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BRIEF COMMUNICATIONS

HEBREW MAŠĀL

Heb. *himšil*, he likened, and *himšil*, he caused to rule, are generally regarded as two different stems, but the primary connotation of both verbs is *to shine*. The stem of Assy. *šalum-matu*, shine, luster, glory (HW 665^b)¹ is a transposed doublet (JBL 34, 61, l. 9; 63, l. 2) of *mašālu*. It is not impossible that *māmšalā* in Gen. 1:16 means *shine*, illumination, not *rule* (Š *šultānā*, T *mišlāt*, Græc. Ven. ἡγεμονία). Afterwards it was, of course, misinterpreted. How many readers of the English Bible know that *solemn* (DB 4, 559) means originally *annual*? Heb. *mōšél*, ruler, is a person who *shines*, i. e. is *eminent*, distinguished. This meaning is preserved in Arab. *mātula*, to be eminent; *maṭīl* means not only *like*, similar, but also *distinguished*, excellent. Gesenius' *Thesaurus* stated s. v. *mašāl*, to rule: *In reliquis linguis Semiticis haec radix non reperitur . . . sed congruit Gr. βασιλεύς*.

According to Fleischer in Delitzsch, *Das salomonische Spruchbuch* (Leipzig, 1873) p. 43, the original meaning of the stem *mašāl* is *to stand*, but Arab. *mātula* = *aqūma*² is a transposed doublet of *tāmala*, and this is identical with Heb. *šamár*; see my paper *The Disease of King Teumman of Elam* in JSOR 1, Part 2. It cannot be derived from the Assy. *šumallû*, assistant in business, which we have in the Talmud as *šəḡālîā*, helper (not *apprentice*) although we find Arab. *t* = Assy. *š* in loanwords (cf. JBL 35, 321, below) and although we have in Arabic not only Assyrian loanwords (cf. OIŁ 10, 70; BL 121, below) but also Sumerian terms, e. g. *niqs*, *niqš*, *naqš*, *raqš*, *daqš* = Sumer. *daggas* (OIŁ 16, 493; cf. 17, 53, n. 5). In §§ 100-107 of the Code of Hammurapi *šumallû* denotes a *drum-*

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

² For Arab. *tamātūlata bājina iudājihi* cf. Heb. 'amād lē-fanāy (GR^o 598a) and *Est.* 38 (*hā'mīd*).

mer (commercial traveler, traveling salesman, French *commis voyageur*, German *Handlungsreisender*) while *tamkaru* is the *head of the firm* (German *Geschäftsherr*).³ The *tamkaru* is the *principal*, and the *šamallû* is his *agent*. R. F. Harper (1904) explained *šamallû* as *agent, trader*; contrast Winekler, *Die Gesetze Hammurabis* (Leipzig, 1904) p. 113^b. Assy. *šamallû* is the Sumerian *šamanla* (SGL 257).

Just as Heb. *himšil*, he caused to rule, and Heb. *himšil*, he likened, are derived from *mašûl*, to shine, so Assy. *šarru*, king (= Heb. *šar*, prince) is connected with Assy. *šarûr šamši*, sunshine (cf. Delitzsch, *Proleg.* 92). Arab. *šarra* means to sun = to dry in the sunshine. The allied stem *šarâ*, *šârî* has the same meaning, but it signifies also to shine, to flash (syn. *lâma'a*). In Hebrew we have this stem in *mišrâ*, dominion, sovereignty (JBL 32, 113, n. 23). *Îsrâ-el* may mean *God rules* (cf. EB 2311; WF 216). Arab. *šarâr* denotes a spark. The original meaning of Arab. *šarra*, to be bad, is privative: to lose luster, i. e. to be tarnished, sullied; cf. Assy. *lâ banîtu*, uncleanness, impurity, syn. *limuttu*, evil, and *zalıptu*,⁴ wickedness (HW 180^a below; ZR 66^b; ZDMG 65, 563, 14). Arab. *šarrara* signifies to tarnish the reputation of a person. The stems of Arab. *šarîq*, rising sun, and *šarîf*, eminent, distinguished, noble, are derived from the same root (JBL 35, 323).

The original meaning of Assy. *mušâlu*, mirror, is shiny, polished; the mirrors of the ancients were of polished metal (cf. above, p. 89). *Mišêlu* (for *mišâlu*) may have the same meaning.⁵ A synonym of *mušâlu* is *nâmaru* (= *ma'maru*, from *amâru*, to see) which appears in Syriae as *nâuĕrâ*, *nâurâ*. A mirror reflects the likeness of a person; therefore the denominative verb *mašâlu*, to mirror, means to be like or equal. Assy. *mišlâni* denotes two equal parts or halves. Heb. *mašâl* means

³ Cf. Arab. *tâjir*, merchant = *taggâr* = Assy. *tamgar* = *tamkaru*. For *g* = *k* under the influence of an adjacent liquid (KAT³ 38, n. 3) cf. Ethiop. *hâguĕla*, to perish = *hâkula*, Arab. *hâlaka* = Heb. *halâk*, to go. *Tamkaru* means originally trade, commerce; cf. GK §122, r. For *taggâr* in OT see *Kings*, SBOT, 117, 28.

⁴ This stem appears in Hebrew, with partial assimilation of the *z* to the *p* as *salâf*, and in Arabic, with transposition, as *fâsula* (cf. AJSL 32, 64).

⁵ Cf. BA 2, 421, 15; Gunkel, *Schöpfung und Chaos* (1895) p. 422, l. 51; KB 6, 1, p. 96, l. 15; contrast Gressmann, *Alltorientalische Texte und Bilder* (Tübingen, 1909) 1, 37, 51.

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-τίττᾶḥ λέ-ḥerpâ*).

The phrase *Uassurme Tabalâ'a epšêt 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 *hištauué lé-ḏabâr* for *gleichgiltig sein gegen etwas*. In Arabic you say *saḩâ'un 'indî* or *sīyan 'alâiija* 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-Iahyé* (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.

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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.