behave foolishly, his complete captivation by Psyche makes him act against his better judgement (5.6.4–5, 5.13.4ff.). He no longer delights in tears[34] but is softened by them (5.6), he attempts to prevent rather than cause misery at 5.5.3 and 5.12.5, and at 5.24.5 he censures Psyche rather than behaving in a way that brings censure on himself.[35] Finally, Cupid's arrows, customarily used to 'kill' with love, are the means by which Psyche is revived at 6.21.3.

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[34] As at Virg. *Ecl*. 10.29; Prop. 1.12.16; Tib. 1.10.55ff.
[35] As at *A.P.* 5.57, 179, 212; Tib. 1.6.3–4, 2.6.15ff.; Ovid, *Am*. 2.9.1ff.

MISOR IN PHILO OF BYBLOS

In his recounting of the theology of the Phoenicians, Philo reports the birth of Misor and Suduk: *ἀπὸ τούτων γενέσθαι Μισωρ καὶ Συδυκ, τουτέστιν εὔλυτον καὶ δίκαιον*.[1] 'From them came Misor and Suduk, that is to say "Straight and Just" ' (so Gifford).[2] But as Gifford himself notes, '*εὔλυτος* however means "agile" rather than "straight" '.[3] Baumgarten tries to deal with the difficulty:

> The translation of Sydyk is perfect, but that of Misor is not apt. . . . When associated with **צדק** in Hebrew or Phoenician **מישר** is equivalent, and should have been rendered by a synonym of *δίκαιον*. Philo has a translation that is circuitous at best: when legal problems are straightforward (a possible sense of **מישר**) they are easily solved (*ευ-λυω*) and justice results.[4]

This is not credible. An alternative view suggests that the explanation is based on the root **שׁרה/שׁרא**, which does mean 'to loose'.[5] This still has two grave problems. First, it means that Philo ignored the obvious interpretation of a simple word to choose a much less likely one. Second, and equally important, such an explanation, like the first, completely destroys the common and necessary connection between the two names, **צדק** and **מישר** . Thus, as Barr puts it, both explanations leave us with a Philo who 'misrepresented [Misor's] functional sense in the original myth'.[6]

The answer lies at hand. For *εὔλυτον* read *εὔθυνον*. Thus, Misor and Suduk are 'the one who makes straight and the just one'.[7] The roots of **מישר** and *εὔθυνος*, **ישר** and *εὐθ-*, both mean 'straight'. The Hebrew root **ישר** is commonly rendered in the Septuagint by *εὐθύνειν* and *κατευθύνειν*. Indeed, our very noun **מישר** is rendered with the verb *κατευθύνειν* (Malachi 2:6).

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[1] *FGrHist* 790F2 = Eusebius *P.E.* 1.10.36a1–2.
[2] E. H. Gifford, *Eusebii Pamphili Evangelicae Praeparationis Libri XV* (Oxford, 1903), vol. 3.1, 40.
[3] Ibid., vol. 4, 45.
[4] A. I. Baumgarten, *The Phoenician History of Philo of Byblos* (Leiden, 1981), 175.
[5] See J. Ebach, *Weltentstehung und Kulturentwicklung bei Philo von Byblos* (Stuttgart, 1979), 220.
[6] J. Barr, *BJRL* 57 (1974), 44, n. 2.
[7] Indeed, with a slight change of vocalization, **מישר** means exactly 'makes straight'.

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