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(Ass. *šillata taqtibi*) shall be liable to punishment in her own person and not in that of her husband, her sons or her daughters.<sup>1</sup> It must then have been a widely known word, and as used of blasphemy against a god is singularly suitable in the passage under discussion; and there *שָׁלָה* will be the correct vocalization. In the beginning of the letter of Artaxerxes occur the words *לְעִזְרָא כַהֲנָא סַפֵּר דְתָא אֲרַתְחִישְׁתָּא מְלָךְ מַלְכֵינָא* (Ezra vii 12), where *נְמִיר* has been variously interpreted. The suggestion which seems at present to hold the field is that of Torrey, who proposes *נְמִיר וּכְעֵנַת* (שָׁלוֹם) 'perfect peace and so forth'.<sup>2</sup> If, however, the letter was written in Babylonian, which was still widely used in the East at that time,<sup>3</sup> this restoration is impossible; for *gamāru*, which means 'to be brought to an end', 'to be wholly given up', cannot be used with *šulmu* nor indeed is it ever so found in extant letters. I suggest then that the words *נְמִיר וּכְעֵנַת* or rather *נְמִיר* do not contain a greeting but are an abbreviation of some such Babylonian phrase as (*amēl*)*ardu šd libbušu ana bēlēšu gamuruni* 'the slave whose heart is wholly devoted to his lords'.<sup>4</sup> It then continues the description of Ezra, to whom Artaxerxes opens his letter with the address: 'Artaxerxes, king of kings, unto Ezra the priest, the scribe of the law of the God of heaven, (a servant whose heart is) devoted (to his lord) . . . And now, &c.' This suggestion both yields a suitable sense and accords with a known Babylonian idiom. The Jewish scribe puts in full that part of the address which is in his eyes properly applicable to Ezra but abbreviates the derogatory description of him as the devoted servant of a foreign king.

## CORRECTIONS.

In a previous article<sup>5</sup> in explaining *דָּבַר* in 2 Chron. xxii 10 as meaning 'overthrew' I compared the N. Hebr. *מְנַרְבֵּר* used *sens obsc.* as denoting literally 'one who forces (a woman)' and took *דָּבַר* in the sense of 'violently entreated'. This comparison is incorrect.<sup>6</sup> The Acc.

<sup>1</sup> Scheil *Lois Assyriennes* 2-3, 2, 16.

<sup>2</sup> In *Ezra-Nehemiah*, 581, where he compares Ezr. v 7; but the comparison is false, since there the letter is addressed to a king, here it is addressed by a king who never, at least according to Babylonian custom, sends 'peace' to a subject.

<sup>3</sup> Similarly Darius sent copies of the inscription at Bihistun written in the Aramaic language (cp. Cowley *Aram. Pap.* 248-249).

<sup>4</sup> Harper *A. B. L.* 620, Rev. 6 (cp. 11, Rev. 3, 4), for which reference I am indebted to Prof. Langdon; cp. *libbušu gummuru ana bēlēšu* 'his heart is wholly devoted to his lord' (Meissner in *Beitr. z. Assyr.* ii 566, Obv. 16).

<sup>5</sup> In *J. T. S.* xxxvii 159-160.

<sup>6</sup> Cp. Dalman *Aram.-Neuh. Wib.* (2nd ed.), 90, who rightly refers *מְנַרְבֵּר* to *דָּבַר* 'spoke' in the sense of 'having intercourse with (a woman)'.

*dabāru* 'to overthrow', however, is well attested, and a good example of it is found in the description of Ištar as *dābrat* (= *dābirat*) *šapši* 'overthrowing the violent'<sup>1</sup>; and *dubburu* or *duppuru* means 'to drive away'. Now a comparison with the Arab. أَذْبَرَ 'followed after' and the Eth. ተደበረ: '*supinus cecidit*' suggests that the underlying root is 'back', the first meaning 'pursued the back of (a person)' and the latter 'fell on the back'. Thus דָּבַר (Pi.) means 'drove out', or perhaps 'overthrew'<sup>2</sup> in 2 Chron. xxii 10 and הִרְבִּיר (Hi.) in Pss. xviii 48 and xlvii 4 means 'threw on their backs' or 'threw down.'<sup>3</sup> Again, in another article<sup>4</sup> I compared אַמָּה in Isa. vi 4 with Acc. *ammatu* = *aṭnatu* 'dwelling' and so 'ground' or the like.<sup>5</sup> The reading *aṭnatu*, however, is now known to be incorrect, and the Hebr. אַמָּה in אֲפֹתֵי הַסְּפִימִים is evidently identical with the Acc. *ammatu* as meaning some part of a door. The Sum. Á.SUḪ, read AŠTAR, which is equated with it, means literally *ušši aḫi* 'foundation' or 'base of the side', and the Acc. *ammatu* means not only some part of the arm, possibly 'fore-arm', but also part of a door, possibly 'door-post'. Further, *qišir ammati* 'bond' or 'knot of the arm' means the 'elbow' and, as applied to a door, apparently the 'hinge' or 'pivot'; and for this, according to syllabaries, *ammatu* alone may be used.<sup>6</sup> As part of a door, then, the precise meaning of the Acc. *ammatu* remains somewhat uncertain; but it is evident that this word is identical with the Hebr. אַמָּה, although it is equally difficult to see what אַמֹּת הַסְּפִימִים, meaning literally 'the arms of the threshold(s)' can denote; for the four known terms (סֶף 'threshold', פֶּת 'socket' in the threshold, צִיר 'pivot' or 'hinge' on the door-post which went into the socket, and מַזוּזָה 'door-post') seem to cover most of, if not all, the parts of the ancient door.<sup>7</sup> Finally, in my recent discussion of סַמָּא <sup>8</sup> the vocalization of בְּסַמָּאָה is a misprint for בְּסַמָּאָה.

G. R. DRIVER.

<sup>1</sup> Ebeling *Quellen* i 50, R. 9.

<sup>2</sup> Cp. LXX's ἀπάλεσεν.

<sup>3</sup> Eitan (in *J.Q.R.* N.S. xiv 40-41) explains הִרְבִּיר from the same root, to which he also refers (*ibid.* 39-40) לִבְרַר in Job xix 18 and Ct. v 6, comparing Arab. أَدْبَرَ 'receded before (= turned the back on)' a person.

<sup>4</sup> In *J.T.S.* xxiii 405.

<sup>5</sup> Cp. Langdon *Epic of Creation* 66<sup>3</sup>. It seems that no word *ammatu* meaning *feste Grundlage* (Buhl *op.cit.* 47) is known at present to exist in Assyrian.

<sup>6</sup> Holma *Körperteile* 115-116.

<sup>7</sup> The exact force of the Acc. term in relation to the Hebr. phrase is immaterial; for cognate words in different languages need not connote the same thing, although the general idea underlying the root is identical.

<sup>8</sup> In *J. T. S.* xxx 371-372.