To know — to have sexual commerce

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In §§ 154—156 of the Code of Hammurapi (2123—2081 B.C.) īlamād, he learned, and the reflexive stem īlates mean he knew in the special sense of he had carnal knowledge; § 154 states: If a man has sexual intercourse with his daughter, he shall be expelled from the town, Assyr. šumma amēlu māratsu īlamād, amēlu šuāti āla' uṣēqādu; cf. Winckler, Die Gesetze Hammurabis (Leipzig, 1904) p. 44, n. 2. The etymological equivalent of Heb. יד, Assyr. idē is used in this sense, of a woman who has not known man, in § 130 of the Code: If a man rapes another man's (espoused) wife who has not known a male and lives in the house of her father (cf. BL 108) that man shall be put to death. In Deut. 22:24 a virgin betrothed to a man, who is raped by another man, is referred to as his neighbor's wife. The phrase who has not known a male is expressed in the Code of Hammurapi by ša zikara' la idē, just as we have in Jud. 11:39: רחל אשה איש שהי, she had not known man, and in Num. 11:39: כל אשה איש איש למשכוב יל, every woman that has known man by lying with a male. This passage belongs to the secondary strata of the Priestly Code; למשכוב יל is a form of the infinitive (GK 45, e) which is common in Aramaic (cf. בִּלְבָּל, Ezr. 7:20). I have pointed out in Kings (SBOT) 179 that דאר למשכוב יל means he said speaking, not he spoke saying. Consequently it would be more correct to translate: Every woman that has lain with a male, knowing man. It is possible, however, that למשכוב יל is

1 For the abbreviations see above, p. 41.
merely a gloss derived from יָסָר לָמַּא וָעֵלָב צָלַר in the following verse.

In Syriac (and in Samaritan) we find instead of יָסָר and יָסָר in this special sense the verb יָסָר, to know, to discern, to be wise or experienced; the original meaning of יָסָר, wisdom is experience; see Haupt, Koheleth (Leipzig, 1905) p. 29, n. 8. Ethiopic a'māra, to know (originally to see, Assyr. amāru) and Arabic عَرَف, to know are used in the same way. The primary connotation of عَرَف is to smell; it is the Assyr. erēṣ which means both to smell (be fragrant; cf. SGI 24, below) and to be wise (ZDMG 65, 562). To smell, to perceive through the nose, may mean to perceive in any way; to smell out denotes to find out by minute investigation. A sneaking spy is a sniffer. French sentir means to smell, to perceive, to feel. Our sense is derived from the same word. Scent is merely an incorrect spelling of sent. We also say to sniff danger and to nose for to find out. Thieves call an informer a nose. According to Pliny (14, 90) Cato said that women were kissed by their relatives for the purpose of finding out whether they had partaken of any intoxicating beverage; Roman women were originally not permitted to drink wine (propinquos feminis os- culum dare ut scirent an temetum olerent... non licebat id feminis Romae bibere). For the connection between kissing and smelling see JAOS 28, 120, 130, also BL 3 (Cant. 7 s).

Also the original meaning of יָסָר, to know may have been to smell and to be fragrant. I pointed out SFG 22, 1 (cf. Delitzsch, Prol. 26; contrast Schwally, TLZ 24, 357) that יָסָר was a verbum cum 'originario. The causative of this stem in Ethiopic is יָסָא, not יָסָא. Heb. יָסָא (Aram. יָסָא) is a form like יָסָא from יָסָא – בָּשָׁל לָלָה הָאָדָם. Arab. يَسَّع البَصَم عَلَى ایدع الصَّمَح عَلَى نفسه, he imposed upon himself the pilgrimage to Mecca stands for ورَع (contrast NBSS 203; for Mehri wīda, to know, see ZA 2, 278). The noun يَسَّع ایدع is said to denote gum-dragon, saffron, and sapan (or bukkum, i.e. پیم) wood. Gum-dragon or dragon’s blood is a dark red-brown resin, Pliny (33, 116) calls it cinnabaris (κυνάβαρις Ιωδος – αὔμα ἐγκυάβαρος).
The dragon’s blood of Socotra is obtained from *Dracaena cinnabari*. Saffron is in Hebrew מלחם (BL 95) — Assyrian *kurkanâ* (HW 436, l. 3; SG 129; KM 55, below; 142, ad l. 10; MVAG 9, 209). Both dragon’s blood and saffron were used, not only as dyes, but also as perfumes and for medicinal purposes; so the original meaning of *ēmt* may have been *ēpēm*. Syriac *sammâ* drug, medicine, poison, pigment, which is identical with Arab. *sann*, poison, and *šammāmât*, perfumes, is derived from Sumerian *šem*, *ēpēm* (SG 263; contrast NBSS 95). Cf. ZA 30, 61.

According to Baumann (ZAT 28, 31. 125) *ēmt*, to have sexual intercourse means originally to acknowledge, to care for. Schwally (ZDMG 52, 163) thinks, the primary connotation is to learn whether the bride is *virgo intacta*; in the East much importance is still attached to the tokens of virginity referred to in Deut. 22:15, although the criterion is not an infallible one (see Driver *ad loc.* in ICC; cf. BL 41. 117. 133; EB 690; DB 4, 595, †. 596b). But *ēmt* is used both of men and women; a woman cannot test the virginity of a man. Socin suggested, the original meaning might be to see the face of the bride (cf. BL 101, n. 4). But *ēmt* is used also of homosexual intercourse (Gen. 19:5). Moreover Greek *γνωσκεῖν* (Lat. *cognoscere*) has the same meaning, not only in the LXX and in the NT, but also in profane authors, e.g. in Plutarch’s *Alexander*, c. 21 (cf. the passages quoted in Gesenius’ *Thesaurus*, p. 571b). The idea that this use of *ēmt* as well as of *γνωσκεῖν* and *cognoscere* may have been influenced by this special use of Assyrian *lamādū* and *idāt* (AkF 46) seems to me untenable. There is no doubt a connection between *γνωσκεῖν*, to know and *γνωρίσκω*, to be born. Greek *γνωρίσκω* means not only known, but also related by blood, kinsman, just as Heb. מנה, from *ēmt*, to know, means, not acquaintance, but relation, relative. In English, *kin* means race, breed, family, and *ken* denotes knowledge; we have also to *ken* — to beget, to bring forth. The Germanic forms have been discussed by Collitz on p. 91 of his monograph *Das schwache Präteritum und seine Vorgeschichte* (Göttingen, 1912) — Hesperia, No. 1.

Also in Sumerian, *ēmt*, to know, has the same sexual meaning, e.g. ASKT 119, 18. In Sumerian incantations we often find
references to female kids (Assyr. unēqēti; cf. عنتئی) which have not known males (Sumer. nitaj-nu-su), Assyr. là petēti, lit. unopened (cf. HW 101a. 531b. 553a. 616b; SGH 226. 286). This unopened does not mean imperforate, but unplowed. Assyr. petē — Heb. מַלִּת (cf. Is. 28:24; JHUC, No. 163, p. 89) means also to plow, especially for the first time (cf. § 44 of the Code of Hammurapi) and post-Biblical מַלִּית, plowing is used also of sexual congress (ZDMG 65, 562, l. 11; AJSL 27, 62, n. 9). Also Arab. حَرْث has this special meaning. Cf. also מַלְתָּא נְעֵחי (§ 46) — open door, i.e. not virgo intacta (for מַלְתָּא, Cant. 8 s, see BL 5). Greek γερός means both untilled, uncultivated and unmarried, childless (cf. also ἄναιξ and Lat. sulcus).

The connection between mental knowledge and carnal knowledge is evident in the Biblical legend of the Fall of Man which symbolizes the first sexual congress. He who eats of the forbidden fruit in the midst of the garden loses his childlike innocence; his eyes are opened, just as Adam and Eve perceived that they were naked. Celibacy was the ideal of the early Christian Church, conjugal copulation was regarded as something unholy, a result of the Fall (cf. Matt. 19:12, 1 Cor. 7:1; RE 5, 192, 10; EB 17, 754b). Not to know good and evil (that is, to be incapable of discerning between right and wrong; cf. Skinner’s Genesis, p. 96) means to be like a child. Odyssey 18, 228 Telemachus says to his mother, Penelope: I am intelligent, and know good and evil, I am no longer a child,

αὐτὰρ ἐγώ θυμῷ νοεώ καὶ οἵδα ἐκαστα,  ἐσθλά τε καὶ τὰ χέρεια· πάρος ὤ ἐτι νήσνος Ἴσ.

The Hebrew to know good and evil corresponds in some respects

2 A male kid is lālū; cf. KB 6, 2, p. 54, l. 57; HW 377a. In Syriac, נֵעֶק means offset, sucker; cf. נֵעֶק, stalk and מָנָך. I stated in Ezekiel (SBOT) 64, 36 (cf. ZDMG 64, 704, l. 14) that the Arabic diminutive form qūṭāl was originally qūtāl; Assyr. unēqu stands for 'unuqā (cf. VG 1, 186, also 361—385). The š is preserved in usāku, young gazelle, and suqāku, lane (= قَطَّة; cf. ZDMG 64, 706, l. 24). These forms have not been considered by Nöldke, Beitr. z. semit. Sprachwissenschaft (Strasburg, 1904) p. 30.

2 Cf. εὐφάνεθ, be opened! (Mark 7:34; § παρά πάντα) and Nöldke, Mand. Gr. p. 218; Dalmann, § 59, 5.
to our phrase to cut one's eye-teeth, i. e. to know what is what, to be old enough to understand things; the eye-teeth are usually the last of the exposed teeth to appear (cf. JBL 21, 6; BL 66; ZDMG 63, 519, l. 25; JAOS 32, 5; CoE 505. 510. 511; also ZAT 35, 36). יָדִּי uses גֹּ֫זֵן, lit. knowing knowledge, i. e. sexually mature for אֵין עֵיֶ֖נֶ֣ב פֶּ֨שַׁנְּפָּם which denotes a little boy below the age of puberty (AJSL 22, 255).

In the cuneiform script the ideograms for Sumer. zu, to know, and su, body, are originally identical. I have pointed out in AJSL 26, 1 that certain words for body have also the special meaning membrum virile, e. g. Talmud. יָדִי and Greek σώμα (contrast HK 1). The oldest form of the character su (כ, originally י) seems to represent the hypogastric (or suprapubic) region at the middle of the lowest part of the abdomen; the ideogram means therefore also to increase. According to Delitzsch, Ursprung der Keilschriftzeichen (1907) p. 140 the character zu means great of eye (כ + ⬕ = ⬕) but the ideogram for eye is originally not triangular, but round, a segment of a circle with a horizontal line after it, which represents the optic nerve (כ ; cf. BA 9, 1, p. 104, No. 406). Hilprecht stated in the second part of his Old Babylonian Inscriptions chiefly from Nippur (Philadelphia, 1896) p. 41, n. 6: Originally zu and su had the same ideogram, which represents a vessel (cistern?) into which water flows. Zu means, therefore, to flow into or to pour into, to add, then to increase one's knowledge, to learn, to known. Barton (BA 9, 2, p. 4) thinks, the character represents a storage-jar with lines either for ornamentation or to indicate the contents of the jar; the storage-jar suggested the idea of increase, gain, and the ability to secure gain, such as wisdom, knowledge. This is just as impossible as the explanation given in Langdon's Sumerian grammar that the sign su represents a frame for stretching skins upon. Both zu, knowledge, and su, body, represent originally the suprapubic region. We find כ for both zu and su (BA 9, 1, p. 2, No. 7).

The hairiness of the genitals, which appears at puberty, symbolizes physical and mental maturity, procreation and discernment.
There is a connection between pubescence and knowledge. The age of consent (i.e. the intelligent concurrence in the adoption of the contract) for marriage was fixed by the common law at 14 for males, and 12 for females, and 14 is also the age of discretion. The entire period before 14 is called the age of nurture (CD 108b). At 14 both sexes are held to have arrived at years of discretion and are fully responsible to the criminal law. In Scotland the law fixes the attainment of puberty at 14 in males, and 12 in females. In Austria the nubile age is 14 for either sex, subject to the consent of the parents (EB 111, 373a). In the villages near Jerusalem a girl generally marries at the age of 12 or 13 (BL 111).

This explains the connection between discretion, knowledge, and carnal knowledge, sexual congress. In the Biblical legend of the Fall of Man the Serpent symbolizes carnal desire, sexual appetite, concupiscence. This is the original sin which has been transmitted to all descendants of Adam; only the innocents are free from it. The Serpent in the story of the Fall of Man is a later addition: in the original form of the legend Eve (which means serpent; JAOS 32, 14, n. 29; CoE, n. 13) was the sole seductress.