

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

ass did not cover the she-ass (HW 647<sup>b</sup>; KB 6, 86, ll. 77. 7) must not be derived from a stem primæ *u*, but from the stem of *šûru*, bull. Assy. *šûru*, calumny, denotes originally an *assault* upon one's reputation. From the same stem *šûru*, *išûru*, to leap, we have in Assyrian the noun *mašûru* which does not denote a *wheel*, but the *floor*<sup>1</sup> of the body of a chariot, lit. *leaping-place*. The warrior, who stood beside the charioteer, leaped off and on while the chariot was in motion (cf. ἐπιβάτης and ἀποβάτης). Syr. *šēuár*, to leap, and Arab. *sâra*, *iasûru* (= *uâtaba uâ-târa*) must be regarded as loanwords. The genuine Arabic form is *târa*, *iatûru*.

### SÎRÎM, THORNS, AND SÎRÔT, POTS

In Eccl. 7:6 we find the gloss *kî-kě-qôl has-sîrîm taht-has-sîr, kén sêhóq hak-kěsîl*, for as the crackling of thorns under a pot, so is the laughter of a fool, which is an illustrative quotation (BL 26, n. \*) to the preceding verse. The paronomasia in *has-sîrîm taht has-sîr* is generally imitated by rendering: *nettles under kettles*; Heb. *sîrîm*, however, does not denote *nettles*, but *thorns*, especially the thorny burnet (*Poterium spinosum*). We may therefore translate: *Like burning burnets 'neath a pot*. Dr. Post says (DB 4, 751) that this shrub is a most combustible fuel; a large part of the lime produced in Palestine is burned with it; it is transported in huge bundles on the backs of men or animals to the kilns (cf. BL 116, l. 6; contrast Barton, *Eccl.* 140). For *sîrôt*, hooks (Am. 4:2) see JBL 32, 117, n. 42.

The original meaning of both *sîr*, pot, and *sîr*, thorn, is *boiler*. The noun *sîr*, pot, denotes a vessel in which anything is boiled, and *sîr*, thorn, is the fuel with which it is boiled. A *pot-boiler* is something which keeps the pot boiling. *Boiler* may denote also fowl, meat, or a vegetable, that is *suitable for boiling*, just as a chicken fit for broiling is commonly called a *broiler*. Also Heb. *qôç*, thorn, means originally *broiler*; it is connected with *qâç*, summer, lit. heat; we call a hot day a *broiler* or a *scorcher*. Assy. *qîç libbi*, anger (HW 590<sup>b</sup>) means originally *heat* (cf. Heb. *hemâ*, *harôn*; Assy. *agâgu* = Arab. *ájja*). Assy. *qûçu*, NE 45, 74, does not denote *thorns*, but *disgust*; cf.

<sup>1</sup> Heb. *hêq* (1 K 22:35) = Assy. *sûnu, utlu* (AJSL 26, 226) = Sumer. *ur* (SGL 48, iv).