

fin.) or *decision*, must be combined with *maššôr*, saw; cf. Syr. *mağzârâ*, ax, saw, and *gězîrtâ*, decree, from *gězâr*, to cut. In Hebrew we have *mağzerâ*, ax (also *garzén* = *gazrinn*) and in Dan. 4: 14. 21 Aram. *gězzerâ* means *decree*. Cf. also Sum. *kut* and *tar* (SGI 126. 155). I shall discuss the term *Masora* in a special paper.

THE ORIGINAL MEANING OF SHEOL

Heb. *šē'ôl* should be written *še'ôl* with *Çerê* in the first syllable: it is a form *qiṭṭâl* (cf. the Ethiopic form *Sî'ôl*) from the stem *ša'al*, derived from the root *šal* which we have in Arab. *nâṭala-r-rakîṭata* and *ṭalla-l-bi'ra*. In Syriac we have this stem in *tallil*, damp, moist, wet, while Syr. *tillâ*, hill, is an Assyrian loanword. In Assyrian this root *ṭal* appears in *šalû*, to sink; see *Kings* (SBOT) 175, 2 and cf. Heb. *šûhâ* and *šaḥṭ*, pit, from *šûh*, to sink (Arab. *sâxa*, *iasûxu*). From the same stem we have *šîlân* (= *šîluânu*) sunset (KAT³ 636; cf. AJSL 33, 48).¹ Arab. *nûṭal* is said to mean *pit*, and *tîllah* signifies *annihilation, death*; so Heb. *še'ôl* is a synonym of *šaḥṭ* (GB¹⁰ 821^a; cf. JBL 34, 81). For the *Aleph* in *še'ôl* cf. AJSL 21, 205 and the remarks on Heb. *nahâj* = Arab. *nâ'aja* = Assyr. *nagâgu* in *Nah.* 46. Hit-zig's combination of *še'ôl* with *šû'âl*, fox (see his *Jesaja*, 1833, p. 52) is not impossible: the original meaning of *šû'âl* may be *burrower*, and the middle *'Ain* may be secondary (see AJSL 23, 245; contrast 34, 210).

TORĀ = TAIRIRTU

Twenty-three years ago I pointed out in *Chronicles* (SBOT) 80, 48 that Heb. *tôrâ* corresponded to Assyr. *têrtu*, oracle (HW 51; AkF 68). For the Heb. *ô* = Assyr. *ê* see *Proverbs* (SBOT) 33, 51; *Est.* 7; JBL 36, 90. Assyr. *têrtu*, however, is not identical with Ethiopic *temhért*, instruction (JBL 19, 58): the original meaning of *têrtu* is *entrails*; cf. Syr. *têrtâ*, internal parts of animal bodies, especially *midriff* (see AJSL 4, 214, l. 218) which is used also for *mind* (cf. Heb. *me'îm*, Assyr. *kabiltu*, GB¹⁰ 333^b). Assyr. *têrtu*, oracle, denotes originally *interpreta-*

¹ Heb. *šalâ*, to be quiet, is not connected with Assyr. *šalû*, to sink; this Hebrew stem has not a *k*₁, but a *k*₂ (JAOS 28, 115).

tion of the will of the gods, based on the inspection of the entrails of sacrificial victims. The Assyrian equivalent of Sumer. *uzu*, flesh, body, butcher-meat, *širu* (HW 635^a) = Heb. *šer* (not *šē'ér*) signifies also *haruspication*, prognostication (HW 655^b; AL⁵ 16, 124; 79, 7; cf. JAOS 35, 393, l. 6; AJP 17, 489, n. 3). Syr. *têrtâ* is not etymologically identical with Heb. *šer* (ZR 89, n. 3) but an Assyrian loanword. Syr. *ta''âr*, to suggest, intimate (cf. Heb. *naṭān bē-libbô*) and *turrâ'*, to instruct, discipline, are denominative Paels derived from *têrtâ*; cf. also Syr. *târûtâ*, discipline; *turrâ'â*, erudition; *mēṭurr(ē')ânû*, instructor, and the Talmudic *atrî*, to warn, Heb. *hitrâ*. This Syriac stem cannot be combined with *θεωπία* (contrast Brockelmann's lex. 401^b. 392^b). In Levy's Talmudic dictionary *hitrâ* was derived from *tôrâ*.

I believe now that Assyr. *têrtu* must be derived from the stem of *irru*, intestines, and *irru*, opium, lit. *intestinal* medicine (JBL 36, 81). Assyr. *arâru* = *harâru* (ZA 30, 63) and *têrtu* = *tahrirtu*, a form like *tašqirtu*, lie, or Arab. *tādkiarah*, note (WdG 1, 115, B). *Tahrirtu* = *tahrîratu*, fem. of *tahrîru*, a form like *tamšîlu*, likeness (BA 1, 38; AG² 181). The prefixed *t* is the feminine *t* (JAOS 28, 115). There is no causative prefix *t* (JBL 34, 78). *Tahrirtu* became *tâirtu*, *têirtu*, *têrtu*, *têrtu* (constr. *têrit*, pl. *têrêti*) and this term passed into Hebrew as *tôrâ*. The synonym of *têrtu*, Assyr. *urtu*, from which Aram. *ôrâitâ* and Ethiop. *ôrît* are derived, is syncopated from *urratu* = *hurratu* (cf. *martu*, gall = *murratu*).

I shall show elsewhere that not only the Jewish *bēdîqûtâ* (JBL 19, 80, n. 120) was derived from Babylonia, but also the Jewish *šēḥîṭâ*. The Assyrian name of the slaughter-house, where the throats of the animals were cut, seems to have been *manârtu* or *manâru* = Arab. *mânḥar*, a form like *narâmu*, fem. *narâmtu*, love (BA 1, 177) from *râmu* = Arab. *râḥima* (cf. NE 45, 77 and above, p. 252) and the Assyrian name of the assistants of the *šôḥêṭ*, who throw down the ox, so that he may cut the throat of the prostrate animal, seems to be *tallalu*; cf. Arab. *talîl* = Heb. *rabûc* (e. g. *Aḥod. zar.* 54^a; *Hull.* 40^a = BT 7, 987. l. 6; 8, 923, l. 10). The original meaning of Assyr. *tillatu*, grapevine, vine (HW 707^b) is *prostration*, procumbency, trailing.

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