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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-τίττᾶḥ λέ-ḥerpâ*).

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 *hištauué lé-ḏabâr* for *gleichgiltig sein gegen etwas*. In Arabic you say *saḩâ'un 'indî* or *sīyan 'alâiḩa* 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-ḥāḩi 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.

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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. 14; 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 *tēri*, to be soaked;⁴ *cf.* Heb. *mšrâṭ* ‘*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* (= *mašriiu*) abundance, wealth corresponds to Arab. *ṭaruah* (*cf.* *Numbers*, SBOT, 45, 5). Ethiop. *šerâia*, 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'il *hāherôṭi* (contrast Lagarde, *Mitteilungen*, 1, 92). The *šābṭ* 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. *mšrâ* is the feminine form of *mšrâ* = *mšrâi*; see ZDMG 61, 194, n. 2; *cf.* *ma' nâ*, *miqnâ*, *Miçpâ*, *mšrâ*, *miqnâ*, *mar' â*, *mirmâ*, *Mišnâ*.

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

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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. *musukkânu* (ZA 9, 111) = Sumer. *mêš-* or *muš-Magana*, the tree of Egypt. *Mêš* is the older form (OLZ 17, 454) of *gêš*, 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 *musukkânu* 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 ḥakûm*; 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. *raçûf*) by rods of metals. Phidias' chryselephantine statue of Pallas Athene was constructed in this way.

The *ha-* prefixed to *pâsl* (cf. JBL 35, 191) and *mēsukkân* is not the article, but the interrogative *hâ-* (**6** *μή*, **7** *numquid?*). *Hap-pâsl nasâk 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.