SHORT NOTES

A NOTE ON ODE OF SOLOMON XI 14

The Syriac text of Ode of Solomon xi 13f. is not without difficulties. R. Harris and A. Mingana proposed 1) two different translations for יָשָׁב יָשָׁב the words which present most difficulties in this connection. The translation adopted by Harris and Mingana themselves “my eyes were enlightened/illuminated” can hardly be justified from the grammatical point of view. The other interpretation takes יַיִשְׁמַן the subject of vs. 13 also as the subject of vs. 14a but the ‘parallelismus membrorum’ in vs. 14 is not in favour of this construction. Moreover both members of vs. 14 seem to describe the effect of God’s sun-like appearance mentioned in vs. 13.

Perhaps the recently issued Greek text of the eleventh Ode of Solomon 2) points a way out of the difficulties. The verb σταλάσσω occurring in this text (: ἐσταλάσσω) is in a number of Syriac versions of Mk. ix 3 (Peshitta, Harklensis; cp. also Syr) translated by the Aphel of the verb יָשָׁב. The Aphel of יָשָׁב has the meaning of “fulsit, splenduit” 3) and though I cannot find another example of the combination יָשָׁב (יָשָׁב) one could imagine that in our text an original יָשָׁב יָשָׁב was misread into יָשָׁב יָשָׁב. This assumption does not seem to encounter insurmountable palaeographical difficulties as יָשָׁב and יָשָׁב are easily confounded in every stage of Syriac writing.

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A CAPPADOCIAN PARALLEL TO HEBREW KUTÔNET

The peculiar way in which the Old Testament Hebrew kutōnet is pointed by the Massoretes is recognized by various grammarians. Eg. this is discussed by Gesenius-Kautzsch and the point is made that the original י of the first syllable is maintained by the sharpening (through dagesh forte) of the following consonant. At the same time reference is made to the Arabic qittūn which suggests an י vowel also for the second syllable of kutōnet 4). In the recent grammar of Beer-

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4) Gesenius-Kautzsch-Cowley, Hebrew Grammar, 1910, § 95 r.
Meyer the parallel material from other Semitic languages is added. Reference is made to Akkadian *kitinnu*, Ugaritic *ktnt* and also to Ugaritic *ktu*, Arabic *kuttun* and Greek *kitōn*. The material given by Beer-Meyer is an important step forward in solving problems around the word *kutōnet*. If we turn to the well-known dictionaries and lexicons, we find that Gesenius-Buhl refers to Akkadian *kitinnu* and *kitū*, as well as to an Arabic word *katān*. Köhler-Baumgartner refers to the same Akkadian words but adding *kitintu* and referring to Greek *chitōn* and Latin *tunica*. All this material is known and to be found back in modern grammars and dictionaries.

In 1919 Contenau has published thirty Cappadocian tablets. In nine cases he reads *ku-ta-nu* and in four other cases *ku-ta-ni*. In his discussion of *kutanu* he refers to the Greek *chitōn* and translates by *tunique courte*'. The logogram *TUG* in front of *ku-ta-nu* in eg. XIV: 3 leaves no doubt about its meaning as some kind of clothing. Interesting is the fact that the word *ktu* and a form *ktnt* is attested in Ugaritic. Gordon in his *Ugaritic Manual* refers also to *subatuGAD* which is discussed by Friedrich. He expresses with a question-mark the possibility of a plural *ktnt* in text 118: 21. This possibility became a certainty when Virolleaud published a group of economical texts written in Ugaritic where *ktu* is used in the singular and *knt* in the plural and also in a dual *ktnm*. This is to be derived from the numbers which are put in front of the noun. This discovery is of utmost importance to understand the vocalization of the Hebrew *kuttnet*. The word *kutanu* from the Cappadocian tablets gives us the clue to the vocalization of the Hebrew word. Furthermore, the singular of the Hebrew word is possibly to be derived from the plural of the Canaanite (Ugaritic) word, a phenomenon which is common in languages. The development might have happened as follows: plural feminine *kutānātu* > *kutānāt* the paenultima accent predominates and *a* becomes *ā* according to a well-known phonological law.

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3) Köhler-Baumgartner-Lexicon in Veteris Testamenti libros, 1953, ad loc.