Assyr. *atmu*, fledgling, in the Old Testament

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In the memorial volume published on May 17, 1914 in honor of Julius Wellhausen I have shown that the Assyr. *mûru*, colt — Arab. *muhr* is found in the Song of Deborah: instead of ל(Editor, which is supposed to mean rugs or saddle-cloths, we must read מער, or מערת, and מערת is a late gloss to מערת לא in which formed the beginning of the original poem (cf. JAOS 34, 422). While *mûru* means colt, Assyr. *mûru*, which is derived from the same stem, is the common term for son. For the etymology of this word and its connection with מער see ZDMG 69, 170, l. 19; cf. GB14 xvii, ad 396a and 403a, also my paper on Assyr. *mûr-nisqi*, war horse (GB14 xviii, l. 6) in AJSL 32, part 3 (contrast ZA 17, 357).

Another synonym of *mûru* is *atmu*, nestling, fledgling, especially young pigeon. Sennacherib (vi, 19) says in his account of the Battle of Halûtê (AL6 74): *ki ša atmi summati kuštudî itaraqtu libbušun*, their heart cracked like that of a chased young pigeon (they were pigeon-hearted). Assyr. *tardu* corresponds to Heb. מדר for which we have מתר in Eccl. 12 8 (cf. GB14 xix, ad 776b): *אֲשֶׁר לֹא יְהוֹ קְרָבֹתָהּ, וְיְהוֹ נָשַׁה, אֱלֹהֵי מִצְרָיִם* *לָעַט מְאֹד* "for the cord of silver (the spinal cord) be snapped (for n = r cf. ZDMG 63, 517, l. 41).

Hos. 11 4 JHVH says that He watched Israel's first steps like a nurse supporting, with leading-strings, a child beginning to walk (cf. Deut. 32 11; JBL 33, 81). We use leading-strings now in the sense of restraining guidance; what was formerly known as leading-string is now called safety-strap. In French

1 For the abbreviations see above, p. 41.
you say mener un enfant à la lisière or laisse, i.e. our leash.
The term leading-strings² is used also for yoke lines, i.e. the ropes attached to the ends of the yoke, or bar, of the rudderhead. Dr. Ember informs me that the modern Heb. names for leading-strings are אפרים, or הביל, or הביל תועדו, or המל המדע, or הנוןipel הטרון, or הנוןipel תועדו, or הנוןipel המדע. The last term is, of course, based on the gloss in Hos. 11:3 where we must read:

אפרים תועדו אפרים,
I taught Ephraim to walk,
but they know not that I nursed them.

The verb יד in the present passage does not mean to acknowledge (ZAT 28, 24). For שלח, they know not (ZAT 28, 24) see GK 39 § 106, g. The reputed Tiph'el רָכָב לַרְכֹּב in miswriting for the Hiph'il רָכָב לַרְכֹּב (so Marti) and the רָכָב לַרְכֹּב before the preceding tertiary gloss, He took them on His arms (cf. WF 217, below). Duhm (ZAT 31, 35) reads רָכָב לַרְכֹּב, which is supposed to mean ihn nehmend an (!) seinen Armen. He thinks the meter is 3 + 2. The verb רָכָב cannot be derived from Assyr. tarkullu (GB 14 744) since this word (cf. HW 303; SGL 140) means mooring-post; cf. עַרְכְּבָא, pillar, from עַרְכּב, to fasten. Arab. עַרְכִּב, on the other hand, is connected with ער, lit. footer — foot-hawker, and ער (for g = k see ZDMG 65, 107, 14, and for l — n ZA 34, 230; GB 18 xvii, l. 4). Instead of עַרְכְּבָא, I healed them we must read עַרְכְּבָא, I nursed them. According to Geo A. Smith, The Twelve Prophets (1896) 1, 294 this hemistich means They knew not that I healed them—presumably when they fell and hurt themselves. For the ע instead of ה in שעַרְכְּבָא see GK 39 § 75, rr. On the other hand, we find in Assyrian instead of הנון, to sink, decline (Jud. 19:9) from which הנון (- הנון יד) is derived, הנון, e.g. lân šamaš rabi, before the sun sets (see my paper on Assy. rabû, to sink —

² The modern use of safety-strap, or security-strap, instead of leading-strings is incorrect. A security-strap is a belt for a baby in a high-chair or baby-carriage. This belt is fastened around a baby’s waist, and the ends are carried around the back of the chair.
Heb. *raphāh* in AJSL 32, part 3). We cannot read *רפח*י from this root appears in Hebrew as *רפח*ה (cf. AJSL 23, 245; GB18 756*). For *רפח*ה cf. Ezek. 19 2, Lam. 2 22. Just as we find in Lam. 2 22 *רפח*ה in connection with *רפח*ה, so *רפח* appears in Assyrian as a synonym of *uṭappī*—*uṭappīh* (ASKT 46, 44; cf. ZA 30, 98).

For leading-strings Hosea used the term *נבל אמה*, lit. fledgling-strings or youngster-strings. *נבל אמה* is a phonetic corruption of *נבל אמה* (GB18 xiv, ad 10*). We can hardly assume that *נבל אמה* became *נבל אמה* in Hebrew owing to the final *m*, although this partial assimilation is common in Assyrian (SFG 43, 2; AG2 § 57, c; AJSL 26, 230, n.*). Similarly we say *rhythm* with *l* instead of *m*. Delitzsch formerly read *admu* instead of *atmu*; but the byform *atmu* shows that the stem was *נבל אמה*, not *נבל אמה* (HW 721*; AL5 157*). The incorrect reading *admu* is still found in Dennefeld’s *Geburts-Omina* (Leipzig, 1914) p. 84, l. 5; (cf. pp. 88, 220). Winckler (AoF 3, 231) thought that *נבל אמה* in Hos. 11 4 meant leather; for *נבל אמה* he read *נבל אמה*, *ich will sie herumschleppen*. Grätz (*Psalmen*, p. 144) suggested *נבל אמה* for *נבל אמה*; this reading has been adopted by Cheyne and Nowack, but in his *Emendationes* Grätz proposed *נבל אמה* or *נבל אמה*.

I believe that *atmu*, fledgling, is connected with *ummu*, mother, just as we have in Assyrian *atxu*—*axu*, brother (AW 269; HW 39*; *atxu* is plural) and *atmū*, speech (HW 82*; AG3 § 40, b) from *amū*, to speak — *המּה* (not — *המּה*, GB18 217; cf. OLZ 17, 6). Also Assyri. *amūtu*, entrails (and extispicy, omen) is derived from this stem; cf. *הלל מתי* (Jer. 31 20, Cant. 5 4) and *הלל מתי* (Is. 63 15) as well as Assyri. *iccarix kabitti* (HW 574*). An etymological connection between *amūtu* and *מתי* (HK 89, 176) is impossible. For the meanings of *מתי* cf. my paper on the Trumpets of Jericho in WZKM 23, 361. Jensen (KB 6, 2, p. 92, l. 39; p. 94, l. 12) reads *athex* for *atxu*, but this parenthesizing is gratuitous; the character *at* cannot be read *a* in Assyrian; nor can *at* be ideogram for brother. Schrader made this mistake more than forty
years ago in his *Höllenfahrt der Istar* (1874) p. 106 (cf. RP 3, 187).

If atmu, fledgling, is derived from הָעַם, the primary meaning of the word may be mothered (cf. Span. madrero). Since we have a number of stems with an initial ' instead of an original נ (ZA 2, 278) הָעַם, orphan might be regarded as a privative (NBSS 101) reflexive of הָעַם, so that the original connotation would be unmothered, although הָעַם means fatherless rather than motherless. Delitzsch, *Assyr. Studien* (1874) p. 143 identified Assyr. atamu with Heb. עַם, but עַם - יִשְׂמָה would appear in Assyrian as itāmu or itēmu; cf. isaru - יִשְׂמָה. Andqāti, milch-camels (Syr. مَلاَحُ الْصِّبْرُ; cf. Syr. مَلاَحَة, wet-nurse - Assyr. mušēnītu, ZDMG 34, 761, n. 1) is a loanword; see BA 1, 171, n.*; AkF 50; NBSS 205 (cf. כָּאָבָה - יִשָּׁמָה).

Jehv says of Israel in Hos. 11.4:

אַבִּי סַמְחָנָה בָּהֳבִיל אָתוֹת
יִפְסָח עֶלָיו אָתוּת;

I led it with fledgling-strings,
I bent over it, and fed it.

Cf. GB¹⁸ xviii, ad 500ᵇ. Peiser, *Hosea* (Leipzig, 1914) p. 47 reads for the second hemistich: לְאָנוֹרָה לְמַעְמָה, which is supposed to mean und bin ihnen Helfer; he adds: Der Sinn erinnert an בַּשָּׂר. Similarly Riessler (cf. JBL 32, 111, n. 13) renders: Ich neigte mich ihnen zu, um ihnen Widerstandskraft zu verleihen, deriving from לְאָנוֹרָה, following סְדָרָה. I declinavi ad eum ut vesceretur is preferable. Nor must we read לְאָנוֹרָה instead of לְאָנוֹרָה (cf. GK²⁸ § 68, g, n. 1; § 49, e). Rashi correctly explains our passage: אָנוֹרָה אֶלְּמַעְמָה נֹפּּל הַבּוּלָד רֵינוֹ הָאֱלֹהִים אָשֶׁר יְשַׁמְשָׂה בּוֹם חָוָה אֵת בֵּנוֹ, I constantly led them with soft cords wherewith a man leads his child (cf. Wünsche's *Hosea*, p. 486). An old glossator has added to הַבּוּלָד נֹפּּל (which should not precede, but follow אַבִּי סַמְחָנָה) the explanation בּוּלָד חָוָה, cords of hatred. Peiser cancels הבּוּלָד נֹפּּל and leaves בּוּלָד חָוָה in the text.
After we find a second explanatory addition, which is supposed to mean And I was unto them as they that take off the yoke on their jaws. A yoke, however, is not on the jaw, or on the cheek, but on the neck (cf. JBL 32, 113, n. 23 and p. 169 of the translation of Ezekiel in SBOT). I therefore gives the unwarranted, but sensible, rendering דומרים ניאו של קללות. But we must evidently read: איהו להם במטים עלאה בתכליםהת, I was to them like those who hold up children with strings under their armpits (cf. Jer. 38 12 and GB xviii, ad 589). There were male nurses for children: we read in Num. 11 12 בארשי רשא זך וזל זכרי, as a (male) nurse carries the sucking child, and in Is. 49 23 we find:

ויהי מלכים אשתות קשתות מיינוקות

And kings will be thy nurses, their princesses thy wet-nurses.

Cf. ZAT 34, 230, 1. 8. The word עלאה, children in our passages was corrupted to על על, yoke upon, whereupon the following התנה, under was omitted as was also the preceding בתכלים, in the preceding verse (vertical haplography). Both עלאה and בתכלים were written עלאה, בתכלים (cf. AJSL 26, 205, ii). עלאה is a corruption of עלאה, or, rather, עלאה. The noun עלאה is the masculine to נ الليון, pit. In post-Biblical Hebrew we find both נ الليון and נ الليון for armpit. In Assyrian we have šaxātu = Aram. שֶׁשָּׁחָטָו (cf. GB s. v. נ ליון).

In Shabb. 128b (BT 1, 633, below) we read: תֵאָשָׁת נָלֵוָה אֲמָר רבי יהודה אָפָר גַּזַּה נוֹשָׂה אַחֲרֵיהֶנָּה, A woman may lead her child on the sabbath. Rabbi Jehudah said, When? — She may do it in case the child lifts up and puts down one foot after the other; but when it drags, it is not permitted. For נוֹשָׂה, i. e. נוֹשָׂה (not נוֹשָׂה or נוֹשָׂה; cf. Dalman’s Wörterbuch and Albrecht’s Neuhebr. Gr. § 14) see AJSL 22, 251, and for נוֹשָׂה cf. Is. 38 12, Ps. 42 5 (where נוֹשָׂה; I led them instead of נוֹשָׂה for נוֹשָׂה).
It is hardly necessary to add that Hos. 11:2 is a theological gloss; for read מַמָּהַר כַּרָא אְרִיאָ for מַמָּהַר כַּרָא אְרִיאָ and following καθὼς μετεκάλεσα and ἐκ προσώπου αὐτοῖ κ. ρ. ἐ μόν κρύμι ἡπείρα δειθής 3.

The two genuine lines of Hosea’s beautiful poem should be read as follows:

1 In Israel’s youth I loved it,
    from Egypt I called my child;

4 I led it with leading-strings,
    I bent over it, and fed it.