SHORT NOTES

"WALK", "STAND", AND "SIT" IN PSALM I 1-2

The discussion on Ps. i 1-2 usually concentrates on the nouns "wicked", "sinners", and "scoffers". When we focus on the verbs instead, it becomes evident that the psalmist had the text of Deut. vi 4ff. in mind. The commandment to love (יָּהָב) YHWH is specified by a threefold expression of totality: "with all your לבּאַב, with all your נָאֵפָּשׁ, and with all your מִטֹּד" (Deut. vi 5). "These words", whether referring to v. 4 alone or to the following commandments, should be talked of (דִּבְּרֶנָּה) "when you sit in your house, walk by the way, and when you lie down, and when you rise" (vi 7). As a direct prelude to the apodictic law against worship of other gods than YHWH (vv. 14ff.) a triad appears again in v. 13: "you shall fear YHWH your God; you shall serve (him), and swear by his name". In Ps. i the totality of devotion to YHWH is expressed in v. 2 by בִּתְוָרָת YHWH ḥאַפָּד úבִּתְוָרָתּ יְהֹוָה יָּמָמ וָּלָּיָּה. In v. 1 the commandment of Deut. vi 7 to talk of the words of YHWH in every situation is negatively expressed through three verbs, two of which are the same as in Deut. vi 7: לֹּא הָלָּק בְּדֶגֶר רַשָּׁאִים, cf. הָלָּק בְּדֶגֶר; úבִּדֶגֶר הָּבָּרָה לֶזֶּמ לִוַּעַד, cf. qַעַמ; and úבִּדֶגֶר לֶזֶּמ לָעַשְׂב, cf. יָּשָׁב בְּבֵדֶגֶר. The person who at the opening of the Book of Psalms is congratulated as happy is thus the one who constantly, in word and deed, confesses YHWH as the one and only God.

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LEVIATHAN AND LTN: THE VOCALIZATION OF THE UGARITIC WORD FOR THE DRAGON

It has been recognized for about half a century that the ltn mentioned in CTA 5.I.1 is the Ugaritic equivalent of Leviathan in the Old Testament. The resemblances between the Ugaritic passage and, in particular, Isa. xxvii 1 put the identification beyond reasonable doubt. Thus, the Ugaritic phrases בְּנִנְי and בְָּרִי recall, respectively, נָהָּשׁ בָּרְיָא (Isa. xxvii 1; cp. Job xxvi 13) and נָהָּשׁ כַּשָּלִּיל (Isa. xxvii 1 is the only place in the Hebrew Bible

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where the adjective occurs), and d. 5h6t. ra2n recalls r12s6 liwyátan in Ps. lxxiv 14).

The Hebrew word liwyátan is found with the spelling lwytn at least as early as 1QIsa, and Aquila transliterates it into Greek as Λευίαταν. It appears to be a qitlat form from the root lwy with the suffix -án. It is thought to be related to the Hebrew noun liwyā, "wreath", and the meaning of the root is believed to be "to turn, twist", like the Arabic lawā(y): Leviathan is a twisting, coiling snake. Thus, W. Gesenius, Thesaurus philologicus criticus linguae hebraeae et chaldaeae Veteris Testamenti 2.1 (2nd edn, Leipzig, 1839), pp. 746-7, supposes the root to mean "plicavit, flexit, torsit", and says of the noun liwyátan: "(animal) flexum, in spiras convolutum". According to E. W. Lane, Arabic-English Lexicon (London, 1863-93), p. 3015, the Arabic verb can be used in the VI theme of snakes coiling. In any case, however the meaning of the Hebrew noun is explained, it is formed from the root lwy.

Although the Ugaritic word ltn appears to have a meaning similar to that of the Hebrew liwyátan, the words are different in form. The Ugaritic word lacks w and y between l and n. The generally accepted theory is that the Ugaritic word was pronounced lōtān, more precisely lōtānu (with a case ending). This theory goes back to a note by W. F. Albright in BASOR 46 (1932), p. 19, in which he says: "The Hebrew Liwyatán stands for Lawyatán, while the Canaanite Lōtān stands for Lawān. Which form is more original we cannot say." Similarly, when C. Virolleaud published the text, he wrote in Syria 15 (1934), p. 308, of "ce vieux nom de Ltn, qu'on prononce sans doute Lōtan". Many scholars since then have adopted the vocalization suggested by Albright, and have presumably accepted the theory on which it is based.

How is the discrepancy in form between the Ugaritic and Hebrew words to be explained? As we have seen, Albright did not venture to say which form was more original, and he offered no explanation of the way in which the differences developed. Virolleaud, however, suggested that "La forme hébraïque du nom ... traduit simplement un essai d'explication par étymologie populaire de ce vieux nom Ltn", but he did not explain the alleged popular etymology any more than he explained how he knew that the Ugaritic word was "sans doute" pronounced "Lōtan". A. Lods, CRAIBL (1943), pp. 291-2, developed Virolleaud's theory further: the Hebrew word was explained by a popular etymology