HEB. TÉ'O, AUROCHS

Heb. té'ō in Deut. 14:5, for which Ð has türbalā, is a corruption of tór (the Aramaic form of Heb. sōr, bull) with graphic confusion of y and r as in qīrē'-akkaḇū, cobwebs (Is. 59:5), for qaṇqe (GB XVI 709b). For the Aleph instead of y cf. tór, form (not tô'ur) from tūr, to turn (see Est. 20). The Samaritan Targum has in Deut. 14:5 ṭē'im, i.e. rē'em for té'ō. There is, of course, no connection between Heb. té'ō (or tō) and Lat. thos, as Grotius supposed. Thos (Plin. 8, 123; 10, 206) denotes luporum genus, probably the jackal; it is the Greek θός (Il. 11, 417; 13, 103; Herod. 4, 192). The rendering wild ox and wild bull, given in AV for té'ō and tô in the two post-Exilic passages Deut. 14:5 and Is. 51:20 are correct. Luther has in Deut. 14:5 Aurochs. A tór miḵmār is an aurochs caught in a pitfall (cf. urus fovea captus, Cæsar, Bell. Gall. 6, 28). G's rendering ṣeqēlētōv ἐπικεφαλής, like half-cooked beet-chards (S aleqa ḍē-hēmidā, like withered beets) is impossible. Luther's wie ein verstrickter Waldochs is better than wie die Antilope im Netz in Kautzsch's AT. Luther uses Waldochs for Wild­ ochs, just as he calls the wild ass Waldesel (cf. Waldmensch = Wilder). The nouns Wald and Wild are ultimately identical (cf. Heb. ār, JBL 33, 165). The stem of miḵmār, pitfall, is a transposition of makar, derived from a noun makār, from kūr, to dig; cf. Arab. kāra = hāfara and takâyyara = sâqaṭa (see AJSL 23, 247; 32, 65; JBL 34, 55). Arab. nākara, to cheat, means originally to trap. Grace. Ven. has in Deut. 14:5 ἔφοδων for té'ō = tór. The German Pliny Gesner in his Icones animalium quadrupedum (Zurich, 1553) called the aurochs thür. Also the Polish term for aurochs is tur (Old Bulg. turū; Boruss. tauris, bison). In the Ethiopic Bible törā is used for βοῦβαλός = Heb. iāhmār (Deut. 14:5) which seems to denote a roebuck (cf. Driver, Deuteronomy, p. 160; Hommel, Säugtiere, p. 392). The genuine Ethiopic form of Heb. sōr, bull, is sōr (SFG 20; ZDMG 34, 762).

ARAMAIC BARRA, WILDERNESS = SUMERIAN BAR

In Job 39:4 we find the noun bar, open field, wilderness (cf. Syr. barrīṭa). Heb. nāṣṣiqū ēṣar in Ps. 2:12 might mean kiss
the ground (AJSL 19, 134; JHUC, No. 163, p. 90b) but it is better to read naṣṣeḵu lē-raqlāy bi-re'adā, kiss his feet with trembling (GB16 113a) for ṣē-ḵilu bi-re'adā, naṣṣequ ḥar. Aram. ḫaḏāt (or ḫiḏāt) bārā is the rendering of Heb. ḫaḏāt haš-sāḏe, the beast of the field (Gen. 3:1) i.e. wild beast. Heb. šadē, field, is the Assyr. šadū, mountain (WF 212) and Assyr. xuršu, mountain, appears in Hebrew as ḫorš, forest. Amiaud combined Assyr. xuršu with Arab. xuršūm; see Pognon, Bavarian (1879) p. 186. The tarnēḡīl bārā is not a hoopoe, although SetTitle has tarnāḏīl bārā for Heb. ḫukīfāt in Lev. 11:19, but a mountain-cock; cf. Cassel, Esther (Berlin, 1891) p. 250; Jeremias, Izdubar-Nimrod (Leipzig, 1891) p. 52, 74. Both tarnēḡīl and bārā = bārā are Sumerian loanwords. Sum. ur-bar, lit. dog of the field, wild dog, denotes a wolf (NE 44, 61; contrast SGL 48). Sum. bar means also outside (cf. Syr. lē-bār). For Sum. dar-lugal, cock. lit. king of the piebald birds, see ZA 7, 339; AkF 51 (cf. also JAOS 33, 365. 391; 35, 397; JBL 33, 156). The initial ٹ of HW 303b is unwarranted. This Sum. dar appears in Syriac as taarrā which seems to denote a pied wag-tail. The ٹ in Heb. tarnēḡōl instead of tar-legate is due to dissimilation. Also Eden is a Sumerian loanword: ḫai-ğiṭṭā gan bē-'eqn (Gen. 2:8) meant originally He planted a garden in a desert, Sum. edin (SGL 31; AkF 43). The interpretation delight, pleasure (cf. JAOS 35, 388, n. 7) is a secondary adaptation. The earthly paradise of the Arabs is Damascus which is a gan bē-'eqn, a garden in a desert (cf. JBL 36, 94). DB 1, 547 says of Damascus that it rests in the midst of a beautiful oasis on the edge of the desert and is surrounded by desert hills.

ŠOR, BULL, AND ŠORÉR, FOE

The primary connotation of Heb. šōr, bull = Arab. ʧāyr is ḫipṣiṭa (Theocer. 25, 128) and šōrēr, foe, corresponds to the Assyr. ša'iru, hostile (Knudtzon, Amarna, p. 1518) and Arab. muṭāyir, assailant (syn. muqṭiṭib, onsetter). Assailant is derived from Lat. asilire, and Lat. saline signifies to leap = to cover, to copulate with (BL 74, n. 24). In Arabie, qūṭara is used in this sense of a male camel; but uṣar in the hemistich in the Descent of Istar: imērū atāna (OLZ 18. 204) uṣarā, the