NOTES ON HEBREW LEXICOGRAPHY.

THE following notes are intended, if possible, to clear up a few words of uncertain meaning in the Hebrew lexicons, to draw attention to several cognate roots occurring in Assyrian, and to suggest some corrections in the Oxford Hebrew Lexicon of Drs Brown, Driver, and Briggs.

אָדַב. In a note on this root in the last number of this JOURNAL (vol. xxiii no. 89 p. 70) I traced the Hebrew root אָדַב back to Ass. *uddubu* 'to oppress'. Is it further possible to see a connexion with Arab. اَدَب I 'was well-mannered'; II (a) 'educated', (b) 'punished'? If this is so, the meaning 'punished' would be the primary sense in Arabic, the root having signified originally 'oppress' or 'vex', whence it passed over into 'chastise' 'punish', and lastly came to denote 'trained' 'educated'; if the Piel, as seems likely in Hebr. and Ass., was the only form in current use, it is not improbable that in Arab. also اَدَّب was the earlier form, whence اَدَّب was derived.

אָה II. 'brazier'. Cp. Ass. *ahû* 'fire-pan', || to *tinûru* (= Hebr. תִּנּוּר) (Muss.-Arnolt *Ass. Wtb.* i 28 a).

אָמָה. The meaning of אָמָה in the phrase אֲמוֹת הַסָּפִים (Isa. vi 4) is entered in the lexicons as uncertain (e.g. B.D.B. 52 b); the *Thesaurus* conjectured 'foundation', which is adopted by the R.V. ('the foundations of the thresholds'), and Ges.-Buhl 42 b correctly compare Ass. *ammatu*, though wavering between *ammatu* (4) 'bolt' and *ammatu* (2) 'ground', 'land' (M.-A. *Ass. H.W.B.* 63 b). The phrase 'the bolts of the thresholds', however, is meaningless, and it is necessary to have recourse to the second alternative. Hitherto the sense of *ammatu* has been conjectural, for the word only occurs in the *Epic of Creation* i 2: *šapliš ammatum šuma la zakrat* 'the earth (?) below was not called by name'. But, as Prof. Langdon points out, this conjecture is now confirmed by a *v. l.* in a fragment of this passage published by Ebeling in *Keilschrifttexte aus Assur religiösen Inhalts* i 281 no. 162 l. 2, which reads *ab-na-tu*—an error for *al-na-tu* caused by the omission of one stroke; this word also is an *āp. ēip.*, but its meaning is established by a comparison of the Ar. وَطَنَ, 'inhabited', 'dwelt', and وَطْنٌ, 'dwelling-place'. The Ass. *alnatum* will therefore denote the 'inhabited world' and *ammatum* must signify the 'earth', *terra firma* or the like; and this gives a suitable sense to the Hebr. אָמָה, the 'ground' in which the threshold is set, if אָמָה be read for אֲמוֹת הַסָּפִים. The root is undoubtedly to be sought in אָמַם 'to be wide', *ummu* 'mother', and so on; cp. Aesch. *Theb.* 16 κρητύμ ἤν.

אָמַץ 'was strong'. The root has been found by Prof. Langdon in

Ass. in a tablet from Kuyunjik. no. 3507, ll. 23-24: *a-ma-as šu-ul-li-ia* 'the efficacy of my prayers'.

אמפ. With **בית האמפ** 'the storehouse' (1 Chron. xxvi 15) cp. (?) Ass. *bīt asuppi* (Meissner *Supplement* p. 13 a).

באר. Ges.-Buhl compares Arab **عبر** 'declared', and B.D.B. Arab. **بار** 'dug a well'; but the root is established by Ass. *ba'āru*, II i 'to declare' (e.g. lost property); e.g. Code of Hammurabi, col. ix ll. 32-36: *mimmāšu ḫalgam maḥar ilīm ubār* 'he shall declare (or prove) his lost property before the god'.¹

דבה 'defamation'. The derivation from **דבב** 'glided' (B.D.B. 179 b) is probably incorrect; the root is seen in Ass. *dabābu* (i) 'speak', (ii) 'intrigue', (iii) 'sue' at law; *dibbu* 'plaint'; e.g. Nabûnâ'id 356, 28-29: *amēl daiānē dibbišunu išmā*; cp. *bēl dibbi* 'plaintiff'. Dr Burney cites also *bēlē dabābiya* from King *Seven Tablets of Creation*, App. V, *Hymn to Ishtar*, l. 56 obv. Compare also Syr. **دبج** 'adversary' and Arab. **دبب** 'tale-bearer' (Ges.-Buhl, 136 a).

דומה I. 'silence'; preferably 'darkness'; cp. Ass. *dāmu* 'to be dark'. Then in Ps. xciv 17 and cxv 17 the grave is regarded as the place of darkness, and in Isa. xxi 11 **דומה** means not 'an oracle of silence' but 'an oracle of darkness', i. e. an obscure oracle.

חמל 'spared'; cp. Ass. *ḫamālu* 'to be pitiful'. Delete therefore in B.D.B. 328 a 'Ar. **حمل** "bear", "become responsible", &c., and compare Arab. **خَمَل** and **خَمَل** 'sincere friend'; probably the root **חמל** denoted merely in the first instance 'to treat in a friendly way'.²

חסידה 'stork', 'as kind and affectionate to its young' (B.D.B. 339 b); cp. Lat. *ciconia pietaticultrix*, Petron. *Satyr.* 55.

חפה 'canopy', used especially of the bridegroom's chamber. The word has now occurred in Ass. in a text published by Sidirsky in *J.R.A.S.* 1920, p. 569, entitled a *Tablet of Prayers for a King* col. i

¹ The phrase *maḥar ilīm ubār* 'he shall prove before the god', clearly disposes of the Jewish rendering of **אלההאלהים** נקרב 'he shall come near unto the judges' (Exod. xxii 7 al.), which is preserved in R V. m. in spite of its intrinsic improbability.

² There is a similar confusion between **ח** and **כ** in B.D.B. 286 a s. v. I **חבל**, under which two distinct roots have been combined: (1) **חבל** 'bound' = Arab. **حبل** 'bound'; (2) **חבל** 'pledged' = Ass. *ḫabālu* 'to pledge', 'to promise', *ḫubullūm*. (a) 'debt', (b) 'interest', and Arab. **خبل** IV 'gave a loan', X 'hired', 'borrowed', and **خبل** 'debt'; similarly, loc. cit., *naḫbalu* 'snare' should be referred to *ḫabālu* 'to destroy', as something destroying animals, not to **חבל** 'bound' as made of rope. (See Ges.-Buhl, 188 b-189 a.)

rev. l. 19: *mudannin bīt ḥupka lū il Ba-ū* 'may the god Ba'u (be) the supporter of the house of thy bridal chamber'.

חרם. With Eccl. 7. 26: *האשה אשר היא מצוירים וחרמים לבה* cp. Ass. *ḥarāmu* 'to ensnare', 'to bewitch', *ḥarmu* 'coquetry', and *ḥarimtu* 'harlot', and Arab. *حرم* 'led a dissolute life'; this root must be distinguished from *חרם*, *حرم* 'banned', whence is derived Arab. *حريم* 'ḥarim'.

חשל. In B.D.B. 365 a-b delete 'Arab. *حسل* "drive (cattle) violently"' and compare *חשל* 'rejected', 'rendered vile', *חיסל* 'became worn out', and *חשל* 'worthless'; also *חשל id.*

חשמני. Only *חשמנים* in Ps. lxxiii 32, where modern scholars rendered 'ambassadors', following the LXX, which has *πρέσβεις*. Perhaps translate 'hosts shall come out of Egypt', comparing Ass. *ušmannu* 'camp' (Ashurbanipal *Annals* col. viii l. 103).¹

כישור. B.D.B. 507 a: 'distaff; (etym. dub.)', following the old interpreters. Render 'mending', 'darning' or perhaps 'knitting'; cp. Ass. *kašāru*, 'to mend', and *kašurūtu*, some (knitted?) kind of garment, || to *nahlaptu burrumtu* 'curiously woven robe' in VR. 28 c-d 69. In Prov. xxxi 19 therefore the two *στίχοι* constitute an antithesis, one hand being engaged in weaving and the other in darning or mending, the whole verse figuring the twofold activity of a woman as both making and repairing clothes.

כתם 'gold'. Originally 'plate' and then 'gold' *κατ' ἐξοχήν*, as Ass. *šarpu*, originally 'refined metal' (cf. *צפר*), came to connote 'silver' *κατ' ἐξοχήν*. Cp. Ass. *katāmu* I i, 'to cover'; II i, 'to clothe'; *kutimmu* 'jeweller' (lit. 'overlayer'); for the metaphor compare Arab. *لبس* (1) 'clothed', (2) 'plated'.

מלתעות 'jaws', only in Ps. 58. 7 (omitted in B.D.B. s.v. *מחלעות*); cp. Ass. *atta 'u* (for *alta 'u*)² 'jaw' from *latū* 'to lacerate' (e.g. C.T. xii 5 l. 9; Kuy. no. 1349 l. 7, and Ebeling *K.A.R.* no. 29 l. 22), and Arab. *لتغ* 'bit',³ which prove *מלתעות* to be the original form, from which *מחלעות* in Job xxix 17, Joel i 6, and Prov. xxx 14 was formed by metathesis;⁴ compare also Eth. *mallaht* 'jaw' for the original form. Ass. *lētu* 'throat' is probably a fem. word corresponding to Hebr. *לֵעָל*.

¹ It has already been suggested that this root underlies the place-name *חשמנה* in Num. 33. 29 and 30 (Muss.-Arnolt *Ass. Wtb.* i 116 a).

² See Brockelmann *Vergleichende Grammatik* i § 61 b.

³ See Freytag *Lex Arab.-Lat.* iv 83 a: *لتغ = لدغ* 'bit', 'stung'.

⁴ For a similar instance of metathesis, cp. Eth. *makfast* for *maktast* (*כתף*), 'shoulder'. (See further Burney *Judges* p. 437 n. 1.)

מַרָּא II. In B.D.B. 597 b delete 'Arab. مَرَى "be digestible, agree with" (of food)', and insert 'Arab. مَرَى "was healthy"'.¹

נַר 'heap of waters'. Cp. Ass. *nīdu* 'shoal', 'sandbank' (Sennacherib col. vi l. 38). This, Prof. Langdon points out, is undoubtedly identical with the word *nīdu* which occurs several times in astronomical texts, meaning a 'bank' of clouds, the underlying root apparently denoting a 'banking up' or 'heap' of clouds, sand, water, or the like; (see Weidner *Babyloniaca* iv 164 ff., vi 134 ff., and Kugler *Revue d'Assyriologie* viii 107-129, who, however, thinks that *nīdu* connotes in these passages a 'parhelion').

נַחֲשָׁה 'lust', 'harlotry'. Cp. Ass. *nuḫṣu* 'luxury', 'abundance', from *naḫṣu* 'to abound'. In Hebr. the root נחש has assumed a bad connotation, while in Ass. it has preserved the better sense of 'luxury'.

סָרִיס 'eunuch'. Cp. Ass. *ṣu-ut-reš*, which should possibly be spelt *ṣu-u-reš*, some official; another form has now occurred in the so-called 'Old Assyrian Laws' (V.A.T. 10,000, published by Schroeder in *Keilschrifttexte aus Assur verschiedenen Inhalts*) col. ii obv. l. 54 al.: *amēla ana ṣa-ri-še-en utār* 'he shall make the man an eunuch'.

פֹּרִים. Twice the unknown word פור is interpreted in Esther to mean 'lot', in 3. 7 and 9. 24: **הַפִּיל פֹּר הוּא גֹרַל**, but the philological connexion of the word root has long been regarded as doubtful; e.g. Streane *Esther* p. 21 says that '*pūr* is perhaps a word borrowed from the Persian *pāre* "piece, fragment", and may be connected with Assy. *pūru* or *būru* "stone"'. Its connexion with Ass. *pūru* 'stone' has now been proved by a passage in the so-called 'Old Assyrian Laws', V.A.T. 10,001 (published by Schroeder in *Keilschrifttexte aus Assur verschiedenen Inhalts* no. 2) col. i ll. 11-14: *māru rabū I qāta inasak ilakki ū ṣa šanite qātiṣu iṣtu aḫēṣu pūrṣu isallī*, 'the elder son shall choose [and] take one share, and for his second share he shall cast his lot with his brothers', where 'pebble' clearly connotes 'lot',¹ exactly as in the case of Gk. ψήφος.

פְּתִיחָה 'drawn sword'. Cp. Ass. *namṣaru petū* 'drawn weapon'.

פֶּתַח. With **פֶּתַח דְּבָרֶיךָ יֵאִיר** in Ps. cxix 130 cp. Ass. *petū* (1) 'to open', (2) 'lay bare', 'unveil', (3) 'reveal, announce', and translate: 'the revelation of thy words giveth light'. This seems to confirm the rendering of the LXX, *ἀνέλκωσις*, 'unfolding', which is adopted by many modern scholars (e.g. S. R. Driver *Parallel Psalter* ad. loc.) against Baethgen and others.

צִי II. (i) Some wild animal; cp. Ass. *ṣītu*, an animal which damages

¹ This extension of the meaning of *pūru* was foreshadowed by C. H. W. Johns in the *Expositor*, Aug. 1896; see also Winckler and Zimmern *K.A.T.* ed. 3, p. 518.

the fruit in the fields (Muss.-Arnolt *Ass. Wtb.* ii 898 b), (ii) 'ruin', 'wilderness', in Ps. lxxiv 14 where לַעַם צִיִּים, 'to the people of the wilderness', is to be read; in Ps. lxxii 9 translate לִפְנֵי יִכְרְעוּ צִיִּים 'the deserts (i. e. the desert-dwellers) shall bow down before him'; cp. Ass. *šā'u* 'to devastate', and *si'u* 'destruction'; Arab. مَوًى 'withered up' and مَوْءٍ 'empty, void, vacant'.

קבע 'helmet', from a root no longer extant [קבע], meaning apparently 'to be concave'; cp. Ass. *qabû* 'reservoir', and Arab. قُبْع 'cowl', 'hood'; in Palestine قُبْع now denotes a closely-fitting woollen cap worn by peasants. From the same root are to be derived also Ass. *qabûtu* and Hebr. יִקְבַּע 'cup'. and Arab. قُبْعَةٌ 'calyx', 'cup' (of a flower).

קִיין. On B.D.B. 884 b, under II קִיין, add: III [קִיין] *vb. denom.*; 3 m. s. pf. קִיַן, Isa. 18. 6, 'spent the summer'.

רנס. Only in רבסי אִישׁ in Ps. xxxi 21; the rendering of the R.V., 'the plottings of man', is confirmed by Ass. *rikistu* 'conspiracy' and *riksu*, 'alliance', 'ban, charm'.

שֶׁהָרָן 'crescent-shaped ornament'. Cp. Ass. *sa'aru ḥurāši* 'a crescent of gold'.

שֶׁחִיף. B.D.B. 965 b: 'doubtful'. Probably the name of a kind of wood; cp. Ass. *iṣ siḥpi* 'siḥpu-wood', (II R. 45 e-f, 56). In Ezek. xli 16 delete עַץ after שֶׁחִיף and read נֹגַד הַסֶּף שֶׁחִיף כְּבִיב כְּבִיב 'over against the threshold *saḥiph*-wood all round'.

שֶׁחִיף. B.D.B. 992 b: 'doubtful word'. Cp. Ass. *šagû* (i) 'to be violently excited, rave', (ii) 'to howl, lament'; *šegû* or *šigû* (i) 'raving'; (ii) 'lament, penitential prayer', and *tušgû* 'lament' (Langdon in *J.R.A.S.* 1920, p. 175). Probably two roots are concealed under Ass. *šagû*: (1) *šagû* 'to rave' = Hebr. שָׁנַע, whence *šegû* 'raving' = Hebr. שָׁנַע; possibly cognate with Arab. سَجَع 'spoke in rhyming prose' from the well-known idea that poetic inspiration was a form of madness; (2) *šagû* 'to lament' (root שָׁנַע), whence *šegû* and *tušgû* 'lament, penitential prayer' = Hebr. שָׁנַע, used in the titles of Pss.; probably connected with Arab. شَجِي 'was sad, sorrowful, grieved'.

שָׁמַר. There seems to be some confusion between the two roots שָׁוַר and שָׁמַר. Ass. I *šamāru* 'to inspect' = Hebr. שָׁוַר 'to behold' and perhaps Arab. شَار (و) I 'counselled'; II 'pointed out'; III 'consulted',² and Ass. II *šamāru* 'to watch' = Hebr. שָׁמַר 'watched', and Arab. سَمَرَ

¹ In modern Palestinian Arabic this has been weakened into قَمِيَّة 'glass', while قَمِيَّة means a 'small basket'.

² Similarly Ass. *namāru* = Heb. נָמַר, &c.

'spent the night in watching'. Further, Ass. III *šamāru* 'to be wild, excited', is possibly the root from which Ass. *šūru*¹ and Hebr. שׁוֹר 'bullock' is derived; cp. Arab. تَار 'was excited' and نَوْر 'bullock'.

שָׂרַב 'burning heat', 'parched ground'. Cp. Ass. *šarbu* 'frost', *šurubbū* '(cold) fever', and *šuribu* 'cold', the connexion between 'cold' and 'heat' being illustrated by Lat. *urere*, used both of heat and cold.

תָּמַךְ Compare Ass. *tamāku* 'to seize', occurring in Tallquist *Maglū* col. iv l. 72: *a-ta-am-ma-ak-šu-nu-ti* 'I will seize them'. It is possible that *tamāku* is a variant of *tamāhu* 'to grasp', as *šamāku* of *šamāhu* 'to be lusty'; in any case Dr Burney points to the striking parallel between Ass. *tāmiḫ ḥalla* 'grasping the sceptre' (Tiglath-Pileser col. vi l. 56) and Hebr. תִּמְךָ שֶׁבֶט Amos i 5 and 8). Cp. Ass. *kirḫu* 'fortress' and Aram. כִּרְכָּא, Syr. ܟܪܚܐ 'city' as possibly another example of Ass. *h* = Hebr. and Aram. כ. (See also Wright *Comparative Grammar of the Semitic Languages* p. 52 and Burney *Judges* p. 69 n. 1.)

G. R. DRIVER.

ST INNOCENT I *DE NOMINIBUS RECITANDIS*.

THREE years ago in this JOURNAL (xx pp. 215 sqq., April 1919) Father Connolly argued, it seems to me convincingly, that the final clause of § 5 of St Innocent's letter to Decentius of Gubbio, 'ut ipsis mysteriis viam futuris precibus aperiamus' should be rendered, not as it is commonly taken, 'that by the mysteries themselves we may open a way for the prayers that are to follow', but 'in order to open the way by (our) prayers for the mysteries themselves that are to follow'. By way of confirmation of this rendering it is worth while to note Quesnel's text (*S. Leonis Opera*, Lyons 1700, ii p. 50), which quite correctly reproduces the reading of the Oriel College MS, and, I suppose, that too of the Du Thou MS, which Quesnel also used, viz.: 'ut ipsis futuris mysteriis viam ante precibus aperiamus'. This is not likely to be the true text, but it is enough to shew that some editor or scribe in or before the twelfth century interpreted the clause in the sense which Father Connolly has pointed out.

F. E. B.

¹ The same change takes place *inside* Assyrian in *nūru* 'light' from *namāru* 'to shine'.