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a *line of poetry* consisting of two halves or hemistichs. The objections raised by Kittel (RE³ 18, 687, 42) and Eissfeldt (cf. GB¹⁶ 470^b) are not valid (see AJSL 20, 150, n.*). *Mirror* may mean *pattern, example*; Syr. *maḥzîṭâ* denotes both *example* and *mirror*; Arab. *mâṭala* signifies *to inflict exemplary punishment*; cf. Matt. 1:19: not willing to make her a public example, μη θέλων αὐτὴν δειγματίσαι = παραδειγματίσαι (Delitzsch's Heb. NT: *ὑἔ-λό ἀβὰ λέ-τίττᾶῃ λέ-ἡερπά*).

The phrase *Uassurme Tabalâ'a epšêṭ mâṭ Aššûr umaššil* (HW 431^b, below) means *Uassurme of Tabal was indifferent to the actions of Assyria*; KB 2, 21, 64 rendered correctly: *Uassurme von Tabal ward gleichgiltig gegen die Handlungen Assyriens*.⁶ Moses Schulbaum's *Deutsch-Hebräisches Wörterbuch* (Lemberg, 1881) gives *hištauue lé-ḏabâr* for *gleichgiltig sein gegen etwas*. In Arabic you say *saḩâ'un 'indî* or *sīyan 'alâiia* for *it is the same to me*, French *cela m'est égal*, Ital. *m'è indifferente*, *m'è tutt' uno* (it is all one to me).

For Assy. *ina mûši mašli*, at midnight (Heb. *ba-ḥāçî hal-lâilâ*) cf. Arab. *mâlta*, at the beginning of the night, and for Ethiopic *mésla*, with, we may compare the Hebrew prepositions *'im* and *et* which mean not only *with*, but also *like*; the clause *qanîṭî 'iš et-Iahûé* (Gen. 4:1) signifies *I have produced a man as well as Jahveh* (CoE 507).

Ethiopic. *mésla*, with, Heb. *mašâl*, verse, and *môšél*, ruler, as well as Assy. *mušâlu*, mirror, and *tamšîlu*, likeness, are all derived from the same stem *mašâl*, to shine; cf. my remarks in JSOR 1, 9.

PAUL HAUPT.

Johns Hopkins University.

DOLLY AND BUCK-TUB IN EZEKIEL

In Ezek. 20:37.38 JHVH says to the Jews in Babylonia: I shall cause you to pass under the dolly, and I shall put you into the buck-tub: I shall purge out from among you those who rebel and transgress against me; I shall bring them forth out of the country where they sojourn, but they shall not come to

⁶ Cf. Rost, *Die Keilschrifttexte Tiglath-Pileser's III* (Leipzig, 1893) p. 73, l. 11; p. 115, below.

the land of Israel. Heb. *bô-'el* means *to come to*, whereas *to enter* is *bô-bē* (see *Kings*, SBOT, 161, 43).¹ The dolly (cf. EB¹¹ 16, 282^a: *stirred and beaten with a dolly in the wash-tub*) or beater (Heb. *šābṭ*; cf. Assyr. *šabātu*, to beat, ZDMG 64, 708, 10) is the bat (or paddle) of a fuller, i. e. a wooden club (German *Bleuel*) with which the clothes are beaten or stirred in the process of washing. Also in some of our modern washing-machines (German *Hammerwaschmaschinen*)² beaters are used for this purpose. An English dolly looks like a cross-handled rod rising from the center of a round four-legged footstool; see the cut in Webster's *New International Dictionary*. James, the brother of Jesus, is said to have been killed by a fuller with his bat (DB 2, 542^b). For the beating of the clothes soaked in lye cf. RE³ 7, 399, 35. DB 2, 72^b says: *Fulling seems to have consisted in washing the material with some preparation of lye, beating or rubbing it, and exposing it to the rays of the sun. The lye in which clothes are soaked is called buck. This term was used also for the clothes washed in lye or suds. In Shakespeare's Henry VI, Part 2, Act 4, Scene 2, l. 49 Smith the Weaver says: She washes bucks here at her home. CD also quotes a line from Philip Massinger and Thomas Dekker's miracle play The Virgin Martyr (1621): If I were to beat a buck, I can strike no harder. The verb to buck (German *beuchen* or *bauchen*) means to wash in lye or suds, clean by washing and beating with a bat.*

For *bē-māsōrt hab-bērīt* (which is supposed to mean *into the bond of the covenant*; Reuss: *Bundespflcht*) we must read *bē-masrēt hab-bōrīt*, in the vat of lye. Heb. *bōrīt* (Jer. 2: 22; Mal. 3: 2) denotes *vegetable alkali*,³ i. e. potash obtained by leaching wood-ashes. 𐤁 has *masrētā* for 𐤁 *mahbāt* in Lev. 2: 5, 6: 14; Ezek. 4: 3; it denotes a *griddle* or *shallow pan*, not a *crucible* or *melting-pot*. Hitzig, *Die prophetischen Bücher des AT* (Leipzig, 1854) p. 236 translated: *in den Tiegel der Läuterung* (cf. *Ezekiel*, SBOT, 73, 2). The prophet does not refer to metals purified and refined in a crucible or furnace, but

¹ For the abbreviations see above, p. 75, n. 1.

² See plate ii between pp. 394 and 395 in vol. 20 of Meyer's *Konversations-Lexikon*, sixth edition (Leipzig, 1908).

³ Mineral alkali (or soda) is called in Hebrew *nātr* = $\nu\tau\rho\nu\nu$, $\lambda\tau\rho\nu\nu$. We use *niter* for *saltpeter*.

to clothes washed and bleached (*cf.* Mal. 3:2) in a keir (EB¹¹ 4, 53) or keeve (EB¹¹ 20, 240^b, below). The Jews are to be purified by trials just as clothes are cleansed in a lye-vat (German *Beuchkessel*). In German you can say *Jemand durch Trübsal auslaugen*. The pronunciation *misrât* instead of *masrêṭ* is incorrect. Nor is it necessary to spell this word with *ś* (Graetz, *Emendationes*, 1893, *ad loc.*): in 2 S 13:9 we must read *uat-tigrâ et-ha-mšârêṭ*, she called the attendant (so Klostermann, Kittel, Budde, Schlögl) instead of *uat-tiqqâh et-ham-masrêṭ*, she took the pan (Ⲭ καὶ ἔλαβεν τὸν τήγανον, Ⲱ *nēsebât iât masrêṭâ*). Ⲱ *masrêṭa*, from a stem *tertia* *i*, might be connected with Heb. *sîr*, pot, *mediae* *i* (*cf.* *sîr-rahç*, wash-basin) but it may be an Assyrian loanword (with *s* for Assyr. *š*; see ZDMG 63, 516, 36; 64, 707, 7) derived from the stem which appears in Syriac as *têri*, to be soaked;⁴ *cf.* Heb. *mîsrâṭ* ‘*ʿanabîm*,⁵ raisin-wine (Num. 6:3) = Syr. *tiriânâ*, juice from steeped raisins. Arab. *ṭariṭ* means *wet* and *abundant* (*cf.* ZDMG 65, 563, 21). Assyr. *mešrû* (= *mašriṭu*) abundance, wealth corresponds to Arab. *ṭaruah* (*cf.* *Numbers*, SBOT, 45, 5). Ethiop. *šêráia*, to dye (lit. to *immerse*) should be spelled with *s* (*cf.* ZDMG 63, 520, 1).

AV *I will purge out* for Ⲙ *u-bârôṭi* at the beginning of v. 38 is more accurate than the renderings of the Ancient Versions (Ⲭ ἐλέγχω, Ⲛ *eligam*, Ⲩ *igbê*, Ⲱ *afreš*) and the modern commentators (Toy, *I will sever from you*). It means *I shall wash out*, I shall remove by the cleansing action of the detergent liquor and the dolly. We need not read the Hif'îl *hâherôṭi* (contrast Lagarde, *Mitteilungen*, 1, 92). The *šâbṭ* is certainly not a shepherd's crook; J. C. Döderlein *apud Grotium* (Halle, 1776) referred to Jer. 33:13 and explained the phrase to mean *et decimabo vos*. J. D. Michaelis (1781) rendered *Zehutstab*, i. e. *tithe-rod* (*cf.* Lev. 27:32): he thought the passage meant, About one tenth of you will return to Palestine. Ⲭ ἐν ἀριθμῷ = *ham-mispâr* instead of *bē-masrêṭ* is nothing but a guess based

⁴ In Jastrow's dictionary *masrêṭ* is combined with *nasâr*, to saw. Fürst preferred the reading *masrêṭ* in Ezek. 20:37, but derived it from a stem *sarâṭ*.

⁵ Heb. *mîsrâ* is the feminine form of *mîsrâ* = *mîsrâi*; see ZDMG 61, 194, n. 2; *cf.* *ma' nâ*, *miqnâ*, *Miçpâ*, *mîkrâ*, *miqnâ*, *mar' â*, *mirmâ*, *Mišnâ*.

on 2 S 2: 15; *hab-bôrit* was omitted in **6** owing to the following *u-hârôtî*. Valeton's vindication of the traditional reading *bě-másórt hab-bërit* (ZAT 13, 256; see also Krätzschar *ad loc.*) is untenable.

PAUL HAUPT.

Johns Hopkins University.

MĒSUKKĀN, ACACIA NILOTICA

In my paper on Magan and Melukha (OLZ 10, 489)¹ I pointed out that *mēsukkân*, Is. 40:20 denoted the *Acacia nilotica*; it is the Assy. *musukkānu* (ZA 9, 111) = Sumer. *mēš-* or *muš-Magana*, the tree of Egypt. *Mēš* is the older form (OLZ 17, 454) of *gēš*, tree, wood (SGL 97). The adjective Maganian is in Assyrian *Makkanû* with *k* = Sumer. *g* (cf. Delitzsch, *Assyr. Studien*, 1874, p. 159). I suggested this etymology of *musukkānu* more than thirty-five years ago (see Delitzsch, *Paradies*, p. 130, below; cf. Lyon, *Sargon*, 16, 61; MVAG 18, 2, p. 38).

Tērûmâ after *mēsukkân* in Is. 40:20 is not a corruption of *tamâr*, palm (as I assumed in my translation of Is. 40 in Drugulin's *Marksteine*; cf. JHUC, No. 163, p. 57) but a transposition of *tímôrâ*, post, pillar (AJSL 22, 256). The text of the prosaic gloss following the line *u-ēl-mî tēdammēiun él, u-mad-dēmût ta'rēkû-lo*, To whom will ye liken Him, what likeness compare to Him? is very much disjointed: the two clauses *u-ēl-mî tēdammēiun él, u-mad-dēmût ta'rēkû-lo* should stand, not after the first *hârâš*, but after *hârâš haḳâm*; they refer, not to the gilding of a cast image, but to the overlaying of a wooden core with plates of gold. These golden statues were built up upon a wooden frame braced (Heb. *raḳûf*) by rods of metals. Phidias' chryselephantine statue of Pallas Athene was constructed in this way.

The *ha-* prefixed to *päsl* (cf. JBL 35, 191) and *mēsukkân* is not the article, but the interrogative *hâ-* (**6** μή, **7** numquid?). *Hap-päsl nasāk hârâš* would mean *The image cast a craftsman*, but the meaning is: (What likeness can you compare to Him?)

¹ For the abbreviations see above, p. 75.