the ground (AJSL 19, 134; JHUC, No. 163, p. 90b) but it is better to read naššēqū lē-raqlāy bi-reʾadā, kiss his feet with trembling (GB16 113a) for ʾē-gūlū bi-reʾadā, naššēqū ḫur. Aram. ḫaijāt (or ḫeqāt) bārā is the rendering of Heb. ḫaijāt haš-saqē, the beast of the field (Gen. 3:1) i. e. wild beast. Heb. saqē, field, is the Assyr. šadū, mountain (WF 212) and Assyr. xuršu, mountain, appears in Hebrew as horš, forest. Amia und combined Assyr. xuršu with Arab. xuršūm; see Pognon, Bavian (1879) p. 186. The tarnēgōl bārā is not a hoopoe, although _ASS has tarnāğūl bārā for Heb. dūkīfāt in Lev. 11:19, but a mountain-cock; cf. Cassel, Esther (Berlin, 1891) p. 250; Jeremias, Izdubar-Nimrod (Leipzig, 1891) p. 52, 74. Both tarnēgōl 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-ḥār). For Sum. dar-ugal, 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 ū of HW 303b is unwarranted. This Sum. dar appears in Syriac as tárrā which seems to denote a pied wag-tail. The ū in Heb. tarnēgōl instead of tar-legōl is due to dissimilation. Also Eden is a Sumerian loanword: yai-qištā gan bēʾ-edūn (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 bēʾ-edūn, 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.

SÔR, BULL, AND SÔRÊR, FOE

The primary connotation of Heb. sôr, bull = Arab. ūṣār is ēpibητορ (Theocr. 25, 128) and sôrêr, foe, corresponds to the Assyr. šaʾīru, hostile (Knudtzon, Amarna, p. 1518) and Arab. muṭāyir, assailant (syn. muqāṭib, onsetter). Assailant is derived from Lat. assilire, and Lat. salire signifies to leap = to cover, to copulate with (BL 74, n. 24). In Arabic, yāṭara is used in this sense of a male camel; but uṣār in the hemistich in the Descent of Istar: imēru atāna (OLZ 18, 204) īl uṣāra, the
ass did not cover the she-ass (HW 647b; KB 6, 86, ll. 77. 7) must not be derived from a stem primæ y, but from the stem of šûru, bull. Assyr. šårū, calumny, denotes originally an assault upon one's reputation. From the same stem šårū, ššûru, to leap, we have in Assyrian the noun mašårū which does not denote a wheel, but the floor¹ 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. ṭuḇāṭuṣ and ṣṭoḇāṭuṣ). Syr. šēgūr, to leap, and Arab. sârû, jasârû (= yâṭaba ya-târa) must be regarded as loanwords. The genuine Arabic form is târâ, iatûrû.

SĪRĪM, THORNS, AND SĪRÔT, POTS

In Eccl. 7:6 we find the gloss kī-kē-qōl has-sirīm taḥt-has-sir, kēn šēhōq hak-kēsîl, 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-sirīm taḥt has-sir is generally imitated by rendering: nettles under kettles; Heb. sirîm, 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, 1. 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. qōk, thorn, means originally broiler; it is connected with qāḍa, summer, lit. heat; we call a hot day a broiler or a scorcher. Assyr. qāṣ libbi, anger (HW 590b) means originally heat (cf. Heb. ḫemā, harōn; Assyr. ayâgu = Arab. ājjā). Assyr. qūṣu, NE 45, 74, does not denote thorns, but disgust; cf.