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. šâru, calumny, denotes originally an assault upon one’s reputation. From the same stem šâru, išûru, to leap, we have in Assyrian the noun mašâru which does not denote a wheel, but the floor 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. ṣi-em-sû and ṣa-em-sû). Syr. šerjûr, to leap, and Arab. sàra, ḻâṣûru (= yâtaba ya-tûra) must be regarded as loanwords. The genuine Arabic form is tûra, iatûru.

Sîrîm, Thorns, and Sîrôt, Pots

In Eccl. 7: 6 we find the gloss kî-kē-qōl has-sîrîm taḥt-has-sîr, 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-sîrîm taḥt 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, 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. qûq, thorn, means originally broiler; it is connected with qûq, summer, lit. heat; we call a hot day a broiler or a scorcher. Assyr. qûq libbi, anger (HW 590b) means originally heat (cf. Heb. hemû, harôn; Assyr. agûgu = Arab. âjja). Assyr. qûçu, NE 45, 74, does not denote thorns, but disgust; cf.

Heb. qûç, to loathe (== Syr. qênât, to shrink from). The line KB 6, 170, 74, ša qûç elpêtâ kutummâû (for kutummâû) should be translated: qualms (cf. Heb. ullah, Is. 51:20) of nausea overcome me. For Assyr. qûçû, cold = Heb. qâig, summer, see AJSL 32, 66.

Heb. sir, pot, thorn, must be combined with Arab. ǧâ‘ala, to kindle, inflame. The s is phonetic spelling for ś as in sēţāy, winter (Cant. 72). For the softening of the š Ain cf. mörâ, razor = ma‘râ and Môşê = Môṣî (JBL 31, 125). Heb. sir, song, seems to be identical with Arab. šir. For the l = r cf. Arab. ǧâmâla = Heb. šamâr (JBL 36, 140; JSOR 1, 91) and Arab. ǧarrâbû = Heb. šilâbû, also Arab. náţara = Heb. našûl, and Arab. náţlah = ná‘rah (GB 370a).

Sîr, pot, is not connected with musrēt, vat (JBL 36, 144, 147). But se‘ôr, leaven, and mišārt, dough-trough, as well as mešûrâ, measure, are derived from the same stem. The Biblical se‘ôr must not be read sôn; the vowel of the first syllable should be a Čerê; se‘ôr = ši‘ûr is an intransitive adjective (Barth, § 134) meaning fermenting. For the e cf. me‘ânû, they refused = mi’înû (FK § 64, e; VG 102, e). In the Talmud this word is often written plene se‘ôr or se‘ôr; it is also spelled with ‘Ain (see Jastrow’s dictionary, p. 1556a). The original meaning of se‘ôr, leaven, is ferment. Lat. fermentum is a contraction of fervimentum from fervere, to boil. The original meaning of mišārt, dough-trough, is fermenting-trough in which the dough is left to rise. At the exodus from Egypt (Ex. 12:34) these troughs were covered with clothes to keep the rising dough warm (cf. JBL 34, 66). Mišārt should be spelled with ś. We have š for ś also in tēšûqā, desire, and in sîr, song (GB 815b. 823a).

Mišûrâ, measure, means originally pot. Our pot denotes also a quart, and we use cup and wineglass as measures of capacity. On the other hand, in England a measure of corn is a Winchester bushel, and in Connecticut a measure of oysters is five quarts. In Bavaria Mass, measure, is used for quart or liter. Similarly the original meaning of German Mess, Metze, Lat. modius, Greek méðmos and metprîs is simply measure. There is no connection between mešûrâ, measure, and Masora. If mešûrâ denoted a measure of length, it might mean rule, canon, but it is a liquid measure (Ezek. 4:11, 16). Mâsûrâ, which means originally deliverance = authoritative utterance (cf. GK § 3 b n. 1, ad
fin.) or decision, must be combined with massōr, saw; cf. Syr. magzārā, ax, saw, and gēzirtā, decree, from gēzār, to cut. In Hebrew we have magzerā, ax (also garzēn = gazrinn) and in Dan. 4: 14. 21 Aram. gēzerā means decree. Cf. also Sum. kut and tar (SGl 126, 155). I shall discuss the term Masora in a special paper.

THE ORIGINAL MEANING OF SHEOL

Heb. šē’ōl should be written še’ōl with Čerē in the first syllable: it is a form qīṭṭāl (cf. the Ethiopic form Sīʾōl) from the stem ša’al, derived from the root šal which we have in Arab. nātalə-r-rakījata and ṭalla-l-bī’ra. In Syriac we have this stem in tallil, damp, moist, wet, while Syr. tillā, hill, is an Assyrian loanword. In Assyrian this root ṭal appears in ṣalā, to sink; see Kings (SBOT) 175, 2 and cf. Heb. šūḥā and šahṭ, pit, from šūḥ, to sink (Arab. ūṣā, āṣūxu). From the same stem we have šīlān (= šīlānu) sunset (KAT 3 636; cf. AJSL 33, 48).1 Arab. nātal is said to mean pit, and ṭillah signifies annihilation, death; so Heb. še’ōl is a synonym of šahṭ (GB 16 821a; cf. JBL 34, 81). For the Aleph in še’ōl cf. AJSL 21, 205 and the remarks on Heb. nahāg = Arab. nā’aja = Assy. nagāgu in Nah. 46. Hitzig’s combination of še’ōl with šū’āl, fox (see his Jesaia, 1833, p. 52) is not impossible: the original meaning of šū’āl may be burrouer, and the middle ‘Ain may be secondary (see AJSL 23, 245; contrast 34, 210).

TORÁ = TAHIRITU

Twenty-three years ago I pointed out in Chronicles (SBOT) 80, 48 that Heb. tōrā corresponded to Assy. tērtu, oracle (IJW 51; AkF 68). For the Heb. ŏ = Assy. ē see Proverbs (SBOT) 33, 51; Est. 7; JBL 36, 90. Assy. tērtu, however, is not identical with Ethiopian lemhērt, instruction (JBL 19, 58): the original meaning of tērtu is entrails; cf. Syr. tērtā, internal parts of animal bodies, especially midriff (see AJSL 4, 214, 1. 218) which is used also for mind (cf. Heb. me’ūn, Assy. kabbītu, GB 16 333b). Assy. tērtu, oracle, denotes originally interpreta-

1 Heb. šalā, to be quiet, is not connected with Assy. šalā, to sink; this Hebrew stem has not a š, but a š, (JAOS 28, 115).