THE ORIGINAL MEANING OF SHEOL

Heb. še'ōl should be written še'ōl with Čerê in the first syllable: it is a form qīṭṭāl (cf. the Ethiopic form Sīʾōl) from the stem ša'āl, derived from the root šal which we have in Arab. nāṭal-′r-raḵiğata and ṭall-′l-bi′ra. In Syriac we have this stem in tallil, damp, moist, wet, while Syr. ūllā, hill, is an Assyrian loanword. In Assyrian this root ūl appears in ūlā, to sink; see Kings (SBOT) 175, 2 and cf. Heb. šūhā and šaḥt, pit, from šāḥ, to sink (Arab. sāxa, jasūxu). From the same stem we have šīlān (= šīlānu) sunset (KAT 636; cf. AJSL 33, 48).1 Arab. nāṭal is said to mean pit, and ūllah signifies annihilation, death; so Heb. še'ōl is a synonym of šaḥt (GB 821a; cf. JBL 34, 81). For the Aleph in še'ōl cf. AJSL 21, 205 and the remarks on Heb. nahāgh = Arab. nā′aja = Assyρ. 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 burrower, and the middle 'Ain may be secondary (see AJSL 23, 245; contrast 34, 210).

TORĂ = TAIHIRITU

Twenty-three years ago I pointed out in Chronicles (SBOT) 80, 48 that Heb. torā corresponded to Assyρ. tērtu, oracle (Hw 51; AkF 68). For the Heb. ʿō = Assyρ. ā see Proverbs (SBOT) 33, 51; Est. 7; JBL 36, 90. Assyρ. tērtu, however, is not identical with Ethiopian temhērt, 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. meʿīm, Assyρ. kabiłtu, GB 333b). Assyρ. tērtu, oracle, denotes originally interpretat-

1 Heb. šalā, to be quiet, is not connected with Assyρ. šalā, to sink; this Hebrew stem has not a k, but a ši (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, šīru (HW 635a) = Heb. šēr (not šēʾēr) signifies also haruspication, prognostication (HW 655b; AL5 16, 124; 79, 7; cf. JAOS 35, 393, l. 6; AJP 17, 489, n. 3). Syr. tērtā is not etymologically identical with Heb. šēr (ZR 89, n. 3) but an Assyrian loanword. Syr. taʾʾār, to suggest, intimate (cf. Heb. naḥān bē-liḇbō) and turraʾ, to instruct, discipline, are denominative Paels derived from tērē; cf. also Syr. tārūtā, discipline; turraʾā, erudition; meṯ увер(ʾ)ānā, instructor, and the Talmudic aṭrā, to warn, Heb. hiṭrā. This Syriac stem cannot be combined with θεοπία (contrast Brockelmann’s lex. 401b. 392b). In Levy’s Talmudic dictionary hiṭrā was derived from tōrā.

I believe now that Assyr. tērtu must be derived from the stem of īrru, intestines, and ʾirrā, opium, lit. intestinal medicine (JBL 36, 81). Assyr. arāru = harāru (ZA 30, 63) and tērtu = tahritu, a form like tašgirtu, lie, or Arab. tādkirah. note (WdG 1, 115, B). Tahritu = tahriratu, fem. of tahriru, a form like tamšīlu, 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). Tahritu became tāvirtu, tērētu, tērētu, tērētu (constr. tērē, pl. tērēti) and this term passed into Hebrew as tōrā. The synonym of tērētu, Assyr. ʾuritu, from which Aram. ʾārāʾilā and Ethiop. ʾōrt are derived, is syncopated from urratu = hurratu (cf. martu, gall = murratu).

I shall show elsewhere that not only the Jewish bēḏiqūtā (JBL 19, 80, n. 120) was derived from Babylonia, but also the Jewish šēḥiṭā. The Assyrian name of the slaughter-house, where the throats of the animals were cut, seems to have been manārtu or manāru = Arab. mānḥar, a form like narāmu, fem. narāmtu, love (BA 1, 177) from rāmu = Arab. rāḥima (cf. NE 45, 77 and above, p. 252) and the Assyrian name of the assistants of the šōḥēṭ, who throw down the ox, so that he may cut the throat of the prostrate animal, seems to be tallalu; cf. Arab. tālīl = Heb. raḥūc (e. g. Aḥod. zar. 54a; Hull. 40a = BT 7, 987. l. 6; 8, 923, l. 10). The original meaning of Assyr. tillatu, grapevine, vine (HW 707b) is prostration, procumbency, trailing.

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