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. māḥzīṭā denotes both example and mirror; Arab. māṭala signifies to inflict exemplary punishment; cf. Matt. 1: 19: not willing to make her a public example, μὴ θέλων αὐτήν διαγματίσαι = παραδειγματίσοι (Delitzsch’s Heb. NT: γέ-λοι αὕτα λε-τίττάν λέ-χερπά).

The phrase Uassurme Tabalā’a ἐπῄετ μᾶτ Ἄσσύρ umasšíl (HW 431b, below) means Uassurme of Tabal was indifferent to the actions of Assyria; KB 2, 21, 64 rendered correctly: Uassurme von Tabal ward gleichgültig gegen die Handlungen Assyriens. Moses Schulbaum’s Deutsch-Hebräisches Wörterbuch (Lemberg, 1881) gives hištaṣṣé lē-qiḥār for gleichgültig sein gegen etwas. In Arabic you say saqā’un ‘inda 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 múši mašli, at midnight (Heb. ba-hāçī hal-lāḏā) cf. Arab. māltta, 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 qanīṭī ‘iš ‘et-Ṭahvē (Gen. 4: 1) signifies I have produced a man as well as Jahveh (CoE 507).

Ethiop. mēsla, with, Heb. maśāl, verse, and mōšēl, ruler, as well as Assyr. mušālu, mirror, and tamśīlu, 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 Tiphath-Pilesers III (Leipzig, 1893) p. 73, 1. 11; p. 115, below.
the land of Israel. Heb. bō¬el means to come to, whereas to enter is bō-bē (see Kings, SBOT, 161, 43). The dolly (cf. EB1 16, 282a: stirred and beaten with a dolly in the wash-tub) or beater (Heb. šāḇṭ; cf. Assyr. šaḇṭu, 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) 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, 542b). For the beating of the clothes soaked in lye cf. RE3 7, 399, 35. DB 2, 72b 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-māsōrṭ hab-bōrīṯ (which is supposed to mean into the bond of the covenant; Reuss: Bundespflicht) we must read bē-masrēṯ hab-bōrīṯ, in the vat of lye. Heb. bōrīṯ (Jer. 2:22; Mal. 3:2) denotes vegetable alkali, i.e. potash obtained by leaching wood-ashes. Ť has masrētha for מַחְבָּט 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.
3 Mineral alkali (or soda) is called in Hebrew נְיַטֵר = νιτρόν, λιτρόν. We use niter for saltpeter.
to clothes washed and bleached (cf. Mal. 3:2) in a keir (EB\textsuperscript{11} 4, 53) or keeve (EB\textsuperscript{11} 20, 240\textsuperscript{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 \textit{Jemand durch Trübsal auslassen}. The pronunciation misrāţ instead of masrēţ is incorrect. Nor is it necessary to spell this word with ş (Graetz, Emendationes, 1893, \textit{ad loc}).: in 2 S 13:9 we must read \textit{yat-tiqra et-ha-mṣārēţ}, she called the attendant (so Klostermann, Kittel, Budde, Schlögl) instead of \textit{yat-tiqqāḥ et-ham-masrēţ}, she took the pan (G\textit{kai ēlaθēν τόν τίγγανον, T nēsebāt ūṭ masrētā). T masrēta, from a stem tertiae ĕ, might be connected with Heb. sīr, pot, mediae ĕ (cf. sīr-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 tērī, to be soaked;\textsuperscript{4} cf. Heb. misrāţ 'ānaḥīm,\textsuperscript{5} raisin-wine (Num. 6:3) = Syr. tirjānā, juice from steeped raisins. Arab. ṭarī means \textit{wet and abundant} (cf. ZDMG 65, 563, 21). Assyr. mešrāt (= mašriju) abundance, wealth corresponds to Arab. ṭāryah (cf. Numbers, SBOT, 45, 5). Ethiop. šērāja, to dye (lit. to immerse) should be spelled with s (cf. ZDMG 63, 520, 1).

AV \textit{I will purge out for} 🈁 u-ḥārōtî at the beginning of v. 38 is more accurate than the renderings of the Ancient Versions (G ἀλγχω, J eligam, Š igoḇè, T afrēš) and the modern commentators (Toy, \textit{I will sever from you}). It means \textit{I shall wash out}, I shall remove by the cleansing action of the detergent liquor and the dolly. We need not read the Hif'il hāheṭōtî (contrast Lagarde, \textit{Mitteilungen}, 1, 92). The sāḥî 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: \textit{et decimabo vos}. J. D. Michaelis (1781) rendered Zehutstab, i. e. \textit{tithe-rod} (cf. Lev. 27:32) : he thought the passage meant, About one tenth of you will return to Palestine. G ḫavāḏµāq = ham-mispār instead of bē-masrēt is nothing but a guess based

\textsuperscript{4} In Jastrow’s dictionary masrēt is combined with nasār, to saw. Füks preferred the reading masrēt in Ezek. 20:37, but derived it from a stem sarāf.

\textsuperscript{5} Heb. mišrā is the feminine form of mišrō = mišrāj; see ZDMG 61, 194, n. 2; cf. ma’nā, miqānā, Miqā, mišrā, miq̲ā, mar’ā, mirmā, Mišnā.
on 2 S 2:15; hab-bōrīti was omitted in G owing to the following u-hārōti. Valeton’s vindication of the traditional reading bē-māsōrṭ hab-bōrīti (ZAT 13, 256; see also Krætzschmar ad loc.) is untenable.

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MESUHKAN, ACACIA NILOTICA

In my paper on Magan and Melukha (OLZ 10, 489)¹ I pointed out that mēsukkān, Is. 40:20 denoted the Acacia nilotica; it is the Assyr. musukkānu (ZA 9, 111) = Sumer. mēš- or mun-Magana, the tree of Egypt. Mēš is the older form (OLZ 17, 454) of gēš, tree, wood (SG I 97). The adjective Maganian is in Assyrian Makkānu 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).

Tērūmā after mēsukkān in Is. 40:20 is not a corruption of tamār, palm (as I assumed in my translation of Is. 40 in Drugulin’s Marksteine; cf. JHUC, No. 163, p. 57) but a transposition of timōrā, post, pillar (AJSL 22, 256). The text of the prosaic gloss following the line yē-el-mū tēlgāmmē̄jiun ēl, u-mad-dēmūt ta'rēḵū-lo, To whom will ye liken Him, what likeness compare to Him? is very much disjointed: the two clauses yē-čōrēf baz-zahāb ʾēraqqēʾēnu ʾu-bē-reʾēqūqēt kūṣf irḵōf (not ʾōrēf!) should stand, not after the first hārāš, but after hārāš ḥakūm; 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. raṣēf) by rods of metals. Phidias’ chryselephantine statue of Pallas Athene was constructed in this way.

The ha- prefixed to pāsl (cf. JBL 35, 191) and mēsukkān is not the article, but the interrogative ḥā- (G μή, J numquid?). Hap-pāsl nasāḵ hārāš 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.