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Derivatives of the root *lat* are *latta*, *lata'a*, *lataba*, *lataha*, *lataxa*, *latada*, *lataza*, *lataja*, *latama*. For the modern *latlat* = *ratrata* cf. *lakina* which means originally to *chew* the words. In German, *Worte* or *Silben kauen* means to *utter* or *pronounce with hesitation* or *imperfectly*, to articulate indistinctly (French *mâchonner ses paroles*).

The root *laʃ* is found in *laʃa*, *laʃata*, *laʃaha*, *laʃasa*, *laʃa'a*, *laʃama*, *laʃija*. For *laz* cf. *lazza* and *lazaha*. See my remarks in *AJSL* 22, 205. 257; 23, 241. 248. 252; *GK*<sup>23</sup>, p. 107, n. 1.

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### Heb. *sed*, haughty — Assy. *sittu*, remnant

In *GB*<sup>16</sup> Heb.  $\text{סִד}$  or  $\text{סִי}$  is combined with Assy. *çâdu* (impf. *içûdu*) to glow; but this etymology (suggested by Jensen, *KB* 6, 390) is untenable. It is true, the  $\text{ç}$  instead of  $\text{ç}$  might be due to partial assimilation as in Syr.  $\text{ܩܘܕܝܫܐ}$ , *righteous* —  $\text{ܩܘܕܝܫܐ}$  (*JAOS* 28, 116) or  $\text{ܕܘܕܐ}$ , *echo* in the Siloam Inscription (*ZDMG* 65, 565, 1) —  $\text{ܕܘܕܐ}$ , but the etymological equivalent of Heb.  $\text{סִי}$  = Arab.  $\text{سدى}$  in Assyrian is *sittu*, remnant.

I pointed out above (p. 56) that Heb.  $\text{הסית}$ , to induce or seduce is a byform of  $\text{הסיד}$ , from  $\text{סוד}$ , whereas *GB*<sup>16</sup> s. v.  $\text{סוד}$  refers to Delitzsch's theory that  $\text{הסית}$  means to induce a person to change his mind, alter his opinion (*he altered him* — he converted him, persuaded him). According to *AL*<sup>5</sup> 172<sup>a</sup> *situ* (which would be a form like *mitu*, dead, or *nixu*, quiet — *mayitu*, *naixu*) means *other*, plur. *sitûti*, the others, and *sittu* (a feminine form of *situ*) denotes *remnant*, remainder; but this explanation is unsatisfactory.

Nor can we assume that *sittu* stands for *sirtu* — *si'ratu* —  $\text{سائر}$ , although we have for  $\text{דַּמְשֵׁק}$  (*ZDMG* 69, 168, 21) the form  $\text{דַּמְשֵׁק}$ ;  $\text{سائر}$  appears in Hebrew as  $\text{שׂאיר}$ , consequently we must have a  $\text{š}$  in Assyrian (*JAOS* 28, 115). For the same reason Schrader's explanation that *sittu* corresponds to  $\text{سيت}$  (*KAT*<sup>3</sup> 576) is impossible, since  $\text{سيت}$  appears in Hebrew as  $\text{שׂית}$ .

Assyr. *sittu*, remnant, stands for *sīdtu*, just as אָתִי, with me — *idti* (יָדַתִּי) my side (GB<sup>16</sup> 77\*, l. 6). In Arabic this stem **سِد** appears, with partial assimilation of the **ד** to the **ג**, as **سَد**, just as we have Assyr. *zabālu*, to carry — Heb. סָבַל, or Ethiop. *zabāḡa*, to strike, instead of *sabāḡa* — Assyr. *šabāḡu* (ZDMG 64, 708, 20). Arab. **سَادَة**, means *increment, excess, surplus, residue*. In legal parlance *surplus* denotes the *residuum* of an estate after the debts and legacies are paid. In Assyrian, *sittu* means exclusively *residue, remnant, remainder, rest*.

On the other hand, Assyr. *atāru* (= *uātāru*) means *to increase, to exceed*, whereas Heb. נֹתַר = *to be left over, remain*; יָתַר = *abundance, excess and remainder, remnant*. Heb. יָתַר and Arab. **يَد** have originally the same meaning (*overflow, surplus*). The caudate lobe of the liver is in Hebrew יִתְרֵת הַכֶּבֶד; in Arabic **سَادَة لِكَبِد**. The primary meaning of both terms is *excrescence*. HK 125 thinks it remarkable that no one has called attention to the Syr. **ܩܘܪܐ ܟܒܪܐ**; he has evidently overlooked my note in ZDMG 61, 195. In Hebrew, יָד means *to be excessive, i. e. overbearing — overwhelming* (cf. *Mic.* 76,\*) or *haughty*; it means also *to overflow, boil over, boil, seethe*.

For the plural with preservation of the fem. ת, Assyr. *sittāti*, *sittāti* or (with **سَالَة** *sittēti*) cf. *littātu*, progeny, from *litu* — *lidtu*, offspring — **לָדַת** (لَد) or *birtātu*, fortification, from *birtu*, fortress (*Est.* 7) or *lītāti*, victories, plur. of *litu*, strength, power, fem. of *lē'u*, strong (stem **לָאִי**; cf. ZAT 29, 282; JAOS 32, 17). Similar formations in Hebrew are **שַׁמְתוֹת**, **דַּלְתוֹת**, **קַשְׁתוֹת** instead of Assyr. *qašāti*, *dalāti*, *šapāti* (HK<sup>28</sup> § 87, k; § 95, f; AG<sup>2</sup> § 95, note).

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### Semachonitis — Jungled Region

In my address on *Armageddon* (JAOS 34, 419; cf. WF 208, n. 60) I have shown that both *Meroz* and *Merom* (in the *Waters of Merom*) are corruptions of *Megiddo* (cf. GB<sup>16</sup> xvii<sup>b</sup>,