

## MASORA

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Masora is the Hebraization of Aram. *mâsôrâ*, deliverance, tradition. The form with final *t* is older than the form with final *h*.<sup>1</sup> If *mâsôrâ* were a genuine Hebrew word, it should be spelled with *ś*, because it is derived from the same root as Heb. *maśśôr*, saw = Arab. *minšâr*. Similarly *gēzerâ*, decree (Dan. 4:14.21) is connected with *maġzerâ*, ax (2 S 12:31). Syr. *maġzârâ* denotes *ax*, *saw* and *dagger*, *lancet* (JBL 36, 258).<sup>2</sup> The verb *gēzâr* signifies *to cut*, *tear*, *circumcise*, *decree*, *determine*. Syr. *gēzîrtâ* has the meanings *split wood* and *decree*, while *gâzârtâ* is an *island* (lit. *cut off*, *isolated*). Also Heb. *garzén*, ax, is merely a transposition of *gazrén* = *gazrinnu*, just as *karmél* represents a form *karmillu*, or as *barzél*, iron, corresponds to Assy. *parzîllu*; but Assy. *qutrinnu*, κῦσα (JBL 36, 91, n. 11) stands for *qutrînu* = *qutrênu* = *qutrânu*; cf. *šurmênu*, cypress = *šurmânu* (JBL 34, 74, n. 2). The *ṭ* in Heb. *qēṭōrt* is due to the initial *q*; cf. Aram. *qēṭâl*, to kill = Arab. *qátala* (SFG 73).

The Hebrew byform *mâsôrṭ* is based on Ezek. 20:37, but we must read there instead of *mâsôrṭ hab-bērîṭ*, the bond of the covenant: *masrêṭ hab-bôrîṭ*, the vat of lye (JBL 36, 143: JHUC, No. 306, p. 3). Bacher's theory (endorsed by Wildeboer, ZAT 29, 73) that *mâsôrâ* should be read *môserâ* is untenable. If *mâsôrṭ* in Ezek. 20:37 meant *bond*, it would, of course, be better to regard it as the singular of *môserôṭ*, bonds (= *ma'sîrât*). But we must read there *masrêṭ* = *mašrêṭ* from *šarû* = Syr. *têrâ*, to be soaked (JBL 36, 147). Also the misspelling (RE<sup>3</sup> 12, 394, 39) *massôrâ* or *massôrṭ* presupposes a derivation of *mâsôrṭ* in Ezek. 20:37 from *asâr*, to bind: we find in 1 K 5:25 *makkôlt*, food, from *akâl*, to eat (ZAT 29, 281, n. 2). The view advanced in Steuernagel's *Einleitung* (1912) p. 19,

<sup>1</sup> Cf. Winter und Wünsche, *Die jüdische Litteratur seit Abschluss des Kanons*, vol. 2 (Trier, 1894) p. 122, n. 1.

<sup>2</sup> For the abbreviations see this JOURNAL, vol. 26 ~ 75

that it would perhaps be better to read *mēsôrî* (an infinitive form like *îĕhólî*; GK §§ 45, e. d; 69, n) or *mēsôrâ* (a form like *bĕsôrâ*, good news) is untenable. Nor can we combine *mâsôrâ* with *mĕsûrâ*, measure, because this word denotes a liquid measure, not a measure of length, so that *mâsôrâ* could be explained as *rule, canon* (JBL 36, 257). *Canon* is derived from the Sumer. *gin, gi*, reed, cane (*Mic.* 37, n.†; JHUC, No. 306, p. 25; JAOS 38, 67).

Aram. *mâsôrîâ* is a feminine collective (*Mic.* 43, below) derived from *mâsôr*, deliverer, just as Heb. *îĕhûdâ*, Jewry, is a feminine collective to *îĕhōdê*, he confesses (*Mic.* 36, n. 38). For the original meaning of *hōdâ*, he threw himself down, prostrated himself, see the paper on *Selah*, reverential prostration. in *Expository Times*, vol. 22, p. 375<sup>b</sup>, below (May, 1911). The form *mâsôr* is distinctly Aramaic (Nöldeke, *Syr. Gr.* § 107; Barth, § 122, d; VG § 128). Aram. *mĕsâr* means to *deliver = to hand over* or *to hand down*. I pointed out in March, 1894 (JAOS 16, cvi; cf. *Numbers*, 63, 32; OLZ 12, 165) that the stem from which the term *Masora* is derived was identical with Assy. *mašâru* and the verb *masâr* in the two post-Exilic passages Num. 31:5.16. Assy. *muššuru* has a š<sub>2</sub> (JAOS 28, 115) which appears in Aramaic as *s*, and in Hebrew as *š*; Heb. *uqî-îimmasêrû*, they were sent forth, and *lîmsôr*, to abandon (with the explanatory gloss *me'ól-bĕ*, to trespass against, or to transgress) represent phonetic spellings like *sĕtâu*, winter; *sa'r*, storm; *harsîl*, place of deposit for potsherds (see below, the paper on the Tophet Gate; contrast WF 219, l. 9).

To *deliver* may mean to *release*, set free; *hand over*, pass to another; *give up*, relinquish; also to *pronounce*, utter. *Deliverance* may denote an *authoritative* or *official utterance*. We say also *to hand down* a decision. Levias has shown that the technical term *Masora* means originally not *tradition*, but *orthography*, especially rules for *scriptio plena* and *defectiva* (GK § 3, b, n. 1). In some respects the *Masora* corresponds to the official German spelling-books, e. g. the *Regeln für die deutsche Rechtschreibung nebst Wörterverzeichnis* (Berlin, 1902).

The Assyrian Piel *muššuru* means *to relinquish, abandon*,<sup>3</sup>

<sup>3</sup> Ea said to Xisuthrus (KB 6, 230, 25): *muššir mešrê*, abandon abundance; for the paronomasia cf. Jensen, *Kosmologie*, p. 396; Casanowicz, *Paronomasia*, p. 24. The stem of *mešrû* is *šr'* = Arab. *gâfara*.

leave, let loose, release,<sup>4</sup> set free,<sup>5</sup> dismiss, discharge; but the Qal *mašáru* signifies *to cut*, *to tear*. Aram. *něsár*, to saw, represents a partial assimilation of the initial *m* to the *s*, just as we have in Hebrew: *našá*, to forget, for Assy. *mašú*, or in Ethiopic: *mánzer*, spurious, for Heb. *mamzér* (JBL 35, 291, below; cf. above, p. 216). Assy. *našáru*, to take off, reduce, has a *š*<sub>1</sub>; it corresponds to Aram. *nětár* (GB<sup>16</sup> 917<sup>b</sup>) while *našru*, eagle (or vulture) has a *š*<sub>3</sub> (JAOS 28, 115). The primary connotation of both *měsár*, to deliver, and *měsár*, to saw, is *to cut*; a saw is a cutting-tool, and *to cut* may mean also *to abandon*, give up, leave. We say *to cut loose from* for *to sever connection with*. Arab. *qáta'a*, to cut, means also *to abandon*, relinquish, e. g. *qáta'a axáhu* or *qáta'a ráhimahu*, he cut loose from his brother or his family; *qáta'a* and *úqtá'a* 'an are used in the same way; *qaṭi'ah* means *separation*. Arab. *fácala* signifies both *to cut*, sever, and *to leave*, e. g. *fácala mina-'l-báladi*: we find also *fácala šárikahu*, he left his companion; *infaçala* means *to be separated*, depart, leave. Arab. *fáraqa* means *to split*, and *fáraqa* signifies *to separate*, depart, leave.

The reflexive-passive stem of Assy. *muššuru* is *umtaššir* or (with reciprocal assimilation and with *e* for *i* under the influence of the following *r*) *undaššer*, *uddaššer*, *údaššer*, just as *mumtáxiçu*, warrior, appears as *mundáxçu*, or *šalamtu*, corpse, in Syriac as *šěláddá* = *šalandu*, *šalamtu* (ZDMG 61, 287, 38; Nah. 26; GB<sup>16</sup> 892). It is not impossible that the modern Arabic *dāššar*, to leave, dismiss, represents this Assy. *udaššer* = *umtaššir*, just as Arab. *tājir*, merchant, is the Assy. *lamkaru* (see JBL 36, 141, n. 3; AJP 17, 489, n. 1; GB<sup>16</sup> 422<sup>b</sup>.892<sup>b</sup>). We have in Arabic not only Assyrian loanwords, but also Sumerian terms (JBL 36, 140, below; JAOS 37, 255).

<sup>4</sup> I pointed out in 1883 (BAL 91) that this stem appeared in Arabic as *másara* (cf. JAOS 16, cvi).

<sup>5</sup> The Babylonian Noah says (KB 6, 240, 147): *ušēci-ma summata umaššir*, I brought out a dove (JSOR 1, 5) and let it go. Sennacherib states with reference to the inhabitants of Ekron (KB 2, 94, 8): *uššuršun aqbî*, I ordered their release. In a bilingual incantation (ASKT 85, 40) we find: *táritu ša kirimmuša uššuru*, the pregnant woman whose womb is released, i. e. prolapsed. For *uššuru* = *yuššuru* = *muššuru* see ZA 2, 270, 286; JAOS 16, cvi; AJP 17, 487, n. 1; and for *kirimmu*, womb, lit. garden, cf. BL 96; JAOS 36, 419. *Liru*, the Sumerian equivalent of *kirimmu*, means also *enclosure*; our garden is a doublet of *yard*, and Lat. *hortus* is the Greek *χόπος*. Contrast MVAG 21,

In Assyrian we find for Heb. *maššôr*, saw (Is. 10:15) the reduplicated form *šaššaru* = *šaršaru* (cf. Arab. *šaršara*, to cut). Meissner's view (MVAG 9, 236) that Assyr. *šaššaru* is a Šaf'el formation from the stem *našâru* (cf. OLZ 15, 149) is incorrect, although we have in Assyrian *šapšaqu* beside *šupšugu* (AG<sup>2</sup> § 91, No. 33, a) from *pašâqu* which appears in the OT in the transposed Aramaic form *taqáf* (JBL 34, 62; AJSL 32, 64). In Amharic we find *šarašara*, he sawed; Tigre *šaršara* and *mašaršar*, saw. The Sumerian equivalent of Assyr. *šaššaru* is *tag-gam* (SAI 2482). According to Meissner (MVAG 9, 235) *tak* means *toucher*, and *gam*: feller; but *tak* signifies *to fell* (SGI 153) and *gam* (SGI 83): *to bend*; so the primary connotation of Sum. *tag-gam*, saw, is *bendable feller*. An ax is an unbendable feller, but a saw-blade is flexible. In several passages we find TAG-GAM = *šaššaru*, saw, in connection with *pâšu*, ax, and *zirmû*, pick (ZR 154, nn. 3.6). Assyr. *pâšu*, ax, is the Arab. *fa's*, Syr. *pústâ*; and *zirmû*, pick (Arab. *minqar*) comes from a stem *zarâmu* = *zamâru*, to cut; cf. *izzamér* in the gloss Is. 5:6 (AJSL 19, 195; 26, 1) and Arab. *mâraza* = *qâṭa'a*; also Arab. *zûrima*, to cease, stop, means originally *to be cut off* (syn. *inqaṭa'a*). For transposed doublets see JSOR 1, 88; AJSL 34, 84.

The Semitic biconsonantal root (JBL 35, 322) *šar*, to cut, is preserved in a number of Arabic stems, e. g. *šaršara*, *šarja'a*, *šarraha*, *šaraxa*, *šarrada*, *širdimah*, *šaraza*, *šaraṭa*, *šar'aba*, *šaraqqa* = *šaqqa*, *šarika*, *šarama*, *šarmaṭa*, *šarina*, *šarnafa*, *šarnaqa*. Arab. *šarâ*, to buy (NBSS 75) means originally *to release*, to redeem from captivity, to buy out of servitude, and the primary connotation of *šarī'ah*, law, is *decision*; cf. Arab. *šarṭ*, incision and stipulation, Assyr. *purussû* and *parçu* = Arab. *fard*, also Aram. *gžzerâ*, decree (cf. above, p. 219). For another Semitic root *šar*, to shine, which appears in Assyr. *šarru*, king, as well as in Arab. *šarīf*, eminent, and *šariq*, rising sun, see JBL 36, 141. *Isrâ'el* may signify *God rules*, but afterwards this name was interpreted to mean *He fights God*; cf. the remarks on the name *Gideon* in ZDMG 63, 507, 16; see also JAOS 35, 390. There is a connection between Heb. *maššôr*, saw, and Heb. *šarâ*, to strive, contend, wrestle, just as there is a connection between Heb. *mčgerâ*, saw, and Assyr. *girru*, campaign, or *garû*, to attack (JBL 32, 141). We need not suppose that the original

meaning of *šarâ*, to strive, was *to break with*, to rupture friendly relations; in Latin we find *serram cum aliquo ducere*, for *to strive with some one*. Heb. *šarâ*, to strive, which corresponds to Arab. *šârâ*, to strive, to quarrel, means originally *to tug*. A *tug of war*, which is now used especially of rope-pulling, is a severe contest. Heb. *mĕġerâ*, stone-saw, is a form like *mĕġerâ*, coolness, from *qarâr* (AJSL 23, 234.242): it stands for *mĕġirrat*, from *garâr*, to run, and denotes a thing which is *run* or kept in motion or operation, just as we say *to run* an engine. Assy. *garâru* means *to run*. The original meaning of Assy. *garû*, to attack, is *to run at* (JBL 32, 141). In the same way Arab. *‘adûy*, enemy, is derived from *‘udâ*, *‘udû*, to run (*‘adâ* *‘alûhi* = *‘atâba* *‘alûhi*; cf. JBL 36, 255). Our phrase *to run for an office* means *to enter a contest for it*.

We find the stem *garar* to run, to flow, in Ps. 75:9; Mic. 1:6; Lam. 3:49; 2 S 14:14. The forms *ġaggēr*, *higgártî*, *niggĕrâ*, *niggarîm* may all be derived from *garar* (cf. GK § 67, u. y) or we may read *naġârâ* = *naġarrâ*, *nĕġârîm* = *nĕġarrîm*, and *heġártî* (cf. *heġáltâ*, Jud. 16:10; GK § 67, dd) or *hĕġerôtî*. In Ps. 75:9 we must read: *Kî-kôs bĕ-ġâd Īahuê uĕ-ġaggēr lĕ-rîš‘ê ārç*, In JHVH's hand there is a cup which He pours out for the wicked (AJSL 19, 139, n. 32) of the land. Nor is *muggarîm* (Mic. 1:4) derived from *nagar*: it means *falling* and is the participle Pu'al of *magar*, to fall (see *Mic.* 58.103).

Also the stem *nagar*, to saw, was originally *magar*, a denominative verb derived from a noun *maġēr* = *magirr*, saw (cf. below, p. 224). For the interchange of initial *m* and *n* cf. AJSL 22, 199, 11; 28, 95, and above, p. 221. In the Talmud we find *miçrî*, wickerwork, for *niçrî* (cf. *niçrâ* and Heb. *neçr*, Is. 11:1). In modern Arabic we have *nâuġâ*, to mew, for *mâuġa'a* (from *mâ'a*, *ġamû'u*). In Assyrian we meet with *dunqu* for *dumqu*, favor (BA 1, 14, n. 7) from *damâqu* = *madâqu* see below, p. 227) and *enqu*, wise for *emqu* (lit. *deep*, profound; cf. *βαθύς*, wise). Syr. *nĕġâr*, to saw, hew, carpenter, is not derived from *naggârâ*, carpenter (contrast Fränkel, *Aram. Fremdwörter*, p. 254). Syr. *nârġâ*, ax (Nöldeke, *Syr. Gr.* § 106) = 𐤎 *nârġâ* (not *nûrgâ*) is a transposition of *nâġĕrâ*. The primary connotation of Syr. *nĕġâr*, to be long, is *to drag* = *to move slowly* (AJP 27, 160; JAOS 22, 10, n. 2).

In Assyrian we have *naggaru*, sawyer, carpenter, and in l. 24



of the Flood tablet (KB 6, 230) we find *ugur* (= *nugur*) *bîta*, *binî elippa*, frame a house, build a ship! The conjecture (AkF 25) that *naggaru* or *nangaru* (HW 448<sup>a</sup>) is a Sumerian loanword is untenable; for the Sumerian word for *saw* see above; p. 222. In the OT we have the stem *nagar*, to saw, to hew, in Ezek. 35:5; Jer. 18:21; Ps. 63:11. *Uai-ïaggér ôtám 'al-ïëðê hãrb* does not mean *he shed their blood by the force of the sword* (AV) or *he spilled them into the hands of the sword* (Cheyne-Driver) or *he gave them over to the power of the sword* (RV; cf. GB<sup>16</sup> 485<sup>a</sup>) but *he hacked them in pieces with the sword*. Shakespeare (1 Henry IV, ii 4, 164) says: *My sword hacked like a handsaw*; cf. the German phrase *in Kochstücke hacken* or *zerhauen* (e. g. in c. 21 of Hauff's *Lichtenstein*)<sup>6</sup> and the remarks on *uai-ïásar* (1 Chr. 20:3) below, p. 227. Heb. *'al-ïëðê* means *at the hands of*, i. e. *by the operation of*, by means of (cf. 2 Chr. 29:27). Similarly we have in Arabic: *'álá ïádáhi* or *'álá ïadáhi*, with his help, through him (cf. Heb. *bë-ïad* and OLZ 11, 121).

The forms *taggér*, *haggîrém*, *ïaggîrúhû* may also be derived from a stem *garar*, to saw, to hew; cf. *mëgôrãrôt bam-mëgërã*, sawed with a saw (1 K 7:9) and GK § 67, y. Hitzig derived *ïaggîrúhû* (Ps. 63:11) from a stem *garar*. Michaelis (1778) rendered in Jer. 18:21: *lass sie vom Schwerte durchstochen werden*; he seems to have combined *higgîr* with Arab. *ajárrahu* = *ïá'anahu ua-táraka 'r-rúmha ïajárruhu* (see his note on Ps. 63:11). We must not substitute *higîr* for *higgîr*.

Nöldeke (NBSS 75, n. 3) derives *uai-ïásar* in Hos. 12:5 from the stem *šarã* which we have in *Isrá'él*, but the combination of the name *Israel* with *šarã*, to fight, represents merely a popular etymology (*Pur.* 2, 37): *Isrá'él* probably meant originally *God rules* (see above, p. 222) and it would be better to read *uai-ïísr* (so Skinner, *Genesis*, 409.411) instead of *uai-ïásar* which could only be derived from *šûr* or *šarár*; cf. *uai-ïísr* (Ex. 32:20) from *zarã*, to scatter, winnow, or *uai-ïíqr*, he chanced (Ruth 2:3). We need not suppose that the original reading was *uai-ïísrã* with final *Aleph* (GK § 75, rr) which dropped out before the following *Aleph* of *el*. Assy. *Sir'ílá'u*, Israelite (WF 216) shows

<sup>6</sup> Cf. *ibid.* c. 26: *in Kochstücke mazakrieren*, i. e. *massakrieren*. Cf. also German *Steinmetz*, stone-cutter, stone-hewer, stone-mason, and *Metzeler*, massacre; *Metzger*, butcher.

that the pronunciation of the name was not *Ísrâ'él*, with *â* after the *r*, but *Ísr-il* or *Ísir-il*; contrast Assy. *Xazâ'ilu* (e. g. KB 1, 140, 97; 142, 103; 2, 130, 3) = Heb. *Īzâ'él*. For the vowel before the *r* in *Ísir-il* see BA 1, 294.299, n. 6; *Nah.* 29, below. The construct state of Assy. *sidru*, array, is *sidir*; the cuneiform script cannot express a form *sidr* (BAL 90; cf. the remarks on Heb. *ärk* = Assy. *arik*, JBL 35, 320).

Hos. 12: 5<sup>a</sup> is a gloss to 12: 1<sup>a</sup>, *Jacob repaid me with trickery*; for *sēbabûnî ḥē-kāhš Efrāim* at the beginning of c. 12 we must read: *šillēmānî ḥē-kāhš Ia' qōḇ*. This is the immediate sequel of the two genuine lines in c. 11, which have been restored in JBL 34, 82. Only six lines in ec. 11.12 are Hoseanic, all the other verses in these chapters are secondary or tertiary. The genuine three couplets may be restored as follows:

- |       |  |                                      |
|-------|--|--------------------------------------|
| 11,1  | In Israel's youth I loved it,          | from Egypt I called my child.        |
| 4     | I led it with leading-strings,         | I bent over it, and fed it.          |
| 12,1a | But Jacob repaid me with trickery,     | Israel's nation with perfidy.        |
| 2a    | It craves wind, pursues the east-wind, | multiplies fraud and falsehood.      |
| 9     | Ephraim said in her heart,             | I am rich, I have won myself wealth: |
|       | All her pains will not suffice         | to atone for the guilt she incurred. |

The Hebrew text should be read as follows:

וממזרים קראתי לבני:	כי-נער ישראל ואהבו	11,1
ואטה עליו ואוקיל:	ואמיטקהו בחבלי אתם	4
ובמרמה בית-ישראל:	שלמני בכחש יעקב	12,1
כזב ושווא ירבה:	רעה-רוח ורדף קדים	2
אך-עשיתי מזאתי און-לי	ויאמר אפרים כלבו	9
לכפר עון שנשאת:	כל-יגיעיו לא ימצאו-לו	

For the last line contrast AJSL 7, 215. The final *âu* of *ięgî'âu* is dissyllabic (*Nah.* 42, n. \*). For the relative pronoun *šâ* see WF 217. After *ôkîl* in the second line a suffix is not required; cf. *Est.* 27, l. 2; contrast AJSL 7, 212. The glosses to the first two lines have been discussed in JBL 34, 80 (cf. 36, 66; see also AJSL 7, 204.215). The second hemistich of the gloss to the second hemistich of the third line is explained in WF 208, n. 57. We must read in Hos. 11:12<sup>a</sup>: '*Im-Gil'ad*

áun 'asú, bag-Gilgál laš-šôrîm (not šëuarîm!) zibbêhû, In Gilead they wrought mischief, in the cromlech (of Bethel; cf. JBL 36, 95) they sacrificed to the Bull. The secondary addition to the first hemistich of l. 3 consists of vv. 4.5<sup>a</sup>.13:

	[brother,	
12,4	In the womb he overreached his	in his manhood he fought with gods;
5 <sup>a</sup>	He fought a god and prevailed,	so that he wept and asked him for mercy.
13	Jacob fled to the land of Aram,	Israel served for a wife.

The Hebrew text of this non-Hoseanic triplet should be read as follows:

ובאונו שרה את-אלהים:	בבטן עקב את-אחי	12,4
בכה ויתחנן-לו:	וישך אל ויכל	5 <sup>a</sup>
ויעבר ישראל באשה:	ויכרח יעקב שרה-ארם	13

For the *nota accusativi* before *ēlōhîm*, gods, see ZAT 29, 286. The god wept, and asked Jacob for mercy, not *vice versâ*, as Skinner, *Genesis*, 411 thinks; cf. E. Meyer's misinterpretation of Ex. 4: 25 (AJSL 22, 252, n. 9). *Mal'āk*, angel, after *el*, god, in the second line, is a tertiary gloss, and in v. 6 we have an additional tertiary gloss: *Jahveh is His name, Jahveh, the God of Hosts*. The secondary triplet, which may be an illustrative quotation (BL 26) from an ancient poem, was perhaps added in the period in which Pss. 78. 105. 106 originated. According to Frazer the deity referred to in Gen. 32: 29 was the spirit of the river Jabbok (cf. Skinner, *Gen.* 411). *Angel* has often been substituted for ancient local deities (WF 212, n. 90).

The form *uai-iásar* is found also in 1 Chr. 20: 3, but there we must read *uai-šîrém*, a form like *uaišîrém* (1 S 17: 39; 2 K 17: 18) from *šûr*; so we need not cancel the stem *šûr* in our dictionaries (OLZ 4, 192, n. 3). In the parallel passage 2 S 11: 31 the suffix *m* is preserved, while the *r* has dropped out. The reading *uai-iásem* is untenable: we might say *uaišîmém bam-mēšerâ*, he set them at the stone-saw, although *'al* would be preferable; but *uaišîmém ba-hriçîm* or *bē-mašzerôt*, he set them at picks or at axes, would be impossible. The passage describing David's treatment of the inhabitants of the capital of the Ammonites means neither *he set them at saws and at picks and at axes* (so Curtis ad 1 Chr. 20: 3) nor *he cut them with saws, and with harrows of iron, and with axes* (so AV) but *he made them cut with the stone-saw, and with iron picks, and with iron*



axes, and made them work with the brickmold (cf. *Nah.* 12) *i. e.* he condemned them to forced labor with stone-saws, picks for excavations, axes for hewing timber, and brickmolds for making bricks. The emendations suggested by Klostermann (*bam-mikrê u-ḥē-hôçēḥê hab-barzél u-ḥē-maḥrēfôt hab-barzél* and *bi-mlaktô* are gratuitous.

The objection that *ḡai-ḡásar*, he sawed, could not be used in connection with picks and axes is not valid: *ḡai-ḡásar* does not mean *he sawed*, but *he caused to cut*. A saw is a cutting-tool. A pick is used in excavations, and we call an open excavation a *cut*. Assyrian *xarāqu* means *to dig* or excavate, and Heb. *ḥariç* denotes a *digger* or excavator, *i. e.* an instrument for digging or excavating. *To cut timber* includes both hewing and sawing. Our *saw*, German *Säge*, is connected with Lat. *secare* and *securis*, ax, Old Bulg. *sekyra*, hack, pick. Pliny says *lapidem serra secare*.  $\text{𐤒}$  has *mēsár iāṯhôn* both in 1 Chr. 20:3 and in 2 S 12:31 ( $\text{𐤒}$  *serravit*).

The stem *mēsár*, to saw, may be derived from a noun with prefixed *m* (JBL 36, 254). We have *e. g.* in Arabic the verb *mádaqa*, to crush (a stone) = *dáqqa*. In Ethiopic this denominative verb appears in the transposed form *damáqa*, to crush, and in Assyrian *damāqu* means *to fine*, purify, clarify, beautify, but the original meaning is *to pestle* (cf. Arab. *midáqq*, pestle). Arab. *má'ira*, to be bald, and *má'ara*, to become bare, poor, are derived from *ma'ran* (cf. Heb. *ma'r* = *ma'rê* from the stem *'árija* (see the paper on Heb. *'ôr*, skin, in JBL 38, part 1 and 2). Similarly the stem *mašáru*, to saw, may be derived from a noun *mašáru*, from *šáru*, to cut, *medie*  $\text{u}$ , which we have in 1 Chr. 20:3. In  $\text{𐤒}$  we find both *mēsárin* and *massárin*, saws (cf. Dalman's *Wörterbuch*; contrast OLZ 15, 306). In Ethiopic we have *mēsár*, ax, and *mōšárt*, saw, with the verb *ḡašára*, to saw. This verb may be derived from the noun *mōšárt* (ZA 2, 279; cf. VG 226, below) and *mōšárt* may be a modification of *maššárt*; cf. Heb. *kōkáb*, star = Assyrian *kakkabu*, and *šófár*, horn = Assyrian *šapparu* (see *Kings*, SBOT, 198, 52). W. M. Müller (OLZ 4, 192, n. 2) derived Ethiop. *ḡašára* from a noun *maššár*.<sup>7</sup> Prætorius finds a stem *iašar*, to saw = *ḡašar* in

<sup>7</sup> Dr. Albright (AJSL 34, 224; cf. *ibid.* 226) thinks that Assyrian *mašáru* stands for *ḡašáru*; cf. below, the conclusion of the paper on the Tophet Gate.

Phenician (ZDMG 67, 131, 32). The doubling in Heb. *maššôr* = *maššâr* may be secondary as it is in Heb. *hinnîh* from *nûh* or in *issôb* from *sabâb* (GK §§ 72, ee; 67, g, second footnote; 71, n. 1). We have a number of nouns derived from stems *medix geminatae* which exhibit this secondary doubling of the first stem-consonant (JBL 36, 90). Heb. *maššôr* could be derived also from a stem *primæ y* (cf. *maççá'*, couch) but the stem *uśâr* seems to be derived from *môšâr* = *maššâr* = *mašâr*. The *n* in Arab. *minšâr* is just as secondary as the *n* in Aram. *mandá'*, knowledge = *maddá'*, from *īada'* (JBL 34, 72). In Arabic we find not only *nášara* and *uśara*, but also *ášara*, to saw (NBSS 182).

We have the stem *mašar* with *ç* instead of *š* on account of the *r* (ZAT 34, 144. 231: cf. ZA 29, 243, n. 1) in Assy. *maçâru*, to cut (HW 422) which appears in Arabic as *çárama* (*as-sáifu*; cf. *çurâm* and *miçram* and Assy. *namçaru*, sword). This is important for the explanation of the name *Nazarene* (EB 2589, 9). In the same way *çarâpu*, to smelt, is a differentiation of *šarâpu*, to burn (cf. JBL 35, 283) which is identical with Arab. *šarîba*, to drink, originally *to be parched*, the *p* (cf. post-Biblical *šarâf*, to imbibe) being due to partial assimilation; cf. also *rěsisim* in the gloss Am. 6: 11; *Taršiš* (BL 59) and *raçác*. Assy. *miçru*, boundary, border, region, means originally *determination*, delimitation. In *zarâmu* = *zamâru* = *marâzu* = *mazâru* (see above, p. 222) the *z* represents partial assimilation of the sibilant to the nasal.

Fürst was inclined to derive both *maššôr*, saw, and *měšûrá*, measure, from a stem *mašar*, to cut, divide, measure = Arab. *máššara*, to divide, *i. e.* Freytag's *máššara*, divisit, dispersit rem. Fürst thought that *maššôr*, saw, might have originated from *mamšôr*; cf. Assy. *šaššu*, sun; *xaššu*, fifth = *šanšu*, *xanšu* = *šamšu*, *xamšu*, *xâmišu*. He also regarded the verb *masár* in Num. 13: 5.16 and the stem of *maššôr*, saw, as identical. *Maššôr*, saw, is derived from the same root, but not from the same stem, and *měšûrá*, measure, must be combined with *sîr*, pot (JBL 36, 257).