓς ἐὰν καταστήσῃς ἐπὶ σεαυτὸν εἰς ἔθνος ὃ οὐκ ἐπίστασαι σὺ καὶ οἱ πατέρες σου καὶ λατρεύσεις ἐκεῖ θεοῖς ἑτέροις ξύλοις καὶ λίθοις
- VUL *ducet Dominus te et regem tuum quem constitueris super te in gentem quam ignoras tu et patres tui et servies ibi diis alienis ligno et lapidi*
- KJV *The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone*

**Deut. 28:49**

- WTT וְשָׂא יְהוָה עָלֶיךָ גּוֹי מִרְחֹק מִקְצֵה הָאָרֶץ כַּאֲשֶׁר יִדְאָה הַנֶּשֶׁר גּוֹי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנֵי:
- LXT ἐπάξει κύριος ἐπὶ σέ ἔθνος μακρόθεν ἀπ' ἑσχάτου τῆς γῆς ὡσεὶ ὄρμημα ἀετοῦ ἔθνος ὃ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ
- VUL *adducet Dominus super te gentem de longinquo et de extremis finibus terrae in similitudinem aquilae volantis cum impetu cuius linguam intellegere non possis*
- KJV *The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand*

**Deut. 28:50**

- WTT :גוי עו פנים אשר לא־אִישׁ פְּנִים לְקִלְוֹן וְנַעַר לֹא יִהְיֶה:
- LXT ἔθνος ἀναιδὲς προσώπων ὅστις οὐ θαυμάσει πρόσωπον πρεσβύτου καὶ νέον οὐκ ἐλεήσει
- VUL *gentem procacissimam quae non deferat seni nec misereatur parvulo*
- KJV *A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young*

**Deut. 32:21**

- WTT הֵם קָנְאוּנִי בְּלֹא־אֱלֹהִים וְנִסְבְּוּנִי בְּהַבְלִיּוֹת וְאֲנִי אֲנִי אֲבִי אֲבִי בְּלֹא־עַם בְּגוֹי נָבֵל אֲבָעָם:
- LXT αὐτοὶ παρεζήλωσάν με ἐπ’ οὐ θεῶ παρώργισάν με ἐν τοῖς εἰδώλοις αὐτῶν κἀγὼ παραζηλώσω αὐτοὺς ἐπ’ οὐκ ἔθνει ἐπ’ ἔθνει ἄσυνέτω παροργιῶ αὐτούς
- VUL *ipsi me provocaverunt in eo qui non erat Deus et inritaverunt in vanitatibus suis et ego provocabo eos in eo qui non est populus et in gente stulta inritabo illos*
- KJV *They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation*

**Deut. 32:28**

- WTT כִּי־גוֹי אֲבָד עֲצוּת חָכְמָה וְיִשְׂרָאֵל בְּהֵם חֲבוּנָה:
- LXT ὅτι ἔθνος ἀπολωλεκὸς βουλήν ἐστιν καὶ οὐκ ἔστιν ἐν αὐτοῖς ἐπιστήμη
- VUL *gens absque consilio est et sine prudentia*
- KJV *For they are a nation void of counsel, neither is there any understanding in them*

Therefore, here is what we can conclude from our formal pragmatic description.

I. The following criteria for גוי identity in Torah:

CRITERION	PASSAGE
Origin from common male ancestor	Gen. 10:31, Gen. 12:2, Gen. 17:4, Gen. 17:5, Gen. 17:6, Gen. 17:20, Gen. 18:17, Gen. 18:18, Gen. 21:13, Gen. 21:18, Gen. 46:3, Exod. 32:10, Num. 14:12, Deut. 9:14, Deut. 26:5

Origin from common female ancestor	Gen. 17:16
Common resident territory	Gen. 15:14, Exod. 9:24
Worshipping of definite gods	Gen. 20:4, Exod. 19:6, Exod. 33:13, Deut. 4:7, Deut. 4:34, Deut. 28:36
Following the definite rites and laws	Deut. 4:6, Deut. 4:8, Deut. 28:50, Deut. 32:21, Deut. 32:28
Uniting themselves into a form of community	Deut. 7:17
Common language	Deut. 28:49

Therefore, with regarding the etymology and semantics, we can present the pre-Deuteronomy **יְהוָה** as the following concept: a group or an alliance of people who differs from all the rest after the following features:

1. Origin from common male ancestor (different from the ancestors of those, who do not belong to this alliance).
2. Worshipping of definite god(s).
3. Common resident territory.
4. Origin from common female ancestor.

Adding the Deuteronomy texts, we can plus:

1. Following the definite rites and laws (if the people does not do it, it cannot even exist).
2. Alliance of number of human beings.
3. Common language.

Regarding the only one mentioning for the “Origin from common female ancestor” and for the “Common language”, also zero connection of both to the etymology and semantics, they might have been regarded as optional criteria. Therefore, here is the conclusion on this point:

CRITERION	ETYMOLOGY & SEMANTICS	OCCASIONS	STATUS I	STATUS II
Origin from common male ancestor	Yes	15	mandatory	basic
Common resident territory	Yes	2	mandatory	basic

Alliance of number of human beings	Yes	1	mandatory	basic
Worshipping of definite god(s)	No	6	mandatory	basic
Following the definite rites and laws	No	5	mandatory	added
Origin from common female ancestor	No	1	optional	basic
Common language	No	1	optional	added

Therefore, גוי in Torah could be the notion for self-identification; i.e. gave one the valid methodics to differ one's unity member from all the other.

II. The following parallel results for גוי in Torah, Septuagint and Vulgate:

PASSAGE	WTT	LXT	VUL
Gen. 10:31	גוי	εθνος	gens
Gen. 12:2	גוי	εθνος	gens
Gen. 15:14	גוי	εθνος	gens
Gen. 17:4	גוי	εθνος	gens
Gen. 17:5	גוי	εθνος	gens
Gen. 17:6	גוי	εθνος	gens
<b>Gen. 17:16</b>	<b>גוי</b>	<b>εθνος</b>	<b>natio</b>
Gen. 17:20	גוי	εθνος	gens
Gen. 18:17	גוי	εθνος	gens
<b>Gen. 18:18</b>	<b>גוי</b>	<b>εθνος</b>	<b>natio</b>
Gen. 20:4	גוי	εθνος	gens
Gen. 21:13	גוי	εθνος	gens
Gen. 21:18	גוי	εθνος	gens
Gen. 46:3	גוי	εθνος	gens
Exod. 9:24	גוי	εθνος	gens
Exod. 19:6	גוי	εθνος	gens
Exod. 32:10	גוי	εθνος	gens

<b>Exod. 33:13</b>	גג	λαος	<i>gens</i>
Num. 14:12	גג	εθνος	<i>gens</i>
Deut. 4:6	גג	εθνος	<i>gens</i>
<b>Deut. 4:7</b>	גג	εθνος	<b><i>natio</i></b>
Deut. 4:8	גג	εθνος	<i>gens</i>
<b>Deut. 4:34</b>	גג / גג	εθνος / εθνος	<i>gens / natio</i>
Deut. 7:17	גג	εθνος	<i>gens</i>
Deut. 9:14	גג	εθνος	<i>gens</i>
Deut. 26:5	גג	εθνος	<i>gens</i>
Deut. 28:36	גג	εθνος	<i>gens</i>
Deut. 28:49	גג / גג	εθνος / εθνος	<i>gens / cuius (gens)</i>
Deut. 28:50	גג	εθνος	<i>gens</i>
Deut. 32:21	גג	εθνος	<i>gens</i>
Deut. 32:28	גג	εθνος	<i>gens</i>

The only case of translating גג as λαος in Septuagint can be regarded as optional. So, one can see, that the standard Septuagint understanding of גג is εθνος. It means that this very notion matched the mentioned criteria for the composers.

However, the etymology, i.e. probable foundation for its basic understanding for εθνος is quite different from that of גג. Word εθνος: εθ-νος (probably from \*suedh-nos) might be comparable to ετος and possibly related to Gothic *sibja* ‘genus’ and the tribal name of *suebi*. It might also very well be that Indoeuropean \*s(u)edh- = Sanskrit *svadhā-*, i.e. cognate to *s(u)e* ‘self’ [Frisk 1960, 448–449].

Similar idea comes from the semantic comparison of εθνος and οθνειος with their correlation to γενος: ‘our genus’ – ‘other genus’. This point outcomes from the opposition of vowels *o* & *e* (as in οθνειος - οικειος) [Liddell 1996, 1200]. The above means, that etymology and semantics proposes us εθνος as ‘a number of human beings, whom we belong to’, ‘the unity of ourselves’. Whatever it meant for the composers of Septuagint, they had never used the word γεμος for גג. It possibly means that we deal here either with the notion of self-identity but not just with the general identity, or with the composers understanding of incompatibility of γεμος and גג. Anyway, גג = εθνος, and this gives us same self-identification criteria for

ἔθνος in Septuagint as for גוי of Torah, except for the “origin from common female ancestor”, as the feminine gender there has been changed to masculine gender.

However, this is definitely not the Vulgate case. Yet Vulgate follows Septuagint in excluding the “origin from common female ancestor”, despite of the composers of Septuagint, as above, Vulgate translates גוי both as *gens* and as *natio*.

Here are the *gens* criteria:

CRITERION	PASSAGE
Origin from common male ancestor	Gen. 10:31, Gen. 12:2, Gen. 17:4, Gen. 17:5, Gen. 17:16, Gen. 17:20, Gen. 18:17, Gen. 21:13, Gen. 21:18, Gen. 46:3, Exod. 32:10, Num. 14:12, Deut. 9:14, Deut. 26:5
Common resident territory	Gen. 15:14, Exod. 9:24
Worshipping of definite gods	Gen. 20:4, Exod. 19:6, Exod. 33:13, Deut. 4:34, Deut. 28:36
Following the definite rites and laws	Deut. 4:6, Deut. 4:8, Deut. 28:50, Deut. 32:21, Deut. 32:28
Alliance of number of human beings	Deut. 7:17
Common language	Deut. 28:49

In addition, here are the *natio* criteria:

CRITERION	PASSAGE
Origin from common male ancestor	Gen. 17:6, Gen. 18:18
Worshipping definite gods	Deut. 4:7, Deut. 4:34

Therefore, Vulgate hardly explains us גוי of Torah as the exact self-identity notion but the equivalent of common general identity notions upon origin and faith. Of course, it is trivial to say, that Roman self-identity criteria of that time may have not match the Torah ones. In addition, it means, that the Vulgate composers (whoever they were by their origin and faith) did not see their own unity (like f. e. *civitas* or *ecclesia*) as the גוי full equivalent notion. It could probably

be because the latter did not allow them to identify themselves inside the principle unities validly.

It is time to conclude our גוי of Torah review.

1. גוי of Torah had probably been the notion for self-identification.

2. If anybody does not match the mandatory criteria of גוי, that one cannot belong to the unity, nor (since Deuteronomy, at least) form any other similar unity.

εθνος of Septuagint, despite of its reasonably different understanding from the point of view of etymology and semantics, has been used as an exact equivalent for גוי of Torah, except for one criterion – “origin from common female ancestor”.

3. Vulgate composers followed Septuagint in excluding the “origin from common female ancestor”, but did not see their own unity as the גוי full equivalent notion.

4. Vulgate translates גוי both as **gens** and as **natio**, i.e. as the equivalent of common general identity notions upon origin and faith.

Let us now move to Rigvedic *ārya*, using the conceptual description. Rigvedic *ārya* is a probable derivative from *arya* ‘hospitable’, ‘true’, ‘friendly’, relates to Avestan *airiīō*, Old Persian *ariya*, reconstructed all-Iranian *\*ārya*; can be correlated to Old Irish *aire* ‘noble’, ‘of nobility’, reconstructed Celtic – German *\*ario* “of good manner” (also personal name), Latin *arāre* ‘a plowman’ [Mayrhofer 1956, 696–697].

Semantically *ā-* of *ārya* can give or ‘related to *arya*’ or ‘non-*arya*’. Except of it, *ārya* itself can give an example of ambivalent lexicon (for example [Elizarenkova 1993, 43–68]).

Our formal pragmatic description (based on Indian academic edition of the Rigvedic Sanskrit text [Rgveda Samhitā 1995], as soon as existing academic translations (such as [Geldner 1951; Elizarenkova 1999]) do not evidently match the present task) gives us the following results for *ārya*.

*ārya* occurs in Rigveda 38 times (since [Grassmann 1955, 185–186]), mostly as an opposition to *dāsa/dasyu* [Macdonell, Keith 1958, 347–349, etc.]. However, we are starting with the passages with no direct *dāsa/dasyu* correlation.



RV I 59,2

*mūrdhā divo nābhir agnih prthivyā athābhavad aratī rodasyoh |  
taṃ tvā devāso janayanta devam vaiśvānara jyotir id āryāya ||*

RV I 130,8

*indraḥ samatsu yajamānam āryam prāvad viśveṣu śatamūtir ājiṣu  
svarmīlheṣv ājiṣu |*

*manave śāsad avratān tvacaṃ kṛṣṇām arandhayat |  
dakṣan na viśvaṃ tatṛṣāṇam oṣati ny arśasānam oṣati ||*

This passage, as the central one in the Aryan race theory, gives us a reason to pay some special attention. Here we have the following binary opposition:

<i>Indra</i>	Indra		<i>avrata</i>	disobedient
<i>yajamāna</i>	a sacrificing		<i>tvaca</i>	skin
<i>ārya</i>	Aryan		<i>kṛṣṇa</i>	black, torn
<i>manu</i>	a man		<i>arśasāna</i>	a harmful

Therefore, we can conclude, that *a sacrificer – an Aryan – a man* is opposed to *a disobedient* universally, and *Indra – to two particular demons tvaca kṛṣṇa and arśasāna* [Prakash 1977, 816]. This is nothing but well-known mythological opposition: the race of particular demon can give no basis to any universality (there are many special-looking demons in Rīgveda, for example *vizvarūpa*, but nobody of them has any connection to human race).

Let us continue non-*dāsa/dasyu* pragmatic definition of *ārya*.

RV IV 26,2

*aham bhūmim adadām āryāyāhaṃ vṛṣṭim dāśuṣe martyāya |  
aham apo anayaṃ vāvaśānā mama devāso anu ketam āyan ||*

RV IV 30,18

*uta tyā sadya āryā sarayor indra pārataḥ |  
arṇācitrarathāvadhīḥ ||*

The last passage shows, that there were some particular Aryans called as “the fallen ones”. Therefore, those persons position deserved fatal punishment, and the text expected Indra as their executor.

RV I 77,3

*sa hi kratuḥ sa maryaḥ sa sādhuḥ mitro na bhūd adbhutasya rathīḥ |  
tam medheṣu prathamam devayantīr viśa upa bruvate dasmam  
ārīḥ ||*

RV I 96,3

*tam īlata prathamam yajñasādham viśa ārīr āhutam ṛñjasānam |  
ūrjaḥ putram bharataṃ sṛpradānum devā agniṃ dhārayan  
draviṇodām ||*

RV I 156,5

*ā yo vivāya sacathāya daivya indrāya viśṇuh sukṛte sukṛttaraḥ |  
vedhā ajinvat triṣadhasṭha āryam ṛtasya bhāge yajamānam  
ābhajat ||*

RV VII 18,7

*ā pakthāso bhalānaso bhanantālināso viśāninaḥ śivāsaḥ |  
ā yo nayat sadhamā āryasya gavyā ṛtsubhyo ajagan yudhā nṛn ||*

RV VIII 103,1

*adarśi gātuvittamo yasmin vratāny ādadhuḥ |  
upo **ṣu** jātam āryasya vardhanam agniṃ nakṣanta no girah ||*

RV IX 63,5

*indram vardhanto apturaḥ kṛṇvanto viśvam āryam |  
apaghñanto arāvṇaḥ ||*

RV IX 63,14

*ete dhāmāny āryā śukrā ṛtasya dhārayā |  
vājaṃ gomantam akṣaran ||*

RV X 11,4

*adha tyam drapsam vibhvaṃ vicakṣaṇam vir ābharad iṣitaḥ śyeno  
adhvare |  
yadī viśo vṛṇate dasmam āryā agniṃ hotāram adha dhīr ajāyata ||*

RV X 43,4

*vayo na vṛkṣam supalāśam āsadan somāsa indram mandinaś  
camūśadaḥ |  
praiśām anīkaṃ śavasā davidyutad vidat svar manave jyotir  
āryam ||*

RV X 65,11

*brahma gām aśvam janayanta ośadhīr vanaspatīn pṛthivīm parvatām  
apaḥ |*

*sūryam divi rohayantaḥ sudānava āryā vratā visṛjanto adhi kṣami ||*

Summarizing those passages, we can present the following table.

CORRELATION	MEANING	OPPOSITION	MEANING	RV PASSAGE
<i>jyotis</i>	a light	-	-	I 59,2; X 43,4
<i>indra</i>	Indra	<i>avrata</i>	a disobedient	I 130,8
<i>ārya yajamāna</i>	a sacrificing Aryan	<i>tvaca kṛṣṇa</i>	black skin	I 130,8
<i>manu</i>	a man	<i>arśasāna</i>	a harmful	I 130,8; X 43,4
<i>medha</i>	a sacrifice	-	-	I 77,3
<i>viś</i>	community	-	-	I 77,3; I 96,3; X 11,4
<i>yajñasādha</i>	a sacrificer	-	-	I 96,3
<i>ṛtasya yajamāna</i>	a worshiper of supreme order	-	-	I 156,5
<i>dāśu martyāya</i>	a worshipping mortal	-	-	IV 26,2
<i>saraya</i>	a fallen	-	-	IV 30,18
<i>sadhamās</i>	a meal companion	-	-	VII 18,7
<i>su vardhana</i>	the best increasing	-	-	VIII 103,1
<i>vrata</i>	a rite	-	-	VIII 103,1; X 65,11
<i>vardhana</i>	an increasing	<i>arāvan</i>	an enemy	IX 63, 5
<i>aptura</i>	a stream	-	-	IX 63, 5
<i>dhāma</i>	a house	-	-	IX 63,14
<i>ṛtasya dhāraya</i>	a dwelling of supreme order	-	-	IX 63,14
<i>gomanta</i>	an owner of cattle	-	-	IX 63,14
<i>adhvara</i>	a sacrifice	-	-	X 11,4
<i>soma</i>	Soma	-	-	X 43,4

However, the central **ārya** definition is to be built on its opposition to **dāsa/dasyu**.

According to these researches, we understand **dasyu** as follows.

A) The definition for those, who oppose **ārya** or menacing to them without any specification of sphere, for example:

RV I 103,3

*sa jātūbharmā śraddadhāna ojaḥ puro vibhindann acarad vi **dāsīḥ** |  
vidvān vajrin dasyave hetim asy**āryam** saho vardhayā dyumnam  
indra ||*

RV III 34,9

*sasānātyāṃ uta sūryam sasānendraḥ sasāna purubhojasam gām |  
hiraṇyayam uta bhogaṃ sasāna hatvī **dasyūn prāryam** varṇam  
āvat ||*

B) The definition for those, who oppose Rigvedic composers, Aryans or just people in the ritual sphere, for example:

RV I 51,8

*vi jānīhy **āryān** ye ca **dasyavo** barhiṣmate randhayā śāsad **avratān** |  
śākī bhava yajamānasya coditā viśvet tā te sadhamādeṣu cākana ||*

C) The definition for those, who oppose Rigvedic composers, Aryans or just people in the non-ritual sphere, for example:

RV II 11,19

*sanema ye ta ūtibhis taranto viśvā spr̥dha **āryeṇa dasyūn** |  
asmabhyam tat tvāṣtraṃ viśvarūpam arandhayaḥ sākhyasya  
tritāya ||*

D) The definition for those, who oppose the gods themselves (sphere of cosmology), for example:

RV I 117,21

*yavam vṛkeṇāśvinā vapanteṣam duhantā manuṣāya dasrā |  
abhi **dasyum** bakureṇā dhamantoru jyotiś cakrathur **āryāya** ||*

RV II 11,18

*dhiṣvā śavaḥ śūra yena vṛtram avābhinad dānum aurṇavābham |  
apāvṛṇor jyotir **āryāya** ni savyataḥ sādi **dasyur** indra ||*

RV VI 18,3

*tvam ha nu tyad adamāyo **dasyūṃr** ekaḥ kṛṣṭir avanor **āryāya** |  
asti svin nu vīryam tat ta indra na svid asti tad ṛtuthā vi vocaḥ ||*

RV VII 5,6

*tve asuryam vasavo ny ṛṇvan kratuṃ hi te mitramaho juṣanta |  
tvam **dasyū**okaso agna āja uru jyotir janayann **āryāya** ||*

Here is the resulting entire RV definition table of **dasyu**, i.e. “negative” **ārya** qualities:

WORD	MEANING	RV MANDALA
<i>vṛjina</i>	curved, false	III
<i>abrahma</i>	without brahman	IV
<i>māyāvanta</i>	conjuring	IV
<i>śuṣna</i>	exhauster	IV
<i>kuyava</i>	malicious	IV
<i>adhama</i>	worst	IV
<i>śatru</i>	foe	IV
<i>apraśasta</i>	infamous	IV
<i>avrata</i>	riteless	VI, IX
<i>apṛṇant</i>	innourishing	V
<i>anās</i>	noseless	V
<i>mṛdhravāc</i>	of nasty speech	V
<i>arandhaya</i>	insubordinating	VI
<i>akratu</i>	powerless	VII
<i>grathina</i>	confuser	VII
<i>aśraddha</i>	faithless	VII
<i>avṛdha</i>	unjoyful	VII
<i>para</i>	further, alien	VII
<i>ayajña</i>	sacrificeless	VII
<i>ayajyu</i>	sacrificeless	VII
<i>adhara</i>	non-upholding	I
<i>avrata</i>	riteless	I
<i>anābhu</i>	non-ally	I
<i>apavrata</i>	riteless	I
<i>adevayu</i>	godless	VIII
<i>anyavrata</i>	of wrong rites	VIII
<i>ayajvāna</i>	sacrificeless	VIII

<i>sanaka</i>	former	I
<i>akarma</i>	inactive	X
<i>amantu</i>	thoughtless	X
<i>amānuśa</i>	unhuman	X
<i>amitra</i>	unfriendly	X

Here are “positive” *ārya* qualities:

WORD	MEANING	RV MANDALA
<i>manuśa</i>	a man	II
<i>yajamāna</i>	a sacrificer	II
<i>manu</i>	a man	V
<i>yuja</i>	an ally	V
<i>yajñāya loka</i>	a place for sacrifice	VII
<i>varya</i>	selected	VIII
<i>sasni prabhṛtā</i>	bringing sacrifices	X
<i>gavyantas</i>	a martial	VII
<i>pr̥thuparśavas</i>	of wide ribs	VII
<i>sunvant</i>	a pressing	V
<i>anāgā</i>	non-snake-like	VII
<i>gr̥tsa</i>	a dexterous, wise	VII
<i>jana</i>	a man	VIII
<i>vipra</i>	a wise man	VIII

Therefore, beside the obvious ritual content, there are also some non-ritual, “social” *ārya* qualities.

1) The people, who worship Indra, consider him as of their own unity and using his help to win over *dasyu*.

2) The people, who are ruled by *rishi*, the composers of holy hymns of Rigveda, and who overcome any *dasyu* with those rishi’s assistance.

Let us revise now the second “negative” *ārya* qualities – the ones of *dāsa*.

A) The definition for those, who oppose the gods themselves (sphere of cosmology), for example:

RV I 32,11

*dāsapatnīr ahigopā atiṣṭhan niruddhā āpaḥ paṇineva gāvaḥ |  
apām bilam apihitam yad āsīd vṛtram jaghanvā apa tad vavāra ||*

B) The definition for those, who oppose Rigvedic composers, Aryans or just people at the global (cosmic) level, for example:

RV II 20,6–7

*sa ha śruta indro nāma deva ūrdhvo bhuvan manuṣe dasmatamaḥ |  
ava priyam arśasānasya sāhvāñ ciro bharad dāsasya svadhāvān ||  
sa vṛtrahendraḥ kṛṣṇayoniḥ purandaro dāsīr airayad vi |  
ajanayan manave kṣām apaś ca satrā śamsaṃ yajamānasya tūtot ||*

This is the 2<sup>nd</sup> argument of the Aryan race theory, however not very much different from RV I 130,8. The opposition here is obvious, and it has nothing to do with any race situation, but with “the fruitful creativity” victory over “the fruitless sterility”:

POSITIVE SIDE		NEGATIVE SIDE	
<i>indra</i>	Indra	<i>arśasāna</i>	a harmful
<i>manuṣa</i>	a man	<i>puram dāsīs</i>	fortress of <i>dāsa</i>
<i>yajamāna</i>	a sacrificer	<i>kṛṣṇayoni</i>	of dark womb

RV VIII 24,27

*ya rḁṣād amhaso mucad yo vāryāt sapta sindhuṣu |  
vadhar dāsasya tuvinṛmṇa nīnamah ||*

RV X 49,3

*aham atkaṃ kavaye śisnathaṃ hathair ahaṃ kutsam āvam ābhir  
ūtibhiḥ |*

*ahaṃ śuṣṇasya śnathitā vadhar yamaṃ na yo rara āryaṃ nāma  
dasyave ||*

RV X 86,19

*ayam emi vicākaśad vicinvan dāsam āryam |  
pibāmi pākasutvano ‘bhi dhīram acākaśam viśvasmād indra uttaraḥ ||*

RV X 138,3

*vi sūryo madhye amucad rathaṃ divo vidad dāsāya pratimānam  
āryaḥ |*

*dr̥ḥhāni pipror asurasya māyina indro vy āsyac cakṛvārjīśvanā ||*

C) The definition for those, who oppose Rigvedic composers, Aryans or just people at the human (social) level, for example:

RV I 103,3

sa jātūbharmā śraddadhāna ojaḥ puro vibhindann acarad vi dāsīḥ |  
vidvān vajrin dasyave hetim asy**āryaṃ saho** vardhayā dyumnam  
indra ||

RV V 34,6

vitvakṣaṇaḥ samṛtau cakramāsajo **sunvato** viṣuṇaḥ sunvato vṛdhaḥ |  
indro viśvasya damitā vibhīṣaṇo yathāvaśaṃ nayati dāsam **āryaḥ** ||

RV VI 22,10

ā samyatam indra ṇaḥ svastiṃ **śatrutūryāya** brhatīm amṛdhrām |  
yayā dāsāny **āryāṇi** vṛtrā karo vajrin sutukā nāhuṣāṇi ||

RV VI 25,2

ābhi **sprdho mithatīr** ariṣaṇyann **amitrasya** vyathayā manyum  
indra |

ābhir viśvā **abhiyujō** viśūcīr **āryāya** viśo va tārīr dāsīḥ ||

RV VI 33,3

tvam tāindrobhayāamitrān **dāsā vṛtrāṇy āryā** ca śūra |  
vadhīr vaneva sudhitebhir atkair ā pṛtsu dārṣi nṛṇām nṛtama ||

RV VI 60,6

hato **vṛtrāṇy āryā** hato dāsāni satpatī |  
hato viśvā apa **dviṣaḥ** ||

RV VII 83,1

yuvāṃ narā paśyamānāsa āpyam prācā gavyantaḥ pṛthuparśavo  
yayuh |

dāsā ca vṛtrā hatam **āryāṇi** ca **sudāsam** indrāvaruṇāvasāvataṃ ||

RV VIII 51,9

yasyāyaṃ viśva **āryo** dāsaḥ śevadhipā ariḥ |  
tiraś cid arye ruśame parīravi tubhyet so ajyate **rayiḥ** ||

RV X 38,3

yo no dāsa **āryo** vā puruṣtutādeva indra yudhaye ciketati |  
asmābhiḥ ṭe suṣahāḥ santu **śatrasvas** tvayā vayaṃ tān vanuyāma  
saṃgame ||

RV X 69,6

sam ajryā parvatyā vasūni dāsā **vṛtrāṇy āryā** jigetha |  
śūra iva dhṛṣṇuś cyavano janānām tvam agne **pṛtanāyūñr** abhi  
ṣyāḥ ||



RV X 83,1

*yas te **manyo** vidhad vajra sāyaka saha ojaḥ puṣyati viśvam ānuṣak |  
sāhyāma dāsam **āryam** tvayā yujā sahasṛtena sahasā sahasvatā ||*

RV X 102,3

*antar yaccha jighāmsato vajram **indrābhidāsataḥ** |  
dāsasya vā maghavann **āryasya** vā sanutar yavayā vadham ||*

Regarding the shown above, here are *dāsa*-based “negative” *ārya* qualities:

WORD	MEANING	RV MANDALA
<i>ahi</i>	a dragon	I
<i>kuyavāca</i>	a loudspeaker	I
<i>vṛtra</i>	a foe	I
<i>vyansa</i>	of wide shoulders	IV
<i>apraśasta</i>	an infamous	IV
<i>śambara</i>	a miser	IV, VI
<i>varcin</i>	a shiny, dirty	IV, VI
<i>namuci</i>	an irreleaser	VI
<i>ahiśuva</i>	growing like a snake	VIII
<i>amitra</i>	non-friend	X
<i>arśasāna</i>	wishing to hurt	II
<i>kṛṣṇayoni</i>	of dark womb	II
<i>pura</i>	a fortress	II
<i>mṛdha</i>	a fighter; dead	V
<i>māyā</i>	a sorcery	VII
<i>vṛśāṣipra</i>	of bullcheeks	VII
<i>vadha</i>	a death weapon	VIII
<i>pīpru</i>	a greedy	X
<i>māyin</i>	a sorcerer	X
<i>asunvant</i>	non-pressing	V
<i>sutukā</i>	strongly driven on	VI
<i>nāhuṣā</i>	belongs to Nahusha	VI
<i>mithati</i>	an arguing	VI
<i>sprdha</i>	a competitor	VI

<i>amitra</i>	non-friend	VI
<i>vṛtrā</i>	foes	VI
<i>śatru</i>	enemies	VI
<i>abhiyuj</i>	attacking	VI
<i>mṣlhuṣ</i>	shedding dark	VII
<i>pura</i>	a fortress	I
<i>ojas</i>	a power, might	VIII
<i>vasu</i>	wealthy	VIII
<i>ṛtanāyu</i>	an attacking	X

Here are “positive” qualities of *ārya*:

WORD	MEANING	RV MANDALA
<i>manuṣa</i>	a man	II
<i>yajamāna</i>	a sacrificer	II
<i>manu</i>	a man	V
<i>yuja</i>	an ally	V
<i>yajñāya loka</i>	a place for sacrifice	VII
<i>varya</i>	selected	VIII
<i>sasni prabhṛtā</i>	bringing sacrifices	X
<i>gavyantas</i>	a martial	VII
<i>ṛthuparśavas</i>	of wide ribs	VII
<i>sunvant</i>	pressing	V
<i>anāgā</i>	non-snake-like	VII
<i>grtsa</i>	a dexterous, wise	VII
<i>jana</i>	a man	VIII
<i>vipra</i>	a wise man	VIII

Therefore, we can define the *ārya* in the following way:

- A) At global (cosmic) level:
- adherents of Indra, opposing to *dāsa* as *varṇa* to *varṇa*;
  - those who called themselves as men, for whom Indra had performed his actions;
  - adherents of light;
  - adherents of Vishnu and Surya.
- B) At human (social) level:

- a valorous soldier – the winner of **dāsas**, possessing wealth and good horses;
- those who opposed **dāsa** and somebody else (including some Aryans), and found themselves in war with them;
- adherents of Indra (and his assistants), Agni, Vayu, Varuna and Ushas;
- the humans dominating over **dāsas**.

This is the time to make general conclusions on the social concept of **ārya**.

A) Those humans who confess the definite religion, including worshipping particular gods.

B) Those humans who perform the particular rites.

C) Those humans who are at war against **dāsa** for to get wealth and land.

D) Those humans who are at war against **dasyu** with the help of rituals.

E) Those humans who unite themselves into a form of community (**viś**).

Regarding all the previous results, we can build the following final table:

IDENTITY CRITERIA	גוי	ĀRYA
Confessing the definite religion, including worshipping particular gods	+	+
Performing the particular rituals	+	+
Uniting themselves into a form of community	+	+
Warring against all the others with the help of rituals for to get wealth and land	-	+
Origin from common ancestor	+	-
Common resident territory	<b>optional</b>	-
Common language	<b>optional</b>	-

Resuming the last table, we consider as evident that:

1. Torah גוי and Rigvedic **ārya** identity principles are quite different (4 of 7 criteria).

2. Their main difference had been laid among the mandatory issues: the ignoring of “origin from common ancestor”, and presence

of “warring against all the others with the help of rituals for to get wealth and land” among *ārya* criteria.

3. Torah יג and Rigvedic *ārya* identity principles were compatible to the extent, that they were able to make difference among the “others”.

Thus, let us make the conclusions.

✓ Both יג of Torah and *ārya* of Rigveda had probably been the notions for self-identification.

✓ εθνος of Septuagint, despite of its reasonably different understanding from the point of view of etymology and semantics, had been used as an exact equivalent for יג of Torah, except for one criterion – “origin from common female ancestor”.

✓ Vulgate composers partly followed Septuagint; but translated יג both as **gens** and as **natio**, i.e. as the equivalent of common general identity notions upon origin and faith.

✓ The *ārya* criterion of “warring against all the others with the help of rituals for to get wealth and land” and absence of “common resident territory” allowed the bearers (Persians and, probably, Mittanians earlier) to install their political domination abroad.

✓ The *ārya* political domination took place without transforming the conquered lands after their own criteria partly (at least) because it did not demand any absolute conversion, i.e. self-organizing after their own unity, as it was marked in Deuteronomy.

It can also be interesting to compare the revived identity principles with the other ancient peoples’ ones, but it really demand much more, than we have done here.

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*О. В. Перзашкевич*

**СТАРОДАВНЯ ІДЕНТИЧНІСТЬ ЗСЕРЕДИНИ:  
גוי (GOI) ТОРИ З ЙОГО ВІДПОВІДНИКАМИ  
В СЕПТУАГІНТІ Й ВУЛЬГАТІ ТА А́РҮА РІГВЕДИ**

Стаття присвячена двом історичним прикладам самоідентифікації: поняття גוי (goi) у тому сенсі, у якому воно вживається в Торі, разом з

його перекладом у Септуагінті та Вульгаті, та термін *ārya* в тому значенні, яке йому надає Рігведа. Дослідження побудоване на таких принципах: 1) критерії ідентифікації взяті лише з двох джерел – Тори та Рігведи; 2) обидва джерела досліджені незалежно один від одного, але за однією методикою; 3) тексти Тори, Септуагінти та Вульгати розглянуто задля виявлення їхнього розуміння давньоєврейського слова יִל; 4) поняття יִל Тори разом з його розумінням у Септуагінті та Вульгаті порівнюється з рігведійським терміном *ārya*. Висновки: 1) יִל і *ārya* були досить різними поняттями для самоідентифікації зі своїми власними критеріями; 2) грецький термін εθνος у Септуагінті був використаний як точна відповідність для יִל Тори – окрім одного критерію: “походження від загального предка по жіночій лінії”; 3) творці Вульгати дотримувалися Септуагінти не точно, внаслідок чого переклали יִל і як *gens*, і як *natio*, тобто надали подвійний еквівалент загального поняття ідентифікації за вірою і за загальним походженням. Такий критерій поняття *ārya*, як “війна проти всіх інших за допомогою ритуалів заради здобуття багатства та земель” і відсутність обов’язкової “спільної території проживання” дозволили його носіям поширювати своє політичне панування за межі початкової території; 4) політичне панування аріїв мало місце без трансформації підкорених земель за своїми власними принципами, зокрема й внаслідок того, що воно не вимагало абсолютного навернення підкорених до своєї віри та перебудови суспільства за власним зразком, як це постулювалося у “Второзаконні”.

**Ключові слова:** יִל, *ārya*, εθνος, Тора, Рігведа, Септуагінта, критерії самоідентифікації

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