

[Stephen's words in Greek letters were: Κάρνω
 διότι διέτα διότι Κάρνω διότι βορώ ζέλαι
 Αηναϊκά μέλλα διέστα [διέσθαι]

Part Six:

FURTHER STUDY ON STEPHEN'S GREEK IN PART 2: and HOW MUCH DOES IT PROVE?

I want to warmly thank two specialists in ancient Greek, whom I have asked to check my translations of the Greek, and to comment on some of the connections I have made to the historical and cultural background:

Associate Professor of Classics at the University of Canterbury N.Z., **Dr. Robin P. Bond** basically accepted the translations, agreed about the origin of anomalous dialectical word-endings, and for the sections of Part Two that I had asked if he would study, accepted at least some of my reasoning. It was very helpful that he drew my attention to a second meaning to βορός, “juice of pressed grapes”.

I needed checking, since I only have knowledge of New Testament Greek, and the Greek of certain early Christian Fathers. I am neither qualified in classical Greek, or in dialectical. Neither am I a specialist in the history of Asia Minor.

With regard to the eight different words in the Greek, anyone who knows basic Koine Greek (which theological students often learn) can look them up in Liddell and Scott's Greek-English lexicon, note the varying possible translations, and can verify the simple grammar.

Dr Paul McKechnie, Lecturer in Greek at the University of Auckland kindly read most of Part Two. He understandably thought the Greek strange, but didn't challenge the translations or the word endings. He specifically said that he saw no reason to doubt the integrity either of myself or of Thomas Ashman, the channel. As he had not read the entire book, he could not come to conclusions about the reality of the identity of Stephen, or the reliability of statements attributed to him. Thus he could not have an opinion about my reasoning and speculation on the basis of the ancient texts. All the same, I have to thank him for helping me develop certain lines of thought.

The Greek words that we are studying:

This is what Stephen said in what we believe to be the Koiné Greek as spoken in Thrace, as well as other northern states.:

Κάρνω διότι διέτα διότι Κάρνω διότι βορῶ ζέλαι Ληνεκά μέλλα
διέστα [διέσθαι]

If the words had been spoken by an inhabitant of Athens, in the south, some of the endings would have been different. They are underlined in the Attic version. Furthermore the word ze/lai would not have been used.

(a) Attic Greek:

Κάρνω διότι διέτει διότι Κάρνω διότι βορῶ [ζέλαι] Ληνοίκά μέλλη
διέστα [διέσθαι]

Expressing this is our letters:

(a)*Stephen*: Kárno dióti, diéta dióti, Kárno dióti, borô zélai Leneká mélla diésta

(b)*Attic*: Kárno dióti, diétei dióti, Kárno dióti, borô zélai Lenaiká mélle diésthai

What kind of Greek is this? 1: One of those words is not in fact Greek. The word for **wine/zelai** is a Thracian word. The existence of this word is attested to by Greek grammarian Choerobos, of the 6th cent. B.C. (This language has close genetic links with Latvian and Lithuanian). Thrace lay to the north of Greece, its territory next to Macedonia, and overlapping with modern Bulgaria. Thracian was never a written language, and so anyone using that word must almost certainly have lived in Thrace, or been connected to people who had lived there.

2: I had transliterated the words with great care from the tape recording. Two other persons checked with me, who heard the sounds as I did. In this case the long “ô” sound at the end of one word, was pronounced with a quick up and down inflection, indicated by the **circumflex** (^) over the letter. A few days after Stephen uttered the words, a Greek scholar told me that the inflection was important: for that is what they did with that “ ô “ in Stephen’s day.¹ A century later, she said, people simply put a stress on the “ ô “. So that places the words as not later than the first century A.D.²

3: Some word **endings** were unusual, and I could not explain the discrepancies. I have been angry with myself for not consulting an advanced classical Greek grammar until 1997. If I had done so immediately I would not have had to live

¹ See *Oxford Classical Dictionary*, ed. M.Cary et al. Clarendon 1949, p.735

² Dr McKechnie remarks “I don’t think your Greek scholar was right. See W.S. Allen *Vox Graecia* [3rd ed. 1987] where it is stated that a stress accent instead of tonal accentuation came in the 4th/3rd centuries BC.” [But on a Home Page advertising Allen’s book, his views are termed “controversial”.] Even if W.Stanley Allen is right, this may not apply to dialects other than the Attic. It is the nature of dialects to be different, and for older forms to persist away from the culture’s centre. On the other hand, supposing the view is correct, that the change occurred in the 1st cent. AD, such is the nature of dialects, we cannot be absolutely sure of the habit in Thrace. So unfortunately here, we are dealing with a likely possibility, but not proof.

through more than twenty years of uncertainty. But eventually I consulted William W. Goodwin's *A Greek Grammar*, ed. 1894. From this Grammar I learned several important things: that Attic Greek (known as the Common Dialect) was the educated version spoken in all Greek-speaking lands. But in each area local words crept in, and there were local vowel changes. Compare the Greek above (a) as we transliterated it, with (b) the same words in Attic. The small variations are underlined.³ **α=a** substituted for **η=e** and **α=a** for **εl=ei**, is a mark of the versions of Koine Greek in the provinces surrounding Thrace, that of Thessaly in the north of Greece; of the Aeolic dialect spoken in the island of Lesbos, and in which in turn had similarities with that of Macedonia.. So it should not be surprising to find these same vowel changes in a supposed northern version of the "Common Dialect" in Thrace.

Ληνεκά instead of Ληνοικά on the other hand, can reasonably be attributed to lazy speech. It takes some effort to pronounce the **αι**. (This may or may not have been characteristic of the dialect).

Thus we have one indication that we have to do with the Greek spoken in northern states, one pointing in particular to Thrace, and one that may possibly point to a period no later than the first century A.D.

THE ATTIC or ATHENS VERSION PARSED

Κάρνω dative neut. 2nd decl., of τό Κάρνον, v. Hesychius. (The word itself is Celtic, declined as in Greek.) At first wrongly translated "Celtic born" or "Celt". Many years later it was discovered that the proper translation should have been "Celtic horn, or trumpet". (As it is a symbol for the Celts, "Celtic horn" can also mean "Celt". It appears on Roman coins celebrating victories over the Celts) The word is related to κάρνωξ masc. (v. Diodorus Siculus, *Historicus*) whence the English "Carnyx" referring to this same Celtic horn. Within the context of the whole sentence, Carnyx must be read as a symbol for the Celt.

διότι, because, for the reason that, wherefore, since

διέτει dative m. f. or n. of διέτης meaning "of, or lasting two years, a period of two years." Grammatically, it is the "Dative of Contact, defining a point in time or space." Therefore I suggest the translation "at two years", "two years having passed", "a period of two years completed".

Βορῶ, dat. m. f. or n. sing. Parallel with Κάρνω, or in apposition to ζέλαι Ληνοικά. From βορός, gluttonous, devouring v. Aristophanes *Pax* 38, *or* juice of pressed grapes v. Hesychii *Alexandrii Lexicon*

³ Prof. Bond points out that variations are common even in classical Greek. Doric vowels are found in the lyrics of Attic tragedies, for example.

Ζέλαι (*The lexicon gives this word as neuter. Our parsing seems to show that Stephen is treating the word as feminine. As it is a foreign word, perhaps the gender was not fixed.*) Thracian for οἶνος (wine). Choerobos in his *Grammaticus* ed. Gainsford (from about 590 BCE) p.124 assumes a nom. Ζέλαις gen. Ζέλαι but the fragment he quotes shows that it was indeclinable, cf Hesychius et Photius. V. ζίλαι, ζείλαι. Expansion of Liddell and Scott's *Greek Lexicon* 1869. Ζέλαι was what we heard, so we stick with it, treating it as if it were the nom. fem. sing. thus allowing **Ληναϊκά** [pronounced by Stephen "Lehneka"] to be parsed as the nom. sing. fem. adjective Ληναϊκός ἄ- ὄν, "of, or belonging to the Lenaia, an Athenian festival held in the month Ληναιον" (otherwise known as Gamelion) in honour of Ληναίος, the god of the wine-press, ie Dionysus or Bacchus. Gamelion was January, "the wine was just made and the presses (ληνοί just cleaned up." "At these new Tragedies and Comedies were performed, and a prize of the rich must was given." (Liddell and Scott, 1869, under Dionusia.)

Μέλλη is the 3rd person singular subjunctive of μέλλω "shall" thus agreeing with the above parsing of ζέλαι Ληναϊκά

The context seems to require that "διέστα" should read "διέσθαι", the present infinitive of διΐημι, a verb that has several meanings: "1. Drive, thrust or pass through, give people a passage through 2. dismiss, disband. 3 soak, 4 dilute, mix"¹ There could be several reasons for the need for the emendation of the suffix: that is a dialectical form I don't understand, that the sounds on the tape were a little indistinct, or that, as is usual in most speech, it was not quite clearly articulated. But there is little doubt that it is a version of διΐημι

A further note on Ζέλαι: In *The Language of the Thracians*, Ivan Duridanov states that the natives of Thrace were not literate in their own language. **Only 23 of their words** are attested in ancient writers, of which "zelai" is one. There are a further 180 words reconstructed from modern Bulgarian place names and words. "It turned out that the Thracian language is in close genetic links with the Baltic languages [For more details see my work: Thracisch-dakische Studien, I. Teil, Balkansko ezikoznanie, XIII, 2, Sofia, 1969]."

HOW MUCH DOES THE GREEK PROVE?

1. Firstly, it is most unfortunate that I did not keep the original tape. I was not aware how highly significant it would become.
2. But there are **reasons for us to suppose that we did record the words accurately:** (a) Now that we have fully understood them after all these years, we find they make perfect sense in the context indicated by Stephen. (b) Greek is a highly complex language, with just over 330 forms to a verb conjugation, 36 cases for the adjective, 14 for the noun. In light of this it is

remarkable that the words are grammatically correct. One ending wrong, and the sentence would be suspect. (c) Not only meaningful, and correct, the sentence has a common theme, namely “wine”. Historically “wine” is associated with the Celt, βωρός can either mean “drunken” or “unfermented wine”, Ληναϊκός is associated with Dionysis or Bacchus, the god of wine, and refers to a festival of unfermented wine; Ζέλοι means “wine”, δῖημι is the word you use for mixing the wine. (d) Another indication that I transcribed accurately, are the “wrong” endings in διέτα and μέλλα. It is plain that had I misheard, or had I deceived myself into thinking that I had heard the “right” endings and then changed them, I would have destroyed important evidence. It was only 23 years later in 1997 that I discovered that the “wrong” endings were actually correct for Stephen’s dialect. (e) From the study of the historical and cultural background presented in Chapter Two, we find all the data fits together in a perfect jigsaw puzzle.

3. True sceptics will be driven to accuse someone here of constructing a hoax. Against that hypothesis, (a) I can repeat that Thomas Ashman left school at sixteen, and has no education in Greek. (b) The jigsaw only fits together, if the original framer of those words had access to all the information I have uncovered painfully slowly over a period of twenty-five years. Neither Thomas nor I had access to that information in 1974. (c) Moreover whoever the original framer of the sentence was, he knew the word Ζέλοι. This word is only known because it appears in a manuscript glossary of Hesychius, in the 4th cent. AD. Otherwise Thracian was not a written language. A person using it would have had to have come from ancient Thrace, as the sentence implies. (d) If on the other hand, I am accused of knowing everything from the beginning, then reference to my articles published in *The Journal of the Academy of Religion and Psychic Research*, April 1982, and *The Christian Parapsychologist*, June 1981, will give an inkling of the slow development of my solving the mystery, and the great number of discoveries yet to be made. (e) Supposing one alleges that Thomas “found” this quote somewhere: the argument against that is, firstly, that Ζέλοι does not occur in ancient Greek literature, thus it cannot become part of such a quote. Secondly, as I have shown, the quote appears to be part of the specific historical situation outlined in this book. Thirdly, are we to suppose that Thomas went to a huge amount of effort to find such an obscure quotation, say it almost by the way, without any assurance that I could translate it, and make sure that everything fitted together in the intricate way I have described, over the several years of communicating? Much of the Stephen story would have had to be constructed over those

years, with a view to interlocking with those words, and also with what is now known to modern scholars.

4. My sceptical publisher was concerned that there be no possibility of hoax. Prior to reading Part Two, Dr McKechnie, did raise the possibility of a hoax. But not afterwards. He wrote that he saw no reason not to believe in the integrity of the people involved.

Positively: (a) This study shows the Greek words to be genuinely belonging to the first century AD, and not to have come from the mind of Thomas Ashman. He received it “paranormally” (b) In my original laying out of my thesis about the Greek words, I noted that Stephen “said that he and others had been members of a (presumably reincarnating) group at that time. At §27 we have: “*Michael:* I would like to ask you, Who are in my group? Can you tell me that?”

Stephen: I for one, Anne for another, Jacob for another, a relatively small number, but then we are discussing a group in physical terms [for which I am the memory]”

Stephen had already said that Anne and Jacob had been Essenes, that I had been present at the time of Jesus.. and he was now saying Judas was of the same group. All were Essenes then. The Greek was in Stephen’s own dialect, therefore it must be reasonable certain that the Greek words were Stephen’s. We have also noted that many modern scholars who also believe that Stephen was an Essene.

