MASORA

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Masora is the Hebraization of Aram. māsōrtā, deliverance, tradition. The form with final ꞏ is older than the form with final ḫ.1 If māsōrā were a genuine Hebrew word, it should be spelled with ʂ, because it is derived from the same root as Heb. maṣṣōr, saw = Arab. minšār. Similarly gēzerā, decree (Dan. 4:14.21) is connected with maḡzerā, ax (2 S 12:31). Syr. maḡzārā denotes ax, saw and dagger, lancet (JBL 36, 258).2 The verb gēzār signifies to cut, tear, circumcise, decree, determine. Syr. gēzīrtā has the meanings split wood and decree, while gāzārtā is an island (lit. cut off, isolated). Also Heb. garzēn, ax, is merely a transposition of gazrēn = gazarīn, just as karmēl represents a form karmīlī, or as barzēl, iron, corresponds to Assyr. parzīlī; but Assyr. qutrinī, kvīša (JBL 36, 91, n. 11) stands for qutrinū = qutrinī = qutrinu; cf. šūrmēnu, cypress = šūrmānu (JBL 34, 74, n. 2). The t in Heb. qēṭōrī is due to the initial q; cf. Aram. qēṭāl, to kill = Arab. qāṭala (SFG 73).

The Hebrew byform māsōrīt is based on Ezek. 20:37, but we must read there instead of māsōrīt hab-bērīt, the bond of the covenant: masrēt hab-bērīt, the vat of lye (JBL 36, 143: JHUC, No. 306, p. 3). Bacher’s theory (endorsed by Wildeboer, ZAT 29, 73) that māsōrā should be read mōserā is untenable. If māsōrīt in Ezek. 20:37 meant bond, it would, of course, be better to regard it as the singular of mōserēt, bonds (= ma’sīrēt). But we must read there masrēt = mašrēt from šarā = Syr. tērā, to be soaked (JBL 36, 147). Also the misspelling (RE3 12, 394, 39) massōrā or massōrt presupposes a derivation of māsōrīt in Ezek. 20:37 from asār, to bind: we find in 1 K 5:25 makkhōlī, food, from akāl, to eat (ZAT 29, 281, n. 2). The view advanced in Steuernagel’s Einleitung (1912) p. 19,

2 For the abbreviations see this JOURNAL, vol. 26 – 75.
that it would perhaps be better to read mēsōrt (an infinitive form like īēhōlī; GK §§ 45, e. d; 69, n) or mēsōrā (a form like bēsōrā, good news) is untenable. Nor can we combine māsōrā with mēšūrā, measure, because this word denotes a liquid measure, not a measure of length, so that māsōrā 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. māsōrtā is a feminine collective (Mic. 43, below) derived from māsōr, deliverer, just as Heb. īēhūḏā, Jewry, is a feminine collective to īēhōḏē, he confesses (Mic. 36, n. 38). For the original meaning of hōḏā, he threw himself down, prostrated himself, see the paper on Selah, reverential prostration. in Expository Times, vol. 22, p. 375b, below (May, 1911). The form māsōr is distinctly Aramaic (Nöldeke, Syr. Gr. § 107; Barth, § 122, d; VG § 128). Aram. mēsūr means to deliver = to hand over or to hand down. I pointed out in March, 1894 (JAOS 16, evi; cf. Numbers, 63, 32; OLZ 12, 165) that the stem from which the term Masora is derived was identical with Assyr. mašāru and the verb masār in the two post-Exilic passages Num. 31: 5.16. Assyr. muššuru has a š2 (JAOS 28, 115) which appears in Aramaic as s, and in Hebrew as š; Heb. yai-immasōrū, they were sent forth, and limsōr, to abandon (with the explanatory gloss meʾol-bē, to trespass against, or to transgress) represent phonetic spellings like sēlāy, winter; saʾr, storm; harsīt, place of deposit for potsherds (see below, the paper on the Tophet Gate; contrast Wil 219, 1. 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. Levi 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 Wörterverzeichniss (Berlin, 1902).

The Assyrian Piel muššuru means to relinquish, abandon, 3

3 En said to Xisuthrus (KB 6, 230, 25): muššir mešrā, abandon abundance; for the paronomasia cf. Jensen, Kosmologie, p. 396; Casanowicz, Paronomasia, p. 24. The stem of mešrā is šū = Arab. gafara.
leave, let loose, release,\(^4\) set free,\(^5\) dismiss, discharge; but the Qal mašāru signifies to cut, to tear. Aram. nēsār, to saw, represents a partial assimilation of the initial m to the s, just as we have in Hebrew: našā, to forget, for Assyr. mašū, or in Ethiopic: mānzer, spurious, for Heb. mamzēr (JBL 35, 291, below; cf. above, p. 216). Assyr. našāru, to take off, reduce, has a š; it corresponds to Aram. nēšār (GB\(^\text{16}\) 917)\(^b\) while našru, eagle (or vulture) has a š (JAOS 28, 115). The primary connotation of both mēsār, to deliver, and mēsār, 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. qaṭa'ā, to cut, means also to abandon, relinquish, e. g. qaṭa'ā axāhu or qaṭa'ā rāḥimahu, he cut loose from his brother or his family; qaṭa'ā and qaṭ'a ḍan are used in the same way; qaṭ'a ḍah means separation. Arab. fāqala signifies both to cut, sever, and to leave, e. g. fāqala minu-'l-bāladī: we find also fāqala šārikahu, he left his companion; infaqala means to be separated, depart, leave. Arab. fāraqa means to split, and fāraqa signifies to separate, depart, leave.

The reflexive-passive stem of Assyr. muššuru is umtaṣṣir or (with reciprocal assimilation and with c for i under the influence of the following r) undaṣṣer, ūddaṣṣer, údaṣṣer, just as mumtāxiṣu, warrior, appears as mundāxçu, or šalamtu, corpse, in Syriac as šelāddā = šalantu, šalantu (ZDMG 61, 287, 38; Nah. 26; GB\(^\text{16}\) 892). It is not impossible that the modern Arabic duṣṣar, to leave, dismiss, represents this Assyr. undaṣṣer = umtaṣṣir, just as Arab. tājir, merchant, is the Assyr. tamkuru (see JBL 36, 141, n. 3; AJP 17, 489, n. 1; GB\(^\text{16}\) 422\(^b\).892\(^b\)). We have in Arabic not only Assyrian loanwords, but also Sumerian terms (JBL 36, 140, below; JAOS 37, 255).

\(^4\)I pointed out in 1883 (BAL 91) that this stem appeared in Arabic as māsara (cf. JAOS 16, evi).

\(^5\)The Babylonian Noah says (KB 6, 240, 147): uṣṣēči-ma summata umaṣṣir, 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): uṣṣuršun aqbi, I ordered their release. In a bilingual incantation (ASKT 85, 40) we find: tāritu ša kirimmuša uššuru, the pregnant woman whose womb is released, i. e. prolapsed. For uššuru = yuššuru = muššuru see ZA 2, 270, 286; JAOS 16, evi; AJP 17, 487, n. 1; and for kirimmu, womb, lit. garden, cf. BL 96; JAOS 36, 419. Līru, the Sumerian equivalent of kirimmu, means also enclosure; our garden is a doublet of yard, and Lat. hortus is the Greek χαστος. Contrast MVAG 21, 59.
In Assyrian we find for Heb. *massôr*, 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 Saf'el formation from the stem *našaru* (cf. OLZ 15, 149) is incorrect, although we have in Assyrian *šapšaqû* beside *šupšaqû* (AG² § 91, No. 33, a) from *pašaqû* which appears in the OT in the transposed Aramaic form *taqáf* (JBL 34, 62; AJSL 32, 64). In Amharic we find *šarašara*, he saw; Tigre *sarsara* and *rnsarsar*, saw. The Sumerian equivalent of Assyr. *šaššaru* is *tag-ga rn* (SA I 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. *pûstâ*; and *zirmû*, pick (Arab. *minqar*) comes from a stem *zarâmû* = *zâmûru*, to cut; cf. izzamér in the gloss Is. 5:6 (AJSL 19, 195; 26, 1) and Arab. *mârâza* = *qaṭa'â*; also Arab. *zûrâma*, to cease, stop, means originally to be cut off (syn. *ingâṭa'â*). 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. *šâršara, šârja'a*, *šârrâka, šârâza, šârrada, šîrdîmah, šârâza, šârâta, šâr'aba, šâraqa* = *šágqa, šârika, šârama, šârmaṭa, šârîna, šârîna, šârânaqâ*. Arab. *šârâ*, to buy (NBSS 75) means originally to release, to redeem from captivity, to buy out of servitude, and the primary connotation of *šârî'ah*, law, is decision; cf. Arab. *šârīf*, incision and stipulation, Assyr. *purussû* and *parçu* = Arab. *fard*, also Arum. *gêzerâ*, decree (cf. above, p. 219). For another Semitic root *šar*, to shine, which appears in Assyr. *šarru*, king, as well as in Arab. *šarîf*, eminent, and *šariq*, rising sun, see JBL 36, 141. *Išrâ'îl* 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. *massôr*, saw, and Heb. *šarâ*, to strive, contend, wrestle, just as there is a connection between Heb. *mēqerâ*, saw, and Assyr. *gîrru*, campaign, or *garû*, to attack (JBL 32, 141). We need not suppose that the original
meaning of ˢᵃʳᵃ, 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. ˢᵃʳᵃ, to strive, which corresponds to Arab. ˢᵃʳᵃ, 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. ˢᵉʳᵉʳᵃ, stone-saw, is a form like ˢᵉʳᵉʳᵉʳᵃ, coolness, from ˢᵉʳᵃʳ (AJSL 23, 234.242): it stands for ᵐᵉᵍⁱʳʳᵃ, from ᵍᵃʳᵃʳ, to run, and denotes a thing which is run or kept in motion or operation, just as we say to run an engine. Assyr. ᵍᵃʳᵃʳᵘ means to run. The original meaning of Assyr. ᵍᵃʳᵘ, to attack, is to run at (JBL 32, 141). In the same way Arab. ‘ᵃᵈᵃ’y, enemy, is derived from ‘ᵃᵈᵃ’, ‘ᵃˡᵃ’h, to run (‘ᵃᵈᵃ ‘ᵃˡᵃ’h = ʸᵃᵗᵃｂᵃ ‘ᵃˡᵃ’h; 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 ḣᵉᵍᵉʳ, ḥⁱᵍᵍᵃʳᵗʰ, ᴵⁿⁱᵍᵍᵃʳⁱᵐ may all be derived from ᵍᵃʳᵃʳ (cf. GK § 67, u. y) or we may read ⁿᵃᵍᵃʳᵃ = ⁿᵃᵍᵃʳʳᵃ, ⁿᵉᵍᵃʳⁱᵐ = ⁿᵉᵍᵃʳʳⁱᵐ, and ḣᵉᵍᵃʳᵗʰ (cf. ḣᵉᵗᵗᵃṭᵗᵃ, Jud. 16:10; GK § 67, dd) or ḣᵃᵉᵍᵉʳᵗʰ. In Ps. 75:9 we must read: Ḧⁱ-kᵉš ᵇᵉ-ḡᵉḏ Ḥᵃ yabᵉ ʷᵉ-ʰⁱᵍᵍᵃʳ ḣᵉ-rⁱˢᵉ ʰᵉ ṣᵗ, In Ḥᵉḇᵛ iht’s hand there is a cup which He pours out for the wicked (AJSL 19, 139, n. 32) of the land. Nor is ᵐᵘᵍᵍᵃʳⁱᵐ (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 ᵐᵃᵉᵍᵉʳ = ᵐᵃᵉᵍⁱʳʳ, 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 ⁿⁱᵉʳᵗʰ, wickerwork, for ⁿⁱᵉʳᵗʰ (cf. ⁿⁱᵉʳᵗʰ and Heb. ⁿᵉᵉʳ, Is. 11:1). In modern Arabic we have ⁿᵃᵃʳᵗʰ, to mew, for ᵐᵃᵉᵉᵉᵃ’a (from ᵐᵃ’a, ʲᵃᵐᵃ’u). In Assyrian we meet with ᵈᵉᵘⁿᵉʳ for ᵈᵉᵘⁿᵉʳ, favor (BA 1, 14, n. 7) from ᵈᵃᵐᵉᵉʳ = ᵐᵃḏᵃʳ see below, p. 227) and ʷᵉⁿᵉʳ, wise for ʷᵉⁿᵉʳ (lit. deep, profound; cf. ᵇᵉᵉᵉ, wise). Syr. ⁿᵉᵉᵍᵃʳ, to saw, hew, carpenter, is not derived from ⁿᵃᵍᵃʳᵃ, carpenter (contrast Fränkel, Aram. Fremdwörter, p. 254). Syr. ⁿᵃʳᵍᵃ, ax (Nöldeke, Syr. Gr. § 106) = ᵍⁿᵃʳᵍᵃ (not ⁿᵃʳᵍᵃ) is a transposition of ⁿᵃᵍᵉʳᵃ. The primary connotation of Syr. ⁿᵉᵉᵍᵃʳ, to be long, is to ᵒⁿ ᵁʳᵃᵍ = 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) bīta, bini elippa*, frame a house, build a ship! The conjecture (AkF 25) that *naggaru* or *nangaru* (HW 448*) is a Sumerian loan-word 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. *Yaui-jaggér bī'ām ‘al-jiqē ḫāḇ* 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* 485*) 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 zerhaufen (e. g. in e. 21 of Hauff’s Lichtenstein)* and the remarks on *yaui-jiāśar* (1 Chr. 20:3) below, p. 227. Heb. ‘al-jiqē means *at the hands of*, i. e. by the operation of, by means of (cf. 2 Chr. 29:27). Similarly we have in Arabic: ‘ālā ḫādihi or ‘ālā ḫādāhi, with his help, through him (cf. Heb. ḫāj and OLZ 11, 121).

The forms *taggér*, *haggirēm*, *iąggirūhā* may also be derived from a stem *garar*, to saw, to hew; cf. *mēgōrārōt* bam-mēgerā, sawed with a saw (1 K 7:9) and GK §67, y. Hitzig derived *iąggirūhā* (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 *higgir* with Arab. *ajārrahu = ū’a·nahu ya-tāraka ṭ-rūmḥa handleRequestahru* (see his note on Ps. 63:11). We must not substitute *hisgir* for *higgir.*

Nöldeke (NBSS 75, n. 3) derives *yaui-jiāśar* in Hos. 12:5 from the stem *sārā* which we have in *Išrā’ēl*, but the combination of the name *Israel* with *sārā*, to fight, represents merely a popular etymology (Pur. 2, 37): *Išrā’ēl* probably meant originally *God rules* (see above, p. 222) and it would be better to read *yaui-jiāsr* (so Skinner, Genesis, 409.411) instead of *yaui-jiāśar* which could only be derived from *sār* or *sārār*; cf. *yaui-jiāsr* (Ex. 32:20) from *sārā*, to scatter, winnow, or *yaui-jiāqr*, he chanced (Ruth 2:3). We need not suppose that the original reading was *yaui-išrā* with final *Aleph* (GK §75, rr) which dropped out before the following *Aleph* of el. Assyr. *Sīrā’ēl*, Israelite (WF 216) shows

*Cf. ibid. c. 26: in Kochstücke mazakeriren, 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 ʿIšrāʿēl, with ā after the r, but ʿIšr-īl or ʿIsir-īl; contrast Assyr. Xazāʿīlu (e. g. KB 1, 140, 97; 142, 103; 2, 130, 3) = Heb. ʿHzāʿēl. For the vowel before the r in ʿIšr-īl see BA 1, 294.299, n. 6; Nah. 29, below. The construct state of Assyr. sitdr, array, is sitdi; the cuneiform script cannot express a form sitd (BAL 90; cf. the remarks on Heb. ārk = Assyr. arik, JBL 35, 320).

Hos. 12:5a is a gloss to 12:1a, Jacob repaid me with trickery; for sēbabānā ḥē-kāḥš Efrāʿim at the beginning of c. 12 we must read: šillēmānā ḥē-kāḥš Iaʿqōb. 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 cc. 11.12 are Hoseeanic, 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:

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11,1 'iṯnēr ʾišrēl ʾaḥātah
omatšēkēth ʾḥalēy ḥālēy

4 'iṯnēr ʾišrēl ʾaḥātah
omatšēkēth ʾḥalēy ḥālēy

12,1 ʾrūṭ ʾrōה ʾqōr ʾqōd
ʾēr-ʾušērēti ʾmēḥē ʾjōwē

2 ʾrūṭ ʾrōh ʾqōr ʾqōd
ʾēr-ʾušērēti ʾmēḥē ʾjōwē

9 ʾjēmōr ʾārāb lō biʾmātērēl
qālēb ʿān ʾšēnēmāh

For the last line contrast AJSL 7, 215. The final āy of ʾqēyāy is dissyllabic (Nah. 42, n. *). For the relative pronoun šā see WF 217. After ūkîl in the second line a suffix is not required; cf. Est. 27, 1. 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. 11:12a: ‘Iṯm-ʿgilʿāḏ
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 1. 3 consists of vv. 4.5a.13:

In the womb he overreached his brother, in his manhood he fought with gods; so that he wept and asked him for mercy. Israel served for a wife.

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

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’āḵ, 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 yai-jāṣar is found also in 1 Chr. 20:3, but there we must read yaiširēm, a form like yaiširēm (1 S 17:39; 2 K 17:18) from sūr; so we need not cancel the stem sūr 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 yai-jāšem is untenable: we might say yaišimēm bam-mēgerû, he set them at the stone-saw, although ’al would be preferable; but yaišimēm ba-hriḵîm or bē-maḏzerēt, 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-
mikrē u-ḇē-ḥōçēḇē hab-barzēl u-ḇē-maṣrēfōt hab-barzēl and bi-mlaḵtō are gratuitous.

The objection that yaḥ-jāṣar, he sawed, could not be used in connection with picks and axes is not valid: yaḥ-jāṣar 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. Assyr. xarācu means to dig or excavate, and Heb. ḫarīq 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. T has mēṣār jāthōn both in 1 Chr. 20:3 and in 2 S 12:31 (ṣ serravit).

The stem mēṣār, 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) = dāqa. In Ethiopic this denominative verb appears in the transposed form damāqa, to crush, and in Assyrian damāq means to fine, purify, clarify, beautify, but the original meaning is to pestle (cf. Arab. midāqq, pestle). Arab. máʿira, to be bald, and máʿara, to become bare, poor, are derived from maʿran (cf. Heb. maʿr = maʿrē from the stem ʿārija (see the paper on Heb. ʿōr, skin, in JBL 38, part 1 and 2). Similarly the stem maṣāru, to saw, may be derived from a noun maṣāru, from šāru, to cut, medie y, which we have in 1 Chr. 20:3. In T we find both mēṣārin and massārin, saws (cf. Dalman’s Wörterbuch; contrast OLZ 15, 306). In Ethiopic we have mēṣār, ax, and mōṣārt, saw, with the verb yaṣāra, to saw. This verb may be derived from the noun mōṣārt (ZA 2, 279; cf. VG 226, below) and mōṣārt may be a modification of maṣšārt; cf. Heb. kōḵāb, star = Assyr. kakakubu, and šōfār, horn = Assyr. šapparu (see Kings, SBOT, 198, 52). W. M. Müller (OLZ 4, 192, n. 2) derived Ethiop. yaṣāra from a noun maššār. Pretorius finds a stem ʿaṣar, to saw = yaṣar in

1 Dr. Albright (AJSL 34, 224; cf. ibid. 226) thinks that Assyric. maṣāru stands for yaṣāru; cf. below, the conclusion of the paper on the Tophet Gate.
Phenician (ZDMG 67, 131, 32). The doubling in Heb. massôr = 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 medice geminatae which exhibit this secondary doubling of the first stem-consonant (JBL 36, 90). Heb. massôr could be derived also from a stem primes y (cf. maççâ‘, couch) but the stem yasâr seems to be derived from môsâr = maššâr = mašâr. The n in Arab. minšâr is just as secondary as the n in Aram. mandâ‘, knowledge = maddâ‘, from iaqâ‘ (JBL 34, 72). In Arabic we find not only ṇāšara and yasâra, but also âšara, to saw (NBSS 182).

We have the stem mašar with q instead of s on account of the r (ZAT 34, 144. 231: cf. ZA 29, 243, n. 1) in Assyr. maçâru, to cut (HW 422) which appears in Arabic as qârama (as-sâifu; cf. çurâm and miçram and Assyr. 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. šâriba, to drink, originally to be parched, the p (cf. post-Biblical šurâf, to imbibe) being due to partial assimilation; cf. also résisim in the gloss Am. 6: 11; Taršîš (BL 59) and raçâc. Assyr. miçru, boundary, border, region, means originally détermi- nation, delimitation. In zarâmû = zamâru = marâzu = ma- zâru (see above, p. 222) the z represents partial assimilation of the sibilant to the nasal.

Fürst was inclined to derive both massôr, saw, and mëšûrâ, measure, from a stem mašar, to cut, divide, measure = Arab. màššara, to divide, i. e. Freytag’s màššara, divisit, dispersit rem. Fürst thought that massôr, saw, might have originated from mamšôr; cf. Assyr. šaššu, sun; xasšû, fifth = šanšu, xanšu = šamšu, xamšu, xamišu. He also regarded the verb masár in Nm. 13: 5.16 and the stem of massôr, saw, as identical. Massôr, saw, is derived from the same root, but not from the same stem, and mëšûrâ, measure, must be combined with sir, pot (JBL 36, 257).