

## HEB. TĒ'Ō, AUROCHS

Heb. *tĕ'ō* in Deut. 14:5, for which  $\text{ט}^{\circ}$  has *tūrbālā*, is a corruption of *tōr* (the Aramaic form of Heb. *šōr*, bull) with graphic confusion of *u* and *r* as in *qūrē-'akkabīš*, cobwebs (Is. 59:5) for *qauuē* (GB<sup>16</sup> 709<sup>b</sup>). For the Aleph instead of *u* cf. *tōr*, form (not *tō'ar*) from *tūr*, to turn (see *Est.* 20). The Samaritan Targum has in Deut. 14:5 *rhīm*, i. e. *rĕ'ēm* for *tĕ'ō*. There is, of course, no connection between Heb. *tĕ'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 *tĕ'ō* and *tō* in the two post-Exilic passages Deut. 14:5 and Is. 51:20 are correct. Luther has in Deut. 14:5 *Aurochs*. A *tōr miḵmār* is an *urochs caught in a pitfall* (cf. *urus fovea captus*, Cæsar, *Bell. Gall.* 6, 28).  $\text{ס}$ 's rendering *ὡς σενλίον ἡμίεθρον*, like half-cooked beet-chards ( $\text{ס}$  *ak sīlqā qĕ-kēmīdā*, like withered beets) is impossible. Luther's *wie ein verstrickter Waldochs* is better than *wie die Antilope im Netz* in Kautzsch's AT<sup>3</sup>. Luther uses *Waldochs* for *Wildochs*, just as he calls the wild ass *Waldesel* (cf. *Waldmensch* = *Wülder*). The nouns *Wald* and *Wild* are ultimately identical (cf. Heb. *ḵā'r*, 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 *takāmuara* = *sāqaṭa* (see AJSL 23, 247; 32, 65; JBL 34, 55). Arab. *mākara*, to cheat, means originally *to trap*. Graec. Ven. has in Deut. 14:5 *ἀγρόβου*s for *tĕ'ō* = *tōr*. The German Pliny Gesner in his *Icones animalium quadrupedum* (Zurich, 1553) called the aurochs *thur*. Also the Polish term for *urochs* is *tur* (Old Bulgar. *turū*; Boruss. *tauris*, bison). In the Ethiopic Bible *tōrā* is used for *βούβαλος* = Heb. *ḵahmār* (Deut. 14:5) which seems to denote a *roebeek* (cf. Driver, *Deuteronomy*, p. 160; Hommel, *Säugetiere*, p. 392). The genuine Ethiopic form of Heb. *šōr*, 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. *barrītā*). Heb. *naššĕqū har* in Ps. 2:12 might mean *kiss*

the ground (AJSL 19, 134; JHUC, No. 163, p. 90<sup>b</sup>) but it is better to read *naššēqû lē-raġlâû bi-rē'adâ*, kiss his feet with trembling (GB<sup>10</sup> 113<sup>a</sup>) for *uē-gîlû bî-rē'adâ*, *naššēqû bar*. Aram. *ḥaiiât* (or *ḥēyât*) *bârâ* is the rendering of Heb. *ḥaiiât has-śadê*, the beast of the field (Gen. 3:1) *i. e.* wild beast. Heb. *śadê*, field, is the Assy. *śadû*, mountain (WF 212) and Assy. *xuršû*, mountain, appears in Hebrew as *ḥorš*, forest. Amiaud combined Assy. *xuršû* with Arab. *xuršûm*; see Pognon, *Bavarian* (1879) p. 186. The *tarnġôl bârâ* is not a *hoopoe*, although *𐤔* has *tarnâġûl bârrâ* for Heb. *dūkîfât* in Lev. 11:19, but a *mountain-cock*; cf. Cassel, *Esther* (Berlin, 1891) p. 250; Jeremias, *Izdubar-Nimrod* (Leipzig, 1891) p. 52, 74. Both *tarnġôl* and *bârâ* = *bârrâ* are Sumerian loanwords. Sum. *ur-bar*, lit. *dog of the field*, wild dog, denotes a *wolf* (NE 44, 61; contrast SGI 48). Sum. *bar* means also *outside* (cf. Syr. *lĕ-bâr*). 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 *ġ* of HW 303<sup>b</sup> is unwarranted. This Sum. *dar* appears in Syriac as *tárrâ* which seems to denote a *piebald wag-tail*. The *n* in Heb. *tarnġôl* instead of *tar-legol* is due to dissimilation. Also Eden is a Sumerian loanword: *uaj-ġiġġá' gan bē-'edn* (Gen. 2:8) meant originally *Ile planted a garden in a desert*, Sum. *edin* (SGI 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-'edn*, 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. *šor*, bull = Arab. *ṭáur* is ἐπιβήτωρ (Theocr. 25, 128) and *šorér*, foe, corresponds to the Assy. *šá'iru*, hostile (Knudtzon, *Amarna*, p. 1518) and Arab. *muṭâqir*, assailant (syn. *muṭâtib*, onsetter). *Assailant* is derived from Lat. *assilire*, and Lat. *salire* signifies *to leap* = *to cover, to copulate with* (BL 74, n. 24). In Arabic, *uṭāra* is used in this sense of a male camel; but *ušar* in the hemistich in the Descent of Istar: *imêru atâna* (OLZ 18. 204) *ul ušâra*, the