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fin.) or *decision*, must be combined with *maśśôr*, saw; *cf.* Syr. *maḡzârâ*, ax, saw, and *gĕzîrtâ*, decree, from *gĕzár*, to cut. In Hebrew we have *maḡzerâ*, ax (also *garzén* = *gazrinn*) and in Dan. 4: 14. 21 Aram. *gĕzerâ* means *decree*. *Cf.* also Sum. *kut* and *tar* (SGl 126. 155). I shall discuss the term *Masora* in a special paper.

THE ORIGINAL MEANING OF SHEOL

Heb. *šĕ'ôl* should be written *še'ôl* with *Çerê* in the first syllable: it is a form *qiṭṭâl* (cf. the Ethiopic form *Sî'ôl*) from the stem *ša'al*, derived from the root *šal* which we have in Arab. *nátala-'r-rakîiata* and *ṭalla-'l-bi'ra*. In Syriac we have this stem in *tallîl*, damp, moist, wet, while Syr. *tíllâ*, hill, is an Assyrian loanword. In Assyrian this root *ṭal* appears in *šalû*, to sink; see *Kings* (SBOT) 175, 2 and *cf.* Heb. *šûḥâ* and *šaḥṭ*, pit, from *šûḥ*, to sink (Arab. *sâxa*, *ịasûxu*). From the same stem we have *šîlân* (= *šiluânu*) sunset (KAT³ 636; *cf.* AJSL 33, 48).[1] Arab. *nátal* is said to mean *pit*, and *tíllah* signifies *annihilation, death*; so Heb. *še'ôl* is a synonym of *šaḥṭ* (GB¹⁶ 821ᵃ; *cf.* JBL 34, 81). For the *Aleph* in *še'ôl* cf. AJSL 21, 205 and the remarks on Heb. *naháḡ* = Arab. *ná'aja* = Assyr. *nagâgu* in *Nah.* 46. Hitzig's combination of *še'ôl* with *šû'ál*, fox (see his *Jesaia*, 1833, p. 52) is not impossible: the original meaning of *šû'ál* may be *burrower*, and the middle *'Ain* may be secondary (see AJSL 23, 245; contrast 34, 210).

TORÂ = *TAHRIRTU*

Twenty-three years ago I pointed out in *Chronicles* (SBOT) 80, 48 that Heb. *tôrâ* corresponded to Assyr. *têrtu*, oracle (HW 51; AkF 68). For the Heb. *ô* = Assyr. *ê* see *Proverbs* (SBOT) 33, 51; *Est.* 7; JBL 36, 90. Assyr. *têrtu*, however, is not identical with Ethiopic *temhért*, instruction (JBL 19, 58): the original meaning of *têrtu* is *entrails*; cf. Syr. *têrtâ*, internal parts of animal bodies, especially *midriff* (see AJSL 4, 214, 1. 218) which is used also for *mind* (cf. Heb. *me'îm*, Assyr. *kabittu*, GB¹⁶ 333ᵇ). Assyr. *têrtu*, oracle, denotes originally *interpreta-*

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[1] Heb. *šalâ*, to be quiet, is not connected with Assyr. *šalû*, to sink; this Hebrew stem has not a *ḫ₁*, but a *ḫ₂* (JAOS 28, 115).

tion of the will of the gods, *based on the inspection of the entrails* of sacrificial victims. The Assyrian equivalent of Sumer. *uzu,* flesh, body, butcher-meat, *šîru* (HW 635[a]) = Heb. *šêr* (not *šĕ'ér*) signifies also *haruspication,* prognostication (HW 655[b]; AL[5] 16, 124; 79, 7; *cf.* JAOS 35, 393, l. 6; AJP 17, 489, n. 3). Syr. *têrtâ* is not etymologically identical with Heb. *šêr* (ZR 89, n. 3) but an Assyrian loanword. Syr. *ta''ár,* to suggest, intimate (*cf.* Heb. *naṭán bĕ-libbô*) and *turrá',* to instruct, discipline, are denominative Paels derived from *têrtâ;* cf. also Syr. *târûṭâ,* discipline; *turrâ'â,* erudition; *mĕṭurr(ĕ')ânâ,* instructor, and the Talmudic *aṯrî,* to warn, Heb. *hiṯrâ.* This Syriac stem cannot be combined with θεωρία (contrast Brockelmann's lex. 401[b]. 392[b]). In Levy's Talmudic dictionary *hiṯrâ* was derived from *tôrâ.*

I believe now that Assyr. *têrtu* must be derived from the stem of *irru,* intestines, and *irrû,* opium, lit. *intestinal* medicine (JBL 36, 81). Assyr. *arâru* = *harâru* (ZA 30, 63) and *têrtu* = *tahrirtu,* a form like *tašqirtu,* lie, or Arab. *táḏkirah,* note (WdG 1, 115, B). *Tahrirtu* = *tahrîratu,* fem. of *tahrîru,* a form like *tamšîlu,* likeness (BA 1, 38; AG[2] 181). The prefixed *t* is the feminine *t* (JAOS 28, 115). There is no causative prefix *t* (JBL 34, 78). *Tahrirtu* became *târirtu, têrirtu, têrrtu, têrtu* (constr. *têrit,* pl. *têrêti*) and this term passed into Hebrew as *tôrâ.* The synonym of *têrtu,* Assyr. *urtu,* from which Aram. *ôrâiṯâ* and Ethiop. *ôrît* are derived, is syncopated from *urratu* = *hurratu* (cf. *martu,* gall = *murratu*).

I shall show elsewhere that not only the Jewish *bĕḏîqûṭâ* (JBL 19, 80, n. 120) was derived from Babylonia, but also the Jewish *šĕḥîṭâ.* The Assyrian name of the slaughter-house, where the throats of the animals were cut, seems to have been *manârtu* or *manâru* = Arab. *mánhar,* a form like *narâmu,* fem. *narâmtu,* love (BA 1, 177) from *râmu* = Arab. *ráhima* (cf. NE 45, 77 and above, p. 252) and the Assyrian name of the assistants of the *šôḥéṭ,* who throw down the ox, so that he may cut the throat of the prostrate animal, seems to be *tallalu;* cf. Arab. *talîl* = Heb. *raḇûç* (e. g. *Aḇoḏ. zar.* 54[a]; *Ḥull.* 40[a] = BT 7, 987. l. 6; 8, 923, l. 10). The original meaning of Assyr. *tillatu,* grapevine, vine (HW 707[b]) is *prostration,* procumbency, trailing.

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