HEBREW MAŠAL

Heb. himšîl, he likened, and himšîl, he caused to rule, are generally regarded as two different stems, but the primary connotation of both verbs is to shine. The stem of Assyr. šalum-matu, shine, luster, glory (HW 665b)¹ is a transposed doublet (JBL 34, 61, 1. 9; 63, 1. 2) of mašâlu. It is not impossible that mâmšâlî in Gen. 1:16 means shine, illumination, not rule (Σ šulţânâ, Τ mišlât, Græc. Ven. ἱγερων). Afterwards it was, of course, misinterpreted. How many readers of the English Bible know that solemn (DB 4, 559) means originally annual? Heb. môšêl, ruler, is a person who shines, i.e. is eminent, distinguished. This meaning is preserved in Arab. màţula, to be eminent; màţîl means not only like, similar, but also distinguished, excellent. Gesenius' Thesaurus stated s. v. mašâl, to rule: In reliquis linguis Semiticis haec radix non reperitur... sed congruit Gr. βασιλεύς.

According to Fleisheher in Delitzsch, Das salomonische Spruchbuch (Leipzig, 1873) p. 43, the original meaning of the stem mašâl is to stand, but Arab. màţula = aqâma² is a transposed doublet of tàmala, and this is identical with Heb. šamâr; see my paper The Disease of King Tammuân of Elam in JSOR 1, Part 2. It cannot be derived from the Assyr. šamallû, assistant in business, which we have in the Talmud as šēqâlî, helper (not apprentice) although we find Arab. ṭ = Assyr. š in loanwords (cf. JBL 35, 321, below) and although we have in Arabic not only Assyrian loanwords (cf. OLZ 10, 70; BL 121, below) but also Sumerian terms, e.g. niqâs, niqâš, naqâs, raqâs, daqâs = Sumer. daygas (OLZ 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. tâmâlâlu bâţa na šadâshî cf. Heb. 'amâq la-fânây (GR 598a) and Est. 38 (hâ' mid).
mer (commercial traveler, traveling salesman, French commis voyageur, German Handlungsreisender) while tamkaru is the head of the firm (German Geschäftsherr). The tamkaru is the principal, and the šamallū is his agent. R. F. Harper (1904) explained šamallū as agent, trader; contrast Winckler, Die Gesetze Hammurabis (Leipzig, 1904) p. 113. Assyrian šamallū is the Sumerian šamanla (SGI 257).

Just as Heb. himšil, he caused to rule, and Heb. himšil, he likened, are derived from mašāl, to shine, so Assyrian šarru, king ( = Heb. šar, prince) is connected with Assyrian šarrû šamši, sunshine (cf. Delitzsch, Proleg. 92). Arabic šarru means to sun = to dry in the sunshine. The allied stem šárā, šāšī has the same meaning, but it signifies also to shine, to flash (syn. láma'ā). In Hebrew we have this stem in mišrā, dominion, sovereignty (JBL 32, 113, n. 23). Išrā'-el may mean God rules (cf. EB 2311; WF 216). Arabic šārār denotes a spark. The original meaning of Arabic šārra, to be bad, is privative: to lose luster, i.e. to be tarnished, sullied; cf. Assyrian lā banītu, uncleanness, impurity, syn. limūtu, evil, and zalātu, wickedness (HW 180a below; ZR 66b; ZDMG 65, 563, 14). Arabic šārrara signifies to tarnish the reputation of a person. The stems of Arabic šariq, rising sun, and šarīf, eminent, distinguished, noble, are derived from the same root (JBL 35, 323).

The original meaning of Assyrian musālu, mirror, is shiny, polished; the mirrors of the ancients were of polished metal (cf. above, p. 89). Mišēlu (for mišālu) may have the same meaning. A synonym of musālu is nāmaru ( = ma'maru, from amāru, to see) which appears in Syria as nāyērā, nāyārā. A mirror reflects the likeness of a person; therefore the denominative verb mašālū, to mirror, means to be like or equal. Assyrian mišlāni denotes two equal parts or halves. Hebrew mašāl means

2 Cf. Arab. tājir, merchant = taggār = Assyrian tamgar = tamkaru. For g = k under the influence of an adjacent liquid (KAT 38, u. 3) cf. Ethiopic hāgyēla, to perish = hākula, Arab. hālaka = Heb. halāq, to go. Tamkaru means originally trade, commerce; cf. GK §122, r. For taggār in OT see Kings, SBOT, 117, 28.

3 This stem appears in Hebrew, with partial assimilation of the z to the p as salāf, and in Arabic, with transposition, as fasāla (cf. AJSL 32, 64).

4 Cf. BA 2, 421, 15; Gunkel, Schöpfung und Chaos (1895) p. 422, l. 51; KB 6, 1, p. 96, l. 15; contrast Gressmann, Altorientalische Texte und Bilder (Tübingen, 1909) 1, 37, 51.
a line of poetry consisting of two halves or hemistichs. The objections raised by Kittel (RE 18, 687, 42) and Eissfeldt (cf. GB 470b) are not valid (see AJSL 20, 150, n.*). Mirror may mean pattern, example; Syr. maḥṣūṭa denotes both example and mirror; Arab. máṭala signifies to inflict exemplary punishment; cf. Matt. 1:19: not willing to make her a public example, μὴ θέλων αὐτὴν διαγματίσαι = παράδειγματίσι (Delitzsch’s Heb. NT: γε-λο αβά λε-τιττάν λε-χερᾶ).

The phrase Uassürme Tabalāʾa epšēt māt Aššûr umaššil (HW 431b, below) means Uassürme of Tabal was indifferent to the actions of Assyria; KB 2, 21, 64 rendered correctly: Uassürme von Tabal ward gleichgültig gegen die Handlungen Assyriens.6 Moses Schulbaum’s Deutsch-Hebräisches Wörterbuch (Leipzig, 1881) gives hišṭaʿyê lē-qaḥûr for gleichgültig sein gegen etwas. In Arabic you say saʿā'un ‘ındī or siyān ‘alājja 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 Assyr. ina mūši mašli, at midnight (Heb. ba-ḥāʾi hal-lājāl) cf. Arab. mālta, at the beginning of the night, and for Ethiopic mēsla, with, we may compare the Hebrew prepositions ‘im and et which mean not only with, but also like; the clause qanāʾiʾ ’īṣ et-Iāhuʾ (Gen. 4:1) signifies I have produced a man as well as Jahveh (CoE 507).

Ethiop. mēsla, with, Heb. mašāl, verse, and mōšēl, ruler, as well as Assyr. mušālu, mirror, and tamšīlu, likeness, are all derived from the same stem mašāl, 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

* Cf. Rost, Die Keilschrifttexte Tischlath-Pileser III (Leipzig, 1893) p. 73, l. 14; p. 115, below.