BRIEF COMMUNICATIONS

Samson and The Ass's Jaw

AV renders Jud. 15:16: With the jawbone of an ass, heaps upon heaps, have I slain a thousand men. (concatenated) a heap, two heaps (so AV, Siegfried-Stade, Brown) is undoubtedly wrong: we must read, following ἔκχυλεον ἔκχυλεον ἐκάνα ἄτροφος, ἄτροφος ἄτροφος (not ἄνθρωπος ἄνθρωπος). This, however, does not mean I piled them in heaps (Moore, König; cf. § 8 (not § 9) or I flayed them clean (Van Doorninck, GB¹⁶; cf. حم، to scrape, shave, skin) or Ich habe sie gründlich geschunden (Kautzsch's AT) but I reddened them (cf. حم، to paint red) or I stained them with blood (حُضَبِيتُهم بالدم; cf. our red-handed — with bloody hands) i.e. I destroyed (I deleved) them by bloody violence (الموت الأحمر, the red death means a violent death) or I slaughtered them. Heb. יַעֲרֹן, discoloration, bruise, Gen. 42:2 (AJSL 20, 164) is connected with יָדַךְ: variegated, יָדַךְ: color, Arab. حم, ink; cf. Germ. blutrünstig schlagen, i. e. to beat till the blood runs. Heb. פרו ass means the red one, just as Span. burro is derived from the Lat. burrus; cf. my remarks on لالآ نيرإ, 1888, p. 257. This journal is not accessible to me. According to EB, Zenner referred also to some parallels in the Hudhailian poems edited by Wellhausen in the first part of his Skizzen und Vorarbeiten (Berlin, 1884) viz. p. 113, No. 144, l. 5 (p. 8 of the Arabic text): فأَحَضِبِ صَغْعَتِهِ بالدم, I stained his sides (front and back) with
blood, and p. 139, No. 189, l. 3 (188, 13 in EB 2340 is a misprint) — p. 368 of the Arabic text: لَفَضِيْتُهُمْ دَمًا, we will stain them with blood. No one but Cheyne seems to have paid any attention to Zenner’s explanation; it is not recorded by Moore, Budde, Nowack. Cheyne translated: With the jacobone of the red one I have reddened them. I have shown in JBL 26, 42 that مُلَبِّيًا, reddened and مُأَلَّيًا, crimsoned in Nah. 24 mean bespattered with blood. I also quoted there the Shakespearian purpled — dyed in the dying slaughter of their foes (King John ii, 1, 322). Similarly we must read, with Lagarde, in Is. 631 (see JHUC, No. 163, pp. 49a, 50b):

**מַרְאֵה חִבְּאָה מַעֲזֵתָה יָחְרָאָה בַּנּוֹיָם מֵעָלָה:**  
Who advances, all spattered with crimson,  
than vintagers’ garments more ruddy?

The omission of the article before מַעֲזֵתָה (cf. Duhm 3 ad loc.) is due to haplography (contrast above, p. 226). In Shakespeare’s Timon of Athens (IV, iii, 65) Timon says: With man’s blood paint the ground Gules, Gules (i. e. red; cf. French gueules, red, sanguine, murrey, in heraldry). The sanguinary battle of Gavre (1453) where the citizens of Ghent (who had revolted against the duke of Burgundy, Philip the Good) left 20,000 dead in the field, is known as the red sea of Gavre (EB 11 19, 415b; 21, 387b).

We might imitate the pun in the Hebrew original by substituting: With the jaw of a brayer I thoroughly brayed them. AV uses to bray for קְלָלָו in Prov. 27 22. I have explained this passage in the Transactions of the Hamburg Oriental Congress (Leyden, 1904) p. 232: יָלֵע is the stamp, or pestle, and מַכָּה the mortar, or chamber, of a stamp-mill for crushing ores. Bab. meç. 38b, above (Goldschmidt’s BT 6, 600) מַכָּה means contusion, bruise (לָרֵחַמֹן). Brayer is also the name of a roller which daubs the printer’s ink on a platen. יָלֵע may mean, not only I wiped them out, i. e. I destroyed them (גָּלָהוֹ אֶלָּבָה) but also I painted them; דְּלֵפָה means to anoint, smear, daub; cf. my Bibl. Liebeslieder, p. 128. In German we might say: Mit dem Kiefer des Roten strich ich rot sie an, or Mit des Gräulings Kiefer schlug ich sie grüulich,
or Mit dem Kiefer des Braunen schlug ich sie braun und blau. This is better than the rendering suggested by Fürst: Mit der Kinnlade des Packträgers, ein Pack, zwei Pack. The jawbone, which Samson used, was, of course, the lower jaw (mandible). He grasped it at the small end (where the lower incisors are) and hit the Philistines with the butt-end, the region of the angulus mandibulae, where the masseter muscle is attached.

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The Grain-mowing Month

In my note on the cuneiform names of the months (JBL 32, 274) I pointed out that according to Pinches the Sumerian name of the Adar did not mean grain-harvest month, but grain-mowing month. In the present year (1914) the Adar began on Feb. 27. Col. Holdick says in his article on the geography of Afghanistan, in the eleventh edition of the Encyclopædia Britannica, vol. i, p. 313*: It is common to cut down the green wheat and barley before the ear forms, for fodder, and the repetition of this, with barley at least, is said not to injure the crop .... Barley is sown in November; in March and April it is twice cut for fodder; in June the grain is reaped. Delitzsch stated in his Assyr. Wörterbuch (1886) p. 190, n. 2 that according to Rassam the time of the grain-harvest in Babylonia was May-June, i.e. the month of Sivan. In the present year the Sivan began on May 26. Assyr. simānu (from time, season denotes especially the time of reaping grain, the season of gathering the ripened crops. Our season (a doublet of sation) on the other hand, means originally sowing-time. Similarly tide (German Gezeiten, Low German Tiden) is used especially for flood-tide and ebb-tide.

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Heb. argaman and tekéleth.

Heb. argaman, red purple, and tekéleth, blue purple, are generally supposed to be Assyrian loanwords, but no satisfactory etymologies have ever been suggested. I believe that Assyr.
takiltu denotes a fast color, whereas argamānu is a loud color (German schreiende Farbe). Assyr. ragāmu means to cry (JBL 33, 161, n. 3) and takālu means to be fast. For the meaning to trust cf. יָּהַד, וַתַּשְׁאָל, and יָּהַד (from יָּהַד). In Ethiopic, takāla means to fix, make firm, plant, just as we use to plant for to place firmly in position (German aufpflanzen). The atroviolaceous hue, which wool immersed in the juice of the purple-shell assumed after having been exposed to the light of the sun for some time, was fast, permanent, unfading, and indelible. The red purple, on the other hand, was highly chromatic, brilliant, luminous, and glaring. For schreiende Farben we find in German also grelle Farben, and grell, which is used also of sounds, is connected with MHG grellen, to cry out in anger; cf. Assyr. ʾiṣārīx (for ḫṣārīx) ḫabitti, lībbī āqūg (Arab. ʿعج). Argamānu was more like crimson (solferino, magenta) whereas takiltu was more like dark violet (dahlia purple, plum purple). Cf. my Biblische Liebeslieder (Leipzig, 1907) p. 35, also p. 114 (ad p. 32, n. 17) and my remarks in the Transactions of the Hamburg Congress of Orientalists (Leyden, 1904) p. 220.

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