

The Image of Jealousy in Ezekiel.

I venture to ask admission for a few lines suggested by Prof. Kraetzschmar's very full commentary on Ezekiel. He conscientiously mentions various views of the 'Image of Jealousy which provokes to jealousy' in Ezek. 8, 3, cp. 5, and in particular Gunkel's opinion (*Schöpfung und Chaos*, 141) that the true reading is *סמל הקנה* 'form of the reeds', or, of the reed-monster, i. e. Leviathan, the Chaos-monster subdued by the Light-god. Certainly this view is too artificial; but is not Gunkel on the right track? In Dec. 1898 I proposed to scholars a new solution of the problem which has been noticed by the truly liberal-minded editor of the *Revue biblique*, but which (owing to the ill-organized system of literary communication) has escaped the attention of Prof. Kraetzschmar. That the *סמל הקנאה* is, if not the Ashera which Manasseh had placed in the temple, at any rate some similar object, has been widely held, but is too vague a conjecture to satisfy us. We naturally look to Babylonia for light. Can we hesitate as to the probably true reading? *קנאה* would be *כין*, i. e. *kaivanu* = *kaimanu*, the god of the planet Saturn in Babylonia. *כ* and *ק*, both palatals, are confounded. From Am. 5, 26 we learn that this deity was worshipped at some time or other in Judah; but when? It was not in any early age that the Israelites bore in procession Saccuth or Kaivan, their 'image' (reading

in Am. *l. c.* (צלמכם), but in the time of Ezekiel. Next, as to the word סמל. Here I feel upon less sure ground; yet I propose a view that is at least not unpalatable. Ezekiel may perhaps have written, not סמל, but למס *lamas*. *Lamassu* was one of the terms for the colossal winged bulls represented in Assyrian and Babylonian sculpture. If the received reading of Ezek. 8, 3. 5 is correct (see Cornill, *ad loc.*), the statue (סמל) of 'Jealousy' (rather, of Kaivan) stood at the entrance (reading במכוא) of the north gate. It is just possible that a winged bull of the Babylonian type stood there, and that the deity represented was Kaivan. Delitzsch (*Ass. HWB*, p. 381) quotes a passage, 'Thou (O Marduk!) art the *lamassu* of my life', suggesting that the great gods could be in close relation to the *lamassê* or *šêdê*. Even apart from this Ezekiel, who may quite well have known the term, may have applied *lamas* to the imported Babylonian god Kaivan in the sense (see Delitzsch) of protective deity. A late scribe, however, may not have known למס, and have written סמל.

That Ezekiel was impressed by the outward forms of Babylonian religion has often been pointed out. I think that כיון for קנאה has at any rate considerable probability, and is worth the more prominent position which I am asking of the editor of this *Zeitschrift*.

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