A Semantic Study of Anatomical Terms in Akkadian, Ugaritic, and Biblical Literature

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A Semantic Study of Anatomical Terms in Akkadian, Ugaritic, and Biblical Literature

Abstract
The task of the present study is to examine in Akkadian, Ugaritic, and Hebrew literature those expressions which employ anatomical terms. The purpose of this collection of data is to demonstrate again the concrete nature of ancient Semitic mentality and expression, to contribute in a specialized area toward an understanding of the literary style of the literature of these people, and in light of comparative materials to clarify some obscure expressions and passages in the three languages.

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A SEMANTIC STUDY OF ANATOMIC TERMS

IN

AKKADIAN, UGARITIC, AND BIBLICAL LITERATURE

by

Foster Roland McCurley, Jr.

A Dissertation

submitted in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

The Dropsie College

for Hebrew and Cognate Learning

Philadelphia

1968
This dissertation, entitled

A SEMANTIC STUDY OF ANATOMICAL TERMS IN
AKKADIAN, UGARITIC, AND BIBLICAL LITERATURE

by

Foster Roland McCurley, Jr.
Candidate for the degree of
Doctor of Philosophy

has been read and approved by

Date 4/3/68
Acknowledgments

In the fall semester of the academic year 1964-1965, Dr. Moshe Held, at that time my major professor and advisor at The Dropsie College, suggested several possible dissertation topics for my consideration. I soon chose to work on a study of the idiomatic and metaphorical use of human anatomical terms and began immediately to collect and file material to this end. In March, 1966, after many conferences with Professor Held concerning the method, structure, and outline of this project, I made application to the faculty of The Dropsie College for the acceptance of this subject. In a letter dated April 20, 1966, I received notice from Professor Frank Zimmermann, then secretary of the faculty, that the subject and title were accepted by the faculty.

With the departure of Professor Held from The Dropsie College at the end of the academic year 1965-1966, I requested that I be given the opportunity to finish the project under Professor Meir Bravmann. In September, 1966, this permission was granted, and Professor Bravmann earnestly undertook the advisorship of my work. At his suggestion there was added to the dissertation a study of anatomical terms, a collection which came to be Part One of this dissertation.

To these professors I wish to acknowledge a special debt of gratitude. To Professor Held I am thankful for the methodology which he taught me for four years, for helping me to formulate the structure of this study, and for his many suggestions on specific points
of detail. To Professor Bravmann I should like to record my deepest
thanks for his willingness to adopt me and my project, for his dili-
gence in reading each section of the manuscript as I finished writing
it, for his innumerable suggestions on linguistic detail and struc-
tural clarity, and for his abundant bibliographical information. His
guidance on this project for more than a year has been an encourage-
ment and an example in the rigorous tasks of scholarship.

I should like to express gratitude also to Professor of Assyrio-
logy Wolfgang Röllig of the University of Tübingen, Germany, who read
my manuscript in the summer of 1967 and made helpful suggestions con-
cerning structure and bibliography. Finally to my wife I owe my
deepest thanks for her extremely painstaking and accurate performance
in typing both the second draft from my longhand and the final copy
presented here.

To all these people I am greatly indebted. However, any errors
or weaknesses in this study are my own responsibility.

Foster Roland McCurley, Jr.

The Lutheran Theological Seminary

at Philadelphia

January 15, 1968
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Fat, Marrow; Vein; Blood

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Abbreviations

A. Akkadian (Babylonian and Assyrian) Sources

The abbreviations for texts cited from Akkadian sources conform to those cited in *The Assyrian Dictionary of the Oriental Institute of the University of Chicago* (see especially Vol. I, Part I, pp. xxiv ff.). Some of the exceptions to the abbreviations listed in CAD have to do with the languages included in this study. Akkadian is abbreviated here as Ak.; Biblical Hebrew, as H.; and Ugaritic, as Ug.

Other exceptions to CAD are as follows:

ANET  

BWL  
W. G. Lambert, *Babylonian Wisdom Literature*

M.-A.  
W. Muss-Arnhold, *A Concise Dictionary of the Assyrian Language*

In addition to the exceptions to abbreviations, two texts, namely, "Descent of Ištar" and "Šamaš Hymn," are cited according to the writer's translations from Theo Bauer, *Akkadische Lesestücke*, I.

B. Ugaritic Sources

The major Ugaritic texts are listed according to the terminology of Virolleaud and Eissfeldt. Lesser known texts are accompanied by the assigned number in Andrée Herdner, *Corpus des Tablettes en Cunéiformes Alphabétiques* (abbreviated as CTCA). For example, line 10 from text SS is cited as SS (CTCA 23) 10. Other texts are cited only by the number in CTCA.
C. Biblical Sources

The books of the Bible are cited according to the abbreviations in the Revised Standard Version of the Bible (itself abbreviated as RSV). Other pertinent abbreviations are as follows:


D. Other Abbreviations

Whenever possible and desirable abbreviations for periodicals and other literature not mentioned above conform to those listed in CAD. Other abbreviations are given in the course of this text after the initial reference to the source.
A Selected Bibliography

A. Reference Works


The Assyrian Dictionary of the University of Chicago, ed. A. Leo Oppenheim. Chicago, 1956--.


Dalman, Gustaf H. Aramäisch-neuhebräisches Handwörterbuch zu Targum, Talmud, und Midrasch. 2nd ed. Frankfurt am Main, 1922.


B. Texts and Translations


Ebeling, Erich. *Die akkadische Gebetsserie "Handerhebung."* (Deutsche Akademie der Wissenschaften zu Berlin Institut für Orientforschung, No. 20.) Berlin, 1953.


Harper, Robert Francis. *Assyrian and Babylonian Letters*. Chicago, 1913—.


C. Periodical Literature and Special Studies


D. General Studies


INTRODUCTION

During the past hundred years archaeological excavations in the area of the ancient Near East have produced an impressive amount of literature of the people who once inhabited Mesopotamia, Palestine, Egypt, Anatolia, and Arabia. The discovery of ancient sites, artifacts, and writings has naturally aroused the interest of scholars and of non-scholars, for these discoveries are significant not only for history and anthropology but for the Bible as well. Much work has been done on the languages and literature of these lands with a view toward understanding the life and thought of the peoples involved. Studies of a comparative nature have illustrated continuity and discontinuity within the literary structure of several groups in particular, and by these studies the world of scholarship has become increasingly impressed with the strong affinities among three particular language groups: Akkadian (the general term for the dialects of Babylonian and Assyrian), Ugaritic, and Biblical Hebrew.

The Akkadian literature covers the period from the end of the third millennium B.C. to the end of the first millennium B.C. Clay tablets of this two-thousand-year era have been discovered at sites from the Persian Gulf to Asia Minor and as far off as Cyprus and Egypt. The story of the decipherment of this cuneiform syllabic script makes an exciting chapter in the history of Assyriology,¹ and the types of material give present-day scholars a knowledge of Mesopotamian life and culture in such varied aspects as literature, religion, medicine, law, mathematics, astronomy, economics, and
Among the best known literary texts are the two long epic poems known as the Enuma eliš and the Epic of Gilgamesh. The first of these has been referred to as the "Babylonian Genesis," for it presents the story of creation according to Babylonian mythology. This story consists of seven tablets which deal with primordial conflicts among the gods, the creation of the heavens and the earth by a certain Marduk, and the exaltation of this god by a host of other gods. The second epic, the Epic of Gilgamesh, consisting of twelve tablets, deals with the question of immortality. The eleventh tablet, however, contains an account of a great deluge, a story which parallels the Biblical deluge story (Gen. 6-8) in form and in many details. Perhaps equally popular as the two epics is the law code of Hammurabi. This codex is not the earliest of the bodies of law discovered in Mesopotamia, but it is the most extensive and the best preserved. With these major texts and with the thousands of other texts of various kinds, there is hardly any area of Mesopotamian life which is unknown today to a greater or lesser extent.

The origin of the Ugaritic texts is confined almost exclusively to the ancient city of Ugarit (modern Ras Shamra), which is situated near the northern end of the Syrian coast, only twenty-five miles south of the present Turkish border. The site of ancient Ugarit was discovered as recently as 1929, and archaeological excavations there have uncovered five cities lying on top of one another. The bottom or oldest city may date back as far as the sixth millennium B.C., and the top or youngest city is dated from 1500-1200 B.C. It is the youngest city which is most important, for at this level have been
discovered clay tablets inscribed with an otherwise unknown script of thirty cuneiform alphabetic signs. Because of the limited number of signs (in contrast to 600 syllabic signs in Akkadian) the decipherment of this Ugaritic alphabet was quickly and confidently accomplished. While letters, personal and official, as well as economic texts and others have been found and collected, the vast majority of the material is of lyric epic type of which there are three major cycles. 1) The Baal-Anath stories, probably the oldest, relate the mythological conflicts between the god Baal and his sister Anath with various adversaries. While the interpretation of many of the parts is difficult, the story seems to have its origin in the seasonal cycle. 2) The Aqht story is the tale of a king named Daniel who prays for a son only to have his child Aqht killed in his youth by a goddess who covets his divine bow. 3) The Legend of King Keret is a tale of an earthly king who, having lost his entire family, seeks and finds a new wife who bears for him sons.

The Hebrew literature is contained, of course, in the Old Testament and is, therefore, most readily available. Some of the material, particularly certain poems, of the Old Testament are now dated quite early in the life of Israel. The Song of Miriam in Ex. 15, for example, is often taken to be an eye-witness account and would date from the thirteenth century B.C. The Song of Deborah in Judg. 5 is also taken to be contemporaneous with the event described and might have been written around 1100 B.C. The Oracles of Balaam may even be earlier. These and other early poems and the existence of such a late book as Daniel (second century B.C.) establish the range
of the Biblical literature over more than a thousand years. During this vast breadth of time, therefore, Biblical Hebrew was contemporaneous for a brief period with Ugaritic literature and for a longer period with much of Akkadian literature.

These three language groups have strong affinities with one another lexicographically and stylistically. This is true not only because they are Semitic languages but because they belong to the same general period of time and to the same general geographical area. They are the languages which, together with Aramaic, make up the North Semitic families of languages: Akkadian is considered to be Northeast Semitic, while Hebrew and Ugaritic, along with Aramaic, are Northwest Semitic.

In addition to their assignment to closely related families within the Semitic languages, the comparison of Akkadian, Ugaritic, and Biblical Hebrew in such a study as the present one is beneficial because there is common to all three an important literary phenomenon: stylization or standardization. Undoubtedly the outstanding characteristic of Canaanite literature is the use of parallelismus membrorum, the relationship between two or three lines of poetry in which the thought or construction of the first is repeated, positively or negatively, in the second and third. While this phenomenon has been identified, labeled, and studied in Hebrew as early as 1753, the same phenomenon is now known to have existed in Ugaritic poetry in an even more extreme fashion. Studies by Ginsberg, Cassuto, Held, Gevirtz, and others have demonstrated the use of pairs of words which are consistent in Ugaritic and Hebrew. These pairs are
stylized to such an extent in Ugaritic that certain words appear only in the first line (the A line), and other synonymous terms only in the second line (the B line); e.g., the two terms for "head," riš and qdād are paralleled frequently, and always the order is the same: A riš // B qdād. This order of the parallel terms is not so rigid in Hebrew, but for the most part the Hebrew pairs are identical to Ugaritic; e.g., the Ugaritic pair mentioned above, riš and qdād, appears also in the Old Testament; common also are "cup" and "goblet" (ka // qb't), "silver" and "gold," (ksn // ḫrā), "thousands" and "ten-thousand" (ṭlp // rbt), and many more. Special studies in parallelism in Ugaritic and Hebrew have demonstrated such common patterns as that of numbers which is "x" // "x + 1" (i.e., the A word might be "three" and the parallel B word, "four") or that of identical verbs which may appear in a perfect-imperfect sequence or in an action-result sequence. Though Akkadian poetry does not use parallelismus membrorum to the same extent as Ugaritic and Hebrew, the feature is nevertheless rather frequent and serves as a valuable tool for understanding.

The standardization or stylization of the poetry of these three language groups is emphasized, therefore, in the use of poetic parallelism. It will be shown in the course of this study, however, that in many expressions of a technical, metaphorical, or idiomatic nature the same kind of rigid formalization is evident. This stylized aspect of the literature is helpful to the modern student of these languages and cultures, for by it he is enabled not only to gain a better understanding of many expressions but also to restore
lacunae in Akkadian and in Ugaritic and to emend, or prevent emenda-
tion, in Hebrew.

The task of the present study is to examine in Akkadian,
Ugaritic, and Hebrew literature those expressions which employ ana-
tomical terms. The purpose of this collection of data is to demon-
strate again the concrete nature of ancient Semitic mentality and
expression, to contribute in a specialized area toward an understand-
ing of the literary style of the literature of these people, and in
light of comparative materials to clarify some obscure expressions
and passages in the three languages.

In Akkadian a study of anatomical terms was carried out in 1911
by Harri Holma and was published under the title Die Namen der
Körperteile im Assyrisch-babylonischen. This investigation, a lexical-
etymological study, was of great significance for Assyriology, and it
remains so even today. However, the present writer feels there is
need for a new study, one which examines new discoveries in Akkadian
itself and also investigates Hebrew as well as the Ugaritic texts
which were unknown to Holma. This present study is not meant to be
an evaluation of Holma's work with the other two languages as sources
for understanding the Akkadian terms. Rather, the three language
groups are considered as equal partners, the comparison of which may
shed light on any or all of them. However, since Holma's study is
the only comprehensive investigation in this particular area, much
reference will be made to Die Namen der Körperteile im Assyrisch-
babylonischen throughout the course of this presentation.

The human body and the parts of the human body are an important
area of study because of their meaning in the mentality of ancient man and, therefore, in the literary expression influenced by that mentality. Parts of the human anatomy serve, in the first place, as seats of various attributes, even as the seat of life itself.

Life as an undivided whole dwells in the whole of the body and also in each of its parts. Not only are certain vital organs such as the heart, the diaphragm, and the kidneys regarded in this sense as the "seat" of life, but any component whatsoever of the body, even if it no longer stands in any organic connection with the body as a whole, can be thought of as a vehicle of life inherent in it. A man's spittle, his excrement, his nails, cuttings of his hair, are and remain in this sense vehicles of life and the soul: any action exerted upon them immediately affects and endangers the life of the body as a whole.15

This representation of the whole body or the person in any one of its parts is significant in understanding not only primitive magic and taboos16 but also literary expressions which speak of the "self" by the employment of anatomical terms. The words for "body" (Ak. zumru; H. gap) are used when reference is made to the person rather than to the corpus per se.17 The "heart" in Hebrew is commonly used in synonymous parallelism with a personal pronoun and must, therefore, be considered along the same lines.18 Particularly frequent is the use of the "face" to represent the self,19 but also common is the "eye."20 Other parts of the anatomy which by extension refer to the person are the "womb,"21 the "hand,"22 and the "feet."23 This use of anatomical terms emphasizes the identity of the subject or object or other part of a sentence and naturally leads to the utilization of these terms as reflexive pronouns.24

The phenomenon just described led the ancients to assign attributes and emotions to particular parts of the body. The "heart,"
"bowels," "liver," "kidneys," "womb," "mouth," "lips," "tongue," "eyes," "hand," and others had connected with them various shades of psychological meanings. For example, the "heart" and the "ear" served as the seat of the intellect; the "hair" and the "arm," as seats of "strength"; the "bowels," "liver," or "kidneys" were the seats of various emotions.

The basis for understanding the psychical properties and functions of the body and its members has been explained by H. Wheeler Robinson in terms of the "diffused consciousness" of ancient psychology; i.e., the Semite distributed consciousness to hand, foot, eye, mouth, ear, heart, liver, bowels, and kidneys, and these parts could act independently of the rest of the body. This interpretation, it has been shown by A. R. Johnson and others, is based on too literal a reading of the texts. The basis for understanding, Johnson has shown, is the device called synecdoche, by which any one part represents and acts for the whole. This explanation is consistent with the notion of ancient mentality and expression which has been presented above, namely, that any part of the body may represent the psychosomatic unity called the "self" or the "person." Any statement of an external influence on any part of the anatomy is a statement of the feeling or activity of and on the whole person.

The body must be understood in relation to its parts, and vice versa, if one is to interpret feelings, customs, activities, and the literary expressions thereof. There is another relationship, however, which must be understood in interpreting many literary expressions: the relationship of the body and its parts to the external world.
Man's body and its parts serve as the system of reference by which all other spatial distinctions are understood, and as for mythical thought and expression, Ernst Cassirer says,

wherever it finds an organically articulated whole which it strives to understand by its methods of thought, it tends to see this whole in the image and organization of the human body. The objective world becomes intelligible to the mythical consciousness and divides into determinate spheres of existence only when it is thus analogically "copied" in terms of the human body. Often it is the form of this copying which is actually thought to contain the answer to the mythical question of origins and which hence dominates all mythical cosmography and cosmology. Because the world is formed from the parts of a human or superhuman being, it retains the character of a mythical organic unity, however much it may seem to disperse into particulars.27

Cassirer points out that one of the hymns of the Rigveda describes how the world is made up of the body of man, the Purusha, and the parts of the world are the organs of the body. Therefore, in mythical thought, "the unity of the microcosm and macrocosm is so interpreted that it is not so much man who is formed from parts of the world, as the world from parts of man."28 This relationship is of utmost significance in interpreting geographical descriptions which employ anatomical terms and in understanding prepositional expressions made up of body parts. This orientation from the body of a man to the external world explains both his view of the world and his relationship to it.

Early Semitic literature, therefore, which has its footing in this kind of mentality, can be neither understood nor appreciated without an understanding of the importance of the body in its relationship to its own parts and in its relationship to the world. A study of the anatomical terms themselves and of the utilization of
these terms is crucial for an appreciation of the literature of Mesopotamia, of Ugarit, and of the Old Testament.

The names for the various parts of the body, at least the more important parts, come from one of the earliest periods in the development of the language of the Semitic group of people. Apart from the importance of the body already described, by which the members of the body would have been designated at an early time, there are other arguments for the antiquity of anatomical terms. The first factor to consider, Holma points out, is the great number of terms which are biradical, i.e., two consonant roots which originated before the triradical roots were developed. Among these biradical terms are 

pu"mouth," šartu (šap + fem. ending -tu)="lip," ahu="arm," idu="arm," dāmu="blood," lišānu (liš + pl. ending -ānu)="tongue," ranū="face," gātu="hand," and irtu="breast." In addition to the biradical argument is the fact that many anatomical terms in Semitic are identical to the corresponding words in Old Egyptian. This had been pointed out by Holma and by Albright, both of whom, however, followed Sethe and Ember. The words for "hand"=Eg. ṣd=Sem. yād; "eye"=Eg. 'n=Sem. 'ayin; "tooth"=Eg. šn=Sem. Šn are preserved as sign values. Other words are said to have been retained, a few of which are as follows:

<table>
<thead>
<tr>
<th>English</th>
<th>Eg.</th>
<th>Sem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tongue:</td>
<td>nās</td>
<td>lišānu</td>
</tr>
<tr>
<td>finger:</td>
<td>ḫb</td>
<td>'egba'</td>
</tr>
<tr>
<td>heart:</td>
<td>'ib</td>
<td>libbu</td>
</tr>
<tr>
<td>ear:</td>
<td>'dn</td>
<td>uznu</td>
</tr>
<tr>
<td>entrails:</td>
<td>qēb</td>
<td>qerbu</td>
</tr>
</tbody>
</table>
The more than forty such etymologies have been cited as evidence that anatomical terms go back to the time before the Egyptians left the original home of the Semites and Hamites to wander west.

Apart from the biradical roots mentioned above, there are other noun formations which are commonly used for anatomical parts. Most frequent of the three radical roots are those of the qatāl, qitāl, qutāl type. While Brockelmann lists also the qatīl form, Holma is correct in pointing out that in Akkadian this form is not particularly common. Nouns formed by the addition of prefixes are extremely rare, as is expected with primary nouns, and also rare are anatomical terms formed with suffixes on biradical roots (usually only the plural ending -ānu is used; cf. šir'ānu, labiānu, girānu, etc.). In three radical roots the doubling of the third radical is rather common in Akkadian with anatomical terms, a feature which is often a sign of a Sumerian loanword. Among these doubled third radical words are šašallu="back," kirimmu="bosom," kisillu="part of the leg," uruḫu="hair of the head," kutallu="back of the head," etc. Also common in Semitic generally are body parts of such reduplicated two radical forms as qaggadu(< gadqadu)="head," sulgullu="skull," sansanu="beard," etc. Four radical roots are rare, but that they do exist can be seen in two Akkadian terms for "vulva": handuttu and gabatinnu, and in the common Semitic word for "ankle": Ak. kursinnu, H. garsöl, Aram. garsullā.

The explanation of the forms above shows that for the most part anatomical terms are constructed in the simplest ways—"as two radical roots by themselves, with suffixes, or reduplicated; as three radical
roots in the basic noun forms (qatl, qitl, qutl) and with a doubled third radical (usually in the case of Sumerian loanwords).

This present study is organized in such a way that Part One lists the anatomical terms in the three languages under study plus the cognates in the Aramaic dialects. The reason for the inclusion of Aramaic is simply to aid in understanding original forms and phonemes, which understanding is difficult when an Ugaritic cognate does not exist. The nature of the study and the method employed throughout is not etymological but semantic. In other words, in considering the term for this or that part of the body, the present writer is not primarily concerned with the appearance of the same root in comparative Semitic languages but rather with the semantic equivalent in the other languages. The question which is brought to the name for each body part is: How did an Akkadian poet describe that piece of the anatomy? How did an Ugaritic scribe designate the same part? Did a Hebrew writer use a related term or a completely different one? The fact that some, if not many, anatomical terms are etymologically related is completely secondary to the task at hand.

Formerly the main special use of linguistic method was in determining the etymology and hence the primary meaning of a given word. Biblical handbooks are cluttered with false etymologies, as well as with correct etymologies from which erroneous or undemonstrable deductions have been made. Actually, no competent lexicographer in any language fixes the precise meaning of a word by its etymology but rather by collecting as many passages where the word occurs as possible or practicable and by listing all meanings and shades of meaning in them. Words change their meaning through use to such an extent that the etymological method of fixing significance is only employed as a last resort, where other evidence is inadequate. Wherever possible the combinatory method (i.e., the collection and comparison of all passages
where a word occurs) has replaced the etymological one in decipherment and interpretation, at least among competent scholars. 36

The arrangement of the terms in distributions according to vertical columns of etymological cognates is for the convenience of the reader. The important matter of this study is the horizontal arrangement which shows at a glance the terms employed to describe the body part in question.

The organization of Part Two of the study is set up in line with the same method. The questions which the writer asked of the literature here were: How did one employ anatomical terms to express certain attributes or emotions in Akkadian? In Ugaritic? In Hebrew? How did one use body parts in these languages to express idioms describing human activities? To render metaphors of various sorts? To convey such parts of speech as prepositions and adverbs? The results will show that these ancient Semites employed concrete body part names in almost every phase of literary expression. There was hardly any aspect of verbal communication which was not involved in the use of anatomical terms.

The distributions of anatomical terms in the first part of this study will demonstrate that the half-century since the appearance of Holma's Die Namen der Körperteilen has seen much more work in Akkadian lexicography by way of further work on various known texts and the discovery and reading of texts that were unknown in 1911. These more recent studies are finding culmination in two separate lexicons which are in the process of publication: at the Oriental Institute The Chicago Assyrian Dictionary (abbreviated as
CAD) has thus far appeared in nine volumes (A [Part I], B, D, E, G, H, I/J, S, and Z); in Germany, Wolfram von Soden is publishing his Akkadisches Handwörterbuch, of which seven volumes have appeared (A-M). These large works in addition to many smaller special studies have enabled the writer to correct Holma's work, to answer some of his questions, and to make additions.

The following terms included in Holma's work must now be corrected. Since references and arguments will appear in the appropriate places in the study, only the terms themselves with the comments of the present writer will appear here. Holma's gûmu="body" does not seem to exist. Laqlaqqû="tongue" is probably not that body part at all. Manzû and muttatu which he rendered "hair" are not anatomical terms, and neither are dīdū/a, habûnu, and kirimmû, all of which meant "bosom" to Holma. There are not yet attested Holma's girînu and girru as "neck," and balatu="genitals," abullu="mouth," and ikku="gums" or "palate" are not parts of the body at all. Moreover, sapsapu which Holma understood as "testicle" probably means "beard," and himgu which was "hips" is now known to be "fatty tissue." While labi'ënu and šašallu mean "neck" and "back" respectively, the terms primarily refer to the tendons of each of those parts of the anatomy and only secondarily to the parts themselves. Also šamaštu which Holma translated as "stomach" may be "large intestine"; and highly questionable are Holma's nabi'ênu="tooth," KU (šubtu)="hips," reeqîtû and tâkaltu="stomach," pahallu="testicle," and šamurru="female genitals." There exists on most of these terms little evidence to enable one to accept or to refute flatly Holma's
designations.

In Holma's last chapter "Namen von Körperteilen noch unsicherer Bedeutung" are some terms which are now understood. Holma's isiltu is now known to be "contracting muscle"; leqqu is really līgu="gums"; s/zuatu is the term for "chin"; abbunnatu, for "navel"; gibtu is a part of the liver; and ḫallu means "crotch." Holma's kisallu and kisillu are variants of the same word which means "ankle." The term bibēnu which Holma lists as "Kopf(?)" does mean "head" in addition to the "septum of the nose."

Finally, anatomical terms have been discovered which were unknown to Holma. Among those words which must be added to his impressive list are abbuttua hair style, ḥarum="beard," "chin," dadānu="tendon," ḫurbazinnu="shell of the ear," apparrītu="hair," ḫub/paru="hair," sēretu="whiskers," surru="heart" (metaphorical), tirânu="intestines," emūqu="arm." One will not find ʾīrānu="tendon" in Holma's study, but the reason for this is simply that he misread the first sign of the word and thus renders it as buʾānu.

As for the three languages under study, the writer has made use of studies which argue that the common kaslu means "tendon" or "sinew" rather than the usually listed "loins," that the common motRAYM might mean "muscle" rather than "loins," that bamtu means "rib cage" or "thorax" (of an animal) rather than the usual "back." Also the writer has attempted to strengthen oft-repeated arguments for the existence of H. ʾERA as "lock" (of hair) as a cognate of Ak. pirtu and for the appearance of Ak. ʾINU="teat" in H. ʾIZ at Is. 66:11. In addition, the method used in this study led the author
to conclude that misspelling has hidden the appearance of H. š̄ōr
at Prov. 3:8 (where the word without the aleph has led scholars to
read it as šōr= "navel" and then to emend the term unnecessarily)
and to agree that mispointing has led translators to read "and
according to your heart" rather than the correct "and your dog" at
1 Chron. 17:19. The study will also present the writer's arguments
for establishing the meaning of H. qodāq̄d as "head" rather than
"crown" or "pate" (cf. Ak. qaggadû="head") and the meaning of
H. 'ap'aprayim and Ug. 'p不具备 as a poetic word for "eye" rather than
"pupil." Finally, on the basis of semantic parallels, the author
has argued that while H. šekem (Ug. ṭkm) and kāfep can both be trans-
slated as "shoulder," šekem refers to a larger area, i.e., the area
from shoulder to shoulder including the back of the neck.

The more important aspect of this study is the collection of
expressions, idioms, and metaphors which consist of anatomical terms.
Such a gathering of data can be considered only illustrative and not
definitive, for a listing of every such expression and every occur-
rence of each expression would produce a work of untold proportions.
Moreover, such a definitive work is not really necessary, for the
writer feels that the collection and organization of material offered
herein gives the reader an understanding of the basic problems and a
point of departure for interpreting other idioms with anatomical
words.

The original contributions of the author are admittedly few in
the chapters dealing with the literary use of names for parts of the
body. The purpose of the study, however, is to compare expressions
for understanding and clarification. The writer's interpretation of several idioms differs from that of certain modern scholars, but because of the vast amount of material, these arguments and decisions will remain in the text itself and will not be included here. The chapter titles and the sections of the chapters will indicate clearly the contents and structure therein.
Notes to Introduction

1 For a detailed presentation of the decipherment of the cuneiform systems of writing, see A. Pallas, *The Antiquity of Iraq* (Copenhagen, 1956), chaps. ii and iii; see also the well-written summary in S. Kramer, *The Sumerians* (Chicago, 1963), chap. i.

2 For a recent survey of the life and culture of Mesopotamia, see A. Leo Oppenheim, *Ancient Mesopotamia* (Chicago, 1964).

3 For a description of the decipherment of Ugaritic, see H. L. Ginsberg, "Ugaritic Studies and the Bible," *BiAr*, VIII, No. 2 (May, 1945), 41-58.

4 The most recent collection and edition of all the available Ugaritic texts is A. Herdner's *Corpus des Tablettes en Cunéiformes Alphabétiques* (Paris, 1963). This collection (hereafter cited as CTCA) includes copies of the cuneiform tablets and edited transliterations with bibliographical material. Transliterations of most of the texts is also included in C. Gordon's *Ugaritic Textbook* (Rome, 1965).


6 Robert Lowth labeled the phenomenon in his lectures which were published in 1753 as *De Sacra Poesi Hebraeorum Praelectiones Academicae*. This has been translated by G. Gregory as *Lectures on the Sacred Poetry of the Hebrews* (London, 1847).

7 *Orientalia*, V (1936), 171-172.

8 *The Goddess Anath* (Jerusalem, 1953).

9 *Leshonenu*, XVIII (1953), 144-160.


11 H. L. Ginsberg, *The Legend of King Keret*, *BASOR* Supplementary Studies, Nos. 2-3 (New Haven, Conn., 1946), 40 f. (Hereafter cited as Ginsberg, *Keret*.)


14 Oppenheim, Ancient Mesopotamia, pp. 250 ff.

15 Ernst Cassirer, The Philosophy of Symbolic Forms, II (New Haven, 1965), 159.


17 Ak. zumru is used to refer to a person at OIP 2 47 vi 27: ḫurbēšu taḥāṣia...zumur xu ishpun "Fear of my onslaught overwhelmed them (lit.: "their body")"; see also BE 31 56 r. 19. H. gap appears in the same way at Ex. 21:32 where "by himself" is communicated by bēgapūlim "in his body."

18 For the parallelism of H. lēb/lēbāh with the pronoun "I," see Ps. 27:3; Prov. 5:12; Lam. 1:20; for other cases where "heart" represents the self, see Gen. 31:26; Ex. 9:14; Jer. 30:21; Eccles. 5:1, etc.

19 A few examples of H. pānān as "self" are Gen. 43:34; Deut. 7:24; 11:25; Josh. 10:8; 23:9; 2 Sam. 17:11; Hos. 5:15; 7:2; Ps. 80:17; 105:4; Prov. 7:15; Esther 1:10; 2 Chron. 19:2.

20 For H. 'ayin as "self" see Ezek. 5:11; 7:4, 9; 8:18; 9:10; 20:17 (all used anthropomorphically of the Lord); 16:5; Ps. 6:8; 31:10; Prov. 27:20; Lam. 2:18; Eccles. 4:8, etc.

21 See Judg. 5:30.

22 At 2 Sam. 3:12; Is. 10:14; 50:11; Job 5:16, H. yāḏ stands parallel to a personal pronoun; see also Lev. 12:18; Deut. 12:17, 18. H. yāmin="right hand" may be used this way also at Ps. 16:11.

23 See Ps. 119:59, 101; Job 30:12.

24 For a list of terms in H. where the reflexive is denoted, see William Wright, Lectures on the Comparative Grammar of the Semitic Languages (New York, 1890), p. 129. For a description of the use of this phenomenon to emphasize the identity of the subject or object and to express the idea of exclusivity, see M. M. Bravmann, Studies in Arabic and General Syntax (Cairo, 1953), pp. 147 ff.


28 Ibid., p. 91.

29 The present writer looks with suspicion on the suggestion of L. Koehler who argues that body parts are named according to their most striking functions. Koehler's examples include H. sawwar= "neck" which he relates to swr="to turn" and lēb, lēbāb= "heart" which he derives from lbb="to throb" (JSS, I [1956], 3 ff.). Both these suggested roots are questionable. The actual etymological relationship between sawwar and swr is extremely difficult to establish, and if Koehler intends to relate lēb to Ak. labābu, it must be made clear that the term means "to rage" rather than "to throb"; the relationship between labābu and lēb (Ak. libbu) is therefore made rather tenuous.


31 Holma, p. x.


PART ONE

DISTRIBUTIONS OF ANATOMICAL TERMS
The common word for body in Ak. is zumru. This term is used to denote the physical human body as well as the physical animal body. A synonym is pagru which, unlike H. peger, designates the living body as well as the dead body or corpse. The Aram. cognates also refer to the body. H. bāšār clearly means body at Ex. 30:32; Job 14:22; possibly Gen. 2:24. Ug. bēr is probably used in this way also, as well as the Aram. cognates. The sibilant in the various forms show that the second radical was the Proto-Sem. H. ge[wiiy]a occurs as a living body as well as a corpse; the Aram. cognate is also employed with this meaning, but Syr. ge[wāy]a means "intestines." Holma points to a possible k/ɡūp in Ak., with which he compares H. gūp and lāl. There seems to be little evidence for such a word in Ak., though Aram. gūp is indeed "body." Worthy of note is the fact that Arab. jawf means "belly" or "insides," thus providing another example of the same root meaning "insides" in some Sem. languages and "body" in others (cf. Syr. ge[wāy]a above). It is probable that "insides" is the original meaning of the root and that "body," though far more common, is derived. The same kind of development, i.e., from the part of the body to the whole, is attested also in
bsr which is primarily "flesh."

CORPSE

Ak. pagru nabultu šalantu mītu
H. peger nēbēlā ĝewiyyā gūpā
Ug.
Aram. pagrā  reshaddā mīṭā

Ak. pagru is used frequently for corpse, while H. peger in every case designates a dead body. Moreover, peger in the OT refers to the corpse of one who was slain rather than one who had died of natural causes. Again the Aram. cognates indicate a corpse, but the Ug. form is not attested. H. nēbēlā likewise denotes corpses of men who have met violent death; 12 it is used in some cases, however, of animals for whom death was natural. 13 Also used of corpse or car­ cass is Ak. šalantu which has been shown to be carried into Aram. as the loanword reshaddā.14 Common to all the languages is the root mwt, but there is no attested use of H. mēt or Ug. mt as "corpse."

Ak. mītu and Aram. mīṭā may belong here, although those terms may designate simply a "dead person." 15 Only in the OT are ĝewiyya16 and gūpā17 used to specify a corpse.

FLESH

Ak. šīru mašku gildu
H. šešer bāšā geled 'ōr
Ug. bšr ĝr(?)
Aram. bēsar(b.a.) maškā gildā
bēsar(j.a.)

The common Ak. word šīru18 appears with this meaning only in
H. as ʿeṣem. S. Arab. ʿaʿr is certainly the same word, but it means "blood" rather than "flesh." The suggestion has been made, therefore, that ʿṣir/ʿeṣem refers to the inner bloody flesh in distinction to ʿbāṣar which is the fleshy skin. The Arab. spelling makes improbable the relationship of ʿṣir with Ug. ʿṣir which, if related, would be tir. With the exception of Ak., ʿbāṣar is common to all Sem. languages as a word for flesh. It is curious that Ak. mašku is not attested in H. and Ug., but it does appear in Aram. Gildu is common to all the languages but not yet attested in Ug. Finally H. ʿor may appear in Ug. as ʿr, but it surely is in Phoen. as ʿrt.

BONE

Ak. eṣemtu

H. ʿeṣem gerem

Ug. ʿgm

Aram. ṯamāṯa garmā

There are essentially two roots for bone in Sem. languages. Ak. eṣemtu appears also in H. as ʿeṣem and in Ug. as ʿgm. The etymologically related Aram. ʿitmā, Syr. ʿatmā means "thigh" or "flank" rather than "bone," although Aram. ṯamāṯa may be related also. As for the second root, namely gerem, H. goes with the Aram. garmā.
must, therefore, mean "mountain" or "hill" (II AB VII:5-6; I*AB V:14). 46

Ak. šamu is common throughout the distribution, but līnu and mōnu are unattested elsewhere. H. mōsh appears only once 47 where it has this meaning, but Ug. mh means "brain" (II K I-II:27). Aram. mōm also is "marrow." 48

VEIN

Ak. ušultu

The fact that Ak. ušultu 49 is the only term attested for "vein" would indicate that the peoples who used the languages under discussion had little knowledge of the circulation of the blood.

BLOOD

- Ak. dāmu adamatu šarqu umunnū
- H. dām
- Ug. dm
- Aram. dūmā 'admā

The common dāmu 50 appears with the prosthetic aleph 51 only in Ak. and Aram. Ak. šarqu 52 and umunnū stand alone.

SPECIFIC PARTS OF THE BODY

The Head and Its Parts

HEAD

- Ak. rēšu/rēšu qaqqadu bibēnu
- H. rōš qodqōd
- Ug. riš qōqd
- Aram. rōš(b.a.) qodqōdā(j.a.)
- rēšī(j.a., syr.)
By far the most frequent word for "head" is resū and its cognates which Holma, supposedly following Erman, connects with Old Eg. rē="south" and explains that the compass point is derived from the "source," i.e., the head, of the Nile River, which source is in the south. There seems to be little evidence, however, of any use of Old Eg. rē as "head." H. rēs is not as isolated as it appears with its different vowel, for rušunu appears as a Can. gloss to rēsunu (EA 264:18). Ak. rēsu is the more poetic of the two forms, and, as happens frequently, the poetic form is the older. The original form was *ra's (still reflected in the H. plural rēsim < rē'sēsim < ra'ēsim < ra'ēsim). In H. this developed as rēs, but in Ak. and Aram. ā > e, i under the influence of the sibilant.

Equally important, though not so frequent, is the common qagqadu (< qadqadu), one of the many reduplicated forms designating body parts. Finally, Ak. bibēnu seems to mean "head," but this usage does not seem to be attested apart from lexical texts.

SKULL

Ak. gulgullu muğgu
H. gulgölet
Ug.
Aram. gulgehē
    gulgtē(j.a.)

Gulgullu is the common word to express "skull," but it is not yet attested in Ug. It is interesting to compare this reduplicated word for "head" with qagqadu and its cognates (above). Gulgullu is attested as a place name in Gr. as ουγιός and in Syr.
as ǧāgultā (note the omission of l in both words, in Gr. in the second syllable, but in Syr., in the first syllable). Ak. muḥḥuṭa stands alone with the meaning "skull," for its cognates mean only "marrow" or "brain."

FOREHEAD

Ak. pūtu nakkaptu
H. pēʾā mēṣāḥ gabbaḥat
Ug. pit
Aram. pūṭā

The common word for "forehead" is pūtu, but since that word in all the languages also means "corner" or "edge" more often than the anatomical part, it is questionable whether the body part or the more general word is original. In light of the many body parts that come to mean the "edge" of various objects, however, it is the position of this study that the anatomical term is primary. Also of some uncertainty is the relationship between pūtu and pēʾā, pit, pāṭā, for it has been argued that pūtu goes together with ṭḥ= "wide."

The arrangement of the distribution above shows clearly the position of the present writer. Brockelmann had shown that pūtu and pītu were from the same stem. Holma explained that the development was "mouth" > "mouth side" > "fore-side" or "front" > "forehead" or "temple."

As for the other terms above, Ak. nakkaptu stands alone, as do H. mēṣāḥ and gabbaḥat, although there is attested in Syr. the abstract form ḡābāḥūṭā="baldness on the forepart of the head."
BACK OF THE HEAD

Ak. kutallu abbuttu(?)

Kutallu is attested frequently as the "back of the head."
It has long been recognized that the term is a Sum. loanword=GÚ·TÁL
and that it appears in H. as kotel="wall," "side" (Song 2:9) and in
Aram. as kotelā="puppis navis." Abbuttu is that unknown part of
the head where the abbuttu (a hair style) grows.

FACE

Ak. panū appu būnu bunnannu buppani
H. pānīm ’appayim
Ug. pn ap
Aram. ’appayyā ’appe(syr.)

The most frequently used word for "face" is panū, which does
not appear, however, in Aram. The major difficulty with this word
and its cognates is not the meaning but the original stem. Gesenius
states the problem by commenting that though the stem of H. pānīm
seems to be pnh, no pnh exists with Ak. panū. It has been sug-
gested, therefore, by Haupt and Brockelmann that the stem is pū=
"mouth," to which has been added the pl. ending -anu > panu.74
Torczyner, however, argues for the reverse development, i.e., from
"face" to a part of the face, the "mouth," which development he
finds also in appu and cognates.75

As for appu, there is sufficient evidence in Ak. and Ug. to
assign the meaning "face" while in H. the dual ’appayim often has
that meaning, and in Aram. the pl. of ’ap is the regular word for
Again the problem lies in the original stem of the word. While most scholars have indicated the stem as 'pn, Brockelmann has allowed that the root is 'rn, i.e., the root pn="face" plus a prosthetic aleph. Although this argument would give some indication of the reason for the similar semantic use of 'appayim and pānīm, such an etymological connection is unnecessary, for it will be seen in this study that 'ayin="eye" and pē="mouth" are also used in ways similar to pānīm; the similarity of 'appayim and pānīm may, therefore, be purely semantic.

Ak. būnu 79 and the forms bunnannu 80 and buppani 81 (< būnu + pāni) stand alone in the distribution.

EYE

Ak. īnu(hīnu) igu
H. 'ayin 'ap'appayim
Ug. 'n 'p'p iq
Aram. 'aynā

The "eye" is usually rendered by the common īnu 82 which apart from Ak. has the original 'ayin. 83 Since Ak. does not possess this letter, the Can. gloss must be spelled hōnu. 84 A rare synonym is Ak. igu which is clearly a Sum. loanword (IGI). 85 Included here as highly poetic terms for "eyes" are H. 'ap'appayim (Ug. 'p'p) and Ug. iq. While 'ap'appayim is probably related to 'ūp="to fly," 'ōp="winged creature" and might, therefore, be compared to kappi īnī="eyelid" (see below), the word is not used clearly in that sense. 86 Ug. iq is indeed rare and is unattested elsewhere. 87
Parts of the eye are as follows:

Ak.
- agappī ʾīnē = "eyelashes" (lit.: "wings of eyes")
- kappī ʾīnē = "eyelashes" (lit.: "wings of eyes")
- burmu = "iris"
- ʾulum ʾinī = "iris" (lit.: "black of the eye")
- kakkultī ʾīnī = "iris"
- libbi ʾīnī = "pupil"
- elīt ʾīnī = "outer part of the eye"
- ṭuptī ʾīnī = "eye socket"

H.
- šēmūrōt ʾēnayım = "eyelids" (lit.: "guards of the eyes")
- ṣebbōt ʾēnayım = "eyebrows"
- ʾĪmōn ʾayın = "pupil" (lit.: "little man of the eye")
- bābat ʾayın = "pupil" (lit.: "opening of the eye")

Aram.
- tīmūrē ʾēnīn = "eyelids" (lit.: "guards of the eyes")
- babtā/bābat (d) ʾaynā = "pupil" (lit.: "opening of the eye")

The phrases at the end which mean "pupil," are used only metaphorically as the fond expression "apple of the eye."

EAR

Ak. uznu ḫasīsu

H. ʾozen

Ug. udn

Aram. ʾudnā ʾednā (syr.)

The distribution of the common uznu demonstrates that in Ug. and Aram. is preserved the Proto-Semitic ʾā (cf. also Old Eg. udn). Ak. ḫasīsu stands alone.

Parts of the ear in Ak. are elīt uzni = "outer part of the ear"; šāpilti uzni = "inner part of the ear"; ḫarḥazīnu = "shell of the ear." H. ūnak is used as the "ear lobe" and appears only in connection with ritual acts of cleansing.
NOSE

Ak. appu
H. 'ap
Ug. ap
Aram. 'appa

The "nose" is rendered only by the common appu\textsuperscript{98} (often dual in H. because of the two nostrils).

Parts of the nose are as follows: Ak. nahiru (H. n\textsuperscript{e}hirayim [dual only]; Aram. n\textsuperscript{e}hir\textsuperscript{a} [j.a.]) which means "nostril," but the meaning "nose" is attested in Aram.;\textsuperscript{99} Ak. nahnahu is said by Holma to be related to Old Eg. and renders it as "nose cartilage," but Brockelmann translates the term "root of the nose" and the Syr. cognate nahnahû means "tonsils";\textsuperscript{100} bibēnu and birît appi\textsuperscript{101} ("between the nose") both seem to denote the "septum of the nose"; rēš appi is the "tip of the nose."

MOUTH

Ak. pû
H. pē midbār
Ug. p
Aram. pum(b.a.) pumma(j.a., syr.)

"Mouth" is designated almost exclusively by pû and cognates.\textsuperscript{102} That this stem has been understood as the basis of other anatomical words is shown on pp. 30 f. of this study. The only other term known to the present writer is the hapax legomenon midbār (// šanā at Song 4:3).
LIP

Ak. šaptu
H. Šapà
Ug. Špt
Aram. sipta

šaptu, common to all Sem. languages, was described by Holma as originally a two-radical Proto-Sem. word, the fem. ending (-t) of which later became understood as a radical (cf. Old Eg. spt). Brockelmann, by contrast, follows others who argue that the -t actually belonged to the stem (Old Eg. spt) and only in Sem. was this understood as the fem. termination.

TONGUE

Ak. lišānu
H. lāšōn
Ug. lān(?)
Aram. lišśān(b.a.)
lišśānā(j.a., syr.)

The "tongue," rendered by the common lišānu, like the terms for "mouth" and "lip," is used as the organ of eating and tasting, and of speaking. Holma's laqlaqu does not seem to exist as an anatomical term.

The "base of the tongue" is Ak. ma'laṭu.
GUMS, PALATE

Ak. līqu(lāqu) laṣhu kusāsū
H. malqōpayim ḫēk
Ug. 
Aram. ḫekkā/ḥenkā(j.a., syr.)

The stem of H. ḫēk,109 which is used in similar fashion to "mouth",110 and "lips,"111 is clearly hnk (cf. Aram. cognates). Ak. līqu/lāqu mean "gums" only in a construct relationship with pū- "mouth." The present writer cannot accept the etymological relationship between Ak. līqu and H. malqōpayim (Ps. 22:16) which has been proposed by Holma and von Soden.112 Ak. laṣhu113 and the questionable kusāsū114 also stand alone.

TOOTH

Ak. šinnu atta'ū
H. šēn
Ug. šn
Aram. šinnā

"Tooth" is indicated by the common šinnu.115 Holma's naiabu116 has little evidence to support its inclusion here, and Ak. atta'ū117 still remains a mystery.

CHEEK, JAW

Ak. lētu laṣhu isu/issu
H. lēṭī
Ug. ḫū
Aram. lūʾā/lūʾāṯā(syr.) lihyā(j.a.)
In addition to Ak. lētu\textsuperscript{118} and its Aram. cognate and lāhū\textsuperscript{119} with its many cognates,\textsuperscript{120} isu/issu appears in Ak. as "cheek" or "jaw."\textsuperscript{121} Besides these, however, is the idiom dūr appī="wall of the nose."\textsuperscript{122}

**CHIN**

Ak. s/zuqtu

H. zāqān

Ug. dqn

Aram. daqnā

Although Ak. zignu seems to mean only "beard," its cognates indicate "chin" also.\textsuperscript{123} The Ug. and Aram. cognates preserve the original Proto-Sem. ū. Ak. s/zuqtu appears to have no cognates.\textsuperscript{124}

**HAIR**

Ak. šartu pīrtu

H. šē'ār pērā šīśīt qēwussūt

Ug.

Aram. sa'rā šīşītā qawṣṭā/qūṣṭā(syr.) šūšītā(syr.)

The common word for "hair" in general (of the body, the head, etc.) is šartu\textsuperscript{124a} and cognates, the sibilant of which is the Proto-Sem. ū. The hair of the head itself is denoted by the Ak. words pīrtu\textsuperscript{125} (which has a cognate only in H. pērā\textsuperscript{126}), uruḫḫu,\textsuperscript{127} abbuttu (="hair forming the abbuttu lock"),\textsuperscript{128} apparrītu,\textsuperscript{129} gub/pāru (loanword from Sum. GU'BAR).\textsuperscript{130} Holma's mazzā\textsuperscript{131} and mutattu\textsuperscript{132} probably do not belong here. Rare words which do belong,
however, are H. ʩɡt̪ and H. ʩwuss̪ with their Aram. cognates, both of which are actually "locks of hair."

GRAY HAIR

Ak. šibātu paršumāti
H. š1b
Ug. šbt
Aram. š1b saybē(syr.)

šibātu¹³⁵ (Ak. pl. of šibtu) runs throughout the distribution which demonstrates the sibilant as the Proto-Sem. š. In each of the languages is evident the development from "gray" > "old man" with this common word and in Ak. also with paršumāti (pl. of paršumtu= "gray").¹³⁶

BEARD

Ak. ziqnu darum
H. zāqān
Ug. dqn
Aram. diqna

"Beard" is denoted by the common ziqnu,¹³⁷ the Proto-Sem. d being preserved in Ug. and Aram. Ak. darum is attested only in lexical texts as an equivalent to ziqnu.¹³⁸

WHISKERS, MOUSTACHE

Ak. şerretu
H. šāpām
Ug.
Aram. s/šepāmā
The use of Ak. *serretu* as "whiskers" is not certain, but H. *ṣapām* is indeed "moustache" (Aram. *seqāmā* means also "upper lip"). Jensen's suggestion that *ṣapām* is related to Ak. *paršumtu* = "gray" is not likely.

The Neck and Its Parts

**NECK**

<table>
<thead>
<tr>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
<th>Aram.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>kišādu</em></td>
<td><em>ṣawwar</em></td>
<td><em>gaggurītu</em></td>
<td><em>tikku</em></td>
</tr>
<tr>
<td>gaggurītu</td>
<td><em>gargārōt</em></td>
<td>mapreqet</td>
<td><em>gārōn</em></td>
</tr>
<tr>
<td><em>gaggurtā</em></td>
<td><em>gargarēt</em></td>
<td><em>gaggarta</em> (syr.)</td>
<td></td>
</tr>
<tr>
<td>paraqtā (syr.)</td>
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</tr>
</tbody>
</table>

The regular Ak. term for "neck" is *kišādu*, which is without cognates (except for Eth. *kesad*). *Ṣawwar* is common to H. and Aram., as is *‘orep*. (Aram., however, generally uses *qēdāla* in place of H. *‘orep*.) H. *gargarōt* and *gārōn* are of the same stem which is etymologically identical to Ak. *gaggurītu* and Aram. *gargarēt* (Syr. *gaggarta*). Only in the H. and Aram. forms does the *r* remain unassimilated. Holma's *gīranu* and *girru* do not exist. H. *mapreqet* (a *hapax legomenon* in the OT at 1 Sam. 4:18) is related in function only to Syr. *paraqtā*, for Aram. *pirqā* means "joint." Finally Ak. *tikku*, which has no cognates, is also used as "neck."
THROAT, GULLET

Ak. napištu  lu'u'u  ḫamurītu ur'udu  ḫarurtu

H. nepeš (?) gārōn  lōa'

Ug. npš  tbrn qn

Aram. gargeret(j.a.)  gaggartā(syr.)  ḫroštā(syr.)

The use of Ak. napištu 154 and Ug. npš 155 as "throat" is most interesting. It is possible that H. nepeš is used in this way also, but such usage is not absolutely clear. 156 H. gārōn is primarily "throat" (as is the case with the reduplicated Aram. cognates). In addition to the Ak. terms ḫamurītu, 157 ḫarurtu (Syr. ḫroštā), 158 and ur'udu, 159 Ak. lu'u'u (H. lōa') 160 might belong here also, but it is interesting to note that Syr. lū'a and lū'ātā mean "jaw" or "jawbone" rather than "throat." 161 Finally the strange Ug. tbrn qn also seems to mean "throat." 162

NECK MUSCLES

Ak. dadānu  labi'ānu

Ak. alone has terms for "neck muscles" or "tendons," for which are used dadānu and labi'ānu, the latter of which seems to be used at times for "neck" itself. 163
The Exterior Parts of the Torso

BREAST, BOSON

Ak. irtu zīzu  
H.  zīz ūdūq ḫōb ḫōgen  
Ug. irt tā (vars. šd, zd)  
Aram. tēdā (syr.) ḥubbā/‘ubbā (j.a.)

The general terms for "breast" or "bosom" are Ak. irtu164/Ug. irt165 (Syr. rātā may be related but means "lungs"),166 and H. ḫōgā.167 All these are used of both men and women, while irtu is used also of animals. The terms employed exclusively for the "female breast" or "teat" are Ak. tulū,168 sirtu,169 muṣṣu170 (all without cognates), and zīzu which appears once in the OT,171 H. ḫād172 has cognates in variant forms in Ug. ṣā, zd,173 tā174 and in Syr. tēdā, but H. ḫād stands alone.175

Certain words seem to indicate only "bosom" without having to do with breast specifically or teats. These terms are H. ḫōb176 with variant Aram. cognates ḥubbā and ‘ubbā,177 and H. ḥōgen.178 Holma includes in his study ādū/ā, ḥābūmu, and kirimmu, all179 of which are known now to refer to garments rather than to parts of the anatomy.180

RIBS, RIB CAGE, CHEST

Ak. bamtū šēlu  
H.  šēlā‘  
Ug. bmt  
Aram.  ‘aṣā‘(b.a.)  
‘il‘ā‘(j.a.)  
‘el‘ā(asyr.)
The "rib cage" or "chest" is now known to be denoted by Ak. *bamtu* and its Ug. cognate *bmt*. The "ribs" themselves are indicated by the common *gēlu* which, the cognates show, developed from the Proto-Sem. *dal'um*.

**BACK**

Ak. šašallu  qedru/ṣu'ru  erûtu  gutarru

H.  ġèw

Ug.  ẓr

Aram.

Ak. šašallu probably only in a derived way is "back." The normal word in Ak. is qedru/ṣu'ru, the first radical of which, as is clear from Ug. ẓr, was the Proto-Sem. ẓ. Ak. also employs erûtu and gutarru (Sum. loanword GU·TAR). H. ġèw (also ǧaw which appears only with suffixes and ǧawā) stands alone semantically, for the etymologically related Aram. ġèw/ǧawā means "belly" or "inward parts."

Finally to be mentioned here is Ak. esensēru (from esem ǧeri= "bone of the back") which is used as the "spine" or "backbone."

**SHOULDER**

Ak. būdu  rapaštu  kītabbru(?)

H.  kātep  ǧekem

Ug.  ktp  īkm

Aram.  katpā

Striking in this distribution is the complete absence of cognates to the N. W. Sem. languages. Ak. būdu, rapaštu, and the
questionable kittabru\textsuperscript{194} stand alone, while H. kātep\textsuperscript{195} has cognates in Ug.\textsuperscript{196} and Aram., and H. šekem is the same as Ug. tkm (thus the original first radical).\textsuperscript{197} Holma's šahātu does not seem to exist.\textsuperscript{198}

BUTTOCKS, HIPS, THIGHS, LOINS, WAIST

Ak. ḡangatu (w)arkatum qablu
gilšu/giššu
utlu sūnu ilku

H. bālāṣayim šēt yārēk motnayim ḫōrayim

Ug. mtnm

Aram. bāras(b.a.) yarkā motnayyā ḫōrīn
bārā(j.a.) matnātā(syr.)
ḥaṣṣā(syr.)

The general region of the hips is indicated by a variety of words, most of which are difficult to define precisely. Ak. gilšu/ giššu may be "hip" or "flank"\textsuperscript{199} or perhaps "hip bones with the upper part of the thigh joint."\textsuperscript{200} H. šēt clearly means "buttocks,\textsuperscript{201} and H. ḫōrayim (Aram. same) is used as the "hind parts."\textsuperscript{202} About Ak. ilku and ḡansatu there is some question whether to translate respectively as "hip region" and "hip"\textsuperscript{203} or as "waist or posterior" and "waist.\textsuperscript{204} Holma's ḫāmsu (hāmsu)\textsuperscript{205} is now known to be "fatty tissue" and may not, therefore, be included here. There also seems to be little evidence for Holma's KU (ṣubtu),\textsuperscript{206} but (w)arkatum\textsuperscript{207} does indeed mean "backside," "buttocks."

The "lap" is rendered by Ak. utlu\textsuperscript{208} and sūnu,\textsuperscript{209} both of which may have meant originally "hips and thighs." While H. motnayim and cognates probably indicated originally "a strong musculature,"\textsuperscript{210} it is used in the same manner as H. bālāṣayim with its Aram.
cognates²¹¹ and H. ʷᵉʳᵉḵ with its Aram. cognates²¹² to denote "loins." The "waist" is indicated by Ak. qa⁹lu,²¹³ H. motneyim²¹⁴ (perhaps also Ug. mtnm),²¹⁵ and Ak. uilu and handsatu (H. h₇lāḥāvim).

NAVEL

Ak. abunnatu
H. šōr
Ug.
Aram. šōrā šerrā (syr.)

The "navel" is denoted by Ak. abunnatu²¹⁶ and H. šōr with its cognates.²¹⁷ The latter term also has the meaning "umbilical cord," but the former does not. Aram. ṭibbūrā means "navel," "umbilical cord,"²¹⁸ but the H. cognate ṭabbūr is attested only metaphorically as the "navel" or center of the earth.²¹⁹

The Interior Parts of the Torso

The terms for the inward parts are difficult to define precisely. Included here, therefore, will be those words which mean "inward parts" generally as well as terms for "bowels," "intestines," "liver," "belly," "kidney," and even "heart." Though distributions of the individual anatomical parts will be listed, the reader should keep in mind that most of the terms are used rather loosely, in fact, interchangeably.
INTESTINES, BOWELS

Ak.  īrru  ʂuru  qirbu  tērtu  amētu  tirānu

H.  mē'īm  qereb  1ēhūm(?)  ṭūhēt(?)

Ug.

Aram.  ma'yānā

Common in Ak. for "inward parts" are īrru and ʂuru, both of which are without cognates, but also used is Ak. qirbu which appears elsewhere with this meaning only in H. qereb. Ak. also employs amētu, tērtu, and tirānu, and H. mē'īm with its Aram. cognate appears frequently. Unsolved problems are the actual meanings of H. ṭūhēt and 1ēhūm.

LIVER

Ak.  kabittu/kabattu/g/kabīdu

H.  käbēd

Ug.  kbd

Aram.  kabdā

The "liver" is thus denoted by the Ak. variants kabittu/kabattu/g/kabīdu and the cognates in H., Ug., and Aram. Parts of the liver number more than fifty terms in Ak., some of which are danānu, kidītu, and sībētu.

KIDNEY

Ak.  kalītu

H.  kēlāyōt

Ug.  klyt

Aram.  kulyā
**Ka li tu**\(^{237}\) is attested as "kidney" in all the languages of the distribution.

**STOMACH, BELLY**

Ak. karšu  \hspace{1cm} imšu  \hspace{1cm} šamaḫḫu(?)

H. kārēš  \hspace{1cm} beṭen ḫomeš

Ug. krs  \hspace{1cm} gbz

Aram. karsā/kərēsā  biṭnā ḫumšā(syr.)

The "stomach" is regularly denoted by karšu (Proto-Sem. š).\(^{238}\) It is strange that H. beṭen is not attested in Ug., for Can. ḫatnu occurs as a gloss in Amarna.\(^{239}\) Ak. imšu\(^{240}\) appears in H. as ḫomeš\(^{241}\) and in Syr. as ḫumšā,\(^{242}\) but the meaning of Ak. šamaḫḫu may be "the large intestine"\(^{243}\) rather than "stomach" or "spleen," as proposed by Holma.\(^{244}\) Moreover, Holma's terms ṭaṣ(q)itu\(^{245}\) and ṭaṭkāltu\(^{246}\) are questionable, but Aistleitner's Ug. gbz does indeed seem to indicate "belly."\(^{247}\)

**GALL, GALL BLADDER**

Ak. martu

H. meřēra/meřērā

Ug.

Aram. meřērētā(ṣ.a., syr.)

Thus the only term for "gall" is the common martu,\(^{248}\) still unattested, however, in Ug.
HEART

Ak. libbu
H. lēb/lēbāb
Ug. lb
Aram. libbā

The "heart" is denoted by the common libbu, all the cognates of which are used in a physical sense as well as in many of the same metaphorical ways as the terms for "entrails," "insides," "liver," and "stomach." Such terms as Ak. surru, kabittu, and girbu, as well as H. mē'ā and gereb, are used for "heart," but these words are employed only figuratively and metaphorically.

LUNGS

Ak. UBY  azīru

Ak. uses hasî and azīru to denote the "lungs," a part of the body which is not described in H. or in Ug. In Ak. are also numerous parts of the lungs such as ubān hasî="finger of the lungs," imeri hasî and kukkiltum, the last two of which are unknown parts. Also employed as sections of the lungs in Ak. are rešu, (w)arkatu, kišādu, gēru, etc.

DIAPHRAGM

Ak. dikšu

To denote the "diaphragm" Ak. uses the word dikšu and perhaps the combinations dūr libbi="wall of the heart" and kutum libbi="enclosure of the heart." There seem to be no words for this body part in H. or Ug.
The Genital Parts

The Ak. term baltu which Holma presents as the general name for the genital parts of men and of women is probably not an anatomical term at all. For the area of the genitals Ak. hallu = "crotch," "region between the thighs" is employed of men and of women and also of animals. Ak. kappaltu is used of the same general area and probably means the "groin." Also used of the genital area in the sense of the organ for generation and procreation are H. mā'īm with its cognates, H. kâlásavim with its cognates, and H. vārēk. While H. motnavim with its cognates also means "loins" in some cases, it is not used in the same sense as those just mentioned.

MALE GENITAL PARTS

Ak. išaru/muşaru    urulātu išku
H. šopkā 'orlā 'ešek
Ug. ušk
Aram. 'urloša 'eškōtā (syr.)

Ak. išaru/muşaru = "penis" is without cognates, as is H. šopkā which has the same meaning. To express the "glans penis" Ak. uses anni išari and rēš išari, both of which mean simply the "tip of the penis"; for the "foreskin" H. 'orlā with its Aram. cognate occurs frequently, but Ak. urulātu is quite rare. The "testicles" are denoted by the common išku, the root of which is still uncertain. As for Ak. sapsapu, there is serious doubt concerning its meaning as "testicle," and Holma's pahallu is not without problems.
The genitalic parts are more frequently denoted by euphemisms than by actual physical terms which indicate specifically that part of the body.\textsuperscript{275}

**FEMALE GENITAL PARTS**

The female genital parts are described in Ak. by many terms. The "genitals" themselves or "vulva" are denoted by \textit{bīsuru},\textsuperscript{276} \textit{libiššatu},\textsuperscript{277} \textit{handuttu},\textsuperscript{278} \textit{guruš-garaš},\textsuperscript{279} \textit{gurištu},\textsuperscript{280} and \textit{laqlaquu}.\textsuperscript{281} Less common than these are Ak. \textit{maqlalu} (only in lexical texts)\textsuperscript{282} and \textit{gabatinnu},\textsuperscript{283} both of which are clearly used as designations of the female genitals. Also used in this respect are euphemisms, among which are \textit{ūru},\textsuperscript{284} \textit{hisbu},\textsuperscript{285} and \textit{kuzbu}.\textsuperscript{286}

Apart from these many terms for "genitals," other terms are used for the "womb," the distribution for which is as follows:

- **Ak.** \textit{rēmu} (with \textit{edamukku iḅa bụ} \textit{šišitu} \textit{rubšu})
- **H.** \textit{rebem beṭen} \textit{qereb} \textit{mē'īm}
- **Ug.** \textit{qrb}
- **Aram.** \textit{raḥmā} \textit{biṭnā} \textit{ma'ynā}

The common word for "womb" is \textit{rēmu}, though that term is not yet attested in Ug.\textsuperscript{287} H. \textit{beten} clearly indicates "womb" in several passages,\textsuperscript{288} as does the Aram. \textit{bitna} (cf. Aram. \textbf{bētan}="to be pregnant").\textsuperscript{289} H. and Aram. alone employ \textit{mē'īm} for this part of the anatomy,\textsuperscript{290} and H. and Ug. alone use \textit{qereb} (although in the single place where it occurs, Ug. \textit{qrb} may indicate "vulva" rather than "womb").\textsuperscript{291} Ak. \textit{edamukku} is probably "the membrane covering the fetus,"\textsuperscript{292} and Ak. \textit{ibahù}, \textit{šišitu}, and \textit{rubšu} are rare terms for "womb."\textsuperscript{293}
Ak. *imu* means "afterbirth" as well as "membrane" (of the gall bladder),* both of which meanings may also be ascribed to *silitu.* Finally Holma's *kasurru* seems to have little to do with female genital parts.

The Limbs

General terms for "limbs" or "members" are Ak. *binātu, minātu,* and *mešrētu.*

**ARM**

Ak. *ahu* idu iziru  
H.  
Ug.  
Aram.  
Ak. *ahu* and *idu* are the regular words for "arm." While the first of these is without cognates, the second, i.e., *idu,* does have cognates which are not included here because they mean "hand" rather than "arm." The more rare Ak. *iziru,* however, is common and is clearly related to the terms which in the other languages appear with and without the prosthetic aleph.* Though Ug. *dr'/dr'* (note the Proto-Sem. *d*) is yet unattested, this omission is probably accidental, for there is attested in Ak. the Aram. loanword *duraru.* Also in Ak. are the glosses *ṣuru* and *ḥaṣi.* Though the occurrences of the original meaning are few, Ak. *emūqu* means "arm." Also attested in Ak. are *ishu* and the Sum. loanword *ziqqu.*
The "forearm" is denoted by Ak. ammatu, and the bones of the forearm, i.e., "radius and ulna," are indicated by Ak. ibretu.

HAND

Ak. qatu kappa rittu
H. yād kap
Ug. yd kp rht
Aram. yaddā kappa 'Idā(syr.)

Ak. qātu is without cognates (except for NH. qatta, Aram. qatā="handle," "grip"), but yād appears throughout the distribution except in Ak. where the cognate idu does not mean "hand."
Also appearing here is the common Sem. kapnu which is used for "hand" but may originally have referred specifically to the "palm" (see below). Ak. rittu appears only in Ug. as rht (and in Arab. as rāhat which shows clearly the original form). H. gomes (Aram. qumṣā) is used only as "handful" and is not specifically an anatomical term. Finally Ug. ḍ is "hand" in the combination ḍd (contracted form of ḍyd; cf. Can. gloss bādiu).

HOLLOW OF THE HAND, PALM

Ak. upnu
H. kap Šoʿal ḫopnayim
Ug.
Aram. kappa Šuʿlā ḫupnā(syr.)

H. kap and its Aram. cognate are often used as the "hollow of the hand," as are H. Šoʿal (Aram. Šuʿlā) and the common upnu which appears in N. W. Sem. as ḫpn.
While H. יְנַאָב does not appear in the OT to denote a physical hand, the meaning "hand-breadth" could hardly have developed without the term originally denoting "hand" (see note 348); cf. Ak. тапуъ= "sole."

RIGHT HAND

<table>
<thead>
<tr>
<th>Language</th>
<th>Term</th>
</tr>
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<tbody>
<tr>
<td>Ak.</td>
<td>имну/имиту</td>
</tr>
<tr>
<td>H.</td>
<td>yāmīn</td>
</tr>
<tr>
<td>Ug.</td>
<td>ymn</td>
</tr>
<tr>
<td>Aram.</td>
<td>yammīn</td>
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LEFT HAND

<table>
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<th>Language</th>
<th>Term</th>
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<tbody>
<tr>
<td>Ak.</td>
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<tr>
<td>H.</td>
<td>ṣemöl</td>
</tr>
<tr>
<td>Ug.</td>
<td>šmal</td>
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<tr>
<td>Aram.</td>
<td>ṣēmālā (j.a.) semmālā (syr.)</td>
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BOTH HANDS

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<thead>
<tr>
<th>Language</th>
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<tbody>
<tr>
<td>Ak.</td>
<td>kilallān</td>
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<td></td>
</tr>
<tr>
<td>Ug.</td>
<td>klat</td>
</tr>
<tr>
<td>Aram.</td>
<td></td>
</tr>
</tbody>
</table>

While the H. (קילאיים) cognate does not refer to hands, it is possible that Ak. kilallān (pl. kilāṭe) and Ug. klat may indeed mean "both hands."
The relationship between Ak. *ubānu* and H. *bohen* (orig. "thumb") is not certain but indeed likely. Holma holds to this relationship, but Brockelmann does not mention it. Both scholars, however, relate H. *bohen* to Arab. *ibhām*. The development from the original form to Ak. *ubānu*, Holma describes, would be as follows: *ibhāmu* > *ibāmu* > *ibānu* > *ubānu*. The H. form can be said to have dropped the prosthetic aleph which exists in the Ak. and Arab. (the long *a* of Ak. and Arab. may be represented in the H. pl. *bōhōnôt* [ā > ō]). The development of this word is more complicated by the fact that S. Arab. Mehri has *hābīn* by metathesis. The presence of this form besides the others has led to the suggestion that the basic root is *bh*, which developed as *'bh* and *h'b* and to which were added the suffixes -en, -ām, and -īn (in Ak., -ānu).

*'esba' is common to all the languages except Ak.  

**NAILS**

Ak. *ṣupru*  
H. *ṣippōren*  
Ug.  
Aram. *ṭuprā*  
*ṭeprā* (syr.)

The distribution for the "nail" of the fingers or toes shows
that Ak. *gupru* is common throughout, but only in H. is the second radical doubled and the syllable -en suffixed (cf. bohen above). The absence of the term in Ug. is probably accidental, but if it did appear, it would be *zpr* or perhaps *kpr* on the basis of the Proto-Sem.

**LEG**

Ak. purîdu išdu sîqu(?) kimṣu  
H. šōq  
Ug. išd ḥrs  
Aram. šāqā/šōqā

Ak. purîdu stands by itself in the distribution, while Ak. *išdu* has a cognate in Ug. *išd*. Although the term *išdu* is probably related etymologically to H. šēt="buttocks," "foundation," and to Syr. *ešṭā="bottom"* and *šēt’ešṭā="foundation,"* these terms are not included in the distribution because they do not mean "leg" specifically. H. šōq is the same as Aram. šōqā in form and in function, but if Ak. sîqu is related, it may mean "knee." Finally Ug. ḥrs seems to be "leg," although it may indicate instead the "foot." Ak. *kimṣu* is the "foreleg."

**KNEE**

Ak. bîrkû sîqu(?)  
H. berek  
Ug. brk  
Aram. bîrkā/rūkūbā  
burkā(syr.)

Ak. bîrkû is common throughout the distribution, and in
Aram. the same root appears as \( \text{ra}^3\text{khūbā} \) by metathesis.\(^{337} \) If \( \text{si} \text{nu} \) does indeed mean "knee," it stands alone.\(^{338} \)

**FOOT**

<table>
<thead>
<tr>
<th>Language</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ak.</td>
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</tr>
<tr>
<td>H.</td>
<td>regel paʿam</td>
</tr>
<tr>
<td>Ug.</td>
<td>pʾn</td>
</tr>
<tr>
<td>Aram.</td>
<td>riglā</td>
</tr>
</tbody>
</table>

Ak. Šēpu stands alone in this distribution, although a cognate does exist in S. Arab. Soqotri as ṣāb which also has the meaning "foot."\(^{339} \) The common Sem. regel\(^{340} \) appears in the distribution in H. and Aram. but not in Ak. and Ug. The poetic word, H. paʿam,\(^{341} \) appears also in Ug. as pʾn (Phoen. pʾm).\(^{342} \)

**ANKLE**

<table>
<thead>
<tr>
<th>Language</th>
<th>Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ak.</td>
<td>kursinnu</td>
</tr>
<tr>
<td>H.</td>
<td>qarsōl</td>
</tr>
<tr>
<td>Ug.</td>
<td></td>
</tr>
<tr>
<td>Aram.</td>
<td>qarsullā</td>
</tr>
</tbody>
</table>

Ak. kursinnu is undoubtedly to be related to the H. and Aram. cognates.\(^{343} \) Holma, however, spells the Ak. term qursinnu. This reading must be changed because the Syr. cognate is qurṣūlā; the presence of the emphatic عقل in the word does not allow the emphatic عقل in Ak. (see note 335). The change Ẓ and Ẓ presents no problem, for the interchange of the letters Ẓ, Ẓ, Ẓ, and Ẓ is common in Sem. languages.\(^{344} \)

Ak. kiṣallu (vars. kisallu, kiṣillu) seems to be without cognates.\(^{345} \)
HEEL

Ak. eqbu asīdu
H. 'āqāb
Ug. 'qb
Aram. 'iqbā

eqbu is common to all the languages of the distribution, while asīdu stands without cognates.

SOLE

Ak. ṭappu
H. kap
Ug.
Aram. kappā

Ak. ṭappu is the same word as H. ṭepah or ṭonah (see HOLLOW OF THE HAND above) and like kap may denote "palm" as well as "sole."

* * * * * * * *

The preceding distributions included words which were human anatomical terms while in some cases the same terms were used also of animals. This emphasis on the human body parts is due to the fact that these, and not peculiarly animal parts, are used in idioms and metaphors, the subject of Part Two of this study. There are, however, two animal parts which are employed in Part Two; distributions for "wing" and "horn" are, therefore, included here.
WING

Ak.  kappu  gappu/agappu
H.  kānāp
Ug.  knp
Aram.  kanēpā  gappā/’agappā

The root knp is common Sem. and is attested as "wing" in all the languages of the distribution. 350 On the other hand gappu/agappu appears as "wing" only in Ak. 351 and Aram., 352 for H. gan does not have this meaning, and H. ’agap 353 (probably a loanword from Ak.) means only "band," "army" (probably orig. "wing" of an army). Ug. gn which is probably the same word is attested only as "shore" of the sea. 354

HORN

Ak.  qarnu
H.  qeren
Ug.  qrn
Aram.  qarnā

The root qarnu appears in all Sem. languages with the same range of meanings. 355
Notes to Part One

1 G ilg. XI ii 14; I ii 36; I v 17; XI 250; En. el. IV 40; Borger Esarh. 102 ii 3; for other references see CAD XXI, 157 ff.

2 AB 4 154 iv 32; CT 39 32:30; 40 49:41; En. el. III 84, 88.

3 For many references see W. Muss-Arnholdt, A Concise Dictionary of the Assyrian Language (Berlin, 1905), p. 791a. (Hereafter cited as M.-A.)

4 Payne Smith, Syriac English Dictionary (Oxford, 1903), p. 434; Marcus Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, II (New York, 1950), 1136. (Hereafter cited as Smith Dict. and Jastrow Dict. respectively.)

5 At II AB II:5 which reads npynh mks bərəh Joseph Aistleitner translates "ihre Unterkleider, die Hülle ihres Körpers" (Wörterbuch der ugaritischen Sprache, ed. Otto Eissfeldt, 2nd rev. ed. [Berlin, 1965], #598). (Hereafter cited as Aistleitner, Wörterbuch). H. L. Ginsberg, however, renders the line "Its skin, the covering of its flesh" (ANET, p. 132).

6 See Gen. 47:18; Neh. 9:37; Dan. 10:6; Ezek. 1:11, 23.

7 Jastrow Dict., I, 221.

8 Smith Dict., p. 64.

9 See Holma, pp. 1 f.

10 Jastrow Dict., I, 226.

11 Peger refers to the dead bodies of humans in ten occurrences; once (Gen. 15:11) it is used of the carcasses of slaughtered animals, and once (Lev. 26:30) of the dead bodies of idols. At 2 Chron. 20:25 the appearance of peger seems to be a mistake for such a word as beged ("clothing") which makes more sense in the context of "goods" (rēkus) and "precious things" (ḳelēḵā hāmūḏōt).

12 Like peger, ḫēlā is used of the corpses of humans (20 times) and of animals (19 times), as well as of idols (once, at Jer. 16:16).


14 Holma, p. 2; Brockelmann, Grundr., I, 426. Zimmern compares not only Aram. ḫēlāḏē and Mand. ḫēlāḏā but also H. ḫilm at Nahum 1:12 (Heinrich Zimmern, Akkadische Fremdwörter als Beweis für babylonischen Kultureinfluss, 2nd ed. [Leipzig, 1917], p. 48). Hereafter
Brockelmann argues that if the Mand. form does not go back directly to Bab. Șalantu < Șalantu, then dissimilation is the explanation of Mand. Șelanda < Syr. Șeladda (Grundr., I, 245).

15 For numerous references of Ak. mītu see AHw VII, 663; for Aram. mīṭā, see Jastrow Dict., II, 780. Ug. mt seems to denote "dead person" at III K V:14.

16 gewiyā designates the corpse of man (1 Sam. 31:10, 12; Ps. 110:6; Nahum 3:3) and the carcass of an animal (Jer. 14:8, 9).

17 The only attested case of gūpā (1 Chron. 10:12) occurs in connection with the "dead" bodies of Saul and his sons. The parallel verse at 1 Sam. 31:12 has gewiyā.

18 Holma (p. 13) holds that the pl. širē means "the members," i.e., all the body parts together, the whole body. From this meaning, he contends, is explained the use of širu as the usual determinative for anatomical terms.

19 The word še'ēr stands in synonymous parallelism with 'ōr ("skin") at Mic. 3:2 and 3a, in which verses it clearly means the covering of the bones. In view of the hendiadys at Prov. 5:11 "when bēṣarēkā uē'ērēkā are consumed," it seems certain that metathesis had taken place at Mic. 3:3b where ka'ērē must be taken as kīše'ēr in parallelism with bāṣar. What remains then at Mic. 3:3b is the tricolon

and break their bones (āgōmotēhem) in pieces,
and chop them up like meat (še'ēr) in a kettle,
like flesh (bāṣar) in a caldron.

This leads to a consideration of Prov. 3:8 which appears in the Mass. text as follows:

rip'ūt tēnī lē'ēsorreka
wēṣiqqu yi lē'ēgōmotēkā

It will be healing to your flesh
and refreshment to your bones.

The RSV points out in a footnote that H. reads "navel" rather than "flesh," but obviously on account of the parallel word 'esem="bone," the RSV follows Kittel's suggestion to emend lē'ēsorreka to libēsareka, thus reading "flesh" to agree with the Gr. and Syr. versions and with Prov. 4:22 ūlēkōl bēsārō marē=p="and healing to all his flesh." (For another case of "flesh" // "bone" see Job 30:50.)

It is, however, unnecessary to emend this text. The word in question is not ṣēr="navel string" but še'ēr="flesh" spelled without the aleph. For the same parallelism of "flesh" and "bone," see Mic. 3:3b discussed above. Kittel's suggestion to compare 4:22 only strengthens the reading of the synonym še'ēr.
Of no minor importance are the parallelisms of סֵאֶר with לֶהֶם at Ps. 78:20: "Can he also give food, (לֶהֶם) or provide meat for his people (סֵאֶר)"
and with 'הָּפָן at Ps. 78:27: "He rained meat (סֵאֶר) upon them like dust, winged birds ('הָּפָן) like the sand of the sea."

Also in the same vein is Ex. 21:10: "...he shall not diminish her food (סֵאֶר), her clothing, or her ointments." (Translation of סֵאֶר as "ointment" based on a paper entitled "Exodus 21:10--Conjugal rights or ointments" delivered by S. M. Paul at the one-hundred and seventy-sixth meeting of the American Oriental Society held in Philadelphia, April, 1966.)

Of particular interest is the use of סֵאֶר to denote consanguinity (Lev. 18:6, 12, 13, 17; 20:19; 21:2; 25:49; Jer. 51:55; Num. 27:11). The Ak. designation of the king as סֵיר ili probably is to be understood along the same lines (see, e.g., BWL 32 55). S. Arab. ta'ir="blood" has the same usage and in fact developed into the meaning "vendetta" (see Otto Procksch, Über die Blutrache bei den vorislamischen Arabern [Leipzig, 1889]).

20 Hoffmann, ZAW 3 (1883), 107.

21 Ug. סֵיר occurs twice at I AB II:35, 37, in which context it is difficult to determine whether the birds are eating the "flesh" or the "remnants" (H. סֵאֶר) of the slain Moab.

22 Like סֵאֶר, בָּסָר is used for blood relationship; cf. Gen. 2:23; 29:14; 2 Sam. 19:13, 14 (all with 'esem="bone"); Gen. 37:27; Judg. 9:2; Neh. 5:5. See especially Lev. 25:49 where סֵאֶר and בָּסָר appear together: 'ו-מִשְׁמָסֶהֶר בָּסָר=or a new kinsman."

23 Holma compares Old Eg. msk, msk (p. x). See also Zimmern, Fremdw., p. 48.

24 According to CAD V, 71b an Aram. loanword. H. geled is a hapax legomenon in the OT at Job 16:15 where it is used for man's skin.

25 סֵיר and בָּסָר appear together at Job 10:11; 19:20; Lam. 3:4. In all these cases they are joined by the וַֽאֲ-conjunction to form hendiadys. The words stand in a construct relationship at Lev. 13:11 where apparently the simple meaning "skin" is intended for the construction. At Job 7:5 the two stand in synonymous parallelism, and at Mic. 3:2, 3 the word parallel to סֵיר is סֵאֶר.

26 It is possible that ס is "skin" at I*AB VI:17, but this is a very difficult passage.

27 H. Donner and W. Röllig, Kanaanäische und aramäische Inschriften (Wiesbaden, 1962), #69:4, 6, 8, 10; #74:2, 3, 4, 5.
28. Holma's reading NER·PAD·DU as the ideogram for e§emtu (which he reads as igmati) must be changed to GIR·PAD·DU.

29. H. 'e§em has pl. forms in the masc. and fem. with no apparent difference in use. As for parallelism 'e§em appears as the B word with bāšar at Ps. 33:4; Job 33:21; Prov. 14:30; again as the B word it occurs with še′r (see note 19) at Prov. 3:8 and with še at Job 30:30 and Mic. 3:2, 3. With lēb as the A word, 'e§em stands in parallelism at Prov. 15:30; Jer. 23:9; Is. 66:14, and with gēre at Ps. 109:16. 'e§em is the A word in parallelism with the less common synonym gēre at Job 40:18.

30. Occurs in Ug. only at I D III:117 where it stands parallel to šmt="fat."


32. Jastrow Dict., I, 539.

33. The use of gēre at 2 Kings 9:13 is problematic: "Then in haste every one of them took his garment, and put it under him on the very(?) steps" (wavyasātām tāktāw al-gēre hammā′ assigned). This translation is based on the semantic equivalent 'e§em which has the meaning "very," "same" when used with "day" (yom) at Gen. 7:13; 17:23, 26; Ex. 12:17, 41, 51; Lev. 23:14; Deut. 32:48; Josh. 5:11; 10:27; Ezek. 2:3; 24:2; 40:1 and with "heaven" (šāmāyim) at Ex. 24:10.

34. The cuneiform sign bu can also be read šir. See René Labat, Manuel D'Epigraphie Akkadienne, 4th ed. (Paris, 1963), #185. (Hereafter cited as Labat, Manuel.) For Holma's discussion under bu′ašu see Holma, pp. 4-6.

35. Not primarily "neck" according to Holma (p. 40), but "neck-tendon" which does, however, seem to be used of the "neck" itself in some cases (such as TP III 45: narkābātī ini labāni lu šēnid="Wagons I laid on my neck"; also MVAG 41/2, 14, 44. 48"ina labāne they carry"). Labānu is used of men (above) and of animals (CH r. xxi 17).

36. The Sum. logogram for dadānu is SA·GU="sinew of the neck." This meaning is attested at Gilg. Y. 87 (OB) uštalipa dadāniya aša irmāma="the sinews of my neck have become... my arms have lost strength"; KAR 202 ii 8 "if a man's head and temples hurt, eli dadānišu tikkišu izi tašukkanma lišattu you put a glowing ember(?) on the sinews of his neck (and on) his neck, and he will get well." (CAD III, 17.) Dadānu was not known to Holma.

37. Holma translates šašally as "back" (p. 52). While the word does have that usage, "back" is a derived meaning; the primary meaning is "tendon," "sinew" (see CH r. xxi 32-33). For other examples of the development from "tendon" to a specific body part, see notes 36 and 41.
38 See BWL 44 104-105: rikšū // mešrētū.

39 Holma lists isil'tu under words unknown (p. 151). It now appears that it means the "contracting muscle" of the gall bladder and "sphincter ani." It then has the derived meaning "constipation," "constriction" (see CAD VII, 192).

40 "Gīdu (always in pl.) denotes sinews of the animal body which are of economic value (for cords or the like)." (CAD V, 66 f.) For Ug. gū see II D VI:21 ird gū ḫrumm= "I vow tendons from wild oxen."

41 Moshe Held, "Studies in Comparative Semitic Lexicography," Studies in Honor of Benno Landsberger (Chicago, 1965), pp. 395-406 (hereafter cited as Held, "Studies") presents convincing arguments that the usual translation "loins" for Ak. kislu, H. kesel, Ug. kĕl is not appropriate. Rather, Professor Held points out through parallelism and semantic equivalents, the meaning must be "tendon," "sinew." The meaning "back" at II K VI:48-50 must be regarded secondary, the development being "sinew" > "sinew of the back" > "back."

42 In the same article Held gives evidence to support his conclusion that mot'nahim "should refer to the strong musculature linking the upper part of the body with the lower part and not to 'loins' as such" (p. 405b). As for mat'nu, there is not yet attested a case as part of the body, but in light of its frequent use as a "bow-string" (cf. En. el. IV 35), it follows the same semantic pattern as šir'ānu and gīdu, and, therefore, must have been another word for "sinew" (see Held, "Studies," p. 402, n. 111).

43 Note the parallelism at Job 40:16: šārīr // bāmā.

44 Helēb= "body fat" is used in many places to mean the "choice" thing; it may refer to the "best" of wine (Num. 18:72), of wheat (Deut. 32:14; Ps. 81:17; 147:14), of offerings (Num. 18:29, 30, 32), of whatever is in the land (Gen. 45:18). At times its meaning seems closer to "heart" than to "fat" (Ps. 17:10; 119:70).

45 Jastrow Dict., I, 464.

46 Aistleitner, Wörterbuch, #1029.

47 Job 21:24 where the parallelism is bēleb and mōb.

48 Jastrow Dict., II, 740; Smith Dict., p. 257.

49 En. el. IV 131 uparrī'īma ušlāṭ dāmiša= "he severed the veins of her (Tiamat's) blood."

50 In addition to the basic meaning "blood," dām is used of trees in Ug. to mean "wine": II AB IV-V:36-38 (III:43-44)
Drink wine from a cup,
from a cup of gold the blood of trees.

H. *dām* is also used for "wine," but the construct relationship is not with "trees" but with "grapes":

Gen. 49:11 "he washes his garments in wine (yāyīn)
and his vesture in the blood of grapes
(dam-*ānāb*līm)

Deut. 32:14 "and of the blood of the grape (dam-*ānāb*)
you drank wine."

Ak. *damu*, however, when used with trees denotes "resin" of that particular tree (*dam ere*ni="resin of cedar"; *dam šurme*ni="resin of cypress"; etc.). See CAD IV, 79. *Damu* does not seem to be used to mean "wine." For the use of Aram. *dāmā* as liquids other than blood, see Jastrow Dict., I, 312.

51 Holma (p. 7) translates *adamatu* as "dark blood"; CAD (I, 94b), as "black blood"; and von Soden (AHw I, 110a) as "rotes Blut."

52 Holma (p. 7) renders "bright red blood" over against *adamatu* = "dark blood." He asks whether one may assume that Mesopotamian medicine knew the difference between arterial and venal blood.

53 The chief ideogram for *rēšu* is SAG which interestingly is used of slaves as well; cf. LE §40 (A iii 28; B iii 12) SAG·IR·GEME·amtum; LE §49 (B iv 5) SAG·IR·wardum; [EWL 74. 78 (Lud lul I)] Šarraraḫuma atur ana rēši="I was noble, but I have become as a slave." This equation SAG·rēšu(m)=wardu(m) is probably due to the counting of slaves (cf. our expression "X head of cattle"). Professor Bravmann has pointed out to the writer that Aram. *rēqhabān* is used for both "head" and "slave" and is, therefore, a semantic equivalent to *rēšu*.

54 H. *rēš* is frequently used to mean "beginning," "first" (temporally: Ex. 12:2; Num. 10:10; 28:11; Judg. 7:19; Is. 40:2; 41:4, 26; 48:16; Ezek. 40:1; Prov. 8:23, 26; Eccles. 3:11; spatially: 2 Sam. 9:22; Ezek. 10:11.) More frequent is its use as "leader," "chief" (more than 150 times). Also common is the use of *rēš* to denote the "choicest," "finest" of spices (Ex. 30:23; Ezek. 27:22; Song 4:4), of produce (Deut. 33:15), of men (2 Sam. 23:13; 1 Chron. 11:15), and the "highest" of stars (Job 22:12) and of joy (Ps. 137:6). Ak. *rēšu* has the same range of meanings (see M. - A., pp. 983 f.). Ug. *rēš* may be used in the sense of "top" (SS [CTCA 23] 51, 35-36) and, if the restoration is correct (CTCA 59:1), as "leader." The same is true of the Aram. cognates (see Jastrow Dict., II, 1437; Smith Dict., pp. 539 f.).

55 Holma, p. x.

56 In a short glossary S. Mercer lists as the meaning of *rēš* only "south" (An Egyptian Grammar with Chrestomathy and Glossary [London,
1927], p. 176). In fact, Erman himself, whom Holma cites, does not suggest under rá that the meaning may be "head" (Adolf Erman and Hermann Grapow, eds., Wörterbuch der ägyptischen Sprache, II [Leipzig, 1928], 453). However, such a development from "head" > "south" may be possible if there is a relationship between ḫnt="forehead" and ḫnty="southward" (Mercer, p. 178). However, if that development is in fact true, then perhaps there is an explanation for ḫn different from that offered by Holma.

57 Brockelmann, Grundr., I, 49, 202; Wright, Lectures on the Comparative Grammar of the Semitic Languages, p. 45.

58 Whether H. godgōd, Ug. adad should be listed in the lexicons as "head," "pate," "crown of the head" (BDB, Aistleitner, Gordon) as though to indicate that adad has some meaning which ṭōk/riḵ does not have is indeed questionable. Ug. adad appears as the B word in synonymous parallelism with riḵ (II K VI:54-57; II D VI:36-37; I*AB VI:14-16); the order is never reversed. The same rigid use of parallelism is carried through in the OT: ṭōk is the A word, and godgōd the B word at Gen. 49:26-Deut. 33:16 (note the conflicting translations in RSV of these verses which are identical in H.); Ps. 7:1?; 66:22; there is no case of the reverse order. Godgōd also appears as the B word at Jer. 48:45 and at Num. 24:17 (arg must be read adad) where the A word is ḫn= "forehead." (For a detailed study of this verse where the reading arg is supported, see Gevitz, Patterns, pp. 66-71.) Where it stands alone (i.e., without a parallel word), it is difficult to determine whether it should mean simply "head" or more specifically "crown of the head," "pate" (see Is. 3:17; Jer. 2:16). The only expression which at first glance seems to demand the meaning "crown of the head" is the thrice occurring "from the sole of the foot to the (crown of the) head" mīkkān ṭeḏreĝel ṭeḏgodgōd (Deut. 28:35; 2 Sam. 14:25; Job 2:7); i.e., one might conclude that in contrast to the very bottom of the foot ("sole"), the very top of the head ("crown") is unmistakably to be read. One need only compare Is. 1:6, however, (mīkkān ṭeḏreĝel ṭeḏgodgōd) to see that ṭōk may be substituted for godgōd without changing the expression in the least (cf. also Lev. 13:12 mērōṣō wēḏ ṭeḏRegs "from head to foot").

At III D IV:22-23; 33-34; I D 78-79 adad stands as the A word parallel to 'l udn:

| hlmn šm'qaḍ | Strike him twice on the head, |
| ṭ'[m 'l udn | thrice above the ear. |

(For the parallelism of numerical formula [pattern: x // x + 1] see Held, "Action-Result Sequence," 275; Ginsberg, Keret, pp. 40 f.; U. M. D. Cassuto, Tarbiz, 13, 203 ff.; Anath, p. 84.) To be sure, 'l udn refers to the top part of the head, and since adad appears as the A word, one might argue that this change of poetic pattern is intentional in order to emphasize the specific meaning "crown of the head." However, the use of adad as the A word parallel to bh 'nm=
"between the eyes" (III AB A:21-22; 24-25) would, by the same argument, lead us to posit "forehead" as the specific part of the head intended (see also Jer. 48:45 and Num. 24:17 discussed above).

Therefore, gōgdōd/gāgād must be taken as a synonym of rōš/riš with no apparent distinction in meaning. Due to poetic form, however, it can be used to refer to the top of the head or to the front of the head; to include one meaning ("crown," "pate") and to exclude the other ("forehead") in a lexicon is inconsistent. More accurate than either one, or both, would be the simple meaning "head."

59 Holma lists among the many reduplicated forms, i.e., gagaadu (p. xvi). Among the interesting uses of gaagadu is the genitive construction galmāt gaagadi= "the dark-headed" which is a poetic expression for "mankind"; cf. CH i 41; xl 11; xli 86; OIP 2 23 i 15; 139:59; 150 vi 66. (For other references see CAD XVI, 75 f.) On assimilation of letters see Brockelmann, Grundr., I, 247.

60 Thus the reason for Holma's uncertain rendering "Kopf?". Bibēnu is listed as a synonym for gaagadu in lexical texts, but elsewhere the meaning is "septum of the nose" (see CAD II, 219). von Soden renders bibēnu as "temple" on the basis of TDP 36 II 16 ff. bibēn imitti/šumu-li="right"/"left" (AHw II, 124b).

On the basis of CT 4 la:ll šumma abī Purattim gulgallātim lā umalli, Holma felt that gulgullu="skull" had something to do with containers. "Es scheint mir als handle es sich um das Füllen der gulgullāti mit Wasser am Flussufer. gulgullu, Plur. gulgullāti; also wahrscheinlich 'Wasser-krug oder -behältnis,' 'Trinkschale' o. a." (p. 12). CAD, admitting the obscurity of the meaning of this passage translates "(I swear) I filled the bank of the Euphrates with skulls" (V, 127 f.). CAD does, however, list as a derived meaning "container shaped like a human skull," but this meaning is not read in CT 4.

H. gulgollet is used as "human skull" and to indicate "per person," "apiece" (Ex. 16:16; 38:26; Num. 3:47).

62 Holma, p. xvi.

63 Muhhu as "skull" can be seen at En. el. IV 130. Interesting is the use of muhhu in the title "palace overseer" ša muhhi ekalli (cf. AfO 17 276:49); cf. ša van ekalli.

64 Brockelmann, Grundr., I, 333, 421.

65 Holma (p. 13) seems uncertain as to whether the related H. term is pē'a, pot or pth II (Ges.-Buhl 625, 660a, 660b). In light of Ug. pit which has the same semantic range, it seems that pē'a is the word to be compared. Pē'a is used as a body part at Lev. 13:41 (pē'at pānāw); 19:27 (pē'at rōšken); Num. 24:17 (pē'ā // gādā); Jer. 48:45 (same parallelism). It is not necessary, according to the
last two passages, to use another word with pe'a to indicate a body part. For another interpretation of these passages, however, see Gevirtz, Patterns, pp. 66-71.

66 See CH xviii 59-64: nakkenti awîlim ina paṭrim siparrim iptâma in awîlim uballit="(if) he has opened the forehead of a man and thus has preserved the sight of the man"; see also 89-90.

67 Only at Lev. 13:42, 43, 55.

68 Smith Dict., p. 59.

69 For references see AHw VI, 517.

70 Carl Brockelmann, Lexicon Syriacum (Edinburgh, 1895), p. 169. (Hereafter cited as Brockelmann, Lex. Syr.) See also Zimmern, Fremdw., p. 32.

71 CAD I, 48 ff. lists as the meanings of abbuttu: 1) hair style; 2) hair forming the g. lock; 3) part of the head where the g. grows; 4) a metal clasp to hold the g. lock. This word is not included in Holma's study. For information concerning the meaning "slave mark" or "tattoo," see note 128.

72 The present writer normalizes the word in this manner on the basis of his understanding of the word as a pl. tantum, as is H. pānim.

73 Ges.-Buhl, p. 646.

74 Brockelmann, Grundr., I, 333; Haupt, AJSL 22 258 (taken from Ges.-Buhl, p. 646).

75 Harry Torczyner, Die Entstehung des semitischen Sprachtypus, I (Wien, 1916), 203. (Hereafter cited as Torczyner, Sprachtypus.)

76 Ak. appu: Descent of Ištar 81 Papsukkal sukkal īITT rabūti quddud annašu panūšu [adru]="the countenance of Papsukkal, vizier of the great gods, was fallen; his face was gloomy."

H. 'appayim: Ps. 10:4 The wicked in the pride of his countenance (g5bah 'appô) does not seek him; all his thoughts are, "There is no god."

Ug. ap: II K I:2-3, 15-17, 100-102 k[k]lb bbtk n'tq Like a dog thine aspect is changed,
kimr ap ḫšt̄k like a cur thy joyous countenance.

It will also be shown that the words appu and panū are used
interchangeably in metaphors and idioms. For the same range of meanings of Aram. 'appā, see Jastrow *Dict.* I, 99; Smith *Dict.*, p. 25.


78Brockelmann cites G. Hoffmann, *Über einige phön.* Inschr., p. 59 (Grundr., I, p. 159). The fact that the H. verb 'ānāp-"to be angry" and the Aram. noun 'anān are attested seems to provide sufficient evidence for the root 'nn.

79Būnu is used mostly in a metaphorical sense.

80Iraq 13 25 ix(1) 14 (Asb.), restored from Bauer, Asb. 217 ix 52: bunnannīšu atbal maškē[šunu] aššut=I mutilated their faces and flayed them." (For other references see CAD II, 317 ff.)

81BWL 42 70 (Ludlul II): kû ulilte annabik buppanīx annadi=I have become prostrated like a..., I was thrown face down." (For other references see CAD II, 322.)

82Holma, CAD, Smith, and von Soden agree in viewing "eye" and "spring" as the same word. It is strange, therefore, that BDB lists I 'āvin= "eye" and II 'āvin= "spring." This is another of the words with which Holma compares Old Eg. (p. viii).

83Interesting is the use of H. 'āvin in much the same way as pānim; cf. "the face/surface of the land" 'ēn hē'āres (like pēnē hē'āres) at Ex. 16:5, 15; Num. 22:5, 11; cf. also the use of 'āvin as "appearance" (usually pānim) at Num. 11:7; Lev. 13:55; 1 Sam. 16:7; Is. 3:8; Ezek. 1:4, 7, 16, 22, 27; 8:2; 10:9; Prov. 23:31; Dan. 10:6; cf. "face to face" with 'āvin at Num. 14:14; Is. 52:8; Jer. 32:4; 34:3. For the same or similar uses of Aram. 'aynā, see Smith Dict., p. 411; J. Levy, *Chaldäisches Wörterbuch über die Targumim*, unch. reprint of 3rd ed., II (Köln, 1959), pp. 212 ff. (Hereafter cited as Levy, *Wörterbuch*.)

The use of 'āvin at Zech. 9:1 'ēn 'ēdom is usually taken to be an error for 'āre "the cities of Edom" which provides a better parallel to "all the tribes of Israel."

Very common in Ug. is the expression nēn 'ān wp or wēn="to lift the eyes and behold" (II AB II:12; IV AB II:13, 14; 26, 27; I D 29, 76, 120, 134 f.; II D VI:10; V:9). Apart from that expression 'ēn appears less than a half dozen times.

84EA 144:17: innamrû 2 IGI-ya hi-na-ya ina šamâ awat šarri bēliya="my eyes shone upon hearing the order of the king, my lord." Note, in addition to the Can. gloss, the use of the 3rd masc. pl. verb with the dual subject. Ak. grammar demands the 3rd fem. pl. verb with dual nouns (see von Soden GAG §75d).
ap'appayim stands as the B word parallel to 'avir, the A word, at Jer. 9:17; Ps. 11:4; 132:4; Prov. 4:25; 6:4; 30:13. The only other occurrences of ap'appayim are as follows:

Prov. 6:25 Do not desire her beauty in your heart, and do not let her capture you with her ap'appayim.

Though the meaning may be "eyelashes" in this case, it might just as well be "eyes" with reference to eye make-up (cf. 'avir at 2 Kings 9:30) or to staring (cf. 'avir at Is. 3:16).

Job 3:9 Let the stars of its dawn be dark; let it hope for light, but have none, nor see the ap'appē of dawn.

Job 16:16 My face is red with weeping, and on my ap'appayim is darkness.

In these two verses in Job we have the same expression: ap'appē šabar. The second passage compares the eyes of Leviathan to our phrase, which comparison should compel us to translate ap'appē as "eyes" rather than "eyelids" in 41:10 and also in the same phrase at 3:9.

Moreover, see Sa'adiya who translates the word as "pupil" rather than "eyelid" (Ges.-Buhl, p. 607).

d'qh ib iqni Whose eyes are the pureness of lapis, 'ph sp trml whose eyes the gleam of....

Holma lists gaggultu= "apple of the eye," "eyeball" (pp. 15 f.). von Soden renders kakkulti ini= "iris" (AHw V, 423a).

For other parts of the eye see AHw V, 383a.

Ps. 77:5. The Targ. renders this expression with the cognates timôrēh a³'avnāy.
In Targ. Aram. this expression is translated literally as אֶבְּיַנֶּה 'אָיָּנָּה.

The use of כַּנִּי at Prov. 7:2 is conveyed by Targ. Aram. בָּבַת/בָּבְּתָ (ד)‘אָיָּנָּה.

There is some question concerning the meaning of בָּבַת in H. Some have sought the origin in "baby" as an imitation of an infant's prattle and have, therefore, understood the expression as "infant of the eye" (cf. 'תֹּּון). The origin in Aram. בָּבְּתָ="gate" seems to the writer to be more plausible.

Holma (p. 30) points out correctly that חָסִּיָּע= "understanding" can also mean "ear," the two meanings being understood on the basis of עָזָנוּ. However, Holma is perplexed as to the reason why the development of חָסִּיָּע is from "understanding" to "ear" while that of עָזָנוּ is from "ear" to "understanding." It seems to the present writer that there is no need to assume "understanding" as the primary meaning of חָסִּיָּע, even though this meaning is much more frequent. The development seems to be the same for both words, i.e., from "ear" to "understanding."

For חָסִּיָּע as "ear" see En. el. I 97: יַרְבּוּ הֶרֶבּ חָסִּיָּע= "Great were (his) four ears." For a comparison of Ak. חָסִּיָּע with Aram. חַסִּיוּ (which the present writer finds unacceptable), see Zimmern, fremdw., p. 48.

Unknown to Holma. Another meaning of חַרַחְזִינוּ is "hipbone."

Ak. אָנָּע is often used to denote the "tip" of something; see Part Two, Ch. 4. Also interesting is the use of אָנָּע as "wave-breaker," "pier" at VAB 4 118:16; Nbn. 782 6 (references from AHw I, 60).

H. 'אָנָּע/אָנָּעַיָּי means "anger" more often than "nose" (cf. use of חָסִּיָּע above) or "nose/ nostrils." The use of אָנָּעַיָּי at 1 Sam. 1:5 is extremely difficult.

Misleading, if not erroneous, is Aistleitner's listing of Ug. אָנָּע I. "Nasе...."; אָנָּע II. "Zorn"; אָנָּע III. "Praep.: im Angesicht, vor"; אָנָּע IV. "Adv.: dann, da"; אָנָּע V. "Konj.: auch, sogar." This separation gives the impression that there are five אָנָּע's when in fact there are no more than two אָנָּע's which are used in various ways.

For references see CAD II, 219.
Holma (p. 21) regards ḫē as a two-radical, Proto-Sem. word which in the pl. is used only of "mouths" of rivers. While Ak. ḫē has the same development as H. ḫē, i.e., "mouth," the instrument of speaking, to "speech" itself, the usual Ak. expression for "speech," "utterance," "command" is SPATH ḫē="issue of the mouth." (For ḫē= "speech" cf. Hymn to Šamaš 45: ina ḫē davyānī ul iqral šunu Șšēšu= "As for his brothers, they will not listen to the speech of the judge.")

The parallelism of ḫē and šaptu (EWL 42 84-85 [Ludlul II]) is common in Ug. and in H. Frequent in H. is the parallelism of ḫē and lāšon.

The use of ḫē as "share," "portion" (Deut. 21:17; 2 Kings 2:9; Zech. 13:3) seems to be peculiar to H., as does the expression ḫē SPATH-īṭ-ḫē="face to face" (cf. note 83 for use of 'ayin in this way).

Holma's abûlû= "mouth" seems to have little to commend itself.

Like ḫē, šaptu developed semantically from "organ of speech" to "speech" itself and to "language" (Gen. 11:1; 6, 7, 9; Is. 19:18; 28:11; 33:19; Ezek. 3:5, 6; Zeph. 3:9). Though šaptu and cognates mean "edge," the present writer knows of no instance in which reference is to the "edge" of a sword (as ḫē/ḫē).

It has been pointed out above that ḫē parallels šaptu. In the OT šaptu also stands parallel to "tongue" (lāšon), "speech," "words" (debarīm), "palate" (ṭēk).

Holma, p. 22.

Brockelmann cites Bondi in Barth, p. 4 (Grundr., I, 159).

Holma (p. xv) points out that the original root is ūš, the -šanu ending being a suffix. Once again can be traced the development from "organ of speaking" to "speech" or "language." Like ḫē, ūššanu is used of the blade of a sword: ūššan pātar parzilli (KBo 1 14:23; VAB 2 145:6).

The existence of ūš in available Ug. texts is not unquestionably attested. At II D VI:52 is a verb ūš which Ginsberg translates "defile" (ANET, p. 152). The only other possible occurrence at present is the restoration of Ginsberg at I*AB II:2, 3 (ANET, p. 138)

[SPATH 1a] r̂ SPATH lāšan 1lām One lip to earth and one to heaven
1lāšan lkbkbm [he stretches his tongue] to the stars.

See Holma (p. 28) where he restores a word parallel to ūššanu on the basis of Arab.

Holma's related term ikku (p. 25; see also Ges.-Buhl, p. 229) which he held to be an anatomical word and which he explained with
karû as originally an expression of some kind of physiological condition of man, is rejected as a body part by CAD and AHw. "There is no indication that ikku refers to a part of the human body" (CAD VII 59b). CAD lists as the meaning of ikku "temper," "irritability," and von Soden as "etwa Mut, Stimmung" (AHw V, 369b).

Here too exists the semantic range from an organ of speech at Prov. 8:7; Job 31:30 to "speech" itself at Song 5:16 and at Prov. 5:3 (where RSV finds it necessary to add a note). Hêk is also used as an organ of tasting (Prov. 24:13; Song 2:3; Job 6:30; 12:11; 34:3; Ps. 119:103 [here hêk // pe]).

Prov. 8:7; Job 31:30; 20:13; 33:2; Song 7:10.

Holma (p. 157) lists a leggu under his section of unknown words. Since he cites CT 28 12b:13 "lig/k pîšu," it is clear that this term is von Soden's lîgu="gums" (AHw VI, 555b) where the CT passage, among other references, is listed.

See Holma, p. 24 and von Soden, AHw VI, 539b, both of whom relate lâkhu (or laâkhu in several cases) to Arab. lît'a="lips with gums."

Holma (p. 24) feels that kusasê indicates a material in laâkhu which is destroyed by a worm; perhaps, he concludes, it means "root of the tooth." von Soden (AHw VI, 514b) renders kusasû as "Zahnfleisch"?

Holma (p. xvi) points out that the dual of this term is employed because of the two rows of teeth in the mouth.


Holma (p. 151) includes atta'u under his section of unknown words; von Soden (AHw II, 87b) has no further answer. The context in which atta'u appears would lead one to conjecture "fang" or "tooth," but because parallelism in Ak. is not as rigidly maintained as in Ug. and H., no certainty can be claimed. See En. el. I 135: zagûma šinni lî padû atta'i="Pointed of teeth, unsparing of..."; also II 21; III 29, 83.

See Holma, p. 31 and AHw VI, 546.

Holma, p. 31; AHw VI, 528 f.

For Ug. see I*AB VI:19=I AB I:3.

Holma, pp. 33 f. Concerning Holma's megû (p. 31), that term is not included here because it seems to be the Sum. ME•Zê. This logogram is called isu in Hh. xv, but "the relationship between Sumerian ME•Zê and Akkadian is(a)u remains uncertain" (CAD VII, 205a).
Also see AHw V, 389b. Labat, however, lists mešâ=“machoire,” i.e., jawbone (Manuel, #532).

122 Gilg. XI 135, 137, 291. For other references see CAD III, 197a.

123 Ug.: I*AB VI:19=I AB I:3: yhdy lam wdgan=“He...cheeks and chin.” H.: Lev. 13:29, 30; 14:9; 2 Sam. 20:9; Ezek. 5:1; Aram.: see Jastrow Dict., I, 319.

124 See CAD XXI, 166b. Holma did not know the meaning of s/suatu and listed it, therefore, under his chapter of words of uncertain meaning (pp. 152 f.).

124a Holma, p. 3. Ug. š'rt seems to be utilized only for animal’s "wool."

125 Holma, p. 34.

126 That pēra’ means "locks" can be seen at Num. 6:5 where the term appears in the construct chain pēra’ se’ white rōsē “locks of the hair of the head” and at Ezek. 44:20 where it is stated that the Levitical priests shall neither shave their heads (rōsē) nor let the locks (pēra’) grow long. The meaning, or in fact the existence, of this word at Judg. 5:2 is problematic. The phrase bīpēros pēra’ōt is translated into the Gr. of Codex Alexandrinus as Ἐντὸ ἀπαρχάθαι ἀρχήηνους=“when rulers ruled” (in Israel). Codex Vaticanus renders it Ἀπεκαλύφθη ἀποκάλυμμα=“a revelation was revealed” (in Israel). While it is impossible to understand the reading of Vaticanus from the H., the rendering of Alexandrinus is explained by positing a separate pr’ which means "leader." This is the preference of BDB ("for the leading of the leaders") and RSV ("That the leaders took the lead"). For other supporters of this reading see BDB, p. 828b. To accept this view means one must first argue on the basis of the use of par’ōt at Deut. 32:42 me’rōs’ par’ōt lēyēb which is translated in the LXX an’ ἱπατος’ ἀρχόντων ἐξῆπαν=“from the head(s) of the leaders of the enemies.” (At this point RSV forfeits the only evidence it has for reading pr’ as "leader" at Judg. 5:2, for the Deut. passage appears in RSV as "from the long-haired heads of the enemy.") Second, this interpretation requires the positing of pr’ as a denominative verb "to take the lead" which appears nowhere else. It seems that an alternative rendering of Judg. 5:2 would be more realistic. It may mean something like "when locks were let loose" and would perhaps then have to do with the "custom of wearing the hair long and flowing during the period of vow or consecration of war (cf. Samson)" (J. N. Schofield, "Judges," Peake’s Commentary on the Bible, [New York, 1962], p. 308a). See also Roland de Vaux, Ancient Israel: Its Life and Institutions, trans. John McHugh (New York, 1961), p. 467.

127 Holma, p. xvi and p. 34.

129 von Soden (AHw I, 59a) renders "zottiges Haar, Haarsträhne." von Soden's rendering of MII 1, 80, 24 "ap-par-ra-tu fallen von ihrem Kopf auf ihren Rücken" is evidence that apparritu has to do with hair of the head. This word is not listed by Holma.

130 CAD V, 117 lists as meanings 1) nape; 2) locks of the nape (on a statue); AHw IV, 293b "(sum. Lw.) Nacken(mähne)." The word was unknown to Holma.

131 Holma's conjectural magû (p. 34, n. 1) does not appear anywhere.

132 Muttatu, which Holma translates "front hair" or "locks" (pp. 35 f.) and which he feels is a fem. formation of muttu="front side" or perhaps "forehead," is an interesting problem. He cites as evidence of its use CH § 127:34 maḫar daryānī inaddūšu u muttassu ugallabū and CT 8 45b:15 muttassu ana gullubīm iddinu. A comparison of the expression abbutta gullubu (CH § 226:40; § 227:47) "to shave the abbuttu-lock" would tempt one to translate muttata gullubu "to cut off the lock." However, the meaning of muttatu is undoubtedly "half" (so von Soden, GAG 70g; Labat, Manuel, #472). The punishment designated in CH § 127 is that "half" (of his hair) be shaved off before the court. The same is true of the CT 8 passage. Cf. the use of zēqān at 2 Sam. 10:4 where shaving off half of one's beard brings dishonor to the person.

133 Ezek. 8:3.

134 Song 5:2, 11. In both verses ašwassāt // rēš.

135 Holma (p. 34) cites III R 65b 7 (CT 27 18): Šuma-si ništu tilidma ullānumma gaggassu šibati mali="his head is full of gray hair."

136 Holma (ibid.) cites K. 842 (BA II 19 ff.; HLetters Nr. 178), 15 ff.: šarru bēlā mār-mārēšu ina burtēšu lintušu paršumāte ina zinišumu lišur. CAD cites this same passage as ABL 178 r. 8 and translates "may the king, my lord, hold his grandsons on his knees (and even live to) see the gray hairs in their beards" (CAD XXI, 126a).

137 Holma points out that the dual ziqnā appears because the beard is on two sides of the chin (p. xvii). Both he (pp. 36 f.) and CAD (XXI, 126b) point to ša ziqni as an official in the Assyrian court.
In all cases of Ug. dan="beard" (II AB IV-V:66; V AB E:10,33) the phrase ššt dan="gray hair of the beard" exists (see note 136 for Ak. equivalent).

138 An IX 77; LTBA 2 l vi 25; CT 18 9 K. 4233+ ii 13 (references taken from CAD XXI, 126).

139 CAD cites as references of gerretu CT 27 40:28 and 30; BM 99078:15 and remarks "In the BM passage gerretu occurs in a section dealing with teeth. In the other refs. it is between a passage dealing with nostrils and another dealing with the mouth. Therefore, gerretu is probably a feature near the mouth, perhaps the whiskers" (CAD XVI, 137a).

140 Lev. 13:45; 2 Sam. 19:25; Ezek. 24:17, 22; Mic. 3:7.


142 Jensen, ZA 7 218.

143 See Holma (pp. 37-39), and for references see AHw VI, 490.

144 Commonly used figuratively as that part of the body on which the yoke (of oppression) is set (Gen. 27:40; Deut. 28:48; Is. 10:27; 52:2; Jer. 27:2, 8, 11, 12; 28:10, 11, 12, 14; 30:8; Lam. 1:14; 5:5), but interestingly is used of animals only twice (Judg. 8:21, 26).

145 Used only in metaphorical and idiomatic expressions and often with the meaning "back of the neck" or even simply "back."

146 H. garrerōt appears only in Prov. 1:9; 3:3, 22; 6:21 as a part of the body around which items are worn.

147 Usually "throat," gārōn has the meaning "neck" at Is. 3:16; Ezek. 16:11.

148 Holma (pp. 41 f.) points to the etymological relationship of gagguritu with garrerōt and gārōn demonstrating the reduplication of consonants which has taken place (also see p. xvi). CAD admits only "part of the body of an animal" and that "possibly" it refers "to the gullet." In spite of the appearance of ES preceding ga-su-ri-tu (Hg. D 46) and ga-an-su-ri-tum (Hg. B IV 43), CAD feels the word is "hardly" to be read esgaguritu (V, 9b). Von Soden simply refers the reader to sig/nagagiritu (AHw IV, 273a).

149 Jastrow Dict., I, 265; Smith Dict., p. 60.

150 Holma, pp. 41 f.

151 Smith Dict., p. 465.
Somewhat questionable is the etymological relationship with tok="oppression" (Holma, p. 40). That tikku has the meaning "neck" or "neck muscles" can be demonstrated by comparing the expression narkabāt šānēya ina tikkāti ušassī="my chariot I made (them) carry on (their) necks" (OIP 2 58:21 which Luckenbill renders "and had my chariot drawn up with ropes") with the similar expression at TP III 45 "Wagen legte ich ina labāni" (AHw VI, 524b).

That napištu means "throat" in addition to the common meaning "life" had been shown before Holma by Jensen, Zimmer, and Küchler (for references see Holma, p. 40). Most striking for Holma are lists of body parts in which the positions of kišādu and napištu are interchangeable, thus showing that they are probably synonyms. As for the semantic development, Holma feels the "life" > "throat" sequence is explainable by the fact that the throat is the place on the body where one is most easily mortally wounded. Other cases which the present writer feels clearly demonstrate this meaning of napištu are OIP 2 45 iv 13: kišādētesunu unakkī əlāšiš agrāti napišētesunu uparrī əlūtīk="I cut their necks like (that of) a lamb; I cut their precious throats like thread" and the idiom napišta lašētu="to grasp the throat" (to be discussed in Part Two, Ch. 3).

I*AB I:6,7 and perhaps II AB VII:47-49 which reads as follows:

yqra mt bnpšh
ystrn ydd bgngnh

These lines are rendered by Ginsberg, (ANET, p. 135)

Mot calls out in his soul,
The Beloved Yamm thinks in his heart.

It is possible, however, to translate

Mot calls out from his throat,
The Beloved Yamm cries from his gullet.

The use of the preposition b meaning "from" is common in Ug. (see Aistleitner, Wörterbuch, p. 44, and cf. Ps. 18:14 baššāmavim with 2 Sam. 22:14 min-šāmavim). Moreover, the use of b at Is. 58:1 gērā be-garon would provide a direct parallel to this reading.

It has been suggested by G. Widengren that nāpēš has the meaning "throat" at Ps. 31:10 and at Jon. 2:6 (The Accadian and Hebrew Psalms of Lamentation as Religious Documents [Stockholm, 1937], p. 121).

Holms, p. 42; AHw IV, 319. CAD lists as "(part of the human or animal body); lex." (VI, 73b).
Holma (p. 42), CAD (VI, 121), and von Soden (AHw IV, 329a) agree in relating Syr. ḫarūṭā (probably a loanword). That the meaning of ḫarurṭu is "throat" can be seen at ABL 154:10: ʾlīṣűni TA ḫarurṭišu lišdūni-"may they pull his tongue from his throat."

Holma, pp. 42 f. See BWL 44 87 (Ludlul II): ʾarkat bubūte kātim urul'dīl."My hunger is long; my throat is closed."

Holma (p. 31) lists "lā'u=Backe" (i.e., cheek) and cites CT 28 25:32 f. von Soden (AHw VI, 565b) lists "lu'u(m) (q lātu) 'Schlund'?" (i.e., throat, gullet). The H. cognate lāa is of little help in determining the meaning, for it appears only once (Prov. 23:2: "And put a knife to your lāa if you are a man given to appetite." RSV renders "throat"; BDB, "prob. throat."

Smith Dict., p. 238.

Note the parallelism at I AB II:22-23; II AB VIII:17-20

'dbm ank <k>mr bry I prepared him like a lamb in my mouth,
klī bṭbrn q<n>y ḥṣu like a kid in my throat he's crushed.

See notes 35 and 36.

Holma, pp. 44 f.; CAD VII, 183 ff.; AHw V, 386 f.

At III D I:17-19 irt is the B word parallel to kbd. Other occurrences are II D II:12-14= I AB III:18-19; II AB V:65-66; III Rp 24-25; and III AB A:3.

Smith Dict., p. 525; Holma compares also Arab. ri'atun- "lung" (pp. 44 ff.).

A woman's lying in a man's bosom (ḥṣa) refers to sexual intercourse (Gen. 16:5; 2 Sam. 12:8; 1 Kings 1:2; Mic. 7:5).

Holma, pp. 46 f.

Holma, p. 47. For references for girtu as "teat" of female humans, goddesses, and female animals ("udder"), see CAD XVI, 209b.

Holma (p. 47) cites II R 35 Nr. 4, 74 f. ardatu ša ina muššu šīzbu la ibšu and CT 12 19a:5 where muššu is listed after tulū and girtu. Holma regards as a separate word muššu="leprosy," "scab" at CT 28 29:20 (// umsatu, erimu, pindu, ḥalû).

Zīzu="teat" is attested at Craig ABRT 1 6 r. 8: erbi žīzūša ina ṭikā šakna-"her four teats are put to your mouth." This one reference, however, provides a cognate for žīz at Is. 66:11 where the
meaning "teat" is demanded by the parallelism:

\[ 1^\text{em} \text{ma'at tIn}^\varepsilon \text{gu } u^\varepsilon \text{ba' tem mi}^\varepsilon \text{m} \text{od tan}^\varepsilon \text{um} \text{e} \text{h} \text{a} \]
\[ 1^\text{em} \text{ma'at tam}^\varepsilon \text{gu} w^\varepsilon \text{hit' annagtem mizzIz ke}^\varepsilon \text{bod} \text{h} \]

that you may suck and be satisfied with her consoling breasts,
that you may suck and take delight from her glorious breast.

The rendering of RSV and BDB (p. 265b) of the latter half of the second strophe as "from the abundance of her glory" fails to take seriously
1) the parallelism with \( \mathbf{zod} \);
2) the Ak. cognate \( \mathbf{zi} \); and
3) the Ug. phrase \( \mathbf{na} \ \mathbf{td} \) in parallelism with \( \mathbf{yna} \ \mathbf{blb} \) at III K II:25-28 (see note 174).

172If female animals \( \mathbf{sad} \) occurs only once (Lam. 4:3) in the OT.
In all other cases it is used of a woman's breast.

173\( \mathbf{sa} \) and \( \mathbf{za} \) are used interchangeably; cf. SS (CTCA 23) 59=61
\( \text{ynqm } \text{ba[p] } \text{s[d] } \text{st} \) with SS 24 \( \text{ynqm } \text{bap } \text{za } \text{a} \text{rt} \).

174\( \text{td} \) is clearly used of the sucking of an infant at III K II:27
where the phrase \( \text{msx } \text{td } \text{a} \text{rt} \) stands parallel to \( \text{yna } \text{blb } \text{b} \text{lt } [\text{nt}] \).
Ginsberg (Keret, p. 41) points to En. el. I 78 where the infant god
Marduk is said to have sucked the breasts of goddesses. (Actually,
the reference in En. el. I should be line 85.) This feature which
is important enough to be included in III K and in En. el. is probably
intended to convey the divine quality of Yaqib and of Marduk; i.e.,
to be gods they must suck the breasts of goddesses.

The appearance of \( \text{td} \) in connection with sucking at II AB VI:
56-58 is by no means certain.

\[ \text{wpq } \text{mrz} \text{tm } \text{td} \]
\[ \text{bbrb } \text{ml} \text{bt } \text{q} \text{z } \text{mri} \]

Ginsberg (ANET, p. 134) renders these lines "They sate them with fat-
ness abundant, // With tender [fat]ling by bounteous knife." To this
he adds a note (26): "Literally: They were sated with sucking of
breast; by milk knife, with fatling's teat. (cf. Isa. 60:16; 66:11.)"
For this interpretation see also Aistleitner, Wörterbuch, #2842 and
#2526. The second half of the couplet appears also at V AB A:6-8;
there the first part reads \( \text{ybbrd } \text{td } \text{lpn} \text{h} \text{= "he cuts the breast before her." } \)
One must ask, therefore, if the \( \text{wpq } \text{mrz} \text{tm} \) can have the meaning
"And he cut with a knife." \( \text{mrz} \text{tm} \) is difficult, for it appears only
in this phrase. The final -\( \text{m} \), however, may be taken as the adverbial
-\( \text{m} \) (Aistleitner, Wörterbuch, #1491) with the meaning "with a knife(?)"
As for the verb \( \text{ps} \), cf. Is. 58:10: \( \text{watp} \text{psn } \text{lra}' \text{ab } \text{nps} \text{eka} \).
\( \text{Nps} \text{eka} \) is probably to be read \( \text{labmek} \) (so Kittel: "I c II MSS G1'S \( \text{labmek} \)
which reading would then parallel v. 7 \( \text{h} \text{b15 pnr} \text{o}s } \text{lra}' \text{ab } \text{labmek} \).
in v. 10, in view of the otherwise same reading as v. 7, may be understood as a synonym of prs="to cleave." If the above arguments are carried through, one could then render the couplet in question "He cuts with a blade the breast // with a sharp knife pieces of the fatting." (The writer is indebted to Professor Held for this suggestion.)

Dad appears only at Ezek. 23:3, 8, 11. Daddēhā at Prov. 5:19 must be emended to dōdehā="her affection" on the basis of the same parallelism with 'ahābîm="love" at 7:18.

Only at Job 31:33.

Jastrow Dict., I, 429; II, 1046.

I. 49:22; Neh. 5:13; Ps. 129:7.

As for the meaning of šabûnu which Holma hesitatingly rendered "Busen?" (p. 49), CAD (VI, 21b) renders "fold (of the arms or of a garment), embrace," and von Soden (AHw IV, 306b) as "Gewandfall, -bausch." The interpretation by Holma of the other two, dīdū and kirimmu, has also turned out to be erroneous. Holma related dīdā (dual)="female breast" to dad and understood it as a by-form of zuzu, both of which, he asserted, were children's terms and went back to an onomatopoeic sound reminiscent of sucking. His main reference was to Gilg. IV 16 urtammi šammat dīdāša uräs iptēma kuzubša ilqē which he understood to mean (as did Alexander Heidel, The Gilgamesh Epic and Old Testament Parallels, 2nd ed. [Chicago, 1949], p. 22, and Speiser, ANET, p. 75) "the lass freed her breasts, laid bare her bosom, and he took her ripeness." On the basis of dīdāša in this line, Holma (and others) translated kirimmu in line 8 as a synonym, for every other word is identical with line 15. Therefore, Holma lists two words for "breasts" (pp. 47-49). It is now known that both dīdū and kirimmu are synonyms which have to do with cloth or garments.

The term kirimmu...probably denotes the bend of the arms in which a woman cradles a small child and perhaps also a fold of a garment (covering the upper part of the body down to the hips) which was used to protect the child...Dīdū has nothing to do with dad and the corresponding words in the cognate languages for "breast" and does not appear in vocabularies among parts of the body. (CAD III, 36a).

See also von Soden, AHw VI, 484a for kirimmu="Armbeuge" and II, 169a for dīdū="ein Gewandstück v. Frauen."

Mazeh is not included here, because this occurs exclusively as the breast of animals.

See CAD II, 78 f. Holma renders bântu="Bauch" largely on the basis of EA 232:10 where ina pante is glossed by the W. Sem.
batnuma. He wonders whether bantu can also mean "liver" as well as "stomach" on the analogy with kabittu="liver" and "stomach." As for the relationship of bantu and H. bamot="high places," Holma feels it logical that the part of the body which protrudes (i.e., the stomach) should come to denote "high places" (pp. 55-57). von Soden (AHw II, 101b) lists the body parts "middle of the back," "region of the ribs" as the third meaning of bantu, first being "half," and second, "mountain slope." CAD, on the other hand, lists separately bantu A as "half, half shares" and bantu B as "chest, front of the chest" (II, 77 ff.).

182 For a discussion of bmt as "ribs" or "the middle part of the body" rather than "back" (Aistleitner, Wörterbuch, #530; Gordon, UT, #450; and most other scholars), see Held, "Studies," p. 406. For the relationship of bantu, bmt, bamot, see also de Vaux, Ancient Israel, p. 284.

183 Holma (pp. 49 f.) establishes the etymology and lists cognates and uses. CAD (XVI, 124 ff.) adds several meanings and many references. Most of these will be discussed below.

With the exception of 2 Sam. 16:13 beqela hahar="on the side of the hill" and Gen. 2:21, 22 "rib" of man, H. qela' is used only in a quasi-technical way for temple architecture (only in Ex. [15 times], 1 Kings [7 times], and Ezek. [10 times]).

184 For a > a under the influence of laryngals, see von Soden GAG 9a. For the dissimilation in the Syr. form of ' to ' because of the presence of ', see Brockelmann, Grundleh., I, 241.

185 Holma (p. 52) cites EA 211:4 ff. and 215:4 ff., in both of which šašallu stands in opposition to kabittu="belly." Goetzte (YOS 10 9, n. 63) feels šašallu means "hind quarters" as an exterior part, and as "an internal part it may conceivably be a special word for the dorsal part of the peritoneum." Held ("Studies," p. 504, n. 147) holds that the primary meaning "tendon," "sinew" is self-evident from passages like CH §248:32-33 and YOS 3 122:20-23; the meaning "back" is a derived meaning, thus the same development as with kal.

186 Holma (p. xi) feels that in order to come to mean "on," "upon," šaru must originally have been the back of a four-footed animal rather than the back of a man (which it later came to mean). As for Holma's idea, that šāhar must also originally have meant "back" is difficult to substantiate. The use of the Canaanism in the Amarna letters (EA 232:11 šeruma // zuhruma and in many other letters [for references see CAD XVI, 262b]) is noted by Holma, but his insistence on reading zuhru (following Knudzon) is problematic.

187 The only case in which ur is not used prepositionally is the couplet at II AB II:19-20=V AB D:31-32.
Loosened are the joints of her sinews, weakened those of her back.

188 CAD IV, 327b; AHw II, 248a; not in Holma.

189 CAD V, 146a; AHw IV, 300a; not in Holma.

190 Jastrow Dict., I, 216; Smith Dict., p. 62.

191 Holma, pp. 50 ff.; CAD IV, 343 f.; AHw III, 251.

192 Holma (pp. 54 f.) lists uncertainly as "shoulder." CAD (II, 303 ff.) renders "shoulder, region between the shoulders including the neck (of humans and animals, and in transferred mg., of the exta)"; von Soden (AHw II, 136a), as "shoulder."

193 Holma, pp. 52 ff.

194 AHw VI, 494a.

195 Interesting is the use of kätēp as the "shoulder" of a sacrificed beast at Ezek. 24:4 and as the "back" of an ass at Is. 30:6.

196 Ktp appears only in the Baal texts in Ug. literature. Tkm never appears in the Baal cycle, the oldest tradition of material.

197 The difference, if any, between kätēp/ktp and ṣekem/ktm is difficult to determine. In H. both words for "shoulder" are used with the verb nāṣa: ṣekem at Job 31:36; kätēp at Num. 7:9; Is. 46:7; 49:22; Ezek. 12:6, 7, 12; 1 Chron. 15:5; 2 Chron. 35:3. Both words are used as the "slope" of a mountain: ṣekem at Gen. 48:22; kätēp at Josh. 15:8, 10, 11; 18:12, 13, 18, 19; Ezek. 25:9. However, the use of the two words at Job 31:22 implies there is a difference: kätēp miššīkmē tippōl which RSV translates "then let my shoulder-blade fall from my shoulder"; this is parallel to "and let my arm fall from its socket." It is interesting to note that while ṣekem never stands parallel to kätēp, it does appear as the A word parallel to sawwār at Is. 10:27: "And in that day his burden will depart from your sawwār // and his yoke will be destroyed from your sawwār," i.e., "neck," "back of the neck." Moreover, the idiom at Ps. 21:13: kätēpmētēmē="as for them you set the ṣekem" has to do with driving off enemies; a similar idiom appears at Ps. 18:41: wašerēb hānatātā iš 'orep="As for my enemies you set for me their 'orep," i.e., "neck," "back of the neck." In light of the parallelism with sawwār and of the synonymous use within the idioms with 'orep, both of which mean "neck" or "back of the neck," it may be that ṣekem is similar in meaning to Ak. bīdu: "shoulder" and "region between the shoulders including the neck." Cf. also the use of tkm in parallelism with ẓr (both used as prepositions) at I K II:74-75; 165-167. This distinction in meaning between kätēp and ṣekem would fit Job 31:22: "then let my shoulder fall from my shoulder region."
Holma, pp. 116 f.

CAD V, 73.

AHw IV, 288b.

Is. 20:4; 2 Sam. 10:4. Brockelmann feels that H. Ṣet, along with Arab. ʾist and Syr. ṣēṭē, is related to Ak. iṣ₁du="foundation" (Grundr., I, 154).

Ex. 33:23 (of God); 1 Kings 7:25 (=2 Chron. 4:4); Ezek. 8:16.

Ilku, AHw V, 372a; Ḫansatu, AHw IV, 321a.

Ilku, CAD VII, 81; Ḫansatu, CAD VI, 81a.

Holma (p. 62) relates this word to ḫalāṣayim, but CAD (VI, 192) and von Soden (AHw IV, 346b) agree that it refers to "fatty tissue." A significant clue for this rendering is the equation at Hg. D 54: ku-tūm ʾīlb-bī-hi-iṣ-su="cover of the intestines."

Holma, p. 66.

Holma, pp. 65 f. Cf. En. el. IV 103: ʾittarrū ṭlulahu ṭuṣḥiru arkkassun="they trembled; they were afraid; they turned away their backsides."

Holma (p. 64) is probably correct in asserting that for the Assyrians the "hips" and "thighs" were taken as one body part; he feels that the term ʾulul may originally have been used for a garment, actually a loincloth which covered the area from the navel to the knees.

Holma (pp. 62 ff.) describes the development of this word from "thigh" to "lap" to "bosom" in a sexual sense (cf. CH 155-158). See also the humorous passage at BWL 260 10: ʾālu ʾulul ʾāʼm ʾal ʾal ʾibāṣāʾ ardatum sīḥirtul ʾiṣ ʾān ʾēn ṭū ṭīṣ ṭiṣiṣ ʾēṣrul ʾiṣiṣiṣ="what has not happened since days of old, a young woman broke wind in the 'lap' of her husband."

See note 42. Also note Job 40:16 where motnavim // ṭmr̩ē bēṭēn="muscles of the belly."

It is Brockelmann's opinion that Syr. ḫassē is the basic form, but he allows the possibility that ḫarē may be original (Grundr., I, p. 246). It seems to the present writer that the latter possibility is more likely, for the interchange of the letters ḫ, ṭ, ʾ, ḫ, which is common in Sem., would more probably lead to assimilation than be the result of dissimilation (see Wright, Lectures on the Comparative Grammar of the Semitic Languages, pp. 67 ff.).
212 That _motnayim_ is used like בָּלָגָשָׁי in the sense of "loins" can be seen in the similar expressions "to gird the loins": צָאָר בָּלָגָשָׁי at Job 38:7; 40:7; בָּגָּר בָּלָגָשָׁי at Is. 32:11; צָאָר _motnaye_ at Jer. 1:17; בָּגָּר _motnaye_ at 2 Kings 4:29; 9:1. That בָּלָגָשָׁי and _yarek_ are synonyms can be illustrated by the expression "offspring": פֹּסֶזֶת _yarek_ at Gen. 46:26; Ex. 1:5; Judg. 8:30; פֹּסֶזֶת _motnaye_ at 1 Kings 8:19; 2 Chron. 6:9. Cf. also פֹּסֶזֶת _me'lem_. For _yarek_ as "thigh" see Gen. 24:2, 9; 32:26, 33; 47:29; Num. 5:21, 22, 27; Judg. 15:8; Jer. 31:19; Ezek. 21:17.

213 Holma (pp. 59 ff.) explains the development of _gablu_ from "middle of the body" to "middle" in general. Cf. Descent of Ištar 54: _mešir_ aban валёді _sa gableša_ "the girdle of birthstones which (was around) her waist."

214 As the place of wearing a girdle or cloth, cf. Is. 11:5 (motnayim // בָּלָגָשָׁי); Jer. 12:1, 2, 4, 10; Ezek. 44:18; 1 Kings 2:5; 2 Kings 1:8; Job 12:18; cf. also 2 Sam. 20:8; Ezek. 9:2, 3, 11; 23:15; Neh. 4:12.

215 Ug. texts in which metm appears are too broken to allow understanding: BH (CTCA 12) II:39; VI AB V:12, 14.

216 Holma (p. 150) lists this term as one of the names of body parts of still uncertain meaning. Since one of the omens concerning women begins סְהָמ שְׁנִיתַהו abunnassa.... Holma conjectures that this may be the name of a specific part of the female body. von Soden (AHw I, 9b) lists as "Nabelschur," "Nabel," while CAD (I, 90) argues that "in all references... the reference is clearly to the navel and not to a cord. The meaning of umbilical cord is not attested for abunnatu except for the Gilg. reference (writer's note: Gilg. P iv 36 ine bitig abunnatišu šmassunu), where only the use of bitig 'cutting' suggests it; note that Ezek. 16:4 speaks of the cutting of the navel, not of the umbilical cord." It seems to the present writer that the Ezek. passage does indeed indicate the umbilical cord: "And as for your birth, on the day you were born your _šor_ was not cut." Moreover, in addition to the Gilg. reference, von Soden lists under "Nabelschur" TDP 208:85: _rēš_ abunnatīša _pašir_ "the head of the umbilical cord is loose." It is difficult to understand this as simply "navel."

217 In addition to Ezek. 16:4, _šor_ may appear also at Song 7:3 where it is spelled _šōr_ and would seem to indicate "navel": "Your _šōr_ is a rounded bowl that never lacks mixed wine // your _baṭen_ is a heap of wheat, encircled with lilies." It has already been demonstrated (note 19) that _šōr_ at Prov. 3:8 is to be read _šēšēr_ "flesh."

218 Jastrow Dict., I, 529.

219 Ezek. 36:12; Judg. 9:37.
Holma (pp. 83 ff.) supports his argument that *irru* means "intestines" by citing CT 17 25:34 f. where, he claims, 5a stands as the ideogram for *irru* which is used here in the non-anatomical sense "knot." Herein, Holma concludes, lies the key for understanding: *irru* meant originally "Schlinge" from *araru="to bind" and then comes to be used for the "knotted-like intestines." In addition to the hesitation of the writer to accept this kind of etymological development, Holma's understanding of the CT 17 passage is in doubt. See CAD VII, 181a for a different rendering of the lines. Holma's translation of *irru* as "bowels," "intestines," however, must remain. Cf. CAD VII, 161 f. and AHw III, 244 (von Soden renders *erru*).

Parts of the intestines are *irru kabru="large intestines";* *irru gatnu="small intestine";* *irru salmu="black intestine" (spleen?);* *irru såhirūti="convolutions of the intestines"* (contra Holma who takes *irru* as originally each single intestine and *irru såhirūti* as the whole intestine; von Soden [AHw III, 244b] lists as "die [die Leber] umgebenden E[ingeweide]"; *irru samīru="end of the intestine";* *irru damāi="blood (colored) intestine"* (CAD VII, 182a).

This word seems to have been unknown to Holma.

Qirbu, according to Holma, was originally a body part and later acquired the meaning "middle" generally. The etymology, Holma says, is identical with H. *gereb* and both are related to *gablu* (pp. 68 f.). For clear attestation as "intestines," "insides" see En. el. IV 102: *gerbīša ubattiq ušallit libba="It slashed her intestines; it cut (her) heart."

*bereb* is used for "inward parts" at Jer. 23:9; Mic. 6:14. It appears in synonymous parallelism with *mēʾīm* at Job 20:14 and Is. 16:11. As a technical term for the entrails of sacrificial animals, *gereb* is used at Ex. 12:9; 29:13, 17, 22; Lev. 1:9, 13; 3:3, 9, 14; 4:8, 11; 7:3; 8:16, 21, 25; 9:14. At Ps. 49:12 *gereb* is to be read *geber* by metathesis.

Ug. *qrb* occurs only once and seems to denote a woman's pubic area (IV AB III:1).

Holma (pp. 88 f.) renders "entrails" and relates etymologically with H. *meʾā.* However, *amūtu* seems to be used only of animal entrails, while *meʾā* is used only of humans.

Holma (pp. 89 ff.) lists as "(a part of ?) the intestines" and cites among others King, Hamm. n:r 56, 25: *ima te-ri-e-tim ša-al-ma-a-tim.* Zimmern compares Syr. *tērtā="diaphragm"* (Fremdw., p. 48).

BRM 4 13:50: *šumma tirānu kīma ṣabarri="if the intestines (look) like a ṣabarri."* This term does not appear in Holma's study.
Like קַלְָאָסָיִים and יָרָאָק, מֶׁלֶם is used as the source of procreation; cf. יָשָׁא מֶׁלֶם, Gen. 15:4; 2 Sam. 7:12; 16:11; Is. 48:19; 2 Chron. 32:21. With the meaning "bowels" or "inward parts," מֶׁלֶם appears at 2 Sam. 20:10; Ps. 22:15; 40:9; 2 Chron. 21:15, 18, 19.

תּוּבּות appears twice: Ps. 51:8; תּוּבּות // sātum="concealment"; the appearance of תּוּבּות at Job 38:36 is problematic:

םי-שָׁת בַּתּוּבּות הָוקָם
'ָו מִ-נָּתָן לָשֶׁקְוִי בִּינָא

Some scholars (see BDB, RSV) assign to שֶקְוִי the meaning "a celestial phenomenon" and thus read the parallel תּוּבּות as something similar rather than as a body part. See Ges.-Buhl, p. 275, for a summary of interpretations.

לְקָם is attested at Zeph. 1:17; Job 20:23. In both cases the translation "inside" is appropriate (contra "flesh" of RSV).

According to the Babylonian viewpoint, the קָבִיטוּו="liver" was the central organ of life (Holma, p. xiv. See M. Jastrow, Jr., "The Liver as the Seat of the Soul," Studies in the History of Religion Presented to Crawford Howell Troy, ed. D. G. Lyon and G. E. Moore [New York, 1912], pp. 143-168). That the term is formed by adding the fem. termination -t to the stem "to be heavy" (Holma, p. xvii) is not questionable, but more than this cannot be said.

While קָבִיטוּו is used frequently in the Amarna correspondence to mean "belly" in the expression "on belly and back" before one's lord, the word does not seem to appear in the sense of receiving food (Holma, pp. 75-79).

Gabidu, a variant of קָבִיטוּו (CAD V, 6; AHw III, 272b), is not listed among Holma's terms.

Ezek. 21:26; Lam. 2:11; Prov. 7:23.

Used anatomically as "inward parts," "belly," קַבָּד appears at I D 116, 125, 130, 139, 144.

Jastrow Dict., II, 667; Smith Dict., p. 203. Both these sources mention קַבָּד as the seat of emotions.

CAD III, 82 f.; AHw II, 158 f.

AHw VI, 473b.

CAD XVI, 161 f. Holma includes שִׁבְתּוּ in his list of unknown words (p. 160).

Ak. קַלִָיטו (Holma, pp. 80-82; AHw V, 425) and H. קַלֵּאָבּות are
both used of the kidneys of men and of animals. In Ug. Aistleitner (Wörterbuch, #1319) cites IV MF 3: klyth wbh.

Holma wonders about the relationship of karša with Old Eg. kns (p. x); the term is used of humans and animals (Holma, pp. 74 f.; AHw V, 450 f.). An unmistakeable attestation as an anatomical term can be seen at En. el. IV 99: ezzutum šârâ karšaša isânûma="the raging winds filled up her abdomen"; cf. also 101: issuk mulmulla ihtepi karassa="he shot an arrow; it split her abdomen in two."

Karos and krs are not well attested. Karos is a hapax legomenon at Jer. 51:34 where the meaning "belly" is appropriate: millā karesā // bāla'. Ug. krs appears only at I*AB I:4: smm krs ipdk, but the lines are too obscure to allow understanding. The Aram. cognates karsā/kēresā, however, are attested frequently (see Jastrow Dict., I, 672).

BA 232:10: ina pande/batnuma.

Holma, pp. 87 f.; AHw III, 215b; CAD IV, 153 f.

Homeš appears only in 2 Sam. (2:23; 3:27; 4:6; 20:10) and in these texts only in connection with fatal wounds.

Smith Dict., p. 132.

Labat, Manuel, #364.

Holma, pp. 82 f.; however, Zimmern (Fremdw., p. 48) compares Eth. a đèn="spleen."

Holma (pp. 94 f.) proposes as a stem raq="to be thin."

Holma, pp. 91 ff.

Aistleitner, Wörterbuch, #615.

For Ak. see Holma, pp. 79 f.; AHw VII, 614a; for H. see Job 16:13 (mērērā // kēlāyōt); 20:25 (mērērā // gēwā).

Ak. libbu: CT 28 8: šumma izbu takalta libba u kabitta lē išē

En. el. IV 100: innesil labbašama pâša ušpalki

H. lēh, lēḥāb: 2 Kings 9:24; Ps. 37:15; Nahum 2:8 and often.

Ug. lb: I AB I:4, 5: ṭprü km gn ap lb

k'mq tilš bmt

She plows her chest ("nose of the heart") like a garden, harrows her rib cage like a plain.
250 Striking is the comparison of ʾīt libbi at VAB 4 272:39: mār ʾīt libbišu ina kakki urassibšu= "his own son slew him (Sennacherib) with the sword" with 2 Chron 32:21: ṣumiyššiʾē (qere) mēʾāw šām hinipīšu beḥāreš= "And some of his own sons felled him with the sword." Therefore, the use of ʾīt libbi as "offspring" is the same expression as yōṣē mĕʾīm, yōṣē yāreḵ, yōṣē hālāṣayim (see note 227). That libbu, lebab, lēb, lb are used in the same metaphors and idioms will be shown in detail in Part Two.

251 Holma (p. 88) renders "Eingeweide." While bašu can have the meaning "entails," it primarily means "lungs" (CAD VI, 143 f.; AHw IV, 335a).

252 von Soden (AHw II, 92b) translates "Lungen od. Bronchen(?) ."

253 CAD VII, 115a; AHw V, 376a.

254 AHw VI, 500a.

255 For a complete list of terms used as parts of the lungs, see CAD VI, 144b.

256 CAD (III, 137a) cites lexical text Hh xv 94 ff. where UZU・PISAN・ŠA・GA-di-ik-šu-bū= basket of the roof (of the belly), basket of the belly-separating part. Cf. UZU・PISAN・ÔR RA-ku-tūm lib-ši= basket of the roof (of the belly)=diaphragm.

257 For the use of libbu in similar combinations such as pāpān libbi, rēḵ libbi, šaman libbi, etc., see Holma, pp. 71 ff.; CAD III, 197a; AHw VI, 549a.

258 Labat, TDP 126:40: dūr libbišu ana ŪAR-šu isniq= "his diaphragm reaches his lungs."

259 AHw VI, 518. See also note 256.

260 Holma (p. 95) derives bāltu from the stem bāš= "to be ashamed." CAD (II, 144) denies this meaning of bāltu and asserts that it "refers to a positive quality such as dignity (in action and looks), decorum, etc., and is used to describe gods, humans, buildings, etc." von Soden, however, lists as the basic meaning of bāšu < bāltu "Scham v Mann u Frau" (thus subāt bālti= "Schamtuuch") and as a secondary meaning "Potenz" (AHw II, 112).

261 This is one of Holma's unknown words (p. 153). CAD (VI, 45) renders "crotch" and cites the interesting passage from CT 41 34:4, Alu Comm: DIŠ NA ana hālīša GIN ul tādi= "if a man goes to her (his wife's) h..." to which is added a note of a student "I do not know (what it means)." von Soden renders "Oberschenkel" i.e., upper part of the thigh (AHw IV, 312b).

262 AHw VI, 444a.
263 See notes 227 and 250.

264 See note 212.

265 Išaru is the regular form; mušaru is late Bab. The words do not appear in Holma; for references see CAD VII, 226 f.; AHw V, 392b. Also CT 39 45:28: šumma amēlu mušarû sînništam uštanagbat= "if a man repeatedly makes a woman hold his penis."

266 Deut. 23:2.

267 Kraus Texte 9d:13: šumma ina KA·GÎŠ umgayatu ṣakin= "if there is a birthmark on the glans penis" (reference taken from CAD VII, 227a).


269 Landsberger proposes that 'orîû is from the stem 'ûr="skin," "hide," the -û being the diminutive -û (Holma, p. 48, n. 1).

270 Holma, p. 97. If this term does in fact exist, it is rare.

271 For Ak. see Holma, pp. 97 ff.; CAD VII, 250 f.; AHw V, 396a; in H. a harapax legomenon at Lev. 21:20; in Ug. a harapax legomenon at IV AB III:1, 2 where arbb= "her womb" // uškh= "his testicles."

272 For a summary of the proposed roots of išku, see Ges.-Buhl, pp. 71 and 825.

273 Holma (p. 99) renders "testicle" largely on the basis of the sentence at OIP 2 46 vî 10-12: sapsapûte unakkîma ba-latšun äbut. In light of Holma's understanding of baltu as "genitals," he translates sapsapûte as "testicles." Luckenbill (loc. cit.) follows Holma and renders "(Their) testicles I cut off, and tore out their privates...." CAD, however, renders the same passage "I cut off (the dead men's) beards and thus destroyed their pride" (CAD II, 143b where also this understanding of baltu="pride" is presented). The translation of CAD, then, would parallel the custom of dishonoring men by shaving off (half) their beards at 2 Sam. 10:4; see note 132.

The only other attested occurrence of sapsaru is CT 27 39: šumma izbu lišanû ina sapsârû where the term seems to denote a part of the mouth, perhaps the lower lip (cf. Labat, Manuel, #595 "lèvre inférieure"). Therefore, the meaning "beard" at OIP 2 is supported by this passage.

274 Holma (p. 100) has scanty evidence to support the existence and meaning of parâllu="testicle."

275 These terms will be discussed in Part Two, Ch. IV.

276 Holma (pp. 101 f.) lists bigsuru of animals: abanbigsur
atāni. CAD (II, 268 f.) in addition to describing the meaning as "female genitals" clarifies the arab. bissur atāni as "a shell" from the sea. See also Ahw II, 131a, where von Soden lists as cognates Arab. bag/ar. bungur. Professor Bravmann has pointed out to the writer that the Arab. term, though related etymologically, has the meaning "loose woman" rather than the body part.

277 Holma (p. 102) cites CT 14 3:9 where bissuru=libissatu. See also Ahw VI, 554a.

278 Holma (p. 102) again cites CT 14 and wonders about the possible etymological relationship with H. kemā="delight." It is the opinion of the present writer that this proposal is unsound, especially in view of the fact that this semantic development does not seem to exist in the other words for genitals. See also CAD VI, 79b; Ahw IV, 320b.

279 A third synonym for bissuru at CT 14, Holma misreads as harūš biraš (p. 102). See CAD V, 142b; Ahw IV, 299b.

280 CAD V, 139a; Ahw IV, 299a.

281 Holma, p. 109; von Soden (Ahw VI, 538) lists "stork" as the first meaning, "vulva" as the second.

282 Holma, p. 109; Ahw VII, 607b.

283 CAD (V, 3) cites Nabnitu L 80 GAB•BA•TI•IN•NU=ū-ru and 5 R 16 r. i 35 GABA•TI•IN•NU=ū-rum, and then argues that this is not a Sum. word but an Ak. term of the -innu formation. See also Ahw III, 272a.

284 Holma (pp. 100 f.) cites Gilg. I iv 9: urki pitāma kuzzubki līlā="Open your pubic region; let me seize your vulva." Cf. also elān ūrišu at KAR 195 r. 16: Šamma sinimti ėlīma elān ūrišu usaghāši="if a woman has given birth and then has pain in her pubic region" (reference taken from CAD IV, 76a). H. ėrva="nakedness" might also be used euphemistically in such passages as Ex. 28:42; Lev. 18:7; 1 Sam. 20:30; Ezek. 16:8, 36, 37; 23:10, 29.

285 Holma, p. 102; CAD VI, 202; Ahw IV, 348b (with uncertainty).

286 Holma (p. 102) compares the range of kuzzubu with the development of hisbu (from "abundance" to "vulva"); Ahw V, 519b; see Gilg. I iv 9 (note 284).

287 Holma (p. 104) points out the difference in meaning of the sing. and pl. forms of this word in Sem. languages: sing., "womb"; pl., "pity," "sympathy." Following Brockelmann (Lex. Syr., p. 351b) Holma posits "womb" as the primary meaning and "pity" as a developed one.
For the frequent parallelism in the OT of beṭen and rehem (in either order), see Is. 46:3; Jer. 1:5; Ps. 22:11; 58:4; Job 3:11; 31:15.

288 See previous note. Interesting is the phrase "fruit of the womb" (peṭi beten) at Gen. 30:2; Is. 13:18; Ps. 127:3; cf. also Is. 49:1 mimʾeʾaʾ immi // miḥbeten and Job 19:17 bʾenā biḥnā.

289 Levy, Wörterbuch, I, 92.

290 For the expression meʾāʾʾem see Is. 49:1; Ps. 71:6; for bāniʾ bʾemʾay see Ruth 1:11; for meʾa // beten see Gen. 25:23.

291 Qereb meaning "womb" is attested at Gen. 25:22: "the children struggled together in her womb" (bʾairbān) (contra RSV "within her"). See v. 23 where beten and meʾāʾ appear in reference to the same. Ug. qrb stands parallel to uṣk "testicles" at IV AB III:1-2.

292 Holma, p. 109; CAD IV, 22b; AHw III, 184b.

293 For ibāhu see Holma, p. 106; CAD VII, 1a; AHw IV, 363a. It is attested only in lexical texts where it is equated with ṭāmu, rubṣu, śīṭitu.

294 Holma, p. 105; CAD VII, 173; AHw V, 385b.

295 Holma (pp. 106 f.) compares sīlītu with Syr. ʾsilītā (Brockelmann, Lex. Syr., p. 376b: "secunda," "membrana foetum tegens") and with H. ʾilyā="afterbirth" at Deut. 28:57.

296 Holma, pp. 108 f.

297 For all three terms see Holma, p. 3. For references concerning binātu see CAD II, 237; AHw II, 127a; concerning ninātu and mešrētu see AHw VII, 655 and 649a respectively.

298 Holma, pp. 112-115; CAD I, 205-210; AHw I, 21 f. All three indicate that ahu is used with other words to denote parts of the arm; e.g., birti aḥi="bend of the arms or armpit"; kubur aḥi="upper arm"; uppi aḥi="shoulder or armpit." Aḥu also has the meaning "side" of the body (Descent of Ištar 80, 90, and elsewhere) and "side" of objects.

299 Holma, pp. 110-112; CAD VII, 10-15; AHw IV, 365 f. All three references show that idu, like ahu, also has the meaning "side."

300 CAD (VII, 319a) cites Langdon Tammuz pl. 3 r. i 24: birti iziriva ammāteva ašakkanka="I shall place you in the bend of my arm (cf. birti aḥi at note 293) (and) my forearm." This term must be related etymologically with H. ʾezrōa/ẓrōa and cognates.
Problematic is the existence of ẓĕrōa' at Ezek. 31:17.

CAD (III, 190 f.) lists "arm" and "foreleg" but cites no references in which the term appears as "arm." It may be only accidental that no such case has been found. von Soden (AHw III, 177b) renders simply "Fuss mit Fussgegelenk."

Both Holma (p. 116) and CAD (XXI, 167) relate zurūh to ẓĕrōa' and both cite EA 286:12; 287:27; 288:14, 34.

Cf. CAD VI, 85b where EA 147:12 is cited: ina dunni ZAG/ḥa-ap-ši="with the power of his arm/force." It is not stated which W. Sem. term CAD has in mind. It may be that CAD is relating this to the difficult ḫopedā at Ezek. 27:20.

"The fact that the basic meaning 'arm' was still felt, as is shown by the frequent use of the dual form where the reference is to physical strength, and the use of Sum. a, necessitates the separation of emūgu...from emug...because the meanings of the latter group are in the realm of skill, experience, etc., and those of the former in that of strength, violence, etc. Ultimately, of course, both families may go back to a common base" (CAD IV, 161). For uses and references see CAD IV, 157-161; AHw III, 216 f. This term is not included in Holma's work.

"A poetic word for arm, ʾishu (as also emūgu) is used in the dual and also refers to strength in a transferred meaning" (CAD VII, 190); cf. also AHw V, 387a.

Ẓāgu appears only in lexical texts; cf. CAD XXI, 64a.

Holma (p. 115) first demonstrated that ammatu was an anatomical term. Etymologically, this word is related to ʾammā, and both have the meaning "cubit": ʾammā, however, does not appear in H. with the meaning "forearm." Holma (p. 116, n. 2) wonders about the relationship with ammatu="firmness," "earth" which appears at En. cl. I 2. This ammatu is a highly poetic synonym of ṣereti. It appears also at BWL 74 58 (Theodicy): ʾinatāma ammatīš nesi milik īlim where the commentary reads ammatīš: kīma ṣereti. That the range is from "arm" to "strength" to "earth" is possible but not likely since no other term for "arm" goes through this full development. For references see note 300 and AHw I, 44a.

CAD VII, 5; AHw IV, 363b. Ḫibrētu occurs only in lexical texts.

Holma (p. 117) admits that the etymology of qātā is unclear but points out the interesting phrase išid qāti="wrist" (CT 19 20).

For the reading qattā see Gustaf H. Dalman, Aramäisch-neuhebräischen Handwörterbuch zu Targum, Talmud, und Midrasch, 2nd
ed. (Frankfurt am Main, 1922), p. 394. For מָעָד see Zimmern, Fremdw., p. 35, who, along with Brockelmann (Lex. Syr., p. 343a) regards it as an Ak. loanword.

312 M. Dahood (Psalms I, The Anchor Bible [Garden City, New York, 1966], p. 163 and, to a lesser extent, in Ugaritic-Hebrew Philology [Rome, 1965], p. 60), follows Melamed, Studies in the Bible, Scripta Hierosolymitana, VIII, 145 f. and argues that H. יָד specifically denotes "left hand." Asserting that Melamed was correct in showing this meaning at Judg. 3:21; 5:26; 2 Sam. 20:9-10, Dahood adds Ps. 21:10; 138:7; 139:10 in H., and in Ug. he cites for יָד as "left hand" IV AB II:6, 7:

qṣṭḥn ʾ aph bydh ʾ wqṣʾ th bm ʾymn ʾ "His bow he took in his left hand and his arrows in his right hand." (Dahood)

Applying this same method to III K II:16-18, one would have to conclude that ks and krpn are two different items.

ks yḥd [il b] yd ʾ A cup [El] takes in the hand,
krpn bm [ʾymn] ʾ a flagon in the right hand.

Since ks and krpn appear in synonymous parallelism also at II D VI: 5-6; I*AB IV:15-16; II AB III:43-44; IV-V:37, it is difficult to accept that these words are intended to denote two different items. If they are the same "cup," then only one hand is intended in the III K lines above.

Also, Dahood's use of Ps. 138:7 is equally unconvincing, for there the parallelism clearly requires that the Lord's outstretched יָד is the same as the יָמִין which delivers. The same is true of Ps. 139:10. As for Melamed's references, one can agree that יָד refers to the left hand at Judg. 3:21 where שְׁמֵילָן immediately follows. The use of יָד at Judg. 5:26 and 2 Sam. 20:10 may indeed refer to the left hand, but יָד no more means "left" hand than it does "right" hand. Moreover, if יָד specifically denoted "left hand," the present writer is perplexed as to the use of יָד יָמִין at Judg. 3:15; 20:16; Gen. 48:17 and of יָדְּם הַיֹּסֶם at Ex. 29:20; Lev. 8:24. For similar arguments against Dahood, of which the present writer is independent, see M. Pope, "Marginalia to M. Dahood's Ugaritic-Hebrew Philology, JBL, LXXXV (1966), 456 ff.

Of interest here is the use of יָד as "monument" (Is. 56:5; 2 Sam. 18:18) and of the pl. יָדְּט with numerals to indicate a certain number of shares or parts of something (Gen. 43:34; 47:24; 2 Sam. 19:44; 2 Kings 11:7; Neh. 11:1; Dan. 1:10).

In addition to the frequent parallelism in Ug. of יד and יָמִין (II AB VII:40-41; III AB B:39 [also above]), יד stands parallel to ubʾ at I K 65-64; 156-158; V AB B:32-35; II D 5-8. Once the B word is klat (I K 159-161), and once, р (II AB VIII:5-6).
Holma (pp. 117 f.) connects kappa with Old Eg. kp, and derives the basic meaning "hollow hand" from the root kmp= "to bow, bend." That kappa, like H. kap (Num. 7:14, 20 et passim) and pl. kappūt (Ex. 25:29; 37:16; Num. 4:7; 1 Kings 7:50; 2 Kings 25:14; 2 Chron. 4:22; 24:14; Jer. 52:13, 19), is used as a "hand-shaped vessel" can be seen at BWL 134 154: melē kappa ritti̇ l Inēka ul imēl ūmēmū= "The heavens are not enough as the vessel into which you gaze." For other references see AHw V, 444b.

Noteworthy here is the phrase Ak. išid kappi= "wrist" at MVAeG 40/2, 62, 20.

H. kap appears in synonymous parallelism with yād at Is. 62:3; Jer. 15:21; Ps. 71:4; Prov. 10:4; 31:19, 20. Kap, like yād, is also used in the sense of power (Judg. 6:13, 14; 8:6, 15; 2 Sam. 14:16; 19:10; 22:1; 2 Kings 16:7; 20:6=Is. 38:6; Is. 59:6; Jer. 12:7; 15:21; Mic. 4:10; Hab. 2:9; Ps. 16:1; 71:4; Prov. 6:5; Ezra 8:31; 2 Chron. 30:6; 32:11. Also like yād, kap is used to indicate possession at Ex. 29:24=Lev. 8:27; Num. 6:19; Is. 28:14; Ezek. 21:16; Jon. 3:8.

Kap stands parallel to 'egba' at Is. 59:3; Song 3:5 and to gēkem at Ps. 81:7 (although it is possible in this case that kap is an error for katen= "shoulder").

Ug. kp appears as "trays" of a balance at NK (CTCA 24) 33-35; as "hand," at V AB B:9-11; 11-13. The former meaning, i.e., "trays," is attested also for Aram. kap.

That rittu means "hand" can be seen clearly at OIP 2 117:6: kakku lā yādū ana šumūt za'īrī ušatmui̇ rittu'ama= "put into my hands an unsparing sword for the overthrow of my enemies." Interesting is the use of rittu as "foreleg" at OIP 2 107:33 and 120:25-26. Also see Holma, p. xi and pp. 119 ff.

For the parallelism in Ug. of yād and rk, see II AB VIII:5-6; I*AB V:13-14.

Though BDB lists as the meaning of gomea= "closed hand, fist," the term is used in similar fashion to kap (cf. mēlō gomea at Lev. 2:2; 5:12; 6:8 with mēlē kap at 1 Kings 17:12). The only other occurrence of gomea is at Gen. 41:47 where it is usually translated "abundance" (so RSV) or "in overabundance" (so Speiser, Genesis, p. 312).

In light of dura'u (see note 302) which means either "arm" or "foreleg" and of rittu (see note 314) which can be used for "hand" or "foreleg," it seems certain that H. gomea is the same word as Ak. kim/ngu-"(lower portion of the) leg" (see Holma, pp. 136 f.; AHw VI, 478 f.).

Bd appears in parallelism with bugh't at III AB A:13-14,

Badi'u appears as a W. Sem. gloss for ina gātāšu at EA 245:35. Also of interest is bdīya-"with my hand" at PBS 15 79 iii 1 which CAD interprets as "a unique instance of an Aram. word in an Akk. context" (CAD II, 223).

Lev. 14:15, 26; 1 Kings 17:12; 18:44; 2 Kings 4:34; Is. 49:16; Ezek. 29:7; Eccles. 4:6.

1 Kings 20:10; Is. 40:12; Ezek. 13:19.

Hoppavim appears only with the meaning "hollow of the hands," often "handfuls" (Ex. 9:8; Lev. 16:12; Eccles. 4:6). Holma (p. 118) suggests that ymn means "fist," but its meaning may be no different from hoppavim; see Part Two, Ch. III, for metaphorical use.

Holma (p. x) relates imn/ittu and cognates to Old Eg. 1mn. While the terms often denote the direction "right," the use of imn and cognates clearly includes "the right hand"; in Ak.: Em. el. IV 37: iššana metta imnašu ušāhīa="he raises the (divine) weapon, he has his right hand grasp (it)" (see also V 108, and elsewhere often); in H.: Hab. 2:16; Ps. 77:11; 89:43; 118:15, 16; 137:5 and often; ūmnia // ēbd at Is. 48:13; Ps. 21:9; 89:14, 26; 138:7; in Ug.: II AB V:108-110; VII:40-41; II:6-7; III AB B:39-40; II K I:46-48; I K 66-67, 159-161 (in all these cases ēbd // ūmnia); I D 215-216, 217-218 (bd // bmn); III AB B:40 (ymn // ūmal, both used as hands).

For references to the usage of imn see CAD VII, 136 f.; AHw V, 379a; of ittu see CAD VII, 120 ff.; AHw V, 377.

H. ūmal is used as the physical "left hand" with ēbd at Judg. 3:21; 7:20; without ēbd at Gen. 48:13, 14; Judg. 16:29; in parallelism with ūmnia at Ezek. 39:3; Prov. 3:16; Song 2:6-8:3. Ug. ūmal is used as "left hand" parallel to ūmnia at III AB B:40.

Whether klat actually meant "both hands" is problematic; it is used in parallelism with ēbd and ūmnia at I K 66-68, 159-161. Klat is used with ēbd parallel to bd at V AB A:10-11. Holma's suggestion (p. 121) that kilallān (pl. kilāṭe) means "both hands" is equally uncertain.

Brockelmann explains the ṣ > n development as dissimilation following b (Grundr., I, 234). Holma (pp. 121-126) points out that both words can be used of "fingers" (bohen is actually "thumb" at Judg. 1:6, 7; Ex. 29:20; Lev. 8 and 14 often) and of "toes" (bohen is used as the "great toe" at Ex. 20:20; Lev. 8:23, 24; 14:14 et passim); see CT 33 3, 11 f. where appear both Ak. ubānātī gātī and ubānātī īnātē.

H. 'esba', like ubānu and hochen, is used of fingers and toes (for "toes" see 'eshb'ēt ralgāw at 2 Sam. 21:20; cf. 1 Chron. 20:6). In H. and Ug. the parallelism of "finger" with "hand" is common; H.: 'esba' // yād at Is. 2:8; 17:8; Ps. 144:1; Song 5:5; 'esba' // kap at Is. 59:3; Ug.: ugb't // yād at I K 64, 158; II AB IV:29-30; III AB A:13-14; 15-16; 20-21; 23-24; V AB B:32-35; I D 5-8.

Holma (pp. 126 ff.); see also CAD XVI, 250 ff.

The only case of sippōren as "(human) nail" is Deut. 21:12. The term appears at Jer. 17:1 as the "point" of a diamond.

Holma (pp. 129 ff.) derives purīdu from a stem parādu (cf. Syr. prērad meaning "to hurry," "to flee" and lists as meanings of purīdu 1) leg; 2) courier; 3) bird; 4) distress. For the last meaning "distress" Holma traces the semantic development from "hurry" to "to be in distress" (// pūṣaṣ). The many metaphors and euphemisms which Holma explains will be discussed in Part Two. As for the root parādu, Zimmern explains the same way as Holma (Fremdw., p. 50, n. 1).

Holma (p. x and pp. 128 ff.) argues that išdu originally denoted "leg" and then came to be used as "foundation" of many different structures. By their listing of meanings, however, CAD (VII, 235 ff.) and von Soden (AHw V, 393 ff.) seem to point to the opposite development, i.e., from "foundation" in general to "leg." That išdu does in fact mean "leg" can be seen from En. el. IV 90: šuršiḫ malmāniḫ ituraḫ išdāša="to her roots her two legs trembled together"; cf. Borger Esarrh. 102 ii 2; TOU 3 290; ZA 43 17 r. 54 for tarāmu išdā. Also see En. el. IV 129: ikbusma bēlum ša Ti'amatu išsasṣa="as for Tiamat, when the lord trampled on her two legs." It seems to the present writer that the use of the dual of išdu, when it is used as "foundations" of walls, etc., would point to the anatomical term as the original and the general word as the developed one. For išdā (dual) used of walls see OIP 2 128 vi 44: išdāša irnā iqurā rišāša; YOS 9 35:138; and often.

Particularly interesting is the expression išid šamâ="base of the heavens," i.e., "horizon" at Gilg. XI 97; BWL 40 51 (Ludlul II), etc. For many other uses and references see CAD VII, 240; AHw V, 394.

At V AB C:16-17: 55-56 išd // p'n.

H. šēq is clearly used as "legs" at Prov. 26:7 in connection with the uselessness of a lame man's lower extremities. šēq seems to denote "thigh" at Judg. 15:8, and, if one may compare the use of šēt="buttocks" at Is. 20:4, šēq also means "thigh" at Is. 47:2. It is difficult to determine the exact meaning of the term at Deut.
28:35 and Ps. 147:10. As the "thigh" of a sacrificed animal, šōq appears at Ex. 29:22, 27; Lev. 7:32, 33, 34; 8:25, 26; 9:21, 10:14, 15; Num. 6:20; 18:18.

333 See note 337.

334 See BH I:40-41 where bp'nh="with his feet" // hhrz'h; cf. note 331 where p'n // išd.

335 This term is listed by Holma (pp. 136 f.) as qimṣu, but according to Geers'-Law, the emphatic consonants q and s do not permit the presence of q in the same word (see von Soden GAG §26). The word, therefore, must be read qimṣu. For references of qimṣu/ñimṣu as the "foreleg" of men, of gods, and of animals, see von Soden (AHw VI, 478 f.) who follows Holma in relating the term etymologically with Eth. q'ūṣiṣ.

336 That Ak. birku denotes the physical knee can be seen in many passages (for references see Holma, pp. 132 ff.; CAD II, 255 ff.; AHw II, 129). However, Ak. birku, unlike H. berek, is used euphemistically. Common, however, is the use of "knees" in the sense of "lap" in Ak.: En. el. I 54: ušbamma birkāsu unassq šāsu-"he sat on his 'lap' and kissed him many times"; in H.: Is. 66:12: "you shall suck and be carried upon her hip (ṣad), and dandled upon her lap" (i.e., her knees-āl bērākayim); Judg. 16:19 where Delilah made Samson "sleep upon her lap" (i.e., her knees).

Much has been written on the knee as an important anatomical part in metaphorical and psychological use among many peoples. Starting from Eg. reliefs which show a child-bearing woman in a kneeling position, Siegmund Simonyi pointed to parallels in the OT at Ex. 1:16; Gen. 30:3; Job 3:12 and asked about the relationship of the knee to progeny. He pointed to the dictionaries in Slav, Finnish, Estonian, and other languages where three meanings are listed for the same words: 1) knee; 2) nodes of a stalk; 3) genus, generation. He concluded that Lat. ġenus must have meant "knee" and that Gr. γυνή certainly belongs here also ("Knöhe und Geburt," Zeit- schrift für vergleichende Sprachforschung, L [1922], 152 ff.). Some of these notions were carried out further in a later article by Rudolf Meringer who, in addition to drawing more parallels to the relationship between "knee" and "generation," showed that in several cultures the knee played an important part in adoption procedures when the father placed the child to be adopted on his knee. Meringer also drew attention to the belief that in ancient thought the knee was somehow the seat of strength, but perhaps the most important suggestion he made was that words for "knee" are related to, if not derived from, words which mean "angle" or "corner." He pointed in particular to Gr. τρίγωνος="three-cornered" and argued that the knees were parts of a triangle ("Spitze, Winkel, Knie im ursprünglichen Denken," Wörter und Sachen, XI [1928], 114-123). In the same issue of Wörter und Sachen appeared an article by Hermann Güntert who
supported and gave further evidence for Meringer's arguments, including a strengthening of the idea of the triangle to include the genital area as the third corner as one possible explanation for the euphemistic use of the knee ("Weiteres zum Begriff 'Winkel' im ursprünglichen Denken," WnS, 124-142). The euphemistic use of Ak. birku will be demonstrated in Part Two, Ch. IV.

For brk in Ug. see II D V:28; III D IV:24; V AB B:13 (// ha); III AB B:23-24 et passim.

337 See Brockelmann, Grundr., I, 276, for the root brk > rkb. It is also interesting to note that the root brk="to bless" appears in Ak. as karābu.

338 Holma (pp. 134 f.) relates sigu to šōn and šāṣṭi and possibly to Old Eg. šbk="leg." He translates "knee" on the basis of HLetters n:r 453, 16 f.: mār-mārsēnu šarru ina šiqišu lintuš="their grand-children the king would lift on his knee" (cf. use of birku, note 336).

339 Holma (pp. 137 f.) states the uncertainty of the etymology of šēpu but points out the suggestion of Jensen in Ges.-Buhl 658a who relates the term to H. ps' and Syr. ps'="to stride." The relationship with Soqotri sab was first suggested by J. Halévy, Revue Sémantique (July, 1905), 285, and was accepted later by M. Bittner, Vorstudien zur Grammatik und zum Worterbuch der Soqotri-Sprache, III (Wien, 1917), 22. The relationship of Ak. š to Soqotri š is problematic, but a parallel exists in the word for "lip" which in Ak. is šaptu (with š), in H. šapu (with s), and in Soqotri šebah (note the interchange of b and p as in šepu and šab). Since in "lip" H. offers an original š which is š in Ak. and š in Soqotri, it may be that the basic sibilant in šepu was a šin. If that is indeed the case, Ak. šepu cannot be equated with Arab. utfiyāh/stāṭīyū (so Brockelmann, Grundr., I, 159), Syr. téfayyā="Tripod" (for cooking pot), or with H. špt="to put" (on the tripod), for this equation would require an original t.

340 H. regel is used as the physical foot of men (often) and of animals (Lev. 11:21, 23, 42; Is. 32:20; Job 39:15). It is also used to mean "pace" or "step" (Deut. 33:14; 1 Sam. 2:9; 1 Kings 14:6; 2 Kings 6:32; Is. 41:2; Eccles. 4:17). In the frequent physical and metaphorical use, the sing. and dual forms are employed; the pl. (masc.) appears only with the meaning "times" at Ex. 23:14; Num. 22:28, 32, 33 (cf. use of pa'ām). For regel as a euphemism see Part Two, Ch. IV.

341 While the usual meaning of H. pa'ām is "time," "occurrence," the term is used as "foot" in the same manner as regel; regel // pa'ām at Is. 26:6; pa'ām // 'māụr at Ps. 17:5 just as regel // 'māụr at Ps. 40:3; 73:2; "sole of the foot" is kan-regel (see note 349) and kan-pa'ām at 2 Kings 19:24=Is. 37:25; regel is used of the "foot" of the
Ark at Ex. 25:26; 37:13, and pa'am, at Ex. 25:12; 37:3. Like regel, pa'am also denotes "(foot-)step" at Ps. 17:5; 57:7; 74:3; 85:14; 119:133.

Interesting to note is the use of Ug. p'in with hdm="foot-stool" at II D II:11; II AB III:15; II AB IV:29; this same word hdm in H. appears only with regel (Is. 66:1; Ps. 99:5; 110:1; 132:7; Lam. 2:1; 1 Chron. 28:2). Ug. often uses p'in with al="to bow down" or with bwr="to bow down" (see CTCA 52:6; 51:5; 50:5; III AB B:30-31); cf. use of ṣēmu in the standard opening of Babylonian letters.

For Phoen. p'm see Zellig S. Harris, A Grammar of the Phoenician Language (New Haven, 1936), p. 138.

H. garsōl is attested only at 2 Sam. 22:37=Ps. 18:37. Holma (pp. 148 f.) and von Soden (AHw VI, 511 f.) are undoubtedly correct in establishing the etymology with kursinu. As for meaning, Holma asserts that the Ak. term is used only of animals, but von Soden points to TCL 18 126:10; 17 19:17; TBP 22 i 27 for usage referring to men.

See Wright, Lectures on the Comparative Grammar of the Semitic Languages, p. 67.

Holma lists in his section of unknown words both kigalu, which he felt was a part of the lower extremities (p. 155), and kigillu, about which he made no conjecture (p. 156). These terms represent different spellings of the same word which means "ankle" and which is used of men and of animals (see AHw VI, 488a).

Though rare, Ak. egbu is used as the "heel" of men and as the "hoof" of animals (as is true of the Syr. and H. cognates). For references see Holma, p. 138; CAD IV, 248 f.; AHw III, 231b.

H. 'agāb is used of men (often) and of animals (Gen. 49:17; Judg. 5:22), while Ug. 'ab (II D VI:23) is attested only of animals (probably accidental). Interesting is the use of the H. word to indicate "tracks," "steps," or "footprints" (Ps. 56:7; 77:20; 89:52; Song 1:8).

Holma commits himself only to "part of the leg" and feels that Delitzsch is right in equating asīdu with H. yešāb. As the "foundation" of the body, then, asīdu would probably be a synonym of išāu="leg" (p. 150). It now seems certain that asīdu is the regular word for "heel"; for references and uses see AHw I, 73 f.

Just as H. ṣe'abōt is used at 1 Kings 7:9 for wooden framework, so also Ak. tappa is used as "plank" or "joist" (Holma, pp. 138 f. and de Vaux, Ancient Israel, p. 316). Holma derives tappu/ ṣe'ah from a stem ṣəpəh="to spread out."
Ark at Ex. 25:26; 37:13, and pa'am, at Ex. 25:12; 37:3. Like regel, pa'am also denotes "(foot-)step" at Ps. 17:5; 57:7; 74:3; 85:14; 119:133.

Interesting to note is the use of Ug. p'in with hdm="foot-stool" at II D II:11; I AB III:15; II AB IV:29; this same word hdm in H. appears only with regel (Is. 66:1; Ps. 99:5; 110:1; 132:7; Lam. 2:1; 1 Chron. 28:2). Ug. often uses p'in with ql="to bow down" or with kuy="to bow down" (see CTCA 52:6; 51:5; 50:5; III AB B:30-31); cf. use of śēpu in the standard opening of Babylonian letters.


H. garsōl is attested only at 2 Sam. 22:37=Ps. 18:37. Holma (pp. 148 f.) and von Soden (AHw VI, 511 f.) are undoubtedly correct in establishing the etymology with kursinna. As for meaning, Holma asserts that the Ak. term is used only of animals, but von Soden points to TCL 18 126:10; 17 19:17; TBP 22 i 27 for usage referring to men.

See Wright, Lectures on the Comparative Grammar of the Semitic Languages, p. 67.

Holma lists in his section of unknown words both kīgallu, which he felt was a part of the lower extremities (p. 155), and kīgillu, about which he made no conjecture (p. 156). These terms represent different spellings of the same word which means "ankle" and which is used of men and of animals (see AHw VI, 488a).

Though rare, Ak. ēbu is used as the "heel" of men and as the "hoof" of animals (as is true of the Syr. and H. cognates). For references see Holma, p. 138; CAD IV, 248 f.; AHw III, 231b.

H. īgāb is used of men (often) and of animals (Gen. 49:17; Judg. 5:22), while Ug. īab (II D VI:23) is attested only of animals (probably accidental). Interesting is the use of the H. word to indicate "tracks," "steps," or "footprints" (Ps. 56:7; 77:20; 89:52; Song 1:8).

Holma commits himself only to "part of the leg" and feels that Delitzsch is right in equating asīdu with H. yēsadā. As the "foundation" of the body, then, asīdu would probably be a synonym of išdu "leg" (p. 150). It now seems certain that asīdu is the regular word for "heel"; for references and uses see AHw I, 73 f.

Just as H. yēpābōt is used at 1 Kings 7:9 for wooden framework, so also Ak. tappa is used as "plank" or "joist" (Holma, pp. 138 f. and de Vaux, Ancient Israel, p. 316). Holma derives tappa/yēpāh from a stem tpb="to spread out."

For references to Ak. kappu see AHw V, 444; for H. kānāp, see BDB, p. 489; for Ug. kap, see Aistleitner, Wörterbuch, #1345; for Aram. kanēpā, see Jastrow Dict., I, 651.

See AHw IV, 281, for kappu; for agappu, AHw I, 15.

For gappā and 'agappā see Jastrow Dict., I, 262 and 13 respectively.

Appears only in pl. or dual. For references see BDB, p. 8. On the "very short" prosthetic vowel in H. and Aram., see Wright, Lectures on the Comparative Grammar of the Semitic Languages, p. 94.

A hapax legomenon at SS (CTCA 23) 30 where Aistleitner incorrectly renders "membrum" (Wörterbuch, #683). It seems clear that gp in construct before ym="sea" and thm="deep" must be translated "shore of." It is the feeling of the present writer that since Aram. gappā is used as a man's "shoulder" (see Jastrow Dict., I, 262), the root gp can, therefore, be compared to other Sem. terms for "shoulder" which are used as the "bank" or "shore" of bodies of water (cf. Ak. kišādu; H. gawwar, kātep in Part Two, Ch. IV). On the basis of Aram. gappā as "shoulder" and Ug. ḥp as "shore," the words may indeed be the same.

For Ak. garmu see M.-A., pp. 932 f.; for H. geren see BDB, pp. 901 f.; for Ug. grn, Aistleitner, Wörterbuch, #2456; for Aram. garmā, Jastrow Dict., II, 1422 f.
PART TWO

LITERARY USE OF ANATOMICAL TERMS
CHAPTER I. HUMAN AND DIVINE ATTRIBUTES

Personal attributes, both divine and human, are expressed by a number of anatomical terms, some of which appear as the seat of the attributes, others as the attributes themselves, and still others as the symbols of these attributes. This particular aspect of expression is related to the idea of ancient man that certain members or organs of the body reflect the features of the whole person (see Introduction).

A. STRENGTH, POWER. Commonly used to denote strength or power are the terms for "arm," "hand," "sinews," and "horn."

"arm" (H. zerōa'; Ak. amēqu, ammatu, i du)

Ezek. 22:6 hinē nēṣē'ē yisrā'ēl 'īš lizrō'ō hayū bāk lema'ān šēpok-dām

Lo, the exalted of Israel among you, each according to his power (lit.: "arm"), are bent on shedding blood.

Ps. 71:18 'ad 'aggīḏ zerō'ēkā lēdōr

...til I proclaim thy might (lit.: "arm") to the generations

Is. 35:2 hayē zerō'am labbēqārīm 'ap-yēṣū'ātenu be'ēt šērā

Be our strength (lit.: "arm") every morning and our salvation in time of distress.

Borger Esarh. 58 v 17 Ša tāntum ana dannūtišu šadū ana amēqišu

iškunu

who made the sea his power, (and) the mountain, his strength (lit.: "arm").
Jer. 15:21  ḫiṣaltīḵā miyyad rā'īn
ūpedītīḵā mikkāp ʿāriḵīm

And I will deliver you from the power (lit: "hand") of the wicked,
and I will redeem you from the power (lit: "hand") of the ruthless.

Prov. 6:3  ʾašē zōtʾ ēpō bēnī wēhinnāsāl
ki bātā bēkāp-rēʾēka....

then do this, my son, and save yourself,
for you have come into your neighbor's power (lit: "hand")....

En. el. IV 8  šušqû u šušpulu šī lū qātka

to exalt and to humble— that is surely your power (lit: "hand").

"right hand" (H. yēmīn)

Ps. 20:7  yaʾanāhū miḵēmē qodšō
bigburōt yešaʾ yēmīnō

he will answer him from his holy heaven
with mighty victories by his power (lit: "right hand")

Ps. 60:7=  lēmaʾan yēhāleṣūn yēdīdēka
108:7  hōšīʾā yēmīnekā waʾanēnī

that your beloved ones may be delivered,
give victory by your power (lit: "right hand") and answer us!

"horn" (H. qeren; Ak. garnu)

1 Sam. 2:10  wēyittenʾūz lēmalkō
weyārēm qeren mʾēšīḵō

He will give strength to his king,
and exalt the power (lit: "horn") of his anointed
Lam. 2:3  

In fierce anger he has cut down all the might (lit.: "horn") of Israel, he has withdrawn from them his power (lit.: "right hand") in the face of the enemy....

Hymn to Šamaš 47  

As for him who organizes outrage, his might (lit.: "horn") you shall bring to nothing.

The reasons for the use of the previously studied anatomical terms to denote "power" or "strength" are several. The use of "arm" in this way is probably due to the arm of a man as evidencing his power, i.e., the arm is a seat of physical strength. This basic step of the development from the seat of power to power itself can be demonstrated in such passages as the following:

Prov. 31:17  

She girds her "loins" with strength, and makes strong her arms.

Gilg. Y. 87  

The sinews of my neck have become..., my arms have lost strength.

These references lead to a discussion of other anatomical terms which serve as the seat of strength, namely "tendons," "sinews." In addition to the Prov. reference, motnayim (identified in Part I as a term referring to "musculature") is clearly used in this way at Job 40:16.
Lo, his strength (is) in his "loins,"
and his power in the muscles of his belly.

Compare also the idiom at Is. 45:1b.

1erad-lepānaw gōyīm
ūmotne melākīm 'apattēah

to subdue nations before him
and loosen the "loins" of kings.

The interpretation of this verse is dependent on Ezek. 21:11 where
bōṣibrōn motnavim "breaking of the loins" indicates a complete col-
lapse of strength and on the Ak. expressions putturū riksūa "my sin-
ews are loosened" (Ludlul II 104); kasluša putturū "his sinews are
loosened" (Labat, TDP I 222, 41); mešrētu liptētīrā lirmū šir'ānu
"may the members be loosened; the tendons become loose" (KAR, No.
196 ii 53).10 These idioms enable one to interpret Is. 45:1 (above)
as "undergird the strength of kings."

šārīr-"muscle" or "tendon," which also appears as a seat of
strength in Job 40:16 (above), is used in the form šērīrūt to denote
"firmness" (Deut. 29:18; Jer. 3:17; 7:24; 9:13; 11:8; 13:10; 16:12;
18:12; 23:17; Ps. 81:13).

Another term for "sinew" used for strength is kesel.

Job 8:14  
'ashe-qāqāt kislō
ūbēt 'aqqābīš mibṭāhō

whose confidence breaks11
and (whose) strength is a house of a spider

Job 31:24  
im-šamțī zāhāb kislī
wēlakketem 'āmartī mibṭāhī

If I have made gold my confidence,
or called (fine) gold my strength
Prov. 3:26 kī-YHWH yihye bēkislekā
wešāmar raglekā millāked

For the Lord will be your strength, and will keep your foot from capture.

Tiqwā, the common word for "hope" or "trust" (inner strength), occurs as "cord" at Judg. 2:18, 21, and the word yēter="cord" (certainly related to "tendon") comes to mean "exceeding" in Aram. (vattān).

In addition to words for "sinews" developing semantically to denote "strength" are words from the root for "bone" with the same range.

Deut. 8:17 wešmartā bileḇābekā kōyā wefogem yādī 'āṣā lī 'et-haṣayil hazze

And you say in your heart, "My power and my strength have acquired this wealth."

Is. 40:29 nōtēn layyyē'ēp kōah
ūle'ēn 'onim 'āṣma yarbē

He gives to the faint power,
and to him who has no might he increases strength.

III AB A:5 larg ypl ulny
wl 'pr 'qamny

To the earth shall fall the strong,
and to the dust the mighty

The relationship between H. 'ēsem="bone" and 'ōsem or 'āṣmē and Ug. 'āam is unquestionable. Moreover, H. gerem="bone" also has the same development.

Gen. 49:14 yissakār bēmōr gērem
robōs bēn hammaḵētāyim

Issachar is a strong ass (lit.: "ass of bone"),
the croucher between the saddlebags.
Thus, it has been shown that, in the case of the anatomical terms for "arm," "hand," "sinews," and "bones," the semantic range is from the seat of power (each of these body parts reflects the strength of a person) to power itself. As for "horns" it seems that the reference is either to the strength of the animal with horns (e.g., an ox) or to the hardness of the horn itself. For the former possibility see Deut. 33:17 where the reference is to Joseph.

\[
\begin{align*}
\text{bēkōr šōrō hādār lō} \\
\text{weqarnē re'ēm qarnāw}
\end{align*}
\]

The first-born bull has majesty, and his horns are the horns of a wild ox.

For the allusion to the hardness of the horns, see Mic. 4:13.

\[
\begin{align*}
\text{...ki-qarnēk 'āšīm barzel} \\
\text{uparsotayik 'āšīm ne'ushā}
\end{align*}
\]

for I will make your horn iron and I will make your hoofs bronze.

B. WISDOM, UNDERSTANDING. Intellect, according to the ancient Semites, had to do with the central organs of the body rather than with the brain or any part of the head. One of the most common anatomical terms for this aspect of the study is "heart" (H. lēb, lēbāb; Ak. libbu, surru; Ug. 1b).

\[
\begin{align*}
1 \text{ Kings } 5:9 & \quad \text{wayyītān 'elōhīm hōkmā lišēlōmō ūteḥūnā} \\
& \quad \text{harbē me'ōd 'awrōbab lēb kāhōl 'aśer} \\
& \quad \text{'al-šēōpat hayyām}
\end{align*}
\]

And God gave to Solomon wisdom, and he greatly increased discernment and breadth of understanding (lit.: "heart") like the sand of the seashore.
Prov. 6:32 nē'ep 'iššā hāsar-lēb
maššit napšō hu ya'asenna
He who commits adultery is in want of understanding (lit.: "heart"); he who does it destroys himself.

Maqlu III adallaẖ libbaki
I will confuse your reasoning (lit.: "heart").

More common, however, than denoting "wisdom" itself is the use of heart as the seat of understanding, i.e., the "mind."

Ex. 28:3 we'attā te'dabbēr 'el-kol-ḥakmē lēb...
And you shall speak to all who have ability (lit.: "wise of heart")

Prov. 6:18 lēb lūrēs maḥšēbōt 'āwen...
A mind (lit.: "heart") that devises wicked plans

1 Kings 3:9 we'atattā le'abdēkā lēb Šōmeaš lišpoṯ
eṭ-‘ammēkā
And give to your servant an understanding mind (lit.: "heart") to judge your people

II D VI: wblb tqnq tpblt
in (her) mind (lit.: "heart") she makes a stratagem

Descent of Ištar
In his clever mind (lit.: "heart") Ea created an image

1 B 29:22 šurru Šumdulu karas niklāti
(a far-reaching mind (lit.: "heart"), rich in cunning)
whatever is in your mind (lit.: "heart") shall be done

In addition to "heart" other internal organs are used to indicate "wisdom" and the seat of wisdom. Among these are terms for "stomach," "kidneys," "liver," and "insides."

"stomach" (Ak. karšu)

As for Tiamat, they confused her reasoning (lit.: "stomach")

Bad feelings she put into her mind (lit.: "stomach")

Then they plotted evil in their mind (lit.: "stomach")

"kidneys" (H. kēlēyôt)

I bless the Lord who counsels me; also at night my mind (lit.: "kidneys") instructs me

"insides" (H. gēreb)

Wisdom abides in the mind (lit.: "heart") of the man of discernment, but in the mind (lit.: "insides") of fools it is (not?) known.
"liver" (Ak. *kabittu*)

I, Sennacherib, king of Assyria, had in mind (lit.: "ear") and brought my mind (lit.: "liver") to do that work according to the will of the gods.

This last reference includes not only the use of *kabittu* to signify the seat of reasoning but also the term for "ear" which is employed in the same manner and which may be illustrated further by the following examples:

En. el. I 59

*Šūtur uzna itpašu telū'û*

Excelling in wisdom (lit.: "as regards the ear"), the efficient one, the able one

CH r xxvii 2-4

uznam u nēmeqam litēršuma

deprive him of understanding (lit.: "ear") and wisdom

OIP 2 108 vi 85

ina lā hišīt uzni lā ṣasās amāte

in (their) ignorance (lit.: "no property of the ear") and lack of knowledge (lit.: "ear")

BA 3 293 10

ina uzni rapašti ḣasīssi palke

with great intelligence (lit.: "wide ears"), wide understanding (lit.: "broad ears")

Descent of Ištar 2-3

*DéNINNI DUMU·MÌ QSin uzunša [iškunma]*

Ištar, the daughter of Sin, [set] her mind (lit.: "ear"), the daughter of Sin set her mind (lit.: "ear").

29
The explanation for this development from "ear" to "wisdom" offered by Holma is that the semantic range is from passive sense reception (hearing) to the seat of active intellect, of understanding, wisdom, attentiveness. The present writer adds to this the further development from the seat of understanding to understanding itself, which has also been shown in the previous section concerning anatomical terms used for strength.

C. COURAGE. It will be shown that the idioms "fullness of breast" (Ak. mili/male irtim), "stout of heart" (H. 'ammīq lēb), "exalted is the heart" (H. gabah lēb) and "firm is the heart" (H. nakōn lēb) denote "courage" and "to be courageous." But it is also clear from the last references below that the anatomical term "heart" (H. lēb/lebāb) by itself has the meaning "courage" and may therefore reflect the idea that the heart is the center of this attribute as well as of the attribute of wisdom. "fullness of breast"

Borger
Esarh.
46 ii 32

Sin...dunni zikrūti male irti išîm šimāti

YOS 10
11 i 6

mili irtim ummān šarrim ıştum ummān nakrim mattam idāk

Courage (lit.: "fullness of breast") the king's army, though small in number, will slay the numerous enemy army.
"stout of heart"

Amos 2:16 wəammīs libbō baggibbōrīm....

And he who is courageous (lit.: "stout of heart") among the mighty

Ps. 27:14 qawwē 'el-YHWH

Wait for the Lord; be strong and be courageous (lit.: "let your heart be stout"); wait for the Lord.

"heart is exalted/firm"

2 Chron. 17:6 wayyīgbah libbō bə'darkē YHWH

And he was courageous (lit.: "his heart was exalted") in the ways of the Lord

Ps. 112:7, 8 mīḵāmūfā rē'ā lō yîrā

He is not afraid of bad tidings; he is courageous (lit.: "his heart is firm"), trusting in the Lord.

He will be courageous (lit.: "his heart is supported"), until he gloats over his adversaries.

"heart"

2 Sam. 7:27 'al-kēn māšā 'abdēkā 'et-libbō...

Therefore, your servant has found his courage (lit.: "his heart")

Dan. 11:25 wəyā'ēr kōḇō ʿūlēbābō 'al-hammelek hannegeb...

And he shall stir up his power and his courage (lit.: "heart") against the king of the south.
D. PRIDE, ARROGANCE, IMPUDIENCE. The following examples illustrate that "pride" or "arrogance" can be denoted by anatomical terms in such idioms as "to raise the eye" (H. ṭūm or gābah ʿavin), "to raise the head" (Ak. ṭēṣa nāṣā, ṣagā, or ullū; H. nāṣā ṭōṣ), "out-stretched neck" (H. sawwār āṭāq and nūṣuṭ ṭōrōn); with the terms for "heart" are words meaning "high" (H. gābah, ṭūm, but not nāṣā), "broad" (H. ṭābāb; Ak. ṭāpāṣtum), and "great(ness)" (H. gōdel).

"raise the eyes"

Is. 10:12 ʾepqōd ṭal-pērī-gōdel ʾeḥam melek-ʾaḥṣūr
weʾal tipʾeret ṭūm ʿēnāw

I will punish the arrogant boasting of the king of Assyria and his haughty (lit.: "raising of his eyes") pride

Ps. 18:28 kīʾ-ʾattēʾ ʾam-ʿānī tōzīʾa
weʾēnayim rāmōt taʾṣpīl

For you deliver a humble people, but the proud (lit.: "the haughty eyes") you bring down.

Is. 2:11 ʿēnē gabhūt ʾādām šāpēl
weṣḥāb ṭūm ṭāʾnāṣīm
weʾenisgāb YHWH ʾeḥam melek-ʾaḥṣūr ʾēnāw

The haughtiness (lit.: "eyes of haughtiness") shall be brought low, and the pride of men shall be humbled; and the Lord alone will be exalted on that day.

"raise the head"

KAR 104:3 kabtu nāṣā ṭēṣi zīmē namrūti ša bunnanē šūṭuru
(Marduk) noble one, proud one (lit.: "head held high"), with radiant face, whose features are extraordinary
My pride (lit.: "lofty head") is bowed to the ground; Fear has weakened my "robust heart," A youngster has pushed back my "broad chest." 38

I am not proud (lit.: "I do not lift my head"), I look at the ground

And Midian was subdued before the children of Israel, and they were not again proud (lit.: "they lifted up their head no more").

these are the horns which scattered Judah so that no one was proud (lit.: "no one raised his head") 39

"outstretched neck" and "raise the horn"

I say to the boastful, "Do not boast," and to the wicked, "Do not be arrogant (lit.: "Do not raise the horn").

Do not be proud (lit.: "Do not raise on high your horn"), 40 (or) speak arrogantly" (lit.: "with forward neck").
Is. 3:16  wayyōmer YHWH ya’an kî gāḇēhū benōt șīyyōn wāttālākhā nē’ēwōt gārōn ʿumē’ṣaqqērōt ‘enayim....

And the Lord said, “Because the daughters of Zion are haughty, and go arrogantly (lit.: "with out-stretched neck"), glancing wantonly with (their) eyes...."

"exalted is the heart"

Prov. 16:5  tō’ābat YHWH kol-gēbah-lēb yād lāyād lō yinnāqē

Every one who is arrogant (lit.: "exalted of heart") is an abomination to the Lord; be assured, he will not go unpunished.

Ps. 131:1  ...YHWH lō-gābah libbī wēlō rūmū ‘ēnay....

0 Lord, I am not proud (lit.: "my heart is not exalted"), and I am not arrogant (lit.: "my eyes are not raised")

Deut. 17:20  lēbīltī rūm lēbāḇō mē’ēḇāw....

that he may not be more proud than (lit.: "that his heart may not be lifted up above") his brethren

Jer. 48:29  šāmā‘nū ge’ōn-mō’āb gē’ē mē’ōd gāḇēhū ʿūgē’ōnō wēga’āwatō wērūm libbō

We have heard of the pride of Moab—he is very proud—of his loftiness, his haughtiness, and his arrogance, and his pride (lit.: "the height of his heart").
"breadth of heart"

Ps. 101:5  ...gēbāh-‘ēnayim ūrēḇāb lēḇāb ūtō lō ūkāl

The man of pride (lit.: "raised of eyes")
and arrogance (lit.: "breadth of heart")
I will not endure

Prov. 21:4 rūm-‘ēnayim ūrēḇāb-lēḇ...ḥattāt

Pride (lit.: "lifted of eyes") and arrogance
(lit.: "breadth of heart")...are sin.

"greatness of heart"

Is. 9:8 wēyāḏēfū hāḵām kullō...
ḥēga’āwa ūḇēgodel lēḇāb lēmōr

And all the people will know...
saying in pride and in arrogance (lit.:
"greatness of heart")

The idea of "impudence" is conveyed by the use of several body
parts in the expressions "to present a rebellious shoulder" (H. nāṭan
kāṭēp sōreret), "to make hard the face" (H. hizzēq pānīm, hē‘ēz
pānīm), as well as "hard of face" (H. qēṣē pānīm) and "hard of fore­
head" (H. hizzē mēṣēḵ). In addition to these idioms "impudence" is
clear in what seems to be an expression of courage or boldness in
a negative sense in the phrases "hard of heart" (H. qēṣē lēḇ) and
"firmness of heart" (H. ṣērīrūt lēḇ).

"present a rebellious shoulder"

Neh. 9:29  ...wayyittēnū kāṭēp sōreret wē’orpām hīqṣū
wēlō šāmē’ū

and they became impudent (lit.: "they pre­
sented a rebellious shoulder"), and they
became stubborn (lit.: "they hardened
their neck"), and they did not listen
Zech. 7:11  
wayēma‘ānanū lēhaqšīb wayyittēnū kātēp  
sōrāret we‘ōznehem hikkīdū mīšēmōā’

But they refused to listen, and they became impudent (lit.: "they presented a rebellious shoulder"), and they stopped up their ears that they might not hear.

"make hard the face"

Prov. 7:13  
wēheheziqā bō wēnāṣēqā-lō  
hē‘ēzā pānēhā wattēmar lō

And she seizes him and kisses him;  
she becomes impudent (lit.: "she hardens her face") and she says to him

Jer. 5:3  
ḥizzēqū pēnēhem missēla’ mē‘ānanū lāshūb

They have become impudent (lit.: "they have made their faces harder than rock"),  
they have refused to repent.

"hard of face/forehead/heart"

Ezek. 2:4  
wēhabbānim qēṣē pānim wēḥizqē lēb......

And the people are impudent (lit.: "hard of face") and bold (lit.: "hard of heart")

Ezek. 3:7  
ūbēt yiśrā‘ēl lō yōbū lišmōa‘ ‘ēlēkā  
ki‘enām ‘ēbīm lišmōa‘ ‘ēlay ki kol-bēt  
iyśrā‘ēl ḥizqē-mēṣēb úqēṣē-lēb hēmmā

But the house of Israel will not listen to you; for they are not willing to listen to me; because all the house of Israel is impudent (lit.: "of a hard forehead")46 and bold (lit.: "of a hard heart").

It is of interest to note that in the previous two passages the Targ. renders both "hard of face" and "hard of forehead" as "impudent" or "barefaced" (ḥāṣīnē ‘appāvā at Ezek. 2:4 and hāṣīnē ‘annīn at Ezek. 3:7). This Aram. translation, making no distinction, is evidence that the expressions in H. have the same meaning.
"firmness of heart"

Deut. 29:18 •••šālôm yihyê-li ki bišērīt libbi 'êlêk....

I shall be safe, though I continue in impudence (lit.: "in the firmness of my heart")

E. STUBBORNNESS, OBSTINACY. It will be demonstrated in the following illustrations that "stubbornness" can be indicated by the idiom "to make hard one's neck" (H. hîqse 'orep) as well as by the use of the terms for "neck" itself as the attribute and as the seat of the attribute. The use of the neck to express this attribute can be compared, of course, to the Eng. expression "stiff-necked" and to the Ger. hartnäckig and halsstarrig.

In addition to the neck, however, H. employs the heart in such idioms as "to harden the heart" (H. 'immēs lēbāb, bîzzēa lēb, hîkbîd lēb) and "strong of heart" (H. 'abbîrē lēb). Finally, in Ak. the same idea is conveyed by the idiom "to lean the forehead on (someone)" (Ak. pûta ummu). "neck"

Is. 48:4 mîdda'î kî qâšê 'atta weqîd barzel 'orpekā ēmîstîkā nējuṣā

Because I know that you are obstinate, and your neck is an iron sinew, and your forehead brass.

Job 15:26 yârûṣ 'êlâw bêsawwâr ba'âbî gabbē màginâw running stubbornly (lit.: "with a neck") against him with a thick-bossed shield
This interpretation of the previous passage is maintained by the writer in spite of the fact that the Targ. translates bēṣawwār as bētuqām= "with strength."

"make hard one's neck"

2 Kings 17:14
wēlō yāmmē'ū wayyaqṣū 'et-'orpām kē'orep 'abōtām 'aṣer lō he'emīnu baYHWH 'ēlōnehem

And they did not listen, but were stubborn (lit.: "they made hard their neck") like the stubbornness (lit.: "neck") of their fathers who did not believe in the Lord, their God.

Jer. 19:15
...kī hiqṣū 'et-'orpām lēbīlī yēmōa'

for they have become stubborn (lit.: "they have hardened their neck"), refusing to obey my words.

"make hard the heart"

2 Chron. 36:13
...wayyeqeš 'et-'orpō waye'ammēs 'et-lēbābō mīṣūb 'el-YHWH 'ēlōhe yisra'ēl

and he became stubborn (lit.: "he hardened his neck") and obstinate (lit.: "he hardened his heart"), refusing to return to the Lord, God of Israel.

Ex. 4:21
...wa'ānī 'ahazzēq 'et-libbō wēlō yēṣallāh 'et-hā'ām

and as for me, I will make him obstinate (lit.: "harden his heart"), and he will not send out the people.

Ex. 8:28
wayyakbēd par'ō 'et-libbō gam bappa'ām haṭzōt wēlō šillāh 'et-hā'ām

And Pharaoh became obstinate (lit.: "hardened his heart") this time also and would not send out the people.
"strong of heart"

Is. 46:12

\[\text{šimů 'ōlay 'abbīrē lēb hārēhōqām missēdāqā}\]

Listen to me, O stubborn ones (lit.: "strong of heart"), you who are far from victory.

"lean the forehead on (someone)"

Lugale XII

\[\text{NU•MU•UN•ŠE•KI SAG•ZU HU•MU•RI•ÍB•US: ana lā agrūkamma pūtka tummeda}\]

You have been obstinate to me (lit.: "you have leaned your forehead on me") who have not been hostile to you.

F. IDLENESS, NEGLIGENCE. The idioms employed to express "idleness" or "negligence" are the common phrases "to lay down the arm" (Ak. aḥa nadū) and the similar "sinking of hands" (H. ŝiplūt yādayim); also used are "folding of the hands" (H. hibbuq yādayim) and "hand of slackness" (H. kap-rēmiyyā).

"lay down the arm"

CH xiii

\[\text{šumma awīlum eqlam nidūtam ana šanāti 3 ana teptītim ušēqīma aḥšu iiddīma...}\]

If a man has leased for three years a fallow field for clearing and has become negligent (lit.: "has laid down his arm")

BWL 38 17

(iddu aḥšuma mišunu imišu)

(II)

Who is negligent (lit.: "has laid down his arm") and despises their rites

Gilg. XI 6

\[\text{ina [nidi a]üi nadāta eli şērika}\]

In idleness (lit.: "in the laying down of [your] arm") you lie on your back.
"sinking of hands"

Eccles. 10:18

ba‘āsaltayim yimmak hammēqārē
ūbēxiplūt yādayim yidlop habbayit

Through sloth the roof sinks in,
and through negligence (lit.: "through sinking of hands") the house leaks.

"folding of hands"

Prov. 6:10 = mē‘at šenōt mē‘at tēnuēmot
24:33 mē‘at hibbuq yādayim liškāb

A little sleep, a little slumber,
a little idleness (lit.: "a little folding of the hands") to rest.

"hand of slackness"

Prov. 10:4 raḵ ‘ōṣē kap-rēmiyyā
weyad bārūsim ta‘āšir

Negligence (lit.: "a hand of slackness") makes poverty,
but the hand of diligent ones makes rich.

G. MISERLINESS. These passages, though few, show that the expression "to be miserly" is conveyed by "evil of eye" (H. ra‘ayin);
the opposite, "to be generous," is rendered appropriately by "good of eye" (H. tōb ‘ayin) at Prov. 22:9.

Prov. 23:6 ‘al-tilham ‘et-lehem ra‘ayin
wē’al-tit’aw lēmāf‘ammotāw

Do not eat the food of a man who is stingy
(lit.: "evil of eye"),
and do not desire his delicacies.

Prov. 28:22 nibōhāl lahōn ‘īs ra‘ayin
wēlō yēda‘ kī-heser yēbō‘ennū

A miserly man (lit.: "a man evil of eye")
hastens after wealth,
and does not know that want will come to him.
Notes to Chapter I

1. The strophic structure of this verse presents some difficulties. It seems to the present writer that the proper reading is a tricolon which involves the first four words of v. 19 (see Kittel, *Biblia Hebraica*):

\[
\text{til I proclaim thy might (z}^\prime\text{rōa)}\text{ to the generations, to all who come your power (gēbūra), your victory (gēdāqā), 0 God, unto the summit (?).}
\]

This arrangement and translation, based on the parallelism of zērōa' and gēdāqā (cf. Is. 33:2 where zērōa' // yēšū'a and Is. 51:6, 8 [and often] where yēšū'a // gēdāqā [thus making legitimate the parallelism of our verse]; cf. also the tricolon at Is. 51:5 where gēdq // yēšū'a // zērōa' stands over against the rendering of RSV which is based on the transposition of the LXX reading lēkōl dōr yāḇō and, to a certain extent, on the Syr. arrangement lēkōl yāḇō (omitting lēkōl).

2. For other references for emūqū=strength, see CAD IV, 157-161; AHw III, 216 f. Cf. the phrases bēl emūqū=strong person; lā emūqū=incapable; šēt emūqū=strong (for references see CAD IV, 161 f.).

3. For these and other references see CAD VII, 15.

4. Other occurrences of yād as "power" are many: Ex. 14:3; 18:10; Lev. 26:25; Num. 21:2; Deut. 3:24; 32:39; 34:12; Josh. 8:20; Judg. 1:35; 8:7; 12:5; 16:23, 24; 1 Sam. 10:18; 14:10; 17:37 (miyyad hā'arī=from the power of the lion), 46, 47, 23:7, 26:23, 28:17, 30:23; 2 Sam. 5:19; 1 Kings 20:42; 2 Kings 3:15; 18:34, 35=Is. 36:19, 20; Is. 43:13; Jer. 16:21; 18:6, 21 (yādā bēreḇ=power of the sword [also Ezek. 35:5; Ps. 63:11; 135:15; Job 5:20]); Hos. 2:12; Ps. 22:21 (miyyad keleb=from the power of the dog); 14:19 (mīdā pāk—from the power of the trap); Job 8:4; Prov. 18:21 (bēyād-lāšōn=in the power of the tongue); Dan. 12:7; Neh. 5:5; 1 Chron. 14:10; 22:18; 2 Chron. 25:20; 32:13, 14, 15, 17.

Further nuances of yād are "authority" (Gen. 16:9; 39:6, 8; 41:35; Judg. 9:29; 11:30; Ezek. 39:21 (// mīšāp), "rule" (2 Kings 20:22; 2 Chron. 21:8), "custody" (Gen. 39:22; 2 Sam. 10:10; Esther 2:3, 8, 14; Ezra 1:8; 1 Chron. 26:26; 29:8, 10), "violence" (Gen. 32:12; Ex. 2:19; Is. 1:25; 10:10; 28:2; 50:2), and "direction" (Ex. 38:21; Num. 4:28, 35; Jer. 5:31; 1 Chron. 25:2, 3, 6, 2 Chron. 7:8; 23:18; 26:11).

5. Kap is also used in the sense of "power" at Judg. 6:13, 14; 8:6, 15; 1 Sam. 4:3; 2 Sam. 14:16; 19:10; 22:1; 2 Kings 16:7; 20:6=
Is. 38:6; Is. 59:6; Jer. 12:7; Mic. 4:10; Hab. 2:9; Ps. 18:1; 71:4; Ezra 8:31; 2 Chron. 30:6; 32:11.

6 Dahood reads גְּבֹרְתָּו as "fortress" to stand parallel to מִשְׁפֵּטָו. The development from "strong" to "fortress" Dahood finds also in גֵז. See Dahood, Psalms I, pp. 128 f. This rendering does indeed provide a better parallelism than the usual reading "with mighty (victories)."

7 Other occurrences of גְּרֶנֶן as "power" can be seen at 1 Sam. 2:1; Jer. 48:25; perhaps Ezek. 29:21 (if compared with Ps. 148:14; but if compared with Ps. 132:17, it probably refers to a ruler of the Davidic line); Mic. 4:13 ("iron horn" is figurative of a threshing ox, but symbolizes strength; cf. also 1 Kings 22:11=2 Chron. 18:10); Ps. 13:3=2 Sam. 22:3; Ps. 89:25; 92:11; 112:9 (in the last three references forms of the verb רָעֵם appear); Job 16:15; 1 Chron. 25:5 (again, with רָעֵם).

8 For רָדִים as "power" see previous section.

9 Cf. Lam. 2:3 above.

10 References taken from Held, "Studies," p. 405, n. 139.

11 The appearance of גּוֹטֵ="to break, snap" is indeed problematic, for this would be the only occasion of its attestation. Kittel's suggestion to follow Saadia's כּוּרֶם="threads," "film" on the basis of Is. 59:5 כּוּרֶה 'אַגַּבְיָא="spider-threads" is commendable especially because of the parallel with הב 'אַגַּבְיָא.

12 For a criticism of Dahood's reading of this verse, see Held, "Studies," p. 405, n. 116.

13 For a case of גּוֹרָה "arm" as "inner strength," i.e., confidence, see Jer. 17:5.

14 Cf. the translation of E. A. Speiser: "Issachar is a rawboned ass, Crouched amidst saddlebags" (Genesis, [New York, 1964], p. 362).

15 It is not surprising that the Greek of the New Testament and of other early Christian literature frequently uses Χείρ to denote "power": the hand of God means his power (Acts 7:50; Lk. 1:66); and such idioms as "to hand someone over εἰς Χείρας τίνος" or "to escape εκ Χείρος τίνος" are common. For references see W. F. Arndt and F. W. Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago, 1957), p. 888.
With ṭēhab lēb cf. En. el. VII 155: ṭūtu libbašu rapan karasu= "Wide is his understanding, broad is his reasoning"; cf. also BWL 252: urruk nepăati ritpuš gurri= "Long life (is) broad understanding."

Other occurrences of lēb, lēbāb as "wisdom," "understanding" are Prov. 8:5; 15:32; 19:8; 24:32; Job 8:10; 12:3, 24; 34:10, 34; 36:5; Hos. 4:11, etc.


Hākmē-lēb="men of ability" also appears at Ex. 31:6; hūkam-lēb at Ex. 35:10, 25; 36:1, 2, 8; Prov. 10:8; 22:19; 16:21; hākmat-lēb at Ex. 35:35.

Cf. Ps. 58:3; 140:3; Prov. 12:20.


See also OIP 2 95:68.

Cf. BWL 82 212; VAS 1 37 ii 49.

H. L. Ginsberg compares this verse with II K 26: wvwrn ggrn= "and his inward parts do instruct him" (Keret, p. 48).

For other occurrences of aqreb as "mind," see Ps. 5:10; 64:7.

The antithetic parallelism would require the negative lēb which, though not in H., exists in the LXX as οὐ διαγινώκεται.

Luckenbill incorrectly reads bi-rit (correct form already in Holma, p. 29, n. 1). The same expression bišīt uzni appears also at OIP 2 122:17; at BA 5 650 No. 15:4 it seems to indicate "attention."

For other cases of "wide ear" see En. el. VII 104 ḫasīsa palkī= "of great (wide) understanding" (cf. En. el. I 18 uznu palkā);
Gilg. I iv 29 rapaš šasīsa; OIP 2 144:10 ina uzni rapašti (so Luckenbill; text reads ənī rapašti).

29 Other references for the use of "ear" as "wisdom" are OIP 2 122:23-25; KBo 1 3 r. 25; KAR 141:34; ARM 2 15:34.

30 See Holma, p. 29, where he adds that this development explains such expressions as ənit uzni, uzna puttū, rapaša uzni, uznu rapaštu, uzna šakānu ana, isû ana, uzna bašû ina, bišit, bašāt uzni. It has already been pointed out that Holma regards the range of šasīsa as a reverse development, i.e., from "wisdom" to "ear" (see Part One, note 96).

31 Also see CT 31 19:29; KAR 423 ii 52; TCL 6 1:3 (references from CAD VII, 185).

32 Cf. Ps. 10:17 tākīn libbām="you will encourage them" (lit.: "you will make firm their heart"); contrast with Dahood's rendering "direct your attention" (based on reading the mem as an enclitic mem and the balance with ʾozmekā) (Psalms I, pp. 66 f.). The only meaning of nākōn lēb besides "courage" is "faithfulness" (Ps. 78:37 // 'āman).

33 For rāʾā b="to gloat over (enemies)" see also Judg. 16:27; Mic. 7:10; Ezek. 28:17; Obad. 12; Ps. 22:18; 54:9; 112:8; 118:7.

34 For lēb as "courage" see also 2 Sam. 17:10; Jer. 4:9; Ezek. 22:14.

35 The LXX has ἐμάσει="I will punish."

36 For other cases of rūm ʿayin="haughtiness," "pride," cf. Is. 2:11; Ps. 131:1; Prov. 6:17; 21:4; 30:15; Deut. 8:14; Hos. 13:6; Dan. 11:12.

37 Cf. also Is. 5:15; Ps. 101:5.

38 All three expressions "lofty head," "robust heart," and "broad chest" denote pride.

39 See also Ps. 3:4; 27:6; 110:7; 140:10; Job 10:15.

40 Cf. this use of rūm qeren with the usual meaning of "strength" (see above).

41 Cf. also Ezek. 28:5, 17.

42 For a discussion of ʾād lēʾād as an adverbial expression, see Ch. V.

43 Cf. also Ezek. 31:10.
44 Cf. repab lēḇāḇ with rappāšṭum irtum at BWL 34 74-75 quoted above.

45 See also Is. 10:12 quoted above.

46 Cf. also vv. 8, 9; see Is. 48:4 quoted above.

47 Cf. also Jer. 5:23; 16:12; Ps. 81:13.

48 Other cases of hiqē 'orep are Deut. 10:16; 31:27; Jer. 7:26; Prov. 29:1; Neh. 9:16, 17; 2 Chron. 30:8; 36:13. Cf. also 'am-әq̄ē-'orep="a stubborn people" at Ex. 32:9; 33:5; 34:9; Deut. 9:6, 13. These idioms in the Targ. are rendered precisely the same way, except for the anatomical part which has qēḏālā in place of 'orep.

49 For other occurrences of bāzag lēb see also Ex. 7:3, 13, 14, 22; 8:15; 9:7, 12, 35; 10:1, 20, 27; 11:10; 14:4, 8, 17; 1 Sam. 6:6; cf. also Ezek. 2:4 quoted above.

50 See also Ex. 9:34; 10:1.

51 But cf. Ps. 76:6 where 'abbīrē lēb // 'ānšē-havīl="men of war."

52 Cf. also CH Ep. r. xxiv 15-16; VAB 6 269:14; ABPh 55, 26; ARM 2 39:71; 3 5:37, 38.
CHAPTER II. HUMAN AND DIVINE EMOTIONS

A. JOY, HAPPINESS. The emotion of joy can be conveyed by employing anatomical terms in such expressions as "the face shines" (H. sāhāl pānīm; Ak. zīmu namāru, pānu namāru), "the liver is bright" (Ak. kapattu neperdû, kapattu namāru), "the forehead shines" (Ug. pit gēl), "the eye shines" (Ak. igu namāru; H. 'īr 'ayin), "the heart shines" (Ak. libbu namāru). In addition to these many idioms which combine "brightness" with body parts, the idea of "sweetness" is also common; cf. "the face is sweet" (H. tōb pānīm), "the liver is sweet" (Ak. kapattu tābu), "the heart is sweet" (Ak. libbu tābu; H. tōb lēb), "the flesh is sweet" (Ak. šīru tābu). Also used are the expressions "the heart smiles" (Ak. libbu ṣāhu) and "the heart is wide" (Ak. surru rapāsu).

Used as the subject of verbs "to rejoice" are the anatomical terms "face" (Ak. pānū; Ug. pāma), "heart" (Ak. libbu; H. lēb; Ak. surru), "liver" (Ug. kbd). While the internal organs serve as the seat of emotion, the face is commonly used here because it is the face which most readily reflects joy externally.

"the face shines"

Ps. 104:15 wəyayin yəśammah 1ēbab-‘ēnōš
1ēḥashēl pānīm miśšāmen
wēleḥem 1ēbab-‘ēnōš yis‘ād

and wine will gladden the heart of man,
to make (his) face shine with oil,
and food will strengthen the heart of man

BWL 70 15 namrūtu zūmuka ukkuliš tušēmâ
(Theodicy)

You changed your beaming face into a dejected one
"the liver is bright"

En. el. I 51
išmēšumma Apsû immerū panussu
When Apsu heard it, his face became bright

OIP 2 51:30
ina ḫud libbi u nummur pani ana Babilī aḫiš
In joy of heart and with a radiant face I hastened to Babylon

"the heart shines"

BWL 46 117-118
išmēma ḫadū'a immerū panūšu
When my grudger heard (it), his face shone,
ḫaditi ubassirī kabattaša ipperū
they announced it to the woman who grudges me, (and) her heart became bright.

Descent of Ištar 96
ultu libbaša inuḫḫu kābtassa ippiriddu
When her heart rests, she will be happy
(lit.: "her liver will shine").

KAR 168 112
kī namrat kābtatka u ṣadū libbuk
How happy (lit.: "shining your liver") are you, and how your heart rejoices!

"the forehead shines"

En. el. I 90
irēš immir libbašu ṣidūta imla
He was jubilant, he was happy (lit.: "his heart shone"), he was filled with joy.

II D II: 8-9
bdni[l] pm tšmḥ
w'lı yḥhl pi[t]³
On Daniel the face rejoices, while above his forehead shines.
"the eye shines"

Prov. 15:30 me'or-'enayim ye'sammeh-lēb
šemū'ā ūbā tēdaššen-'āqem

The light of the eyes makes the heart happy,
a good report makes fat the bones.5

Ps. 19:9 piqquḏē YHWH yešārīm mešammeh-e-lēb
mišwat YHWH bārā me'īrat 'enayim

The precepts of the Lord are just, rejoicing the heart;
the commandment of the Lord is pure,
making happy (lit.: "lightening the eyes").

"the face is sweet"

Gadd, tušparrūtu isiq damāqi igu namirtu ǧīšiḥti ǧallī
BSOAS 20 260:14 f.

he who knows how to write has a fine profession, is happy (lit.: "has a shining eye"), and is needed by the palace

EA 144: u yiḏdi libbiya u yiš]aki rešiya u ennamru
15-17 2 iniya/ḥināya ina šamē awat ṣarri bēliya

And my heart rejoiced, and my head was raised,
and my two eyes were bright at hearing the word of the king my lord.

"the liver is sweet"

Prov. 15:13 lēb šemēḥ yēṭīḇ pēnīm
ūbē'assebat-lēb rūḥ nēḵē'ā

A glad heart makes sweet the face,
but by sorrow of the heart the spirit is broken.

"the liver is sweet"

En. el. Mummu sukcallum muṯibba kabattiya
I 31 0 Mummu, vizier, who makes me happy
(lit.: "who makes sweet my liver").
"the heart is sweet"

Judg. 18:20 wayyītab lēb hakkōhēn...:

And the priest was happy (lit.: "heart was sweet")

1 Kings 8:66 ...wayēbērēkū 'et-hammekel wayēlēkū lē'oholēhem sēmēlīm wētōē lēb....

and they blessed the king and went to their tents rejoicing and happy (lit.: "sweetness of heart")

OIP 2 149:8 arāk ēmēšu ḫub lībbišu kun pālēšu

the lengthening of his days, happiness (lit.: "sweetness of his heart"), the stability of his reign

YOS 9 35: 50-51 in šubat ḫub lībbim lišēšibkūntī

in a dwelling of joy (lit.: "sweetness of heart") may he make you dwell.

"the flesh is sweet"

OIP 2 134:92 ḫub šērē ḫūd lībbi u nummur pānē

Joy (lit.: "sweetness of flesh"), happiness (lit.: "joy of heart"), jubilation (lit.: "shining of face")

"the heart is wide"

BWL 252 20 urruk napšāti ritpuš surri

long-life (is) happiness (lit.: "widening of the heart")

"the heart smiles"

BE 17 89:9 lībbī ana amērika iṣṣiḥannī

I was happy (lit.: "my heart smiled for me") to see you
AKA 353:26  ana šitaprušu ḫutennišu išaša libbašu
   he finds joy (lit.: "his heart smiles") in throwing his javelin
   "the liver rejoices"

ZA 10 298  šîmēma bēletum kabattuk liḫ[du]
   iii 48
   Listen, Lady, may you be happy (lit.: "your liver rejoices")!

V AB  B:25-27  tgd.t kbd. bshq
   ymlu lbh bšmr.t
   kbd 'nt tšyt
   Her liver...with laughter,
   her heart fills up with joy,
   Anath's liver exults.

"the heart rejoices"

YOS 9 80:14  šurrûš ĬLisa ḫmrū zîmûšu
   his heart rejoiced, he was happy (lit.: "his countenance was radiant")

"the face rejoices"

CT 6 5  [ir]āmšima ḫadû panûša
   r. 13
   he loved her, and her face was full of joy

"heart" (as seat)

BH I:12-13  il yghq bm lb
   (CTCA 12)  wygms bm kbd
   El laughs in his heart,
   and...in his liver.
B. ANGER, WRATH. The regular word in H. for "nose" is 'ap, 'appayim, but this word is used much more frequently to denote "anger" than to indicate the anatomical part. In fact, 'ap, 'appayim means "anger" in more than two hundred cases (cf. the verb 'ānap= "to be angry").

The emotion of anger is expressed also by the idioms "the face falls" (H. nāpal pānīm), "the face is of bad quality" (Ak. panū ba'āšu), "blackness of face" (Ak. sulum pani), "the liver is scorched" (Ak. kabbattu sarāhu, kabbattu hamāru), "the heart rages" (Ak. surru ezəzu; H. zā'ap lōb, bāمام lōbāh). Note that once again, as in the previous section, the internal organs and the external face are employed in idioms expressing emotion.

"the face falls"

Jer. 3:12

šūbā mēšūbā yišrā'ēl nē'um YHWH
lō 'appīl pānay bākem
kī ḥāsīd 'ānī nē'um YHWH
lō 'ēttōr le'ēlām

Return, faithless Israel, says the Lord, I will not be angry with you (lit.: "I will not let my face fall on you"), for I am faithful (to the covenant), says the Lord; I will not be angry forever.

The interpretation of this idiom in the previous passage is strengthened by the Targ. rendering as lā 'ēšlāh rugzi= "I will not send my anger."

Gen. 4:5

we'el-qayin we'el-minbātō lō šē'ā wayyiḥar
lēqayin mēšād wayyippēlū pānāw

but for Cain and for his offering he had no regard, and so Cain was very angry and mad (lit.: "his face fell")10
"the face is of bad quality"

CT 22 4:23 pani ša bōliya ana libbiya bīšu'  
My lord is angry with me (lit.: "the face of my lord is of bad quality to me").

TCL 9 129:17 PN mimmu ša ikkalu yānu u panišu bīšu'  
PN has nothing to eat, and he is angry (lit.: "his face is of bad quality")

"blackness of face"

CCT 4 8a:15 ina alākika gulum pani la tukallamanni  
When you come, do not be angry with me (lit.: "do not show me blackness of face")

CCT 4 9b:11  
I did not ask you for an offering, I was not angry with you (lit.: "I did not show you blackness of face")

"the liver is scorched"

Borger Labbiš annadirma išsariq kabattī  
I became angry as a lion, I became furious (lit.: "my liver was scorched")

Esarh. 43:57

Streck Asb. eli ipšēti annāti libbi igumia išsariq kabittī  
On account of these deeds I was angry (lit.: "my heart raged"), and I was furious (lit.: "my liver was scorched")

"the heart rages"

TCL 3 413 izzisma šurruša igμa ta kabattuš  
he became angry (lit.: "his heart raged"), he became furious (lit.: "his liver became hot")
Prov. 19:3 'iwwelet 'ādām tēsallēp darkō
wē‘al-YHWH yiz‘ap libbō

A man's folly ruins his way,
and he becomes angry with (lit.: "his heart is enraged against") the Lord.

Deut. 19:6 pen-yirdōp gō‘ēl haddām 'ahārē hārōṣē̂nh
kī-yēḥam lēbābō....

lest the blood avenger pursue the manslayer
when he is angry (lit.: "his heart burns")

C. FEAR, ANXIETY. The emotion of fear is described by the expressions "the loins/tendons break" (Ug. tbr ksl) or "shake" (H. him‘īd? motnayīm). "the bones shake" (H. himād ‘egem), "the belly quakes" (H. rāgaż beten), "the lips quiver" (H. gālelu šēpōt). In addition to these several expressions combining "shaking," i.e., trembling, with various anatomical terms are "the head droops" (Ug. ēly riš), "the face sweats" (Ug. td‘ pm), "the face is pale" (H. gibbōg pānīm), "the hair stands up" (H. simmēr sa‘ar), "the hair bristles" (H. sa‘ar sa‘ar). Moreover, the heart serves as the seat of this emotion, as it does of most others, in such expressions as "the heart ffaunts" (H. rākak lēb), "the heart trembles" (H. hārēd lēb or nū‘ lēb), "the heart melts" (H. māsas lēb).
"the loins shake"

Ezek. 29:7 betopšām bēkā bakkap tērōq ūbāqa‘tā lāhem
ekol-kātēp
ūbēhiśšā‘anām ‘ālēkā tiṣšābēr wē‘a‘madtā12
lāhem kol-motnayīm

when they grasped you by the hand, you broke
and tore their shoulder,
and when they leaned on you, you broke and
made the loins shake.
"the knees tremble"

Nahum 2:11  būqā  ūmēbūqā  ūmēbullāqā  wēlēb  nāmēs  ūpīq
birkayim
wēlēbulā ḥēkōl-motnayim  ḥānē  kullām  qibbēṣū
paʿrūr

Desolate! Desolation and ruin! The heart melts and knees tremble,13
anguish is on all loins, all faces grow pale.

"the bones shake"

Job 4:14-15  paḥad  qērāʾanī  ūrēʿādā
weḥāb  ʿāsmōtay  hipqīd
weḥāb  ʿal-pānay  yekālōp
tēsamēr  ʿāarat  bēṣārī

Dread came upon me and trembling,
which made all my bones shake.
A wind glided past my face;
the hair of my body stood up.

"the belly quakes" and "the lips quiver"

Hab. 3:16  šāmaʿtī  wattirgaz  biṯnī
lēqōl  sālēlū  šēpātay:....

I hear and my belly quakes,
my lips quiver at the sound

"the heart trembles"

Job 37:1  ʿap-lēzōt  yehērad  libbī14
weyittar  mimmēqōmō

Also at this my heart trembles
and leaps out of its place.

Is. 7:2  ...wayyānaʾ  leḇābō  ūlebah  ʿammō  kōnāʾ
ʿāsē-yaʿar  mippēnē-rūāḥ

his heart and the heart of his people shook
as the trees of the forest shake before the wind.
"the heart melts/faints"

Is. 13:7-8a

Therefore all hands will be feeble, and the heart of every man will melt, and they will be dismayed.

Is. 7:4

and say to him, "Take heed and be quiet; do not fear and let not your heart faint"

"heads droop"

III AB B:23-24

The gods droop their heads upon their knees, and upon the thrones of princeship

"hair bristles"

Ezek. 27:35

and their kings bristle the hair, (their) faces thunder

"the face sweats" and "the tendons break"

I D 93-96= II AB II: 29-32

Above his face sweats, behind, he is broken in the tendons. The joints of his back are bent. weakened those of his back.

"heart" (as seat)

Schollmeyer libbašu adru palšu u šu[tāduru] No. 28:8

his apprehensive, fearful, and worried heart
BMS 30:13  liptaṭṭirū adirātu ša libbiya
May apprehensions be removed from my heart

Dan. 10:10  wehinne-yād nāg-e'ā bī wattiṇī'ēnī 'al-birkay
wekappōt yāday
And lo, a hand touched me and set me trembling
on my hands and knees

D. DISTRESS, ANGUISH. The following passages demonstrate that
the idea of distress may be conveyed by the expressions "the bowels
boil" (H. ruttē'ēh mē'īm, bēmarmārū mē'īm), "the heart beats wildly"
(H. hōmē lēb), "the heart is overturned" (H. nēhpak lēb), "the heart
is broken" (H. nīšbar lēb), "the heart is faint" (H. dawwā lēb), "the
liver is poured out" (H. nīšpak kābēd), "the eyes are spent" (H. kālū
'ayin), "sickening to the eye" (Ak. ana ūnē maris), "the teeth grind"
(H. ġāras šēn).

The seat of anguish is the heart (see the idioms below), the
bowels (H. mē'īm), or the "loins" (H. motnayim).
"the bowels" and "the bowels boil"

Jer. 4:19  mē'ay mē'ay ġūlā qīrōt libbi
hōmē-lī libbi lō 'aḥāriš....
My bowels, my bowels! I writhe in pain!
O the walls of my heart!
My heart beats wildly; I cannot be silent

Job 30:27  mē'ay ruttē'ēh wēlō-dāmmū
qiddēmūnī yēmē-ēnī
My bowels have been made to boil, and they
cannot keep quiet;
days of affliction approach me.
"the heart is overturned"

Lam. 1:20  
nehpak libbî b'girbî kî mărî mărîtî....

Behold, O Lord, for I am in distress;  
my bowels are in ferment.  
My heart is overturned within me,  
for I have been very rebellious

"the liver is poured out"

Lam. 2:11  
nišpak lâ'âres kîbûdi 'al-šeber bat-‘ammî

My eyes are spent in tears;  
my bowels are in ferment.  
My liver is poured out to the ground,  
because of the destruction of the daughter  
of my people.

"sickening to the eye"

EA 131:26  
mariš ana IGIII-nu inûma...

It is distressing to us (lit.: "sickening to our eyes") that

"the teeth grind"

Lam. 3:16  
hikpîšanî bû'eper

He has made my teeth grind on gravel,  
and made me cower in ashes.

"loins" (as seat)

Is. 21:3  
'âl-kên mâl'û motnay ḫalpûlā  
şîrîm 'abâzûnî kûsîrê yolêda....

Thus, my loins are filled with anguish;  
pangs have seized me like the pangs of a  
woman in travail

"heart is broken" and "bones quake"

Jer. 23:9  
...nišbar libbî b'girbî rûşapû kol-'asîmotay

My heart is broken within me, all my bones  
quake.
"heart is faint"

Lam. 1:22 ...kī-rabbōt 'anḇôtay wēlibbī daway

for many are my groans, and my heart is faint.

E. SADNESS, WEARINESS. The emotion or mood of sadness or weariness is shown to be described by "badness of face" (H. rōa' pā'nīm), "badness of heart" (H. rōa' lēḇ), "the face is dark" (Ak. pānū adāru), "the face is fallen" (Ak. apmu gadādu), "the eye grows dim" (H. dā'ab 'ayin, bāšek 'ayin), "the eye is weary" (H. dālā 'ayin). Other expressions which include the "heart" are "the heart is in pain" (H. kā'ab lēḇ), "forsakenness of heart" (H. 'asgebat-lēḇ), and "the heart melts" (H. mēsās lēḇ). Here also the heart serves as the seat of the emotion.

"badness of face" and "badness of heart"

Eccles. 7:3
tōb ka'am mīḵqēsq
kī-bērōa' pā'nīm yīṭab lēḇ

Sorrow is better than laughter, for by sadness (lit.: "badness of face") the heart is made glad.

Neh. 2:2
wayyōmer lī hammalek maddūa' pānēša rū'īn wē'attā 'ēnēkā bōlē 'ēn zē kī-'im rōa' lēḇ wa'īrē harbē mē'ōd

And the king said to me, "Why are you sad (lit.: "is your face bad") and you are not sick? This is nothing but badness of heart." Then I was very afraid.

"the face is dark"

Samaḵ Hymn 31
lē tāšuš ūmišamma lē i''addarū pānēša

Daily you have not become distressed (i.e., "darkened"); you have not become gloomy (lit.: "your face is not darkened").
Descent of Ištar 81

Papsukkal, vizier of the great gods, was sad (lit.: "the face of P. was fallen"); he was gloomy (lit.: "his face was dark")

"eye grows dim"
Ps. 88:10 'ēnī dā'ābā minnī 'ōnī....

My eye grows dim through sorrow

Lam. 5:17 'al-sē hāyā dāwē libbēnū
'al-'ēllē ḫāšēkū 'ēnēnū

On account of this our heart has become faint; on account of these things our eyes have become dim

"the eye is weary"
Is. 38:14 kēsūs 'āgūr kēn 'aṣāqēp 'ehgē kayyōnā
dallū 'ēnay lammārōm 'ādōnay 'āṣeqā-lē 'orēnī

Like a swallow or a crane I clamor, I moan like a dove.

My eyes are weary (looking) upward. Lord, I am oppressed; be my security.

"the heart is in pain"
Prov. 14:13 gam-bīšqō ṣīk'āb-lēb
we'āharītāh šimhā tūgā

Even in laughter there is sadness (lit.: "the heart is in pain"), and the end of joy is grief.

"forsakenness of heart"
Prov. 15:13 lēb šāmēq yētūb pānīm
ūbē 'āṣeqābat-lēb ṛuāq nēkā'ā

A heart of joy makes a sweet expression, but in sorrow (lit.: "in forsakenness of heart") the spirit is broken.
"the heart melts"

Ezek. 21:12 wehaya kī-yōmʾrū ’ālēkā ‘al-māʾ attā neʾēnā
weʿamartā ’el-ʾēmūʾā kī-bāʾā wēnāmēs kol-lēb
weʾrāpū kol-yādāyim wēkīnʾētā kol-rūah wēkol-
birkayim tēlaknā mayim....

And when they say to you, "Why do you sigh?"
you shall say, "Because of the report. When it comes, every heart will melt" and all hands will be feeble, every spirit will faint and all knees will be weak as water."

"heart" (as seat)

Ps. 13:3 ʿād-ʾānā ʿāšīt ʿeṣōt bēnapšē
yāgan bīlʾbābī yōmām
ʿād-ʾānā yārūm ʿōyʾbī ʿālay

How long will I hold counsels within me, (and) have sorrow in my heart daily? How long shall my enemy be exalted over me?

I D 34-35 tbky pgt bm lb
tdm' bm kbd

Paghat weeps in her heart,
cries in her liver.

F. DESIRE. The emotion of desire, wish, or choice is expressed by "the delight of the eyes" (H. mahmad ʾēnā), "the eyes ask for" (H. ʾāʾālū ʾēnayim), or simply by "eyes" which serve as a seat of desire. Far more common, however, is the "heart" as the center of desire in such expressions as Ak. bibil libbi and H. mōrāšē lēb. By itself "heart" may also mean "desire," thus providing further evidence of anatomical terms developing from the seat of an emotion to the emotion itself.
"delight of the eyes"

1 Kings 20:6
... wēhāyāh kol-maḥmad 'ēnēkā yāṣîmū bēyādām
we'lāqēhū

and whatever they(!) desire (lit.: "all the
delight of their[!] eyes"), lay hands on (it)

Ezek. 24:21 hinēnī mēḥallōl 'et-miqdāšī ge'ōn 'uzzēkem
maḥmad 'ēnēkem ūmaḥmal (read ūmahmad)
napšēkem....

Lo, I will profane my sanctuary, the pride
of your power, your desire (lit.: "the
delight of your eyes"), and the delight
of your soul

"the eyes ask for"

Eccles. 2:10
wekōl 'asēr šā'ālu 'ānay
lō 'āsaltī mēhem....

And everything for which my eyes asked,28
I did not keep from them

"eyes" (as seat)

Jer. 22:17 kī 'ēnēkā wēlibbēkā kī 'im-'al-bis'ēkā....
For you have eyes and heart for dishonest gain

Num. 15:39 ...wēlo-tāturū 'aharē lēbabkēm we'aharē
ēnēkem 'ōšer-'attem zōnīm 'aharēhem

and not to follow after your own heart and
your own eyes

"heart" (as seat)

1 Sam. 13:14
...biqqēs YHWH lō 'īš kilēbābō....
the Lord sought a man after his (own) heart29
Like the heart of a cow for her calf,
like the heart of a ewe for her lamb,
thus is the heart of Anat for Baal.

The man of her choice (lit.: "heart") may marry her.

If (it is) the desire (lit.: "heart") of my lord, let my lord write to me

who is an expert at setting right my desire

I made brilliant the sanctuaries of the great gods according to their desire

My days have gone by, my plans are cut off, the desires of my heart.

Other moods or emotions which must be mentioned at the close of this section are "pity" or "compassion" which is expressed by the plural form of the anatomical term rehem="womb"; "vertigo" which is conveyed in Ak. by the idiom sūd nant (lit.: "spinning of the face"); "discouragement" which is expressed in H. as "slackness of hands" (rēpū yādayı̂m or the verb form rēpū yādayı̂m).
Notes to Chapter II

1 Cf. also BEST No. 36 iv 39, 44; CT 34 29:6.

2 For the same expression see OIP 2 134:92.

3 With vshl pit cf. l'hashil panim at Ps. 104:15 quoted above.

4 For the parallelism of "face" and "forehead," see also Ezek. 3:8 where panim // mebh.

5 Cf. 1 Sam. 14:27, 29.

6 For other cases of "sweet heart"="happiness," see Judg. 19:9; 1 Sam. 25:36; 2 Sam. 13:28; Is. 65:14; Prov. 15:15; Eccles. 7:3; 9:7; Esther 1:10; 5:9; 2 Chron. 7:10. As the center of the emotion of joy, lēb/lēbab is also used at Ex. 4:14; Deut. 28:47; Is. 30:29; 60:5; 66:14; Jer. 15:16; Ezek. 36:5; Ps. 4:8; 16:9; 28:7; 84:3; 104:15; 119:11; Job 29:13; Prov. 17:22; 23:15; 27:9, 11; Eccles. 5:19; Song 3:11; 1 Chron. 16:16.

7 Cf. also LIH 95:8-9; CH ii 59.

8 Cf. CH i 46-49: u Enlil ana šīr niṣṣi tubbim šumi ḫibu="and Enlil appointed me to make the people happy" (lit.: "to make sweet the flesh of the people").

9 For other cases of hūd libbi, hudu libbi, or hadû libbi, see ABL 992:8; VAS 1 33 iv 18; BEST No. 6 i 44; TCL 18 60:13; EA 141:11; KAR 158 ii 44; YOS 9 35 ii 61; CH iii 53; YOS 1 45 ii 29; KAR 11 r. 11.

10 See also v. 6.

11 Cf. also Borger Esarh. p. 13 Ep. 5:8; 47:51; AnSt 6, 150, 7.

12 Syr. reads "shake" (mʻad) which would require only transposing wēha'amadī (root: ʻmd) to wēhimʻadī (root: mʻd). The Syr. version is preferred here, because this description seems to describe "fear" rather than the use of the verb "to stand." However, if H. ʻmd, or more accurately haʻamīd (causative), may be related semantically to šūmudu or šutēmudu (causative of Ak. emēdu="to lean, to impose") at ZA 45 206 iv 12 (muṣtēmīdu kalātešu-[demons] "who cause his kidneys to squeeze against each other"), then perhaps the reading of the Massoretic text may stand. The translation would then be "you squeezed together their loins" (or perhaps "muscles"); this description of pain would parallel "you tore all their shoulders." For another case of H. ʻamēd possibly meaning the same as Ak. emēdu, see Lev. 19:16b where lō taʻmōd (read causative taʻamīd) 'al-dan rē'ekā may mean "Do not bring accusation against the life of your neighbor"; cf. PBS 2/1 21:7 f. and 12 where ana muḥlu PN šūmudu="to bring accusation against PN."
13 Cf. the similar Joel 2:6.

14 Cf. also 1 Sam. 4:13; 28:5.

15 For ḫāsāš lēḇ see also Is. 19:1; Deut. 1:28; 20:8; Josh. 5:1; 7:5; 2 Sam. 17:10.

16 For ḩāḵāḵ lēḇ denoting fear see also Deut. 20:3; Jer. 51:46; cf. Lev. 26:36; Deut. 20:8; 2 Chron. 13:7.

17 Also at lines 24-25 as a sign of fear; contrast lines 27-28 and 29 where ḥāš ik ṭāk comes as a sign of confidence or reassurance.

18 Cf. also Ezek. 32:10 (\颊mām) and Jer. 2:12 (\颊mām-\ēl).

19 Cf. also Nahum 2:11; Ps. 66:11; 69:24.

20 Cf. also Jer. 8:18; Lam. 5:17.

21 See also v. 3; for another example of ḫāḵ ṭām āmām as "sad," see Gen. 40:7.


23 For ṭāmām with ekēlū="to be dark," see Gilg. VII iv 7 [...]


25 Perhaps this passage should be included under the section concerning "fear" where are listed other cases of the idiom ḥāsāš lēḇ="the heart melts."

26 Kittel cites as a possible reading ṣasāḇōṯ.

27 For māmād ayin see also Ezek. 24:16, 25.

28 Cf. mašālāt lēḇ at Ps. 37:4.

29 Cf. also kešāḇbē at Jer. 3:15 and kilēḇāḇēkā at Ps. 20:5. However, the phrase kilēḇāḇēkā ("and according to your heart") at 1 Chron. 17:19 is probably not the correct reading. The combination of kilēḇāḇ with 'bdk ("your servant") makes this verse comparable to 2 Sam. 9:8 and 2 Kings 8:13, in both of which cases is the self-designation of a servant as "dog" (keleb); cf. also 1 Sam. 24:15 and 2 Sam. 16:9 where the designation is applied to someone other than the self. The same use of the word klēḇ="dog" appears in Lachish Letter 2:3-5: my 'bdk klēḇ ky ṭāmām 'āmān 't 'bdām--"Who is thy slave a dog, that my lord remembered his slave?" The expression "slave dog"
appears also in the Amarna letters as ardu kalbu when referring to others (EA 71:16 f.; 75:42 f.; 85:64;) and to the self (EA 60:6 f.; 61:2 ff.). This abundant evidence is surely sufficient to read kalba for libbāka at 1 Chron. 17:19. For the original suggestion concerning 1 Chron. 17:19 and a discussion of the parallels, see Harry Torczyner, Lachish I: The Lachish Letters (New York, 1958), 39 f. See also J. Hempel, "Die Ostraka von Lakis," ZAW 56 (1938), 129, n. d.

30 Cf. also CH r xiii 39-40; r vii 12-13; r xiv 74-75.

31 Other instances of libbu="desire" are BIN 4 34:12; 35:41; for more cases see Ahw VI, 549.

32 For other cases of bibil libbi="desire," see CAD II, 220 f.; Ahw II, 125. The literal meaning of this expression is difficult to establish. Ak. biblū often has the meaning "gift" and may, therefore, mean "gift of the heart" or "that which is brought to the heart." If that is the case, H. mōraše lēbab="possession of the heart" at Job 17:11 may be related. It is possible, however, that H. mōraše is related to ṭārexet="desire" rather than to ṭārāx="to take possession of."

33 Lēḥ/lēbab appears elsewhere as the seat of desire at Is. 57:17; Jer. 3:17; 7:24; 9:13; 11:8; 13:10; 18:12; 23:17; Ezek. 11:21; 20:16; 33:31; Ps. 21:3; 23:17; Job 15:12; 31:7, 9, 27; Prov. 6:25; 23:17; Eccles. 2:10; 2 Chron. 1:11.

34 See Holma, p. 104.

35 Maqlu IV 15; AfO 18 290:13.

36 Josh. 10:6; 2 Sam. 4:1; 17:2; Is. 13:7; 35:3; Jer. 6:24; 38:4; 47:3; 50:43; Ezek. 7:17; 21:12; Zeph. 3:16; Job 4:2; Ezra 4:4; 6:9; 2 Chron. 15:7.
A. ACTS INVOLVING GOOD DISPOSITION TOWARD ANOTHER

i. To help, support. The acts of good disposition described here demonstrate that many of these acts are expressed in idioms which include parts of the anatomy. Actions of assistance or support are rendered by such phrases as "lift the hand" (Ak. ida naṣû), "march at the side" (Ak. ida alāku), "to grasp the hand" (Ak. gāta sabātu, ida sabātu, gāta šāžu; Ug. aḥd yḏ; H. ḫāz bēvad, ḫizzēq bēvad, hebēziq bēvad/žāmin), "to turn to one's side" (Ak. ida seḥēru). "lift the hand"

Lugale XI 6 idka lā tāšēā
You did not come to my aid (lit.: "you did not raise your hand for me").

"turn to one's side"
OIP 2 61 iv 66-67 nišē āṣibūt Ingirā u Tarzi idāšu isṭurūma....
The people who dwelled in Ingira and Tarsus came to his aid (lit.: "turned to his side")

"march at the side"
En. el. IV ilū rēṣūša ʾalīkū idīšā
The gods, her helpers who assisted her (lit.: "who marched at her side")

BWL 46 112-113 ul irūša ilu qāṭī ul ʾishbat
ul irēmanni išṭari idāya ul ĵillīk
God did not help me; he did not assist me (lit.: "grasp my hand").
My goddess has not pitied me; she did not help me (lit.: "go at my side").
The basis of the previous idiom may have been the military designation of an ally as one who marches at the side of. The idiom then came to have more general and more metaphorical use to indicate "help" in various realms. The last reference includes another idiom "to grasp the hand" which clearly pictures the physical assistance of supporting a person developing into the less concrete use of the idiom.

"grasp the hand"

CCT 4 14b:9
Aššur u ilka qātī īgābtūma āštīlim
Aššur and your personal god helped me (lit.: "grasped my hand"), and I became well.

ABL 499:11 šarru bēliya ŠU II -a kī īgbatu² ubtalliṭanni
the king, my lord, came to my help (lit.: "he grasped my hands"), he saved my life.

AFO 19 59:151 aḫuz ŠU-šu puṭur aranšu
help him (lit.: "grasp his hand"); absolve his sin

II D I:30- aḥd ydh bškrn
31 (=II: mʾmah [k]šbʾ yn
5-6, 19-20)
who helps him (lit.: "grasps his hand")
when he's drunk,
who supports him when he's sated with wine.

Ps. 73:23 waʾnī āṭmīd 'immāk
‘āḥatzā bʾyad-yʾmīnī
And I am continually with you,
you help me (lit.: "you grasp by my right hand").
Ezra 1:6  
 waktušetibotbhem hizzeq bidadehem....

And all who were around them aided them (lit.: "grasped their hand")

Ezek. 16:49  ...ganno bibat-lehem weshalwat hasqet h′y′a
lah welibnote′ha weyad-′anī wrebyon lo ḫeqeziqā

and she and her sisters had pride, satiety of food, and prosperous ease, but she did not aid (lit.: "grasp the hand of") the poor and needy.

Job 8:20  
hen-'ēl lō yim'as-tām
wēlō-yahaziq beyad-mrē′īm

God will not reject a blameless man, nor will he aid (lit.: "grasp by the hand of") evil doers.

Is. 41:13  
kī 'āhī YHWH 'elōhekā mahaziq yeminekā
hāʾomer lēkā 'al-tīrā' 'anī ʿazartīkā

For I am the Lord, your God who aids you (lit.: "who grasps your right hand"); who says to you, "Fear not; I will help you."

Is. 45:1  
kō-'āmar YHWH limšīhō lēkōreš 'asher-hefēzaqī
bimīnō....

Thus said the Lord to his anointed one, to Cyrus, whom I aided (lit.: "by whose right hand I have grasped")

ii. To show favor, partiality. Common is the expression "show favor" indicated by "lift/carry the face" (Ak. pani abalu; H. nasa pānīm) and by "make the face shine" (H. hāʾir pānīm); cf. the similar act of forgiveness by "carry the face" (Ak. pani abalu).
"lift the face"

**ARM 1 82:17**

You must not show partiality (lit.: "carry their face") when you clear (them) of obligations.

**VAS 16 88:14**

One must not show partiality to another (lit.: "carry the face of a man") at the Ištar Gate (i.e., in a court case).

**Job 13:8**

$\text{ha} \text{pānāw tīsā'ūn}$

Will you show partiality toward him (lit.: "lift his face"), will you plead the case for God?

**Lam. 4:16**

$pēnē \text{YHWH bīlēqām lō yōṣip lēḥabbītam}$

The Lord himself has scattered them; he will not again regard them; no favor was shown to the priests (lit.: "the faces of the priests were not lifted up"), no graciousness to the elders.

"make the face shine"

**Num. 6:24-26**

$\text{yēbārekē} \text{YHWH wēyismērekē}$

The Lord bless you and keep you; the Lord make his face shine for you and be gracious to you; the Lord lift up his face to you and give to you well-being.

**Ps. 67:2**

$\text{ēlōhīm yōṣonēnū wībārekēnū}$

May God be gracious to us and bless us; make his face shine with us.
iii. To be concerned about, care for. Concern for someone or something is rendered by "(setting) the eye on" the object of concern.

Jer. 24:6 wešamṭī 'ēnī 'alēhem le'ōḇā....

And I will set my eye on them for good

Jer. 40:4 ...'im-tōḇ bē'ēnēkā labō 'ittī bāḇel bō we'āšīm 'et-'ēnī 'ālēkā....

If it seems good to you to come with me to Babylon, come and I will set my eye upon you

Deut. 11:12 'ereq 'ašer-YHWH 'ešōḥēkā dōrēš 'ōṭāh tamīd 'ēnē YHWH 'ešōḥēkā bā....

A land which the Lord your God cares for; the eyes of the Lord are continually upon it

Ps. 33:18 hinne 'ēn YHWH 'ēl-yeře'āw lamēyahālīm leḥasdō

Lo, the eye of the Lord is on those who fear him, on those who hope in his (covenant) faithfulness.

iv. To pardon, forgive. This act of beneficence is similar to (if not exactly the same as) the act of showing favor or accepting. Like that expression this one employs "face" in such an idiom as "lift the face" (Ak. pani babālu, pani abālu).

"lift the face"

CH r. xii ana ištiššu panīšu ubbalu
30-31 one should forgive him (lit.: "carry his face") the first time.
TCL 7 11:33 kīma ša itām rabi’am tētiqa panūkunu ul ibbabbalū.

it will be as if you had committed a major crime; you will not be forgiven (lit.: "your face will not be carried off")

v. To make prosper. The expression "to make prosper" is indicated by the rare "make fat the head" (H. diššēn rōš) and by "make go at one's eyes" (Ak. ana Ini ḫuluku).

"make fat the head"

Ps. 23:5 diššantā baššemen rōšī kōsī rēwāyā

You have made me prosper (lit.: "you have fattened my head with the oil"), my cup is filled to the brim.

"make go at one's eyes"

Boissier DA rubû māssu urappašma ana IGI-šu ušallak.

8 r. 7 The prince will enlarge his country and make it prosper (lit.: "will make it go at his eyes").

vi. To seek favor with a person. Included in this section, but not precisely belonging here, is the expression "seek favor with someone" which is indicated by "look at the eyes" (Ak. ḫē ḫarālu), and "seek favor" is rendered by several verbs which are combined with H. pānīm="face" which seems to be used as "favor."

"look at the eyes of"

ABL 1250 dabābu ša šarri lā išme ēnī ša LÚ·NAM·MEŠ idagal

He does not listen to the king but seeks favor with (lit.: "looks at the eyes of") the governors.
They have not performed the sacrifices of the king but seek favor with (lit.: "look at the eyes of") the shepherds.

Did the friendliness of the royal scribe... to me? I am seeking favor with (lit.: "looking at the eyes of") him.

"seek the face"

I seek your favor (lit.: "your face") with (my) whole heart; be gracious to me according to your promise.

Many seek the favor (lit.: "face") of a ruler, but from the Lord a man (gets) justice.

vii. To treat kindly. The act of treating kindly is expressed by "take in one's hand" (Ak. ina qāti šabātu).

Treat these men kindly (lit.: "take these men in your hand"). (for) your pasture is situated in their region

He treated me kindly (lit.: "he took me in his hand") and rejoiced over me.
viii. To entrust, commission. "To entrust (someone with something)" is communicated by the idioms "fill in the hand of" (Ak. ana qāṭī mullû), "transfer in/to one's hand" (Ak. ina qāṭī paqādu; H. hīqīd 'al-yad), and "set on one's shoulder" (H. nātan 'al-ṣekem).

Not far removed is "to commission (someone)" in the similar expression "fill the hand of" (H. mīlē yad; cf. Ak. ana qāṭī mullû) and in "lay hand on" (H. sāmāk yād 'al).

"fill (in) the hand(s)"

LIH 94: 24-30

En. el. I 153

En. el. I 151

When Enlil gave to him for lordship the land and people (and when) he entrusted to him (lit.: "filled in his hands") their reign

The dominion of all the gods I entrusted to you [Var. "him"] (lit.: "filled in his hand").

"transfer to one's hand"

BWL 134 128

Each one is entrusted to you (lit.: "transferred to your hand").

When she entrusted these (lit.: "transferred into his hand") to him, she seated him in the council.
1 Kings 14:27

"set on the shoulder"

Is. 22:22

"fill the hand of"

Num. 3:3

Judg. 17:5

"lay hands on"

And king Rehoboam made in place of them shields of bronze, and he committed (them) to (lit.: "had them cared for [or "transferred"] in the hand of") the officers of the guard who stood watch of the gate of the palace.

And I will entrust to him (lit.: "set on his shoulder") the key of the house of David. He will open, and there will be no one to lock; he will lock, and there will be no one to open.

These are the names of the sons of Aaron, the anointed priests, whom he commissioned (lit.: "filled their hand") to serve as priests.

And the man Micah had a sanctuary and he made an ephod and teraphim, and he commissioned (lit.: "filled the hand of") one of his sons, and he became his priest.

Take Joshua, son of Nun...and commission him (lit.: "lay your hands on him"), and make him stand...and command him in their sight.
ix. To protect. "To protect" is "to place the hand upon" (Ak. qāta ummudu), and signs of protection are "cover the head" (H. sākak lērōš), "hair shall not fall" (H. lō nāpal še‘ar), "in the shadow of the wings" (H. bēsāl kenapayim), and various expressions involving the stability of the feet.

"cover the head"

Ps. 140:8 YHWH ’adōnāy ‘ōz yēšū‘ărī
sakkōtā lērōši bēyōm nāšeq

O Lord, my Lord, my strong deliverer, you have protected me (lit.: "covered my head") in the day of battle.

"hair shall not fall"

1 Sam. 14:45 ...ḥay-YHWH ’im-yippōl missā‘ărat rōšō
'argā kī-’im-’ełōhim ’āsā hayyōm hazzē....

As the Lord lives, not a hair of his head shall fall to the ground,22 for he has acted with God this day

1 Kings 1:52 ...’im yiḥyē lēben-ḥayil lō yippōl missā‘ărētō
’argā wē’im-rū‘ă timmāḡē-bō wāmēt

If he be a man of valor, none of his hair shall fall to the ground; but if wickedness be found in him, he shall die.

stability of the feet

Prov. 3:26 kī-YHWH yiḥyē bēkisleḵā
wēšāmar ragleḵā millāked

For the Lord will be your confidence,23 and will keep your foot from capture.24

Ps. 121:3 ’al-yittōn lammōt ragleḵā
’al-yānūm šōmērekā

He will not allow your foot to move, the one who keeps watch over you will not slumber.
Ps. 18:34 = meşawwē raglay²⁵ kā'ayyalot
2 Sam. 22: we’al bāmotay ya’āmidonī
34 (God) who made my feet like (those of) hind's,
and enables me to stand in the high places.²⁶ "in the shadow of wings"

Ps. 17:8 šomrēnī kō'Išōn bat-'ayin
bēšēl kēnapēkā tastīrēnī
Keep me as the apple of the eye,
in the shadow of your wings hide me.

Ps. 36:8 may-yāqār hasdekā
'ēlohim 'ebēnē 'ādam bēšēl kēnapēkā yehēsayūn
How precious is your (covenant) faithfulness!
Both divine²⁷ and human beings seek refuge
in the shadow of your wings

"in/under the wings"

Ps. 91:4 bēebrātō yāsek lāk
wētahat-kēnapōw tehsā
sinnē wēsōhērā 'ēmittō
With his pinions he will cover you,
and under his wings you will find refuge;²⁸
his faithfulness is a shield and buckler.

"place the hand upon"

VAS 16
144:9 awilum ša Ištar qāti Ištar elīšu ummudat
This man belongs to Ištar, Ištar protects
him (lit.: "the hand of Ištar is placed
upon him")

BE 17 5:14 ana yāšī ša bōli qāssu ina muḥāiya ummidu
To me whom my lord protects (lit.: "upon
whom my lord places his hand")
B. ACTS OF POWER, HOMAGE, AND OTHER PERSONAL RELATIONSHIPS

i. To be under the authority of. The following references show that authority and submission are expressed in a variety of idioms employing anatomical words. For a general description of these kinds of personal relationships are used such expressions as "to proceed in the hand(s) of" (Ak. ina qāṭi alāku), "to bow down under the hand of" (H. hit‘annē tabat yad), and "to set in the hand of" (H. nātan be'yad). It can be seen, therefore, that idioms with the word "hand" are commonly used to denote authority (cf. the common use of yād as "power"). This is no less true of other Semitic languages not included in this study.

"proceed in one's hand(s)"

**ARM 2 79:26** LŪ·NA·QAD·MEŠ ina qāṭi[ya] ul illakū

the shepherds are not under my authority
(lit.: "do not proceed in my hand")

**ABL 839:12** alāni ma‘dūte lapānišu ittikru umma ina ŠUḪ-ka ul nillak

many cities rebelled against him saying, "We will no longer be under your authority" (lit.: "proceed in your hands")

"set in one's hand"

**Judg. 9:29** ūmī yittēn 'et-hō‘ām hazsē be'yādī̂...

And who will put this people under my authority (lit.: "will set in my hand")?
"bow down under one's hand"

Gen. 16:9 wayyômer lâh mal'ak YHWH šûbî 'el-gêbirtêk wehit'annî taḥat yadêhâ

And the angel of the Lord said to her, "Return to your mistress and submit to her (lit.: "bow down under her hand").

Equally common is the use of idioms employing the "feet" to represent authority and submission. "Under the feet of" (H. taḥat raglê) means "in the authority of," and "put feet on the neck of" conveys the symbolic gesture of vanquishing or bringing into submission.

"under one's feet"

Ps. 47:4 yadôr 30 'ammîm taḥêtênû ülêummîm taḥat raglênû

He brings peoples under us, and nations under our authority (lit.: "under our feet").

Ps. 8:7 tamšîlêhû bêma'asê yâdêkâ kôl šattâ taḥat-ralaw

You have given him dominion over the works of your hands; you have put all things under his authority (lit.: "under his feet").

The following reference explains the origin and use of the idioms just described as the symbolic act of the victor over the vanquished.

Josh. 10:24 ...qirbû šîmû 'et-ralavkem 'al-šawwârê hammâlakîm hi'êllê wayyiqrêbû wayyasîmû 'et-ralavhem 'al šawwârêhem

"Come near; put your feet on the necks of these kings." And they came near and put their feet on their necks."
Most common among the expressions for submission are those instances which describe the act of falling on one's face or falling at the feet of the superior. The idioms "to fall down/prostrate oneself at the feet of" (Ak. ana šēpē magātu; H. hišṭahāwē 'al-raglē) and "to touch the feet of" (Ak. šēpē sabātu or the more rare ana šēpē sabātu) both refer to acts of homage or submission.

"fall down/prostrate oneself at the feet of"

BA 299:11 ana šēpē šarri bēliya...lu amqutma kabattu u ġēruma

I have fallen at the feet of the king my lord on my belly and on my back

BA 68:7–8 ana šēpē bēliya Šamšiya 7-šu 7-tan amqut

At the feet of my lord, my Sun, seven times seven times I have fallen

Is. 60:14 weḥālēkū 'ēlayik šēhōāk bēnē mēʾannayik

wēhištahāwū 'al-kappōt raglayik kol-mēʾašayik....

And the children of those who oppressed you shall come bowing to you, and all who despised you shall prostrate themselves at (the soles of) your feet

"touch the feet of"

ABL 878:13 ...PN u mārešu šēpē ša šar Aššur abikunu isbatū

PN and his sons did homage to (lit.: "touched the feet of") your father, the king of Assyria

Craig ABRT 1 6 r. 2 ša isbatu ina šēpē 34 šarrat-Ninua

he who shows homage to (lit.: "touches the feet of") the Queen of Nineveh
In addition to the use of "feet" with verbs of falling down is the common appearance of "face" in idioms of the same meaning. Frequently attested is the idiom "to fall on one's face" (H. nāpal 'el-pēnē, 'appayim hisṭapāwē; Ak. šabān appi).

"fall on one's face"

Josh. 5:14 ...wayyippōl yēḥōśūa' 'el-pēnāw 35 'arṣā wayyiš̄ṭānū ... and Joshua fell down on his face to the ground, and he worshiped him

BWL 134 Šukinna kitmusu litgušū u šabān appi

Obeisance, kneeling, ritual murmurs, and prostration (lit.: "to throw oneself on the face")

BWL 60 77 ina šabān appi utninni ana E·SAG·[IL...]

In prostration (lit.: "in throwing [myself] on my face") I prayed to Esangil

Also attested for submission are "to bring the neck to" (H. ḫēbī sawwār b) which clearly derives from the use of the yoke in servitude (see first example) and "to hold the head" (Ak. rēša kālu) which denotes readiness to serve.

"bring the neck to/under (the yoke)"

Jer. 27:12 ... ḫēbī'ū 'et-sawwērēkem bē'ēl melek-ḇābel wē'ibdū 'ō tô wē'ammē wiḫyū

Submit to (lit.: "bring your necks under the yoke of") the king of Babylon, and serve him and his people, and live.
And beside them the Tekoites repaired, but their nobles did not submit to (lit.: "bring their necks to") the work of their lords.

Somewhat similar in meaning to the idioms listed thus far is the expression "to be placed at one's disposal" or "to be held in readiness for someone," rendered by "to hold the head."

Should a man pay one shekel of silver to a hired man for harvesting, if then he (the hired man) does not hold himself in readiness

**ii. To make or free a slave.** A specific act of asserting authority, "to make or free a slave" is symbolically portrayed in Ak. by the expressions "set the (slave) hair style" (abbuttam šakānu) for the act of enslavement and "shave off the (slave) hair style" (abbuttam gullubu) for freeing a man. The similar expression for setting a slave free is "clean the forehead" (Ak. pūta ubbubu and pūta ullulu). The meaning of the phrases would have to do with knotting the hair in some way and would reflect the ancient idea that knotting the hair magically constrains a person. This is the position taken in this study, but that it is by no means certain is evident by the number of studies which interpret abbuttum as a branding mark or a tattoo. If this interpretation is correct, then the phrases abbuttam šakānu and abbuttam gullubu would mean "to mark/tattoo (as a slave)" and "to shave off the (slave) mark/tattoo" respectively. In that case the expressions "to clean the forehead"
would probably reflect the similar custom of taking off a mark of some kind.

"set a hair style"

CH r. viii 48-59

warkānum amnum šī itti bēltīša uṣṭamatgīr
askūm mārī uldu bēliissa ana kasрim ul
inaḏdišīi abbuttam īšakkanšīma32 itti
GEME • Û • A immanūšī

(if) afterwards that maid has counted herself equal with her mistress because she has borne children, her mistress may not sell her for money; she may set on her the hair style (for slaves) and count her with the (rest of) the slaves.

"shave off the hair style"

CT 6 29:12  ellēta abbuttaka gullubat

You are free; your hair style is shaved off.

Wiseman Alalakh 2:41

abbuttašu [lā] ugli labū

(if) they did not shave off his hair style

"clean the forehead"

CT 29 3a:7 Sumu-abum itti Buttatum pūssu ūtetib...pūssu

and 19 ebb[t]

Sumu-abum has been cleared of claims by
(lit.: "his forehead has been made clean with") Buttatum...he is free.

CT 4 42a:5 pūssu ūlil40

he set him free (lit.: "he made clean his forehead")

iii. To pray, to supplicate. Acts of homage (or at least, of the address of an inferior to a superior) are "to pray" or "to supplicate," rendered by "to lift the hand" (Ak. gāta dekū, gāta našū; H. nāšā kan, nāšā yād; Ug. nāšu yād) and "to open the fist" (Ak. upna
petū) and the similar "to spread out the palm" (H. pāraš kap).

"lift the hand"

ZA 2 132:8  ēma.qāta našūka bēlū Šamaš lupettū urẖiya
ana nāri ayyābiya

When I pray to you (lit. "lift the hand to you"), O Lord Šamaš, may my ways be opened (?) to kill my enemies.

Ps. 63:5  kēn ʿābārek kā bēhayay
bēšim ʿē ssā kappey

So I will bless you in my life;
I will pray (lit. "lift up my hands") in your name.

Ps. 28:2  šēmaʾ qōl takānumay bēšawʾī ʾēlōka
bēnosʾī yāday ʾel-dēbir qodšeka

Hear the sound of my supplication when I cry to you for help,
when I pray (lit. "lift my hands") toward the innermost part of your sanctuary.

I K II:  ša ydk šmm
75-77  dbḥ ltr abk il

Pray (lit. "lift your hands") toward heaven;
sacrifice to Bull, your father El.

YOS 3
194:37  qāta ana DN ana muḫḫi bēliya adekki

I shall pray (lit. "lift the hand") to the Ištar of Uruk on behalf of my lord.

ABL 143 1 r. aṃmēni Bēbili gabbi qāssunu ana bēliya
6  idekkâ 43 u bēlī sakīt

Why does all Babylon supplicate (lit. "lift their hand to") my lord and my lord be silent?
"open the fist"

Piepkorn
Asb. 54: 91-92

aššu balāt napištišu upnāšu ipta usalla
bēlūti

To save his life he besought (lit.: "opened
his fists") (and) supplicated my lordship.

Craig ABRT
I 6 r. 1

iptēte Ašur-bani-apli upnīšu44 ittanaḫḫar
ana Nabû bēlišu

Ashurbanipal prayed (lit.: "opened his fists")
and supplicated Nabu, his lord.

"spread out the palm"

Is. 1:15

ūbēporskēm kappōkēm45 'a'lim 'ēnay mikkem
gam kī-tarbū tēpilla 'ēnennū šēmēa'....

And when you pray (lit.: "spread out your
palms"), I shall disregard you;
even though you make many prayers, I will
not listen.

By studying prayer posture depicted in reliefs of the ANE,
S. Langdon has observed that the raising of the hand with the palm
inward was apparently the most ancient and universal pose and that
this pose was exclusively adopted in Babylonia, thus the expression
"lift the hand." In Assyria, however, the usual posture was somewhat
different: The forearm and hand are turned outward, thus the phrase
"open the fists." The true Semitic attitude of prayer, Langdon as­
serted, consisted of the extension of both hands with palms turned
inward in the act of receiving blessings from the deity.46 One can
observe in the previous illustrations that only "lift the hands" is
attested in Ug. Both "lift the hands" and "spread out the palms"
appear in H., but the former is attested only in the Psalms, while
the latter seems to have had broader use.
iv. To take an oath, pledge allegiance. The following expressions describing actions accompanying oath-taking were probably also symbolic gestures which developed into literary expressions. "To pledge allegiance" or "to take an oath" is conveyed by "to touch the throat" (Ak. napišta lapātu/lupputu), "to touch the breast" (Ak. tulē šabātu), "to put one’s hand under the thigh of" (H. šīm vād taḥṣat yerek), "to raise the hand" (H. hārīm vād, nāṣā vād), "to give the hand under/to" (H. nātan vād takat/l), and possibly Ezekiel’s expression "to lift the eyes" (H. nāṣeʾ ūnē).

"touch the throat"

ARM 2 62:9 ʾāṣum napištaka ana PN talputu 47 because you have pledged allegiance (lit.: "touched your throat") to PN

En. el. VI ulappitū napišāti 98 They pledged allegiance (lit.: "they touched the throats") 48

"touch the breast"

Wiseman Treaties 155 adō ina pan ilāni tašakkanuni ina...qibit tulē 49 ašiš tutammāni should you perform an oath by the gods taking the oath mutually by touching the breast

"put the hand under the thigh of"

Gen. 24:9 wayyāšem hāʾebed ʾet-yādō taḥṣat yerek ʿābrāhām ʿādōnāw wayyišṣābaʾ lōʾ ʿal-haddābār hazzā And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this thing.
Gen. 47:29

...šim-nā yādē'ā taḥat yērēkī wē'ēsātā

immāḏi ḥesed wē'ēmet 'al-nā tīghē'rēnī

bēmīg‘rayim

Put your hand under my thigh and (promise to) act loyally and truthfully to me. Do not bury me in Egypt.

Speiser points to the gravity of the occasions described in the previous idiom and conjectures that "touching this vital part might entail the threat of sterility for the offender or the extinction of his offspring." 50

"raise the hand"

Gen. 14:22

wayyōmer 'ābrām 'el-mēlek sēdōm hērīmōtī

yādī 'el-YHWH51 'ēl 'elyōn qōnē šāmāyim

wē'ēråes

And Abram said to the king of Sodom, "I have sworn (lit.: "have raised my hand") to [the Lord] God Most High, maker of heaven and earth,....."

Num. 14:30

'im 'attem tābō'ē 'el-hā'årēs 'äsēr nāsātī

'et-yādī52 lēšākken 'etkem bāh.....

not one of you will enter the land where I swore (lit.: "raised my hand") that I would make you dwell

"give the hand under/to"

1 Chron. 29:24

wēkol-hàssārīm wēhaggibbōrīm wēgam kol-bēnē

hammelek dāwīd nātēnū yād taḥat šēlōmō

hammelek

And all the leaders and the warriors, and also the sons of King David pledged allegiance to (lit.: "gave the hand under") Solomon, the king.
Now, do not be stubborn as your fathers were; pledge allegiance (lit.: "give the hand") to the Lord and come to his sanctuary...and serve the Lord, your God.

In addition to the rather clear examples already cited, it is quite possible that the following passages from Ezek. contain another idiom meaning "pledge allegiance."

"lift the eyes"

Ezek. 23:27 

And I will put an end to your lewdness and your harlotry from the land of Egypt, so that you shall not give allegiance (lit.: "lift up your eyes") to them or remember Egypt any more.

Ezek. 33:25 ... 'al-haddām55 tō'ēlēn kēm tīs'ū56 'ēl-gillūlēkēm wēdām tīspō'kēm....

Besides the blood you eat, you give allegiance (lit.: "lift up your eyes") to your idols, and shed blood.

If the preceding passages do not mean explicitly "pledge allegiance" to someone, they do express an act of homage, for the phrase "lift the eyes" indicates clearly the worship of idols at Ezek. 18:12, 15.

C. ACTS OF EVIL DISPOSITION TO ANOTHER

i. To revile, to scorn. Acts of reviling will be shown to be communicated in a number of ways. Specifically, "to mock" is rendered by "open wide the mouth" (H. nirqāb pē, nāsā pē), "lengthen
the tongue" (H. ne’erīk lāsōn), "gnash the teeth" (H. ḫaraq šēn),
"separate with the lip" (H. hiptīr baṣṣāpā), "press the lips" (H.
gāras ṣāpūt), "take up on the edge of the tongue" (actually passive:
H. na’alā ‘al-ṣeṣāt lāsōn). Moreover, in addition to these will be
shown body parts other than the expected mouth parts for this mean-
ing, for common are "wag the head" (H. hēnīṭa rōs, hēnīḥ rōs), "point
the finger" (Ak. ubāna tarāṣ; H. ḫūlāb ‘esba’, hōrē bē’ēsba’), "wink
the eye" (H. gāras ‘avin, ḥāgā ‘avin).

"open wide the mouth"

1 Sam. 2:1 ʿalāṣ libbī baYHWH rāmā garmī baYHWH rāṣab pī ‘al-’oyēbē kī šamaḥtī bīšūʾātekā

My heart exults in the Lord, my strength is
exalted in the Lord.
I mock (lit.: "my mouth is wide over") my
enemies, for I rejoice in your salva-
tion.

"lengthen the tongue"

Is. 57:4 ʿal-mī tit‘annāgu
ʿal-mī taribībū pē
ta‘rīkū lāsōn....

Of whom are you making sport?
Whom do you slander (lit.: "open wide the
mouth")?
Whom do you mock (lit.: "lengthen the
tongue")?

"gnash the teeth"

Lam. 2:16 pāṣū ‘ālayik pīhem57 kol-’oyēbayik58 šārēqū wayyabarqū-šēn ’āmērū billā‘nū....

All your enemies revile you (lit.: "open
their mouth against you"),
they hiss and gnash their teeth,
they say, "We have swallowed (her)!!"
Job 16:9  
In his wrath he has torn and hated me;  
he has gnashed his teeth at me;  
my adversary sharpens his eyes against me.

"take up on the edge of the tongue"

Ezek. 36:3  
that you became the possession of the rest of the nations and were mocked (lit.: "you were taken up on the edge of the tongue") and (became) the gossip of the people.

"separate with the lip"

Ps. 22:8  
All who see me mock at me;  
they make sport (lit.: "they separate with the lip");  
they wag their heads.

The same acts of evil disposition, i.e., scorn, reviling, are denoted by idioms which employ anatomical terms other than the mouth and its parts.

"wag the head"

Ps. 109:25  
As for me, I am an object of scorn to them;  
(when) they look at me, they wag their head.
Jer. 18:16

laššum 'argām lešāmā šērīqōt 'ōlām
kōl 'ōbēr 'alēhā yissōm wēyanūd bērōšō

to setting up their land as a terror, an object of hissing forever.
Every one who passes by it is appalled and shakes his head.

"point the finger"

CH r. v 25-28

šumma awīlum eli entim u aššat awīlim ubānam ušatriṣma....

If a man has insulted (lit.: "pointed the finger at") a nun or the wife of a man

BWL 34 81

sūqa abā' ma turrusā ubānātī errub температурשעב твор

when I enter the street, I am reviled (lit.: "fingers are pointed [at me]"), (and) when I enter the palace, eyes look askance at me

Is. 58:9

...'im-tāṣir mittōkē ṃōtā ʾehlāh 'ēsba'
wēdabber-ʾāwen

If you take away from your midst the yoke, the reviling (lit.: "the pointing of the finger") and speaking wickedness

"wink the eye"

Prov. 6:12-13

'ādām bēliyyaʾal 'Īš ʾāwen hōlāk 'iqqēṣūt pē qōrēq bē'emāw mōiēl bēraglāw mōrē bē'eḥēʾōtāw

A worthless person, a wicked man, who goes about with crooked speech, winks his eyes, taps with his feet, points with his fingers

Ps. 35:19

'al-timmēṣū-lī ʾōyēbay ʾēger ʾōnēṣay binnām yiqrēṣū-ʾāyin

Let not my treacherous enemies rejoice over me; let (not) those who hate me without cause wink the eye.62
"press the lips"

Prov. 16:30 'ôôô 'ênaw lâbôb tahpûkôt qōreâ'63 s'êpâtaw killâ ra'â

He who winks his eyes plans perverse things, he who presses his lips accomplishes harm.

While most of the preceding illustrations demonstrated the use of body parts in idioms of mocking and insulting, some have indicated a less specific meaning. There follow several more idioms, similar to the preceding, which convey the meaning of speaking malice or telling lies conveyed by such expressions as "bend the tongue" (H. hidrik lâšôn), "set the mouth" (H. šît pē), "smite with the tongue" (H. hikkê ballâšôn), "sharpen the tongue" (H. bârâq lâšôn, žânan lâšôn).

"bend the tongue"

Jer. 9:2 wayyadrêkû 'et-l'ësônâm gasûm
Šequer wêlô le'ëmûnâ gâ'bîrû bâ'âreš••••

And they have bent their tongue (like) their bow,
falsehood and not truth have grown strong in the land.

"set the mouth"

Ps. 73:9 Šattû baššâmâyim pîhem
ûl'ësônâm tin'alak bâ'âreš

Against the heavens they set their mouth, and their tongue struts through the earth. 64

"smite with the tongue"

Jer. 18:18 wayyômêrû lëkû wënahšêbâ 'al-yirmëyahû••••
1kû wënakkônû ballâšôn wë'al-nahšîbâ 'el-kol-
dêbâraw

And they said, "Come, let us plot against Jeremiah...Come, let us smite him with the tongue and not heed any of his words."
"sharpen the tongue"

Josh. 10:21 wayyā̀śūbū kōl-ḥāḵām 'el-hammāḥāne 'el-yēḥōšūa'
maqqēdā bēṣālōm lō ḥārāw libnē yīsra'ēl lēʾĪš 'et-lēšōnō

And all the people returned safe to Joshua
at the camp at Makkedah; no one spoke mal-

Ps. 140:4 śānēnu lēsonām kēmō-nāḥāš
ḥāmat 'āqṣūb taḥat še-pātēmō

They make their tongue sharp as a serpent's,
and under their lips is the poison of vipers.

ii. To ignore, reject, refuse, disregard. Other acts of evil
disposition towards another are those which mean "ignore." This can
be rendered by "cast behind the back" (H. hišliḵ 'ahōrē gēw), "turn
the back" (H. pānā 'orep), "show the back" (H. herā 'orep), and
"present the back" (H. nātan 'orep). Besides these idioms with
"back" is the similar "turn the face from" (H. hēsēḇ pānīm min,
hēsīr pānīm min).

Closely related to the preceding is "refuse" which meaning is
conveyed by "raise the hand" (Ak. gāṭa dekū) and "turn the face" (H.
hēsīr pānīm), although the same idiom, along with "turn the heart"
(H. pānā lēḇāḇ, hēsīr lēḇ) and "make great the heel" (H. hīgdīl
'āḡēḇ) can also be used for "reject." If the meaning "disregard"
can, in fact, be separated from the others, it will be shown to be
rendered by the idiom "conceal the eyes" (H. he'līm 'ēnayim).
"cast behind the back"

1 Kings 14:9  
Ezek. 23:35

but you have done evil beyond everyone who preceded you, and you went and made for yourself other gods and molten images to provoke me, and you ignored me (lit.: "cast me behind your back").

"turn/show/present the back"

Jer. 32:33  
Jer. 18:17

And they ignored me and paid no attention (lit.: "they turned to me the back and not the face"); and though I have taught them persistently, none of them listened to receive instruction.

Like the east wind I will disperse them before the enemy.

I will ignore them and pay no attention (lit.: "I will show them the back and not the face") in the day of their calamity.
"turn the face from"

2 Chron. 29:6

...wayys'azbühū wayyassēbū pōnēhem mimmiškan
YHWH wayyitṭēnū-'orep

and they (our fathers) forsook him and dis-
regarded (lit.: "turned their face from")
the habitation of the Lord and ignored him
(lit.: "presented the back").

2 Chron. 30:9

...kī-ḥannūn wēraḥūm YHWH 'ēlōnēkem wēlo
yāsīr pānīm mikkem 'im-tāṣūbū 'ēlaw

For the Lord your God is gracious and merci-
ful, and he will not ignore you (lit.: "turn the face from you") if you return to
him.

1 Kings 2:16

wē'attā ūgē'ēlā 'ahat 'ānōkī šō'ēl mē'ittāk
'al-tāṣībī pānayē...

And now one request I am making from you;
do not refuse me (lit.: "do not turn your
face").

Ezek. 14:6

...šūbū wēhāšiḥū mē'al gillūlekem ūmē'al
kol-tō'sbōtekem hašiḥū p'nēkem

Repent and turn away from your idols and re-
ject (lit.: "turn your faces from") all
your abominations.

"conceal the eyes"

Ezek. 22:26

kōhōnēhā ħāmē'sū tōrafl...ūmiḵšabbētōtay
he'lımū 'ōnēhem wa'ēḥal bētōkām

Her priests have done violence to my law,...
and my sabbaths they have disregarded (lit.: "concealed their eyes"), and I am profaned
in their midst.

Is. 1:15

ūbō porsḵem kappēkem 'a'līm 'ēnay mikkem gam
kī-tarbū ṭēpilla 'ēnennī šōmēa'....

When you pray, I shall disregard you (lit.: "conceal my eyes");'ō
though you make many prayers, I will not
listen.
"turn the heart"

Deut. 30:17 *w*ē'īm-yipnē lō*b*ā'bē'kā wē'lō tīšmā' wē'niddha'tā wē'hištahāwītā lō'īlōhīm ʷahērīm waf'ābadtām

But if you reject (lit.: "if your heart turns away") and do not listen, but you are drawn away and worship other gods and serve them

Jer. 17:5 "...'ārūr haggeber ʷā'ser yibtah bā'ādām wē'sam ʷā'ser bātāḥtī bō ʷōkēl la'ḥmī higdīl ʷālay ʷāqeb

Cursed is the man who trusts in man and makes flesh his strength, and rejects (lit.: "turns his heart from") the Lord.

"make great the heel"

Ps. 41:10 *g*am-'īš zē'lōmī ʷā'ser bātāḥtī bō ʷōkēl la'ḥmī higdīl ʷālay ʷāqeb

Even my close friend in whom I trusted, who eats with me, has rejected (lit.: "made great his heel against") me.

"raise the hand"

Cyr. 328:9 ḥābīka u peqūdu ša āli anāku minamma qātka ana muḥḥiya tadkā

I am your uncle and the trustee of the city. Why do you refuse (lit.: "raise your hand against") me?

YOS 3 48:24 ki qābō tašappar ʷuṣupur u < kī > qātta tadkāq ṣupur

Write whether you will send the men or whether you refuse (lit.: "raise the hand").

ii. To bring evil upon, to harm. Acts denoting "harm" are usually described by the combination of "hand" with various verbs. Some of these are "stretch out the hand" (H. šālah vād, nātā vād),
"the hand is on"

Gen. 37:27
lēkū wēnimbērēnū layyišmēšlīm wēyādēnū‘al－tēhī－bō'79 kī ’aḥīnū bēšārēnū....

Come and let us sell him to the Ishmaelites, and let us not harm him (lit.: "let not our hand be on him"), for he is our brother, our own flesh.

"shake the hand at"

Job 31:21
‘ām－hānīpōtī ‘al－yātōm yādīSO
kī－’er’e bašṣa‘ar ‘ezrātī

if I have harmed (lit.: "shaken my hand at") the fatherless, because I saw help in the gate

"turn the hand against"

Ps. 81:15
kim‘at ‘ōyēbēhem ’aknīa‘
wē‘al gērēhem ‘āšīb yādī

In a little while I would subdue their enemies, and bring evil upon (lit.: "turn my hand against") their enemies.

"raise the hand against"

2 Sam. 18:28
...bārûk YHWH ‘ēlōhēkā ‘āšer siggar ‘et－hā’ānāšīm ‘āšer－nās‘ū ‘et－yādēm bađōnī hammalek

Blessed be the Lord your God who has delivered up the men who did evil to (lit.: "raised their hand against") my lord, the king.

iv. To shame, dishonor. The passages cited below describe acts which were symbolically carried out in order to dishonor a person. Usually this implied shaving the hair or beard, an act which can be understood only in light of the primitive belief that a man's strength and virility reside in his hair.32 Therefore, a person is dishonored or shamed by "shaving off half his beard" (H. gillah hāṣāi
zāgān; Ak. mutta kullubu) or, evidently, all of one's beard (Ak. sapsāte nukkusu, leta kullubu). "Making bare the buttocks" (H. ḫāṣap šet) is also a method of shaming a person. As for the seat of shame, one might conclude it is the face on the basis of the numerous passages where "shame" (H. bōṣet) is seen on one's face.

"shave (half of) the beard"

2 Sam. 10:5 (Chron. 19:5)

wayyaggīdū le'dawīd wayyiślab liqrātām kī-hāyū hā'ānasām niklāmīm mē'ōd wayyōmer hammleleḵ šēbū bīrēḵō 'ad-yēγammaḥ zēqankem wēḵabtem

And it was told to David (that Hanun shaved off half the beards of David's servants, v. 4), and he sent to them, for they were greatly ashamed. And the king said, "Remain in Jericho until your beards have grown, and then return."

CT 38 33:1 qaqqada uṭharrar letēšu ugalab

He shall mortify himself and shave his beard, i.e., cheeks.

OIP 2 46 vi 10-12

sapsāte unakkisma baltašun ūbut

I cut off (their) beards and thus destroyed their pride.

CH r. v 31-34

maḥar dayyāni inaddūšu u muttassu ugalabū

They shall drag him before the judges and shave off half (of his hair)

Is. 50:6
gēwī nāttattī le'makkīm ūle'hāyay le'mōreṭīm pānny lō histartī mikkēlimmōt wārōq

My back I gave to the smiters, and my cheeks to those who make smooth (i.e., by pulling out the beard); my face I did not hide from shame and spitting.
"make bare the buttocks"

Is. 20:4-5 κον γινάχιε μελεκ-ασσυρ 'et-צבוי μιγי αν μνγι 'et-גאלת קעג... ωάλαπα υς 'טט 'ררא מני "ןג יאנ וֹבּוּ..."

Thus the king of Assyria shall lead away the Egyptian captives and the Ethiopian exiles... with buttocks uncovered to the shame of Egypt. They shall be confounded and ashamed.

That shame can be seen on the face (מַחְיָם) is illustrated in such passages as 2 Sam. 19:6; Ps. 44:16; 69:8; 83:17; Dan. 9:7, 8; Ezra 9:7; 2 Chron. 32:21.

v. To perform an illegal or tabooed act. Not far removed from the expressions denoting harm are acts of an illegal or tabooed nature which are communicated by "bring the hand to" (Ak. qāta/aha aba'lu, qāta ummu'du).

KAV 1 i 89 [šumma] a'tlu qāta ana aššat a'tlu [u]bil
If a man wrongfully touches (lit.: "brings the hand to") the wife of a man.

VAB 4 274 iii 36 la 'ubil Šu-šu ana pilludē ili
He did not interfere with (lit.: "bring his hand to") the rites of the gods.

Wiseman Treaties 272 'II-kunu in bītāšunu tūbalani
you will not encroach upon (lit.: "bring your hands on") their houses.

En. el. II qātīša ummidi ina muğliya
She bewitched me (lit.: "laid her hands on me")

Common is the noun phrase "stolen property" which is conveyed by qāt qibitti, i.e., the hand of grasping. This combination leads
one to conclude that a natural idiom for the act of stealing would have been *gāta sabātu* or *ina gāti sabātu*, though this precise meaning of the combination\(^{86}\) does not seem to be attested. Also attested is the combination *bibil gāti* (cf. *gāta abālu* above) which seems to mean "pilfering."\(^{87}\)

D. ACTIVITIES OF THE MIND

i. To direct attention. The expression "to direct attention," "pay attention," is expressed by "set the face" (Ak. *pani nadānu*, *pani šakānu*; Ug. *vtn ppm*; H. *nātan pānim, ōīm pānim*), "set the ear" (Ak. *uzna šakānu*), "do the ear" (Ak. *uzna eḇēšu*), "incline the ear" (H. *ḥitte ṭozen*), "raise the eye" (Ak. *ēna naṣā*), "set the eye" (H. *šī ṭayin, ḥēḵīn ṭayin*). "Heart" is employed with some of the same verbs to express the same idiom: "establish the heart" (H. *ḥēḵīn lēb*), "incline the heart" (H. *ḥitte lēb*), "set the heart" (H. *nātan lēbāh, ōīm lēb, šī ṭayin lēb*). Finally, "liver" is also used to express the idiom "bring the liver" (Ak. *kabatta abālu*).

"set the face"

BWL 38 4-5 ila alsīma ul iddinma panīšu usalli ištarrī ul iṣaqa rīšīša

I called to my god, but he did not direct attention (lit.: "set his face") to me;
I prayed to my goddess, but she did not pay attention (lit.: "raise her head") to me.
EA 79: 10-11
kāli amʿGaz ḫuṣ nadnu ʾpānīšunu anā yāṣi

All the Gaz people have directed their attention (lit.: "set their face") to me.

I K 300-302
thtb mlakm lytb
idk pnm lytn "mm pbl mlk

The two messengers depart; they do return.
Lo, they direct attention to (lit.: "set their faces toward") King Pabel.

2 Chron. 20:3
wayyīrā wayyitīn yehōšaphātʾet-panāw
lidrōš lay יהוה wayyiqrā ʾsom ʿal-kol-yehūdā

And Jehoshaphat was afraid and directed his attention (lit.: "set his face") to seek the Lord, and he proclaimed a feast throughout all Judah.

En. el. IV
ašriš Tiʾāma[t...] panuššu iškun

Toward Tiamat...he directed his attention (lit.: "set his face")

Ezek. 6:2
ben-ʾāḏām šīm pānēka ʾel-hārē yišrāʾēl
weḥinnābē ʾaššem

Son of man, direct your attention (lit.: "set your face") toward the mountains of Israel, and prophesy against them.

"set the ear"

Descent of Ištar 1-3
ana ʾerṣetilā tāri qaqqarī [ ]
Ištar mārat ʾSin uzunša [iškunma]
iškunma mārat ʾSin uzunša

To the land of no return...
Ištar, the daughter of Sin, directed her attention (lit.: "set her ear");
the daughter of Sin directed her attention (lit.: "set her ear").
"do the ear"

BMS 4 r. 34 (= Ebeling, Handerhebung 30:12)
epšāku uznāya
I direct attention (lit.: "do the ears") to you

BMS 19:20 [ana tā]martika epšāku uznāya
to your appearance (i.e., rising) do I direct my attention (lit.: "do my ears")

"incline the ear"

Ps. 49:5 'atē lēmašal 'oznī
'ep'tāl bēkinnōr hīdātī
I will direct my attention (lit.: "incline my ear") to a proverb;
I will solve my riddle to the music of the lyre.

Ps. 71:2 bēsidqēkā tāsλēpēnī ātepallētēnī
hātē-'ēlay 'oznēkā wēhōsēnī
In your righteousness deliver me and rescue me;
direct your attention (lit.: "incline your ear") to me, and save me.

"raise the eye"

OIP 2 78 vi ...ilāni rabûte ša ina gimir adnātī ana itarre šalmat qaqqadi ēna! inaššū inambû malku
the great gods who in all the lands direct attention (lit.: "raise the eye") to the rule of mankind, who named me ruler.

"set the eye"

Ps. 17:11 'aššurēnū 'atta sēbābūnī
'sēnēhem yāsītū linjōt bā'āres
They track me down; now they surround me;
they direct their attention (lit.: "set their eyes") to cast me to the ground.
"establish the heart"

2 Chron. 12:14 wayya'as härē kī lō hēkîn libbō 'et-YHWH

And he did what was evil, for he did not direct his attention (lit.: "establish the heart") to seek the Lord.

"incline the heart"

Ps. 119:36 ẖaẖ-libbī ̂ 'el-‘ēdotēkā wē’al 'el-bāṣa’

Direct my attention (lit.: "incline my heart") to your testimonies and not to gain.

"set the heart"

1 Chron. 22:19 ʿattā tōnū lōbabkēm wē’napšēkēm lidrēs la-YHWH ʾēlōhēkēm

And now, direct your attention (lit.: "set your heart and self") to seek the Lord your God

Ezek. 40:4 wayyēdabbēr ʿalay hā’īy ben-ʿādām rō,ē be’ēnēkā ubē’oznēkā sēma’ wēšēm libbēkā lēkōl ʿāser-ʿāni marē ’ōtēk....

And the man spoke to me: Son of man, see with your eyes and hear with your ears and direct your attention (lit.: "set your heart") to all that I show you.

Prov. 27:23 ʿādōa’ tēda’ pōnē gōnēkā šīt libbēkā lāfādarīm

Know well the condition of your flocks, and give attention (lit.: "set your heart") to (your) herds.

"bring the liver"

Borger Esarh. 84 r. 37

mimmū...Marduk ina libbišu ibšû ubla kabattaṣa ša šarrati Šarpānīti

Whatever Marduk had in mind and (to whatever) Queen Sarpanitum directed her attention (lit.: "brought her liver")
Afterwards I directed my attention (lit.: "brought my liver") to make high(er) the terrace

ii. To think, conceive, consider. The expressions "to think," "to conceive," and "to consider" use the terms for "heart," as one would expect. "Conceive an idea" is rendered by "seize in one's heart" (Ak. ina libbi šabātu), and "consider" is conveyed by the same idiom along with "set the heart" (H. šīm lēbāb, šīt lēb), "bring back to the heart" (H. hōśīb 'el-lēb). With a slightly different nuance of meaning, "resolve" is expressed by "set on the heart" (H. šīm 'al-lēb).

"seize in the heart"

he conceived the idea (lit.: "seized in his heart") of driving (Enlil out) of the supreme position

and my brother should always consider me (lit.: "take me in his heart")—even if he has become angry, let there be nothing but pleasant relations

"set the heart"

And now thus says the Lord: Consider (lit.: "set your heart on") your ways.
Ps. 48:14 šītū libbēkem 101 1aḥēlā passēgū 'armēnōtēhā....

Consider (lit.: "set your heart") her ramparts; go through her citadels

"bring back to the heart"

Is. 44:19 wēlō-yāšib 'el-libbō 102 wēlō da'at wēlō te'būnā....

And no one considers (lit.: "brings back to his heart"), and there is no knowledge and no discernment

"set on the heart"

Dan. 1:8 wayyāsem dāniyyēl 'al-libbō 'āšer-lō yitga'al bēpat-bag hammalek....

And Daniel resolved (lit.: "set on his heart") that he would not defile himself with the rich food of the king

iii. To change one's attitude. Another activity of the mind is "change one's attitude" which is rendered by "change the hand" (Ak. qāta enû) and perhaps by "change the nose" (Ak. appe enû).

"change the hand"

TCL 19 63:8 qāṭkunu enia ana mannim mīnam ina barīkunu ḫabbulāku

Change your attitude (lit.: "change your hand")! To which of you do I owe something?

"change the nose"

BWL 38 14 appi lā enû ūskinni lā amru

who does not change his attitude (lit.: "change the nose").105 does not engage in prostrating himself

The rendering of the present writer is based on a comparison with Job 14:20.
The interchange of ṣanú and appu has been shown on several occasions in this study. Suffice it to point out that the semantic equivalent of Ak. ēnu—"to change" is H. ṣanā. The expressions may then be considered comparable; if the combination in Job does indeed mean "change the attitude" (cf. 1 Sam. 21:14; Eccles. 8:1), then the same may be true of appi ēnu.

iv. To attend to thoughtfully. The "cheek" is employed to describe this activity of the mind in the curious idiom "let the cheek fall" (Ak. ēta nadû).

The idiom may derive from the contemplative position of resting one's cheek on the hand or back of the hand.

v. To make known, disclose, reveal. The act of "disclosing" something to someone employs the "ear" in combination with verbs of "opening" and "uncovering": "open the ear" (Ak. uṣna saptu/puttu; H. nittah 'ozen) and "uncover the ear" (H. gālā 'ozen).
"open one's ear"

BWL 134 153 kal sīṯip dadmē uznišina tušpatti

As for every flatland, you grant revelations (lit.: "cause their ears to be opened") to them

BWL 38 8 zaqīqu abālma ăl upatti uzni

(Ludlul II)

I asked the zaqīqu-priest, but he did not disclose (it) to me (lit.: "did not open my ears").

Is. 48:8 gam lō-šama‘tā gam lō yāda‘tā

You have never heard, you have never known, from of old it has not been disclosed to you (lit.: "your ear has not been opened").

"uncover one's ear"

1 Sam. 9:15 waYHWH gālā ’et-’ozen Šemû’ēl yōm ’ēhad

And the Lord revealed to Samuel (lit.: "uncovered the ear of S.") the day before Saul came, saying

E. ACTS OF A MILITARY NATURE

i. To fight, attack. The acts of military nature listed below demonstrate another realm in which anatomical terms are common. "To fight" is rendered by "open the arms" (Ak. idā nēṭî), "grasp the hand of" (H. ḫēzīq yād), and "the hand goes up against" (H. ʾālā yād ‘al).
"open the arms"

RA 12
74:21 f.

MIN ina tišbut kakkū u Šurinni ina petē
idīki mamman ay ipparśu

0 Min, at the clash of weapons and standards, when you attack (lit.: "open your arms"), may no one escape.

"the hand goes up against" and "grasp the hand of"

Zech.
14:13-14

wehāyā bayyōm hahū tihyē mēhūmat-YHWH rabbā
bāhem wēnehēziqū 'īš yad re'ēhū we'ēlētē
yadō 'al-yad re'ēhū w'gan-yōhūdā tillāhēm
birūšālayim

And on that day a great panic of the Lord shall come upon them, so that each will battle the other (lit.: "will grasp the hand of his fellow"), and one will fight another (lit.: "his hand will go up against the hand of his fellow"), and even Judah will fight against Jerusalem.

ii. To be in flight and to put to flight. These military activities, the active and passive ends of the same act, are described in a variety of ways. "To put to flight" is described picturesquely as "set the back" (of the enemy) (H. nātan 'orep 'ōyeb and the similar šīt 'ēkem 'ōyeb). Very similar to the preceding in meaning are "to repulse the enemy" which is described as "turn the (enemy's) chest" (Ak. īrtā ne'ū, īrtā turru), and "block the advance of the enemy" by the idiom "seize (his) face" (Ak. nani šabātu). The opposite of these actions, namely, "to retreat" is conveyed by "turn one's own back" (Ak. arkāta suhhary; H. hāpak 'orep) and by "turn one's own hand" (H. hāpak yād).
"turn one's own back"

En. el. IV 108

"turn one's own back"

Josh. 7:8

"turn one's own hand"

1 Kings 22:34

"set the back" (of the enemy)

Ex. 23:27

Ps. 18:41
Ps. 21:13  
ki têšitêmô šekem  
bêmêtêrêkâ tešônên 'al-peesêm

For you will put them to flight (lit.: "as for them, you set the yoke of the neck"); with your bows you will aim at them.

Similar, if not identical, in meaning is the expression "to repulse" the enemy. This may mean "put to flight" or "block the approach of" an advancing army.

"turn the chest" (of the enemy)

En. el. I  
zumuršunu lištâhhiṣamma lā ini'û irassunu

Their bodies kept springing up, and they could not repulse them (lit.: "turn their chest")

VAB 6 238:  
inâ dabâbišunu u magal Ŝitmurišunu anni mamman irassunu la tu[r]ri

With all this noise of theirs and a lot of their raging, who would not repulse them (lit.: "turn their breast")?

"seize the face"

Borger  
gimir quardišun...pan girriya šabtûma

all of his warriors were blocking the advance (lit.: "seizing the face of") my army.

OIP 2 44 v  
ellašû'a ina Ḥalule ša kišad Idiglat Šitkunû sidirta pan mašqiya šabtûma

Before me in Halule on the bank of the Tigris, they set up the battle array (and) blocked my access to (lit.: "seized the face of") my drinking water.

iii. To triumph and to surrender. The act of surrendering is described appropriately by the phrases "give the hand" (H. nātan yād) and "throw up the arms" (Ak. ida dekû), while "triumph" seems
to be rendered by "proceed (with) the work of the chest" (Ak. ūśipir īrti alāku). The triumphant acts of the Lord of Israel are often described with the expression "with a mighty hand and an outstretched arm" (H. bēyād ḫāzāqa ūbizrōa’ nētūyā).

"proceed with the work of the chest"

KAR 428:33 nakru ina libbi mēti ūśipir GABA•DU•MESŠ

The enemy will triumph(?) (lit.: "proceed [with] the work of the chest") within the boundaries of the country.113

"give the hand"

Jer. 50:15 bāri‘ū ‘ālēhā sābīb nātēnā yādān nāpēlū 'ošyōtēnā nehersu hōmōtēnā....

Raise a shout against her round about; she has surrendered (lit.: "given her hand"); her bulwarks have fallen down; her walls are thrown down.

"throw up the arms"

OIP 2 46 vi sitti rabûtešu...ša lapan tāhāziya iplinaqū 18 idkū idašūn

The rest of his officials who were afraid of battle against me surrendered (lit.: "threw up their arms").

Acts of a military nature on the part of a god are often described anthropomorphically, especially as regards the Lord of Israel in acts of deliverance.

Deut. 4:34 ’ō ḫānissā 'ēlōhīm lābō lāqaḥat lō gōy migqereb gōy...bēyād ḫāzāqa ūbizrōa’ nētūyā... 115

Or has any god attempted to go and take a nation for himself...by a mighty hand and an outstretched arm.
i. To go, stride. The acts of mobility discussed here have to do with walking, running, riding (on horseback), leading, and following. "To go" or "stride along" is expressed idiomatically by "lift the feet" (H. nāṣā raglayim) and by "open the legs" (Akk. purīdī petû). In light of the descriptive phrase "open of knees" (Akk. petān birkī) meaning "swift," it is likely that the Akkadians described running as "open the knees" (Akk. birkī petû), but the writer has no knowledge of the attestation of this idiom. A similar expression describes the act of riding a horse, namely, "open the crotch" (Akk. ḫalla petû). The act of preparation for going somewhere is "gird the loins" (H. ṭāgar motnavim, šānas motnavim). "lift the feet"

Gen. 29:1 wayyīṣṣā yaʿqōb raglāw wayyālek 'arṣā bēne-qedem

And Jacob journeyed (lit.: "lifted his feet") and went to the land of the people of the east.

"open the legs"

BWL 58 40-41 šūt Aruru ikruṣu kirissin šakittu napṣatu petā purīdu

Those whose clay Aruru pinched off, those endowed with life, who stride alone (lit.: "open the legs")

STT 70:5 munnarbu petān birkī 116 ša lāʾ ānikā birkāšu

A swift fugitive (lit.: "a fugitive open of knees") whose knees never tire.

In describing preparation for going somewhere, i.e., make ready to go, is employed the idiom "gird the loins."
"gird the loins"

2 Kings 4:29
wayyāmer lēqārēzi lāgōr motneka 117 weqāh
miš'anti bēyādēka wēlēk....

And he said to Gehazi, "Gird your loins and
take your staff in your hand, and go...."

1 Kings 18:46
weyād-YHWH hāyētā 'el-‘āliyyāhū wayē’sANNēS
motnēw wayyāroś lipnē ‘aḥēb....

And the hand of the Lord was on Elijah, and
he girded his loins and ran before Ahab

"open the crotch"

TCL 3 173 šērušsun ḥalla lā iptu

No one had (yet) ridden them (lit.: "had
opened the crotch on their backs")

ii. To lead and to follow. "To lead" someone or something is
"seize the face" (Ak. pāni gābātu) or "grasp the hand" (Ak. qāta
gābātu), and "to follow" is described by combining various verbs of
motion with the phrase "at the feet" (H. bēraglayim).

LIH 54:10 [pāni šēnim ša tiria şabtanim 119 ana Babili
alkanim

Lead (lit.: "seize the face of") the flock
you are shepherding, and come to Babylon

Gilg. XI 190
išbat qātiyama 120 ultēlanni yâši

He (Enlil) led me (lit.: "seized my hand")
and took me aboard.

1 Sam. 25:42
wattēmahār wattāqom 'ābīgayil wattirkab
'al-hāmōr wekahēnē na'rōtēhā hahēlēkōt
lēraglāh.... 121

And Abigail made haste and rose and mounted
the ass, and her five maidens were following
her (lit.: "going at her feet").
G. ACTS OF MORTIFICATION

i. To grieve, mourn. Included in this brief section concerning acts of mortification are grief and mourning. The expressions of these acts are descriptions of symbolic gestures and conditions of such nature as "gird sackcloth on loins" (H. ḫagar 'al-ḥālāṣayim, ʾism ʿeq bēmotnayim), "beat (on) the breast" (H. sāpad ʿal-ṣādayim, nīṭēq ṣādayim), "bow the head" (H. lākan rūṣ), "a bald head" (H. rūṣ gorbā), and "a shorn beard" (H. ẓāgān ẓerūʾā).

"gird sackcloth" and "beat (on) the breast"

Is. 32:11-12

鸲du ʿšaʾannūt rēgāzā bōfēḥōt
pēṣōtē wēʾōrā
wābʾōrā ʿal-ḥālāṣayim
ʿal ṣādayim sōʾdīm ḫal-ṣēdē-ḥemed....

Tremble, 0 women who are at ease,
shudder, 0 complacent ones;
strip and make yourselves bare;
and gird sackcloth on your loins.
Beat upon the breasts for the fields of de-
light

Ezek. 23:33-34

...kōs šammā ʿēḵmēmā....
weʾšāʾīt ʿôtān ṭūʾēšīt
weʾet-ḥārēšēhā tēʾḡārēmī
weʾṣādayik tēʾnattēqī....

A cup of horror and desolation...
and you shall drink it and drain (it) out,
and its sherds you will gnaw,
and your breasts you will beat

Gen. 38:34

wayyiqrʾ ʿaʾqōb ʿimlotāw wayyasēm ʿeq
bēmotnāw ḥayyitʾābʾēl ḫal-bēnō ʿāmīm ṭābīm
And Jacob rent his garments, and put sack-
cloth on his loins,122 and mourned for his
son many days.
"a bald head" and "a shorn beard"

Is. 15:2  
...bᵉkōl rōšāw gōrhā
kol-zāqān gᵉʳᵘᵃʳā 123

On every head is baldness,
every beard is shorn.

"bow the head"

Is. 58:5  
hᵃkāzē yiḥyē ṣōm ʾebhārēhū
yōm ʿannōt ʾādām nāpšō
hālāḵōp kᵉʾāgmōn rōšō
wᵉʾṣaq wᵉʾēper yāṣēlā....

Is such the fast that I choose,
a day for a man to humbly himself?
Is it to bow down his head like a rush,
and spread sackcloth and ashes under him?

ii. To repent. Here is included only one idiom which in its psychological aspect may be considered the same as the act of mourning, but which is separated simply because of the translation of the idiom as "repent," rendered by "smite the thigh" (H. sāpaq ʿal-yārēk).

Jer. 31:19  
ḵīʾahārē šūbī niḥamtī
wᵉʾahārē hiwādēʾī sāpaqtī ʿal-yārēk 124

For after I had turned away, I repented;
after I was instructed, I smote my thigh.
Notes to Chapter III

1 For other cases of ida alāku="to help," see TCL 1 29:10; OIP 2 52:35; Gössemann Era I 44; VAB 4 260 ii 40; BWL 34 98; Borger Esarh. 43:62. Cf. imma alāku at CH xliii 85.

2 The idiom gāta sabātu is used to denote "help" at TCL 18 123:20; PBS 13 68:10; ABL 1285 r. 15; 774 r. 6; 282:12; 912 r. 3; 368:7; PRT 105 r. 18; KUR 4 53:8; BBST No. 8 iv 24; STT 57:62; AMT 90, 1:14; KAR 73 r. 20; BIN 7 32:6. The noun "helper" appears as gāb gātē at Wiseman Treaties 4; YOS 3 38:14; CT 22 56:7; YOS 7 97:13; 138:6; 123:6; 174:4; as sābit gātē at BRM 199:37.

3 Cf. Is. 51:18 where the same kind of imagery is portrayed, but the idiom is rendered by hehēzīq bévad.

4 However, the expression "your right hand grasps me" (wētōḥāṣēnī ʾeṭāʿīkā) at Ps. 139:10 stands parallel to "your hand leads me" (vādʾīkā ṭanḥēnī).

5 For other cases of hehēzīq bévad="to aid," see Ezra 6:22; Jer. 23:14. Elsewhere the phrase seems to denote "to lead."

6 For other references see CAD I, 19a.

7 See also Gen. 19:21; 32:21; Deut. 10:17; 28:50; 1 Sam. 25:35; 2 Kings 3:14; Mal. 1:8, 9; 2:9; Ps. 82:2; Job 13:10; 32:21; 34:19; 42:8; Prov. 6:35; 18:5; 2 Chron. 19:7. Cf. ʾēnā pānīm="honored man" at 2 Kings 5:1; Is. 5:3; 9:14; Job 22:8. It is worthy of note that the LXX renders this expression literally as πρόσωπον λαμβάνειν. In Christian literature this combination developed into the verb προσωπολημπτέω (Jas. 2:9) and the nouns προσωποπολημπτης (Acts 10:34) and προσωπολημπτής (Rom. 2:11; Eph. 6:9; Col. 3:25; Jas. 2:1).

8 Cf. the preceding references in which the pronominal suffix applies to the object of the favor; here the face of the subject (the Lord) is intended. The significance of the "face of the Lord" in the Targ. can be seen in its rendering of pānīm as ḫōkānā.


10 See also Zech. 12:4; Job 24:23.

11 This idiom is undoubtedly related to pānī abālu="to show favor."

12 Cf. the noun form bibil pānī="reconciliation" at Gadd Early Dynasties pl. 3 i 21; Tell Halaf No. 5:16. For other references see CAD I, 18.
13 For this and other references see CAD I, 318a.

14 These three references, taken from CAD, differ from the translation rendered in that lexicon: "seek favor in the eyes of" (CAD III, 24b). The translation here is based on 1) the similar use of "eye" and "face," and 2) the use of "face" to denote "favor" in the following Biblical references.

15 For other cases of hillel (et-) pānām="seek favor," see 1 Sam. 13:12; 1 Kings 13:6; 2 Kings 13:4; Jer. 26:19; Zech. 7:2; 8:21, 22; Mal. 1:9; Ps. 45:13; Job 11:19; Prov. 19:6; Dan. 9:13; 2 Chron. 33:19. That this interpretation of the idiom is correct can be seen in the Targ. translation of the phrase as galē qōdām="to pray to."

16 It is doubtful that biggeš pānā at 2 Chron. 9:23; Ps. 24:6; 27:8 refer to this same idiom. The word pānā in these instances seems to refer to one's presence. The present author cannot accept the view of Widengren that biggeš pānā at Ps. 27:8 refers to the face of an image of Yahweh before which a worshiper prayed and offered sacrifice. Widengren's comparison with Ex. 24:10 and Is. 6:5 is not sound, for the word pānā does not appear in these verses (The Accadian and Hebrew Psalms of Lamentation as Religious Documents, p. 252).

17 See also KBo 11:58. References taken from CAD XVI, 23 f.

18 See also LIH 95:10-16; CH r. xxvii 20-21.

19 See also 2 Chron. 12:10. The Targ. translates the idiom by the single word mōnē="to assign."

20 See also Ex. 28:41; 29:33, 35; 32:29; Judg. 17:12; 1 Kings 13:33; Ezek. 45:26. The translation of the passages demonstrates the writer's preference for the Ak. expression as the background of the H. idiom. de Vaux lists as other possibilities 1) the sacrifice of the millel in which Moses puts into the hands of Aaron and his sons parts of the victims to be placed on the altar (see Lev. 8:27-28 and Ex. 29:24-25); 2) the salary the priest received (see Judg. 17:10; 18:4); 3) the distribution of booty to certain officers in the Mari letters (de Vaux, Ancient Israel, pp. 346-347). The Targ. renders the phrase "fill the hand" as 'itqā'rib gorbān="to offer a sacrifice" and, therefore, supports the first option.

21 For sāmak yād 'al="to lay hand(s) on"="to commission," see also Num. 27:23; 8:10; Deut. 34:9. For other cases in which sāmak yād 'al is used of animals which are to be killed as a cultic rite, see Ex. 29:10, 15, 19; Lev. 4:15; 8:14; 16:21; 18:22; Num. 8:12; 2 Chron. 29:23. While the phrase is difficult to translate precisely, it is used in the sense of assigning for a specific function (as are the other cases in which the reference is to humans).
22. See also 2 Sam. 14:11 for this idiom which represents a sign of God's protection.

23. For "tendon" > "strength" see Ch. I.

24. Cf. v. 23.

25. Incorrectly written as ‏regnayw‏ in 2 Sam.

26. For similar expressions with "feet" see Hab. 3:19; Ps. 25:15; 31:9; 40:3; 56:14; 116:8. It is not always "protection" in the strict sense, but more precisely "deliverance."

27. This rendering of ‏elohim‏ as "divine beings" rather than as the vocative "O God" is based on 1) the conjunctive accent which brings together ‏elohim‏ and benê ‏adam‏; 2) the structure of the previous verse (v. 7) which contains the compound "man and beast." See also Dahood, Psalms, I, p. 221 where he compares Judg. 9:9 and the Ug. passage II AB VII:49-52.

28. For other cases of wings providing protection, see Ps. 57:2; 61:5; 63:8; Ruth 2:12.

29. For other uses of ‏wad‏="authority" see Ch. I, note 4.

30. For support of the ben Chayyim edition which reads ‏morid‏, see Cross and Freedman, JBL 72 (1953), 34, n. 109. The present writer feels that Ak. ‏dubb/npuru‏="to expel" may be attested here.

31. Cf. the ancient practice of setting one's foot on the neck of the vanquished foe. In a discussion of "under his feet" at Ps. 110:1, S. Mowinckel points out that Eg. pictures show the pharaoh "enthroned with his foot on the neck of the subdued" ("General Oriental and Specific Israelite Elements in the Israelite Conception of the Sacral Kingdom," The Sacral Kingship [Leiden, 1959], p. 287). Cf. also J. Pedersen, Israel, I-II (London, 1926), 243.

32. This formula is a standard expression in the Amarna letters. Cf. also the common formula in Ug. letters: ‏l‏v'n PN qlt (CTCA, 50-63).

33. See also Esther 8:3.

34. For other references of ‏senê sabatu‏="to submit to," see CAD XVI, 17.


36. The origin of this idiom is difficult to determine.
For other cases of abbuttam šakānu and a description of this usage, see CAD I, 48 ff.; also see AHw I, 5 ff.

Descriptions of this and similar beliefs concerning the freedom and strength which are centered in free-flowing hair can be seen in The New Golden Bough, ed. T. H. Gaster (New York, 1964), pp. 683-685; 231-232.

See Part One, note 128.

The idioms ṭūta ubbubu and ṭūta ullulu, both meaning "to set free a slave" were known to Holma (p. 14), the latter of which came to him through Köhler and Ungnad, Ges. Hamm. III 11. For references and a description of usage, see CAD IV, 5 ff., 81 f.

For other cases of this idiom see KB 3 (2) 64 ii 11-13; 90:34. From this idiom is derived the specific type of prayer niṣgātī=Sum. SU • I LA (lit.: "lifting of the hand"), a lengthy collection and study of which can be seen readily in Erich Ebeling, Die akkadische Gebetsserie "Handerhebung" (Berlin, 1953).

For nāṣa kap="to pray" see also Ps. 141:2; Lam. 2:19. The Targ. renders this phrase, as well as nāṣa vād, as pēras yēdē="to spread the hands" (see note 45).

See also ABL 137 r. 9 and 774 r. 20.

For other occurrences of umna petū see Holma, p. 118.

For pāras kap="to pray" see also Ex. 9:29, 33; 1 Kings 8:22, 38, 54; Jer. 4:31; Ps. 44:21; Job 11:15; Ezra 9:5; 2 Chron. 6:12, 13, 29. The Targ., making no distinction between pāras kap and nāṣa kap/ vād, renders all the phrases as pēras yēdē.

S. Langdon, JRAS (1919), 535 ff.

Also ARM 1 37:20; 2 77 often. Whether nāṣāl 'āālīm bēkappī= "I will set my throat/life in my hand" (Job 13:14) is an expression of the same idiom is questionable, for the context of the passage does not seem to allow for taking an oath or pledging allegiance. The possibility of the comparison is allowed by M. Pope, JBL, (1966), 460.

See also KAV 195:10.

See also KAR 228:7; also 14 f. and r. 12; cf. Šurpu III 98. (References taken from CAD XVI, 165 f.)

Genesis, p. 178, n. 2. von Rad adds that this "is a very ancient custom...which was no longer alive in the Israelite period" (Genesis, trans. John H. Marks [Philadelphia, 1961], pp. 251 f.).
The omission by the LXX and the Syr. of the Tetragrammaton is significant and probably correct, for El Elyon was a Canaanite god, of whom Melchizedek was a priest. For a discussion of Elyon see de Vaux, Ancient Israel, p. 310.

For nāṣā yād="to swear" see also Deut. 32:40; Ezek. 20:5, 6, 15, 23, 28, 42; 36:7; 44:12; 47:14. When used of the Lord the phrase is made less anthropomorphic by the Targ. which renders it qaymēt bēmēmēṯ-'I established/made sure by my word.'

For 'īm introducing a negative oath see GK §149.

For see also Ezra 10:19. The same combination at Jer. 50:15, however, means "to surrender."

While the reading haddām="the blood" is difficult, the word hehārīm="the mountains" in parallel passages at 18:6, 15 is equally problematic.

See also Ps. 123:1 where the phrase is used for worship of the Lord of Israel.

See also Prov. 13:3; 1 Sam. 2:1; Ps. 35:21.

Lam. 3:46 is identical to this strophe.

See also Ps. 35:16; 37:12; 112:10.

The idiom hēnīa rōš="to wag the head" as a sign of derision is attested also at Ps. 22:8 (quoted above); 44:15; Lam. 2:15; Job 16:4.

See also CH r. v 80-82. Holma (pp. 123-125) adds as other references Šurpu II 7 and 88, as well as CT 23 4a:17. He compared the similar expressions at Is. 58:9 and Prov. 6:13 and implied that there was some evil magical power connected with this finger pointing which was also used as a means of defense against the evil spirits (CT 16 8:20 ff.).

The present writer understands the idiom "to wink the eye" as a sign of mockery. In this verse the parallelism with "rejoice over me" supports this interpretation, as do the following references which clearly demonstrate evil intent. See also Prov. 10:10.

Note the use of the verb qārasing with both "eyes" and "lips" in the sense of reviling. Probably not to be completely separated is the Ak. idiom karsī akālu="to eat the pieces"="to denounce" (for references see CAD I, 255 f.). While the relationship is only etymological, it is curious that the same root (as noun and verb) is used in idioms to denote similar activities.
64 v. 8 indicates that speaking malice (dibber ra') is the meaning of the idiom.

65 For another instance of hāras lāšōn see Ex. 11:7.

66 The previous verse makes clear that this description refers to violent men who plan evil things. See Ps. 64:4 where the same idiom is used in the same manner.

67 See also Neh. 9:26; Is. 38:17 (where "your back" is ġēwēkā). The Targ. rendering of this idiom is 'arbēqā miqābēl 'ənāk="to remove from your sight."

68 The same idiom appears at Jer. 2:27.

69 In light of the following illustrations of the idiom, it seems certain that pānsēkā of v. 17 and pānay (probably pānāw) of this verse became interchanged.

70 See also Lev. 20:4; Prov. 28:27. In the Targ., when the idiom is used of men, it appears as "conceal the eyes"; when used of the Lord, however, it is "remove the presence of my glory" (mēsalēqānā 'appē ḫēkintī, Is. 1:15).

71 See also Deut. 29:17.

72 The same idiom appears also at Jer. 18:12; 23:17; Deut. 17:17.

73 Cf. 'ānāṣē ḥālōmekā="trusted friends" at Obad. 7; Jer. 38:22; and ēnōqā ḥēlōmā at Jer. 20:10.

74 For these and other references for gāta dekū="to reject," "show unfriendliness," see CAD III, 127.

75 Also see Lev. 20:3, 5, 6; 26:17; Ezek. 14:8; 15:7.

76 See also Jer. 21:10 where, as in Lev. 17:10, pānim is rendered in the Targ. as ṭyazzē="wrath."

77 For ṣālah vād="to harm" see also Gen. 22:12; 37:22; Ex. 3:20; 9:15; 1 Sam. 18:12; 22:17; 24:11; 26:11, 23; Is. 11:14; Ps. 55:21; 125:3; Esther 2:21; 3:6; 6:2; 9:2; Neh. 13:21.

78 For ḫitṭē vād 'al="to do harm to," see also Jer. 15:6; 51:25; Ezek. 6:14; 14:9; 16:27; 25:7, 13, 16, 35:3; Zeph. 1:4.

79 For hāvā vād h="to harm" see also 1 Sam. 18:17; 24:13, 14; Ezek. 13:9.

80 Cf. Is. 11:15; 19:16; Zech. 2:13 (all of the Lord's frightful acts of destruction).
81 For hēṣīh ʾād ʿal="to bring evil upon," see also Amos 1:8; Zech. 13:7.


82a See also CT 8 45b:15; cf. Part One, note 132.


84 The idiom aḥa wabālu="to lay hands on something interdicted" is attested also at ABL 579:10 and 409 r. 7.

85 For many references of this idiom see CAD XVI, 156 f.

86 Various nuances of the combination can be seen in CAD XVI, 5 ff.

87 PBS 7 129:6: PN mū ana ševa bibil qṭi irašši=PN will pilfer (lit.: "get the lifting of the hand at") my barley.

88 Cf. JAOS 61, 254; MAOG IV 2993.

89 The expression idk ytn pnnm is very frequent in Ug. and almost always indicates intention to go somewhere.

90 Cf. 2 Chron. 32:2 where no verb appears with panīm. On the basis of similar usage, however, one can safely assume that the verb to be supplied is either šim or nātan.

91 Other occurrences of panī šakānu="to direct attention" can be seen at Gilg. XI 41; Descent of Ištar 93; OIP 2 88:41. The idiom panī šakānu with the meaning "to decide" is common in CH. See r. vi 74-80; r. xiii 27-30; r. xiv 22-28; r. xvi 83-84.

92 Also see Gen. 31:21; 2 Kings 12:18; Jer. 42:15, 17; 44:12; Ezek. 13:17; 21:2, 7; 25:2; 28:20; 29:2; 35:2; 38:2; Dan. 11:18; cf. 1 Kings 2:15.

93 For hitṭē ṣunan="to direct attention" see also 2 Kings 19:16 (=Is. 37:17); Is. 55:3; Jer. 7:24, 26; 11:3; 17:23; 25:4; 34:14; 35:15; 44:5; Ps. 10:17; 17:6; 31:3; 45:11; 78:1; 86:1; 88:3; 102:3; 116:2; 130:2; Prov. 2:2; 4:20; 5:1, 13; 22:17; Dan. 9:18; Neh. 1:6, 11; 2 Chron. 6:40; 7:15.

94 The idiom hēkin lēbāb is attested at Ezra 7:10; 2 Chron. 20:33; 30:19.

95 For hitṭē lēb="to direct attention" see also Ps. 119:112; 141:4; Judg. 9:3.

96 For nātan lēb="to direct attention" see also Ex. 35:34; Eccles. 7:21; Dan. 10:12.
For סים לֹה= "to direct attention" see also Ezek. 44:5; 1 Sam. 9:20. In Deut. the same expression almost seems to mean "call to mind" or "remember" (4:39; 30:1; 32:46).

The idiom סת לֹה= "to give attention" is also attested at Ps. 62:11; Job 7:17.

For קבתת אבֹלע= "to direct attention" see also OIP 2 95:71; 97:70; 104:51.

See also Hag. 1:7; 2:15, 18; Is. 41:22; 57:1; Eccles. 9:1; Job 1:8; 2:3.

For סת לֹה= "to consider" see also Ex. 7:23; 2 Sam. 13:20; Jer. 31:21; Prov. 22:17.

For other cases of הָשָׁב לֹה= "to consider," see Deut. 4:39; 30:1; 1 Kings 8:47=2 Chron. 6:37; Is. 44:19; 46:8; Lam. 3:21.

This translation is by no means certain. T. Bauer follows Landsberger's suggestion that the meaning is "who has not put away his arrogance" (Akkadische Lesestücke, II [Rome, 1953], 46). Lambert, however, offers a different explanation: "enû ordinarily means 'change,' but in this context, where prostration is obviously meant, suggests 'bend,' cognate with the Hebrew לָטֹן" (BWL, p. 289, n. 14). This suggestion by Lambert is understandable in light of the second half of the line, but there is little or no evidence to commend his translation of enû as "bend." Not only is this meaning unattested in Ak., but H. לָטֹן is never used in a way comparable to this idiom. The two words cannot be compared.

For לֶטָה נדֹ= "to attend to thoughtfully," see also RA 45 176:117; BA 5 326:10; ZA 4 240; OIP 2 104:46; Streck Asb. 104:31.

For עזנה רֵתַת see also ABL 355 r. 19; ARM 3 39:17-18; 4 17:6; Gössmann Era V 56.

See also Is. 50:5.

The same expression appears also at 1 Sam. 20:2, 12, 13; 22:8, 17; 2 Sam. 7:27; Is. 22:14; Job 35:10; 36:15 (// "deliver"; cf. Ps. 71:2); Ruth 4:4; 1 Chron. 17:25.

See also 2 Kings 9:23. The interpretation of this idiom in the two passages cited is confirmed by the Targ. rendering "יתשֵׁר" מֹעָר "turn the buttocks around."

Dahood interprets this verse as a reference to "the victor placing his foot on the neck of the vanquished" rather than to the flight of enemies (Psalms, 1, p. 116). The parallel expression at Ex. 23:27, however, does indeed seem to denote flight, especially
in light of the confusion mentioned in the same verse. Moreover, the word used at Josh. 10:24, where is described the image to which Dahood refers, is **sawwār**, not **'orep** which actually means the back of the neck.

110 See Part One, note 197 for the writer's argument for **'ekeقم** as the area of the back between the shoulders, i.e., the yoke.

111 For other references of **irta ne'ê** in battle descriptions, see M.-A., p. 626.

112 *Ibid.*, p. 1186. **Irtu** is used also with **da'āpu** and **sakāpu** for descriptions of violence.

113 Taken from CAD VII, 185.

114 The Targ. renders **nā'ēnā yādāh** as **'itmēsārat bīdēhōn**—"she surrendered into their hands."

115 See also 1 Kings 8:42; Jer. 21:5; Ezek. 20:33, 34; 2 Chron. 6:32. Explicitly connected with the deliverance from Egypt is the same expression at Deut. 5:15; 7:19; 26:8; 2 Kings 17:36; in other cases it is simply the "outstretched arm" in describing the same event (Ex. 6:6; Deut. 9:29; Jer. 32:21; Ps. 136:12). At Jer. 27:5; 32:17 the "outstretched arm" is used of God's creative activity.

116 The phrase **petān birkī** is used of the colossal lions which Sennacherib built: **ūrmāghi petān birkī** where it obviously refers to "charging" lions (OIP 2 109:92; 122:22).

117 For **bēgar motnavim**—"to make ready to go," see also 2 Kings 9:1; Nahum 2:2; cf. Ex. 12:11; Prov. 30:31.

118 Though **śinnēs** appears nowhere else in the OT, it is attested in Talmudic Aram. as **šēnās** and now in Ug. as **šne** (V AB B:12), in both of which cases it means "to bind."

119 For more references of **nāni sabātu**—"lead the way," see CAD XVI, 28 f.

120 For numerous references of **gāta sabātu** meaning "lead a person," "conduct images or sacred objects in a ceremonial way," see CAD XVI, 30 f.

121 For other occurrences of **bēraglayim** with verbs of motion to indicate "follow," see Ex. 11:8; Deut. 11:6; Judg. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sam. 15:16, 17, 18; 1 Kings 20:10; 2 Kings 3:9; Hab. 3:5.

122 For "sackcloth on loins" as a sign of grief or mourning, see also Jer. 48:37; Amos 8:10.
While there exists some difficulty over the word הָרְעָהָ (LXX seems to read הָדְעָה), the context clearly indicates that these acts are symbols of mourning. See also Jer. 41:5; 48:37; Ezra 9:3; cf. Is. 7:20.

See also Ezek. 21:17.
CHAPTER IV. EUPHEMISMS AND METAPHORS

A. EUPHEMISMS. The word euphemism is used here first in the specific sense of substituting a pleasant or unoffensive word for one that is unpleasant and offensive. Second, this study employs a broader use of the term, namely substituting or describing parts of the body of any nature with other anatomical terms.

The specific euphemisms which follow demonstrate that various words are employed in Ak., Ug., and H. to denote the genital parts or offensive expressions; especially common are words for "knee" (Ak. birku), "feet" (H. rašlāvim), "hand" (H. yād; Ug. yād), and "heel" (H. ʿagalā).

"knee"

OIP 2 41:20-21
PN idlum dunnāmû ša lā išî birkī
PN, a man of low standing who is impotent (lit.: "who has no knees")

Maqlu III 51
kāmītu ša pī ʾālā kāsītu ša birkī ištarrātī
She (the witch) who gags the mouth even of gods, who stops the womb (lit.: "knees") even of goddesses.

AfO 19 66:10
tušṭēšī birkīšu pagratu ša uldu
You bring forth from a man's loins (lit.: "knees") the body to be born

OIP 2 35 iii 72
mārūʿa rēštū tarbīt birkīya
My eldest son, the offspring of my loins (lit.: "knees")
Ezek. 16:25 ʼel-kol-rōš derek bānīt rāmātōk wāttētā’abī ʼet-yopṣēk wāttēpassēqī ʼet-rāglayik lēkol-ʼōber wattlebī ʼet-taṣmūṭayik

At the head of every street you built lofty places and prostituted your beauty, and you offered yourself (lit.: "opened wide your feet") to every passer-by, and you increased your harlotry.

Judg. 3:24 ...mōṣīk hū ʼet-rāglāw⁴ baḥēdar hammēqērā

He is only relieving himself (lit.: "covering his feet") in the chamber of coolness.

2 Kings

Ketīb: lištōt ʼet-Šēnēhem
Qērē: lištōt ʼet-mēmē ragēhem

Ketīb: "to drink their urine"
Qērē: "to drink the water of their feet"⁵

Deut. 28:57 Ṣēṣilyāʾīn hayyōṣēt mibbēn ragēḥā⁶ Ṣēḥēbānēḥā 'aṣēr tēlēd....

and her afterbirth which comes out of her womb (lit.: "from between her feet") and her children whom she bears

Is. 7:20 ...ʼet-hārōš wēṣa’ar hārāglayim wēgam ʼet-hazzāqān tīspē

the head and the hair of the genitals⁷ (lit.: "feet") and also the beard it will sweep away.

"heel"

Jer. 13:22 wēḵī tēmērī bīlēbābēk maddūs qērā’uni ʼēlī bērōb ʼawōnēk niglū šūlayik nehmēsū ʼaqēbāyik

And if you say to yourself, "Why have these things come upon me?"
it is for the greatness of your iniquity that your skirts are lifted up (and) your private parts (lit.: "heels")⁸ suffer violence.
"hand"

Is. 57:8  
...șillît watta‘ălî hîrbât mîskâbêk  
wattîkroṭ-lâk mîhèm ’āhabt mîskâbâm yād hâzît"  

You have uncovered, have gone up to, have  
made wide your bed,  
and you have made a bargain with them; you  
loved their bed; you looked upon (their)  
phallus (lit.: "hand").

SS 33-35 (CTCA 23)  
um um tırkım yd il kym wyd il kmdb  
ark₁₀ yd il kym w yd il kmdb₁₁

Mommy, Mommy, the "hand" of El is as long  
as the sea, and the "hand" of El, as  
the main;  
the "hand" of El is as long as the sea,  
and the "hand" of El, as the main.

Commenting on the use of yd in the previous passage, T. H.  
Gaster asserts that we have a double-entendre. "In the primary sense,  
their allusion to El's extended hand refers to his far-reaching power....  
In a secondary sense, however, the word for 'hand' also denotes 'phal-  
lus' (Isaiah 57:8)." ¹²

Aistleitner reflects the conflicting assertions for the ety-  
mological relationship: "ob mit yd I: 'Hand' oder mit yd III:  
'Liebe' zusammenhängeo;" ¹³  
While a dogmatic position on either of  
these roots is not wise, the possibility of the use of Ak. gâtu="hand"  
as a euphemism would settle the question. Such a possibility is present  
at Haupt Nimrodepos VI 69 where  u gâtika  hûtâamma="and let your  
hand go out" has been interpreted this way. ¹⁴  
But as long as this  
problem is unsolved, the etymological relationship of yd="phallus"  
likewise remains without a certain answer.

Other euphemistic expressions can be seen in the following  
passages:
SBH 148 ii  šumma kalīt zikartišu ḫepāt PA·PA[...]

32

if his testicles (lit.: "the kidney of his masculinity") are crushed

Ex. 28:42 wa‘asē lāhem miknēšē-bād lēkassōt bōšar ‘erwā mimmotnayim we‘ad-yērekayim yihū

And make for them linen breeches to cover (their) private region (lit.: "the flesh of their nakedness"); and they shall be from the loins to the thighs.

While the use of bāšār in the previous reference may be simply "naked flesh," the present writer interprets it as a euphemism on the basis of similar use of bāšār in several other places.

Lev. 15:2 ...‘Īš ‘Īš kī yihyē zōb! mibbāšārō zōbō āme hū

As for any man, when there is a discharge from his male organ (lit.: "flesh"), his discharge is unclean.

Several abstract words are also used euphemistically, as the following references demonstrate.

Ezek. 23:10 hēmmā gillū ‘erwātāh....

They (the Assyrians) uncovered her pubic region (lit.: "her nakedness")

Gilg. I 1v urki pītēma kuzubki lilqē

9

Open your pubic region; let me seize your vulva (lit. and orig.: "your fullness")

General euphemisms are those words for parts of the body which, in combination with prepositions, other body parts, and certain inanimate words, describe or denote other anatomical parts.

Particularly interesting in this regard is the use of the preposition "between" with certain anatomical terms in order to denote
that part of the anatomy midway between the body terms mentioned.

**III AB**

A: 21-22
(also 24-25)

**Strike the forehead of Prince Yamm, between the eyes of Judge Nahar.**

**Ex. 13:9**

wehāyā lēkā lēʾōt 'al-yādēkā ūlēzikkārōn bēn 'ēnēkā 20 lēʾmaʾan tiḥyē tōrat YHWH bēʾrikā....

And it shall be to you as a sign upon your hand and as a memorial on your forehead (lit.: "between your eyes") that the law of the Lord may be in your mouth.

**Dan. 8:5**

...weṭassāpīr qeren hāzūt bēn 'ēnaw 21

and the goat had a conspicuous horn on his forehead (lit.: "between his eyes").

**III AB**

B: 41-42

mlak mtb r yhb[ ]

bn ktpm rm bʾlh wy[ ]

A messenger...

...a messenger...

on his back (lit.: "between the shoulders") the words of his lord, and....

**1 Sam. 17:6**

ūmišḥat nēḇōšet 'al-raglāw wēkîdōn nēḇōšet bēn kēʾēpāw 22

And (he had) greaves of bronze upon his legs, and a javelin of bronze on his back (lit.: "between his shoulders").

**2 Kings 9:24**

wēʾēnū millē yādō baqqēšet wayyak 'et-yēʾōrām bēn zērʾāw wayyēqė haḥēqā millībbō wayyikraʾ bēʾrikbō

And Jehu aimed his bow and smote Jehoram in the back 24 (lit.: "between his arms"), so that the arrow pierced his heart, and he sank in his chariot.
III AB  hlm ktp zbl ym
A: 14-15  bn ydm [tp] nhr

Strike the back of Prince Yamm,
between the hands of Judge Nahar.

Zech. 9:7  wahánírōtī dāmāw mippīw
wēsīqqūsāw miibbēn šinnāw....

And I will take away its blood from its mouth,
and its abomina tions from between its teeth.

Particularly common, especially in Ak. is the use of certain anatomical terms to denote sections of other body parts such as the "tip," the "opening," etc.

Kraus Texte 9d:13  ūyamma ina appi išari umsa[ti šakin]....

If there is a birthmark on the clams penis
(lit.: "nose of the penis")

Ak. frequently employs this usage of appu="nose" to indicate the "tip" of a body part. Other cases are appi lišānim="the tip of the tongue" (YOS 10 52 ii 34; Iraq 12 187:5, 13); appi šālim="the tip of the ribs" (YOS 10 52 iv 20); appat zignišu="the tip of the beard" (Kraus Texte 30:10); appat uhanatišu="the tip of his fingers" (YOS 10 54 r. 10 f.; Kraus Texte 22 iii 18; TDP 98:53; STT 1 91:21).

The same use of "nose" is attested in Ug.

I AB I:4-5  thrt km gn ap lb
k'im q til bmt

She plows her chest (lit.: "the tip of [her]
heart") like a garden,
harrows her back like a plain.

SS 24  (CTCA 23)  ynm bap zd atrt

who sucked on the nipples (lit.: "on the
nose of the breast") of Asherat

It is possible that in at least one instance "nose" is employed
in the same way in H.

Deut. 33:20 . . . kˤlabī šākēn
weʾrāp zˤrősʾ ṣap-qodqōd

like a lion he (Gad) lives,
he tears the arm (and) the crown (lit.: "the nose of the head").

The reason for some uncertainty here is that ṣap may be understood
in one of two ways: 1) in light of Ak. appu and Ug. ap as "tip" of
another body part, the combination of ṣap with qodqōd ("head") may
be interpreted as "crown," i.e., "the tip of the head"; 2) on the
basis of Ug. ap as the conjunction "and," this verse may be read "he
tears off arm and head." If 1) is the accepted alternative, the
conjunction would need to be supplied—a phenomenon which is not un-
common in poetry.

Ak. also uses the word "head" for the tip of other body parts
in such cases as reš libbi="the tip of the heart" which is probably
intended to denote the epigastrium (BWL 42 64; TDP 110:9 and 12;
112:30-31; 146:62; 178:12); reš marti="the tip of the gall bladder"
(CT 30 20a:9); reš abunnati="the tip of the navel" (TDP 208:85); reš
appi="the tip of the nose" (UM 5 138:5).

Common, too, in Ak. is the use of "mouth," i.e., ḫu, to denote
openings of other parts of the anatomy.

AMT 52 9:5 šumma ŠŠ·MI bīšu ina pi ḫanši šumēlišu illak....

If foul black blood comes from the mouth of
his lung

Holma mentions similar use of ḫu in such combinations as ḫu karši=
"opening of the stomach" (with which he compares Gr. στόμα τῆς
γαστρῆς); ḫu nahiri="nostril," i.e., opening of the nose; 29 ḫu libbi=
"opening of the heart," i.e., epigastrium;\textsuperscript{30} and \textit{pi hašē}="the opening of the lung" (EWL 32:63).

Other such general euphemisms are \textit{būdī martīm}="the shoulders of the gall bladder" (YOS 10:31 \textit{ix 8 et passim}), \textit{ubān hašī}="finger of the lung" (AMT 13.1 r. 7), \textit{kappi hašī}="wing of the lung" (see AHW V, 444), \textit{kappi īni}="wing of the eye," i.e., eyelid (YOS 10:54:16 f.; KAR 395 i 21; CT 28:12:6), \textit{acappi īne}="wing of the eyes," i.e., eyelid (KAR 102:14), and \textit{libbi īni}="heart of the eye," i.e., pupil (CT 28:27:30).

In addition to these many combinations of two anatomical terms to denote parts of certain sections of the body, there are also expressions which consist of an inanimate word in the construct state followed by an anatomical term.

\textbf{Lev. 19:27} \textit{lo taqqīpū pē'at rōškem wēlā taššīt 'ēt pē'at zēqānekā}

You shall not round off your temples (lit.: "the corner of your head"), and you shall not destroy the corners of your beard.

\textbf{Lev. 13:41} \textit{we'im mippe'at pānāw yimmāreț rōšō gibbēah hū tāhōr hū}

And if from his temples (lit.: "the corners of his face") his hair (lit.: "head") has fallen, he has baldness, but he is clean.

\textbf{Job 41:6} \textit{daltē pānāw mē pittēsēh sēbībōt šinnāw ṭēmā}

Who can open his lips (lit.: "doors of his face")?
Round about his teeth is terror.
Ps. 141:3  šētā YHWH šomrā lepī
nissērā 'āl dal šepātāy

Set a guard over my mouth, 0 Lord,
keep watch over my mouth (lit.: "the door
of my lips").

Prov. 8:6 šim'ū kī-nēgīdīm 'adabbēr
ūmiptaḥ šepātāy 31 mēsarīm

Hear, for I will speak noble things,
and from my mouth (lit.: "the opening of
my lips") (will come) things that are
just.

Other similar H. expressions are šemūrōt 'ēnavīm="guards of
the eyes," i.e., eyelids (Ps. 77:5); gabbōt 'ēnavīm="high parts of
the eyes," i.e., eyebrows (Lev. 14:9);32 'aggūlā yēd="joints of the
hand," i.e., wrists (Ezek. 13:18) or armpits (Jer. 38:12).

Ak. has many similar expressions, some of which are as follows:

Gilg. XI  apte nappāśamma šētu imtaqut eli dūr appiya33
135

I opened the hatch, and air fell on my cheek
(lit.: "the wall of my nose")

KAR 43 r. dūr šinnika martam salīḇ
9

Your gums (lit.: "the wall of your teeth")
drip gall.

Other cases of dūrū="wall" in connection with anatomical parts
are dūr libbi="diaphragm" (YOS 10 42 ii 12); dūr naglabī="pelvis bone"
(YOS 10 47 r. 61); dūr pani=probably "cheek" on the basis of dūr appi
(Gössmann Era, p. 19). Also common in Ak. is the use of išdu="root"34
in combination with anatomical terms: išīd lišānī="root of the
tongue" (YOS 10 51 ii 39); išīdi ubānim="base of the finger" (YOS 10
42 iv 9); išīdi qūti="base of the hand," i.e., wrist (Antagal D 171);
išīd appi="base of the nose"; išīd kappi="base of the wing."35 Other
such expressions in Ak. are aban marti="gall stone"; 36 hurri pi="ra-
vine of the mouth," 37 etc.

B. METAPHORS

i. In geographical descriptions. Many anatomical terms are
used in combination with, or in the place of, words for various as-
pects of geography. Some of these expressions describe parts of
bodies of water, parts of mountains and hills, and sections of land
of other types. Others are descriptions of a less concrete nature
(at least, to our minds), such as the heavens, the underworld, dawn,
and the like. And still others are designations of compass points.

The reason for this frequent use of body parts to describe the
objective world probably lies in the mythical consciousness of ancient
man. Cassirer points out that "man's body and its parts are the sys-
tem of reference to which all other spatial distinctions are indi-
rectly transferred." 38

In descriptions of bodies of water the use of various anatom-
cal words for the "bank" or "shore" of the sea or river is quite com-
mon. In H. the word šâlmu="lip" is used of the shore of the yam="sea"
at Gen. 22:17; Ex. 14:30; Josh. 11:4; Judg. 7:14; 1 Sam. 3:5; 1 Kings
5:9; 9:26; 2 Kings 2:13; 2 Chron. 8:17; of the bank of the ye'ŏr=
"river" at Gen. 14:3, 17; Ex. 2:3; 7:15; Dan. 12:5; and of the bank
of the nabal="river" at Ezek. 47:6, 7, 12. Words for "neck" are also
used in this way; Ak. kišādu is the "shore" of a river at OIP 2 44:60;
74:78; LIH 95:23; H. sawwār, at Is. 8:8; 30:28. Also kātēp="shoulder"
is used of the shore of the Sea of Chinnereth at Num. 34:11. Moreover, H. ṭād=“hand” is also used in this way at Ex. 2:5; Num. 13:29; Deut. 2:37; Judg. 11:26; Jer. 46:6; Dan. 10:4; as is also Ak. iđu=“arm” at ARM 3 15:27; ṣɪhū=“arm” at OIP 2 74:71; Streck Asb. 8 i 69; Gilg. XI 236; ARM 2 22:21; and koppu=“hand” at KAR 16:32. Finally, Ak. ḫartu=“breast” appears as the edge or shore of water at SBH 101 r. 7 f.

Also in connection with bodies of water is the use of "head" to denote the source of the river; Ak. ṭāšu is common in this respect (LIH 95:52) and sometimes is combined with ḫu=“eye” in ṭāš ḫur (AKA 290 i 104; KAH 284:102); H. ṭāś appears as the source of a river at Gen. 2:10. In addition, "mouth" (Ak. ṭū; H. ṭē) is used as the mouth of a river (Gilg. XI 195, 196; Is. 19:7 respectively), and the "heart" of the sea or river is indicated appropriately by Ak. liḥu (ARM 1 97:18; 3 79:4) and H. lebab (Jon. 2:4). It is difficult to determine whether the tongue (H. ḫāṣēn) of the sea of Egypt at Is. 11:15 is a jutting piece of land or a strip of water, but on the basis of ḫāṣēn as a bay at Josh. 15:2, 5; 18:19, the latter possibility is probably to be preferred.

In addition to bodies of water, mountains and parts of mountains are also described by the utilization of various terms for the anatomy. The top of a mountain is described in Ak. by "finger" in ḫubān ħurṣānī (OIP 2 72:41) and ḫubān šadī (Salm., Ob. 117), and by the common "head," i.e., summit (Ak. ṭēšu; H. ṭēš). The "breast" (Ak. ḫartu) describes the flank of a mountain (RA 33 104:26) or the edge (Gilg. IX ii 5). The side of the hill is the "rib"
(H. ɢɪla') at 2 Sam. 16:13 and the "side" (H. ɡad) at 1 Sam. 23:26; 2 Sam. 13:34; and appropriately the foot of the mountain is "foot" (Ak. ḋěru) at OIP 2 71:38; 72:43, and often. Several anatomical terms are used to denote not merely a part of a mountain but the mountain itself. Among these is bamtu="rib cage," "chest" (Ug. bmt; cf. H. bămā) which Holma translated as "stomach" and explained that that part of the body which protrudes would logically come to mean "high place." Other anatomical terms used as hill or mountain are aremen="horn" at Is. 5:1; ṣě kem="shoulder" at Gen. 48:22; and kätem="shoulder" at Josh. 15:8, 10, 11; 18:12, 13, 18, 19; Ezek. 25:9.

Besides describing seas, rivers, and mountains, anatomical terms are employed for areas of land, particularly for the borders of various sections. Ak. ɢeru="back" is used as the ordinary word for field, plain, steppeland. The center or inward part of a country is represented by "navel" (Ak. abunnatu at YOS 10 33 iii 41; H. ṭabbūr at Ezek. 38:12; Judg. 9:37; cf. Aram. ḥibbūrā) and by the more generally used H. ereb="inward part" (Gen. 45:6; 48:16; Josh. 16:10; Is. 5:8; 6:12; 24:13; Amos 2:3, and often). The borders of a certain area of land are described by H. ṣaṭa="lip" (Deut. 2:36; 4:48; Josh. 12:2; 13:9, 16; Judg. 7:22), H. ṣād at 1 Chron. 7:29 and Ak. idū="arm" (AKA 240 r. 48), and the common "forehead" or "temple" (Ak. pūt at OIP 2 77:25; Ug. ṗit at I K 103-105 where ṣad="steppe" // ṗat mdbr="corner of the desert"; H. ṭē'ā at Lev. 19:9; 23:22). Also used of "border" is the "thigh" (H. yārēk) at Gen. 49:13. The surface of the land is described by H. ṭāalim="face" (often) and 'avim-
"eye" at Ex. 10:5, 15; Num. 22:5, 11. Finally, the "remote parts" of a place are the "thighs" or "loins" (H. יָארָק) at Judg. 19:1, 18; 2 Kings 19:23; Ezek. 38:6; Jer. 6:22; 25:32; 31:8; 50:41.

Especially interesting in a study of metaphorical use of body parts in geographical descriptions are those expressions which deal with cosmological notions. The underworld has a "breast" (אכ. יָטוּט at BWL 40 52; also יָטוּט קִצָּל or יָטוּט דַּעָה 52); in addition to a "belly" (Jon. 2:3), Sheol has a "mouth" (H. פִּי יִשְׂמִל at Ps. 141:7; Is. 5:14), as does the earth (H. פִּי יִכָּל at Gen. 4:11; Num. 16:30, 32; 26:10; Deut. 11:6) and the pit (H. פִּי בַּעַר at Ps. 69:16). The earth also has "bowels" (אפ. קְבָּר//אכ. שֹׁמַם at V AB C:13-14=D:53-54, 68-69, 73-75; I AB II:15-17=I*AB VI:26-28); the sea has a "heart" (אכ. לֶ�ָב יָם at Ex. 15:8; Ps. 46:3; Prov. 23:34; 30:19; Ezek. 27:4 et passim, but this may simply be used as a preposition), as does heaven (אכ. לָכוּב יָמָוִים at Deut. 4:11). Possessing a "womb" (אכ. רֶבֶם) are the sea (Job 38:8) and Sheol (Prov. 30:16).

Also of a mythological nature, but neither geographical nor cosmological, is the use of שָׁבָר="morning," "dawn" which is described as having "eyes" (אכ. 'פָּיָס פָּס שָׁבָר at Job 3:9; 41:10), a "womb" (אכ. רֶבֶם at Ps. 110:3), and "wings" (אכ. חַהַר פָּס שָׁבָר at Ps. 139:9). Also possessing "wings" is the wind (אכ. 2 סָמ. 22:11=Ps. 18:11; Ps. 104:3; Hos. 4:19; Ak. VAB 2 356:11, 36; Gössmann Era I 187) and the earth (אכ. 11:12; 18:1; 24:16; Job 37:3; 38:13). Finally, אכ. שְׁכֶם="shoulder" is used as "morning" at 1 Sam. 17:16, probably on the basis of הִיְצִי מֵשׁ תיָשָׁר to arise (in the morning)."

Though אכ. and Ug. do not regularly employ body parts to denote
compass points, H. is rather consistent in describing the "east" by \( \text{panîm} = \text{"face"} \) (Gen. 23:19; 25:9; 49:30; 50:13; Num. 33:7; Josh. 13:3, 25; 17:7; 19:11; 1 Sam. 15:7; 26:1, 3; 1 Kings 11:7; 17:3, 5; 2 Kings 23:13; Ezek. 41:14; 1 Chron. 5:10; 20:16), the "south," by \( \text{yâmîn} = \text{"right hand"} \) \(^{55} \) (Josh. 17:7; 1 Sam. 23:19, 24; 2 Sam. 24:5; 1 Kings 6:8; 7:21, 39, 49; 11:11; 2 Kings 23:13; 2 Chron. 3:17; 4:6, 7, 8, 10; 23:10; Ezek. 16:46; 47:1, 2; Ps. 89:13), and the "north," by \( \text{šêmôl} = \text{"left hand"} \) (Gen. 14:15; Josh. 19:27; Ezek. 16:46). These compass points are thus determined by the position of the body— one faces the rising of the sun (east), to his right is south, and to his left is north. It follows from this, therefore, that \( \text{'ahârôn} = \text{"behind"} \) and \( \text{'ebêr} = \text{"hind part"} \) are used of the "west" (Deut. 11:24; 34:2; Josh. 2:20; Zech. 14:8; Job 18:20; Is. 9:11).

As for the problem of the original meanings of \( \text{yâmîn} \) and \( \text{šêmôl} \) as "right hand" and "left hand" or "south" and "north" respectively, it is the conviction of the author that the body parts are original, the compass points, derived. This conclusion is based on the use of numerous body parts elsewhere which describe geographical and cosmological notions. These compass points, therefore, are simply further examples of the fact that "it is not so much man who is formed from parts of the world, as the world from parts of man." \(^{56} \)

The only case of a body part as a compass point in Ak. which is known to the present writer is \( \text{irtu} = \text{"breast"} \) in the following passage:
I cut through its wall and toward the breast of Aššur, my lord, instead of south, I opened a new door.

The "breast" of Aššur thus seems to be a compass point, perhaps north.

ii. In architectural descriptions. Although it is difficult in many cases to decide whether an anatomical term in connection with building works is a technical architectural expression or simply a preposition (see next chapter), some body parts are clearly used as architectural features.

The "sides" of various structures and parts of structures are frequently described by anatomical terms. The wing or side chamber of a building complex is the "rib" (Ak. 𒌆𒆠 at AfO 12 pl. 14:3; CT 17 35:69 f.; see CAD XVI, 126; Holma, p. 50; H. 𒆠 at 1 Kings 7:3; Ezek. 41:5, 6, 7, 8, 9, 11, 26). In addition to the side chamber, H. 𒆠 is used as the "side" of several structures: the "side" of the tabernacle (Ex. 26:20, 26, 27, 35; 36:25, 31, 32); the "side" of the ark (Ex. 25:12, 14; 37:3, 5); the "sides" of the altar (Ex. 27:7; 30:4; 37:27; 38:7); the "side" of the temple (1 Kings 6:5, 8); the "leaves" of a door (1 Kings 6:34). In light of the last mentioned usage, i.e., leaves of a door, it is indeed possible that H. 𒀕= "hand" refers to the corresponding feature of the gate (1 Sam. 4:18; 2 Sam. 18:4), especially since Ak. 𒀣="arm" is used in an architectural sense; cf. 𒀣𒀣=the "side" of a wall; 𒀣 SI·التزام=the "side" of a tower; 𒀣 x=_DESTROY=the "side" of a granary (A-tablet, 152 ff.).

However, the usual word for describing the
opposite sides of a door entrance is H. *kāṭēp*="shoulder" (Ex. 27:14, 15; 38:14, 15; Ezek. 40:18, 40, 41, 44; 41:2; 46:19; 47:2).

The sides of building works are also denoted by Ak. *lētu*="cheek" in such combinations as *ina lēt dilmī*="at the side of the tower," *ina lēt bītātī*="at the side of the houses" (cf. *ina lēt harāni*="at the side of the road"). H. *kāṭēp* is used of the "side" of a house (1 Kings 6:8; 7:39; 2 Kings 11:11; 2 Chron. 4:10; 23:10; Ezek. 47:1) and of a vestibule (Ezek. 41:26). Also used in H. for the side of a structure is *yārēk*="thigh" which usually appears with a compass point: the north "side" of a building is *yārēk sārōnā* (Ex. 40:22; Lev. 1:11; Num. 3:35), the south "side" is *yārēk negbā* (Ex. 40:24) or *yārēk tēmānā* (Num. 3:29; Judg. 3:16), and the west "side" is *yārēk yāmā* (Ex. 26:27; Ezek. 46:19; cf. Ex. 26:22; 36:27). The "rear side" or "rear part" of a structure is denoted also by the H. *varkātāyim*="thighs" (Ex. 26:23; 36:28) and by Ak. *kutallu*="back of the head," "backside."

The "base" of a structure is the Ak. *išdu*="leg" which often appears in its original dual form. The "top" of a building is Ak. *rūšū*="head" (YOS 9; 12:142; OIP 2:105:6; 111:51, 69; CH Ep. r. xxiv 63-66, and often) which usually appears in the dual, thus analogous to the "base," and H. *rōš* (Gen. 11:4; Judg. 6:26; Ex. 26:24=36:29; 1 Kings 7:16, 17 et passim). Also used as the "top" of a piece of architecture is H. *pānīm* (cf. *rōš* at 1 Kings 7:41 with *pānīm* at v. 42) and perhaps Ug. *tkm*="shoulder" (I Krt II:74-75, 165-167 where 'l 1lr mod` / tkm bmt; II Krt IV:14-15).

Also used in architectural descriptions is the "palm" of the
hand (Ak. ūppu; H. ṯepaḥ) which seems to denote a beam or rafter. 61 H. betem="belly" as an architectural feature at 1 Kings 7:20 is a hapax legomenon, the precise meaning of which is difficult to define. It is generally taken as a collar on which the capital of the tower rested. 62 Though H. gerem="bone" at 2 Kings 9:13 has recently been described as a rare architectural term, 63 the author of this study does not consider it to be such.

iii. In descriptions of other inanimate objects. The uses of anatomical terms to describe metaphorically parts of inanimate objects are too numerous to enable one to discuss this feature completely. What can be presented here, as elsewhere in this study, is only a sample of the vast range of possibilities.

The "edge" of an object is rendered by a number of body parts. Common, however, is the use of "lip" for this purpose with many objects: the "edge" of a cup (Ak. ūaptu; H. ūapa), 64 the "edge" of a garment (Ex. 28:26, 32; 39:19, 23), the "edge" of the curtain (Ex. 26:4, 10; 36:11, 17), the "edge" of the altar (Ezek. 43:13). Ak. lišānu is used as the "blade" of a sword (KBo 1 14 23; VAB 2 1456), 65 but common to Ak. and H. is the use of "mouth" (pû, pê respectively) as the "edge" of a sword: Holma cites HLetters Nr. 310 Rev. 9: pî patri parzilli; in the OT this metaphor appears at Gen. 34:26; Ex. 17:13; Num. 21:24; Deut. 3:16; 20:13; Josh. 6:21; 8:24, and often elsewhere. Moreover, H. pānim="face" is also used as the "edge" of an iron instrument at Eccles. 10:10.

The "side" of an object is the "rib" (Ak. šālu) in many
passages, \(^66\) among which are the "sides" of flaps (YOS 10 11 iv 22), the "sides" of a wagon (Hh. V 84). Also used as the "side" of a thing is Ak. \(\text{idu}="\text{arm}"\) (cf. En. el. IV 51 where \(\text{idu}\) is the "side" of a chariot) and H. \(\text{sad}="\text{side}"\) (of a person) with such articles as the arks (Gen. 6:16; Deut. 31:26), lampstands (Ex. 25:32; 37:18), curtains (Ex. 26:13), and the altar (Ex. 30:4; 37:27), although the "sides" of the altar are usually expressed by H. \(\text{qeren}="\text{horns}"\) (Ex. 7:2; 30:2; Jer. 17:1, and often).

The "top" of an object is the "head" (Ak. \(\text{rešu};^67\) H. \(\text{rōs};^68\)) or the "nose" (Ak. \(\text{appu};^69\)). The "base" of a thing is Ak. \(\text{išdu}="\text{leg};^70\) and H. \(\text{yāreq}="\text{thigh}"\) (Ex. 25:31; 37:17; Num. 8:4). Used of the "feet" or "legs" of the ark are H. \(\text{regef}\) (Ex. 25:26; 37:13) and \(\text{pa'am}\) (Ex. 25:12; 37:3). However, the "bottom" of a chariot is rendered by H. \(\text{bēn}="\text{bosom}"\) (1 Kings 22:35).\(^71\)

The "opening" of various articles is the "mouth." This is especially common in H. where \(\text{pē}\) is the "collar" of a robe or tunic (Ex. 28:32; 39:23; Ps. 133:2; Job 30:18), the "mouth" of a sack (Gen. 42:27; 43:12, 21; 44:1, 2, 8), etc. Other meanings and uses of body parts are such descriptions as the "teeth" (H. \(\text{šōn}\)) of a fork to mean the "prongs" (1 Sam. 2:13), the "heart" (Ak. \(\text{surru}\)) of a shield to denote its center (TCL 3 371), the "eye" (H. \(\text{‘avin}\)) of a stone to mean "facets" (Zech. 3:9).

Very common in the languages under study is the use of "hand" and "arm" to denote parts of various instruments and the instruments themselves. In these ways Ak. \(\text{ahu}, \text{kappu}, \text{and idu}, \) but not particularly \(\text{gātu}, \) are common. H. \(\text{yād}\) and \(\text{kap}\) are used often, and Ug. \(\text{kp}\)
appears metaphorically. Particularly interesting is the use of several of these terms to denote parts of a scale: Ak. *idu* is the "beam" of a scale at Riftin 50:4; *ahu* is the "arm" of a balance in several lexical texts;*72* Ug. *kp* is used as the "tray" of a balance at NK (CTCA 24) 33-35 (*msg mznm // kp mznm*) which is not surprising since *kp* is commonly employed as a "pan" or "vessel" in Ak.*73* and H.*74* Perhaps this is because a pan is similar in shape to a hollow hand. Also, the use of Ak. *ahu* and *idu* as the "arm" of a scale is consistent with other cases where these anatomical terms are employed as the arm or handle of various instruments, i.e., of a net, a plow, a sword, an ornament, a sling, etc.*75*

Finally, a "film" of gold which coats the throne of El is expressed by Ug. *dm="blood"* (II AB I:31-34), and the "sheen" of a lance is conveyed in Ug. by *mn="face"* (II K I-II:51-53).
Notes to Chapter IV

1 The euphemistic use of "knee" has been discussed often. See note 336 in Part One for references to several studies on terms for knee. The articles cited there from Wörter und Sachen, XI (1928) by Meringer and Günert set forth as a possible explanation for "knee" as a euphemism the relationship between words for "angle" or "corner" and "knee." Anatomically speaking, the knees together with the genitals make up a triangle, and the same term can be applied to all three angles. Günert also offers other possible explanations:
1) since terms for knee usually also mean "nodes of a stalk," the similarity of appearance may have caused the linguistic relationship;
2) since words for knee come to signify "generation, species, genus," it is possible that the source of procreation came to be called by the same name. For other studies on the same subject, see E. Benveniste, Bull. soc. lingu., XXVII (1926), 52; Marcel Cohen, "Genou, famille, force dans le domaine chamito-semétique," Mémorial Henri Basset (Paris, 1928), pp. 203-210.

2 Another idiom which seems to employ the word birku to express "impotence" is birkīya urammū="they have loosened my knees" (Schollmeyer No. 101:24). However, Weir regards this reference as a case where birku does indeed mean "knee"; see Cecil J. Mollo Weir, A Lexicon of Accadian Prayers in the Rituals of Expiation (London, 1934), p. 58.

3 While birku may mean "lap" in this passage and reflect the custom of a woman bearing children on the knees of the husband (so CAD II, 256), the present writer agrees with Holma's interpretation of birku as a euphemism for "penis" (Holma, pp. 95-97). Cf. libba, beten, šalāqāyim, vārek, mē'īm, all of which are used as the source of procreation (see Part One, notes 227 and 250).

4 See also 1 Sam. 24:4. At Judg. 3:24 the Targ. renders the euphemism as "to have a human need" (sōrēkāh), and at 1 Sam. 24:4, "to take care of his necessity" (mē'bad sōrēkāh).

5 Holma compares the Syr. equivalent may reğelē and the Ak. expression mē purīdā="water of the legs" (Holma, p. 130).

6 Cf. the Ak. equivalent, birīt purīdā which is difficult to translate. At Gilg. XI 200 it seems to indicate the area on which a man sits, but Holma also cites Konst. 583 2:11 where it is the place from which urine comes (Holma, p. 129). Cf. the similar expressions using "between" (bēn) in H. and Ug. discussed below.

7 Other possible cases of euphemistic use of reğel are Ex. 4:25 where Zipporah touches Moses' "feet" with the foreskin of her son, and Deut. 11:10 where it is said to the people of Israel that the
land of Canaan is not like the land of Egypt where they sowed their seed and watered it with their "feet" (regel). The Promised Land, by contrast, will be watered by rain from heaven.

8 The writer includes this use of 'āqēb as a euphemism largely because 1) the description of "heels" suffering violence does not seem appropriate; 2) v. 26 presents a similar image in which skirts are to be lifted up and dishonor (qalôn=here "private region") will be seen (see also Nahum 3:5 where qalôn // maʻar="naked place"); 3) in the present verse the Targ. uses in place of 'āqēb the Aram. word qelânā which is the same as H. qalôn of v. 26. For a similar interpretation of the word, see Artur Weiser, Das Buch des Propheten Jeremia: Kapitel 1-25, 13, Das Alte Testament Deutsch, Vol. XX (Göttingen, 1952), p. 115, n. 3; James Philip Hyatt, "The Book of Jeremiah," The Interpreter's Bible, V (New York, 1956), 928.

9 F. Delitzsch pointed out that "Doederlein was one of the first to conjecture the yād here meant ἰββαλλος, an explanation which has since been adopted by Hitzig, Ewald, Cheyne, Orelli, and others.... yād...points to a verb pe-waw, viz. ydh, with the primary form of ydy (Biblical Commentary on the Prophecies of Isaiah, II, trans. James Kennedy, 4th ed., Clark's Foreign Theological Library, New Series, Vol. XLII [Edinburgh, 1889], p. 346). J. Muilenberg points to the parallelism in Ug. of ahbt="love" and yd at II AB IV-V:38-39; V AB C:3-4, and thus argues that the root is yād="to love" ("The Book of Isaiah: Chapters 40-66," The Interpreter's Bible, V [New York, 1955], 667). The position of the present writer is that yād here is "hand" and is used euphemistically as the phallic. Cf. the use of yd in the Manual of Discipline VII 13-14: "And whoever allows his hand to protrude from beneath his garment, if this garment is in rags and reveals his nakedness he shall be punished for thirty days" (A. Dupont-Sommer, The Essene Writings from Qumran [Cleveland, 1962], p. 89).

10 For discussion of the imperfect-perfect pattern (here tirkm // ark), see Held, "The YQTL-QTL Sequence," pp. 281-290.

11 Other cases of this use of yd are attested in the combination mt yd="the staff of the hand" at SS (CCTA 25) 37, 40, 44, 47 (perhaps also at I D 155, 162, 169). The present writer cannot accept Aistleitner's inclusion in this usage of II AB IV-V:38, for in that passage yd stands parallel to ahbt="love" and would, therefore, be equivalent to a different yd="love" from the verb ydd="to love" (Aistleitner, Wörterbuch, #1139; see #1140 for yd="love").

12 Gaster, Thespis, p. 428.

13 Aistleitner, Wörterbuch, #139.

15 "For another term for 'testicles,' similarly composed with BIR (= kalitu) see kalīt birki..." (CAD XXI, 110). von Soden, however, renders kalīt birki as something like "scrotum" (AHw V, 425).

16 The term for "issue," namely, zōb, is used only of male and female genitals.

17 For another case of bāsār as "male organ," see Ezek. 23:10. The "flesh" of the foreskin is common, but the meaning in that expression is not as specific as those mentioned and cited here. It may be, however, that the euphemistic use of bāsār is based on its use as "body" (see Part One, p.23), for semantic parallels exist in NH. šāvīyā and sqmr, both of which are used for "body" and "male member" (Jastrow Dict., I, 220 f. and 225 respectively). Aistleitner's gb="member" at SS (OTCA 23) 30 is very doubtful (#683); see Part One, note 354.

18 See also Ezek. 16:9; 23:29; 16:8, 36, 37; Lev. 18:7; 1 Sam. 20:30.

19 For the semantic development from "fullness" > "vulva" which is represented in kuzzu (here) and in hīṣbu, see Holma, p. 102; CAD VI, 202; AHW V, 519b.

20 For the same expression and context see also Ex. 13:16; Deut. 6:8; 11:18.

21 Also v. 21; Deut. 14:1.

22 See also Deut. 33:12.

23 For other cases of regele as "leg," see Ezek. 1:7; possibly 1 Sam. 14:13.

24 While "between the arms" could refer to the chest, the idiom here clearly means "back," for v. 23 states that Jehoram was riding away from Jehu, who slew him.

25 See also bēn raclavim="womb" (Deut. 28:57 quoted above); in Ak. cf. bīrīt puridi (see note 6); bīrīt appa=" septum of the nose" (AHw I, 60); bīrīt šinnā (see Holma, p. 23, n. 2).

26 These references are taken from AHw I, 60b.

27 The same lines appear at I*AB VI:21.

28 Contra T. H. Gaster who renders "who went sucking straightway at the teats of Asherat" (Theaspia, p. 426).

29 Holma, p. 19.

30 Ibid., p. 71.
31 Cf. nithā-āhā at Mic. 7:5.
32 See Part One, p. 32.
33 See also Gilg. XI 137 and 291; STT 25 iv 52.
34 Cf. H. šoršē rāqāy="roots of my feet," i.e., my soles, at Job 13:27.
35 For the last two see CAD VII, 240.
36 See Holma, pp. 79 f.; AHw VII, 614a.
37 Hymn to Šamaš 62; see Holma, p. 25, n. 3.
38 Cassirer, The Philosophy of Symbolic Forms, II, 90.
39 In place of kāṭēn the Targ. uses the word kēpā="rock" which is often used in the sense of "shore" or "border."
40 The Targ. uses kēpā in place of yād in these passages; see previous note.
41 For other cases of ahu="shore" see CAD I, 207b.
42 Holma compares O ld Eg. rās="south" which is interpreted as the source of the Nile River located in the south (Holma, p. x and 10).
43 For other references see M.-A., p. 789a.
44 Reference taken from M.-A., p. 8b, where other places are cited.
45 See M.-A., pp. 983 f.; also ubānāt šadē appears at TCL 3 249.
46 For numerous references see BDB, p. 910b.
48 Holma, p. 57. See also de Vaux, Ancient Israel, p. 284.
49 Though šēkem may be a play on the name Shechem in this instance, there is no reason to doubt that the anatomical term can be used for hill; cf. the geographical use of kāṭēn, kišādū, and gawwār listed above. For the historical problems connected with this verse, see von Rad, Genesis, pp. 413 f., and Speiser, Genesis, p. 358.
For numerous references of מֶרֶע as "open country," see CAD XVI, 141-147.

W. H. Roscher (Omphalos [Leipzig, 1913], pp. 20 ff.; Neue Omphalosstudien [Leipzig, 1915]; Der Omphalosgedanke bei verschiedenen Völkern [Leipzig, 1918]), building upon the study of Frazer, "demonstrated convincingly how the primitive idea of the holiness of the navel assumed cosmological significance. Just as the umbilical cord is the source of life for the foetus, so the world, conceived of as a flat circular surface, was formed and maintained around the navel" (B. Childs, Myth and Reality in the Old Testament [London, 1962], p. 85). See also A. J. Wensinck, The Ideas of the Western Semites concerning the Navel of the Earth (1916), where he points out that the sanctuary, as the navel of the world and resting on top of the mountains, becomes the place of communication with both the heavenly and nether worlds (pp. 11 ff.).


See Part One, note 85.

Dahood's suggestion to emend רָמָה="wind" to רֶמַּה="broadness" is not convincing (Dahood, Psalms I, p. 107). While such a confusion on the part of the Masoretes is indeed possible, it seems to the present writer that Dahood fails to take seriously 1) the use of "wings" in the OT in similar poetic descriptions (see כַּנָּפֶשׁ סָבָא above); and 2) the expressions "wings of the wind" in Ak. Adapa Myth (VAB 2) and in Era I.

The related term תֹּמָן means only "south" or "south wind" (see BDB, p. 412a).

Cassirer, The Philosophy of Symbolic Forms, II, 91.

These references are taken from CAD VII, 13.

These expressions, taken from AHw VI, 546, appear at JEN 122 5 and 248 5; 39 5; 14 5 respectively.

For references of קְתַלָּלו in building descriptions, see AHw VI, 518.

See Part One, note 330.

See Part One, note 348.


Ibid., p. 489. Gray connects גֶּרֶם with the Arab. verb גָּרָמה="to cut off," "complete," and interprets the phrase 'al gerem
hamma'ālōt as the point at which the steps are finished off, i.e.,
the landing. There is not sufficient evidence for this interpreta-
tion. See Part One, note 33, for the present writer's understanding
of the expression.

64. Descent of Ištar 30: kīma šapat kunīni ʾislīmā šapatūša="like
the edge of a drinking cup(? ) her lips became black." E.A. Speiser
(ANET, p. 107, n. 11) and Alexander Heidel (The Gilgamesh Epic and
Old Testament Parallels, 2nd ed. [Chicago, 1949], p. 122) read kīma
šapat kunīni="like a bruised kunīni-reed," believing there is a word
play between šapat and šapatūša, but the present writer argues for
šapta="lip," "edge" on the basis of the use of šaptu elsewhere; cf.
H. šepat-kōs at 1 Kings 7:26; 2 Chron. 4:5.

65. Ak. lišānu="tongue" is also used of an arrow point at Act.
Or. 24 86:9; Era I 90 (AHw VI, 556).

66. For references see CAD XVI, 126.


68. Rōs is the "top" of a tree (2 Sam. 5:24=1 Chron. 14:15; cf.
Ak. appi ʾissi), the "tip" of ears of grain (Job 24:24), the "head"
of a bed (Gen. 47:31), etc.

69. See AHw I, 60.

70. For references see CAD VII, 236, 239; AHw V, 394. See also
Holma, pp. 128 f.

71. In place of kēq the Targ. used gōw="body," "belly."

72. CAD (I, 209) lists Hh. VI 116 f., Nabnitu E 67 f.

73. For references of Ak. kappu="pan" see AHw V, 444; Holma, pp.
117 f.

74. For H. kap="pan" see Ex. 37:16; 25:29; Num. 4:7; 7:14 et
passim; 1 Kings 7:50; 2 Kings 25:14; Jer. 52:18, 19; 2 Chron. 24:14.

75. For ahu as the handle of an instrument, see CAD I, 209 f.;
AHw I, 22.
CHAPTER V. PARTS OF SPEECH

A. PREPOSITIONS. In the previous chapter was pointed out the relationship between parts of the body and parts of the world, i.e., the macrocosm is described in terms of the microcosm. Here, in dealing with prepositions in spatial relations, the phenomenon of employing nouns which are body parts once more becomes evident. Cassirer points out that though the languages of many primitive peoples use anatomical terms as prepositions, not only in spatial relations but also in a more general sense, the same is true of far more advanced stages of language formation.

That this use of anatomical terms in the Semitic languages under study is evident has long been recognized and explained. A number of these words appear below.

Ak. zumru= "body" appears in the combination ina zumur= "from the body of" to mean "from." The following two passages show that the expression is used both in reference to persons and to things. These illustrations enable us to see the semantic development from the body of a person, i.e., the self, with the obvious meaning "from" (someone) to the more general meaning "from" (a thing). Gilg. I iv 25 hul ser ittesi ina zumrišu="the wild animals fled from him"; YOS 10 13:10 ilü ina zumur [matim u]dapparü="the gods will go away from the country."4

Ak. muḫḫu= "skull" is common as a preposition; EA 68:12-14 dannat danniš nukurtum ša šaša SA•GAZ•MES muḫḫiya="very great is the hostility of the SA•GAZ troops against me"; OIP 2 145:23 hābšu ša
ana sit ana muñhi nāri="its door which is to the east (and) upon the river"; Craig ABRT 1 27 r. 7 kī tarīti ina muñhi riśīva anaśīka=
"I carry you on my hip like a nurse"; ABL 1058 r. 12 ḫapal gātē
ásappara ībalū pašu ina mu[ñhi]...="I am keeping up a secret corre-
spondence, and they bring word concerning..." Thus, muñhi, ana
muñhi, ina muñhi are prepositions, as are adi muñhi="as far as" or
"as long as" (spatial and temporal) and ištū muñhi/ultu muñhi="from"
or "since." 5 It is perhaps logical to conclude on the basis of this
particular anatomical part that the term as a preposition first
meant "upon" or "on" and then developed into other prepositions deal-
ing with persons and later to a more general use. The uses mentioned
here can be compared to the use of the term lētu below; cf. especially
adi muñhi, adi lēt, adi libbi all of which mean "as far as"; cf. also
ištū muñhi, ištū lēt, ištū libbi all of which can mean "from."

Ak. pūtu="forehead," by itself and in combination with ina, is
used prepositionally as "opposite," "in front of," etc. 6 See Part
One (p. 29) where the relationship between pū and pūtu was explained
as developing from "mouth"> "mouth side"> "front"> "forehead." This
development enables one to see how prepositional use was derived
from the expression ina pūti.

H. pānīm="face" is extremely common as a preposition, as are
the Ak. and Ug. cognates pānū and pn respectively. In H. pānīm
appears by itself to mean "over against" (Gen. 16:12; 25:18), "upon"
(Deut. 2:25; Jer. 9:21), "alongside" (Ezek. 45:7), "before" (Ex.
25:30). Usually, however, pānīm stands in such combinations as lipnē
(too often to cite), 'al-pēnē (Gen. 19:3; 1 Kings 8:8; Ps. 18:43,
etc.), 'et-pēnē (Gen. 33:18; Ex. 23:17; 1 Sam. 2:18), 'el-pēnē (Lev. 6:7; Num. 20:10, etc.), all of which are used spatially to mean "before" (lipné and 'et-pēnē), "to," "toward," "facing" ('al-pēnē). In all probability these combinations originally were used to denote spatial relationships to a person, then to things, and finally to denote temporal descriptions ('al-pēnē at Gen. 11:28, and lipné at Gen. 30:30, etc.). The same spatial and temporal use is evident also in Ak. panū which appears alone as pan, but also as ina pani, ana panı, ištu/ultu pan. Ug. lpm, however, seems to be used only spatially.

Ug. ap="face," "nose" appears as a preposition at II D V:6-7 where ban tēr="before the gate" // tēt adrm dbgrn="under a mighty tree of the threshing floor." The H. cognate 'appē also is a preposition at 1 Sam. 25:23: wattiḥpōl l'apē dawīd 'al-pānhā="and she fell before David on her face." It is worthy of note here that Syr. 'appay/lappay is also used frequently as a preposition.

H. 'ayin="eye" in lefēnē may be used prepositionally at Gen. 47:19: lammā nāmiṭ lefēnēka="why should we die before you?" and in other such cases where "in your sight" seems to indicate the spatial preposition, although the literal meaning may be all that is intended.

H. pē="mouth" in lēpī, 'al-pī, and kēpī means "according to" at 1 Kings 17:1 (lēpī deḇārī="according to my word"), 12 Gen. 43:7 ('al-pī haddēḇārīm ha'ēlā)="according to these things"), and Lev. 25:52 (kēpī ḫanāw="according to his years"). The Ak. cognate pā in kā pā has the same prepositional meaning in many cases.
Ak. letu="cheek" is used in ina let="beside," "by" (JCS 6 144 18), ana let="to" (Gilg. IX i 6), adi let="as far as" (BE 17 84 17), and ištu let="from" (FRU 4 224 19). The development here seems to be from the side of the face, i.e., the cheek, to the side of a building (see previous chapter), to "beside" generally, and then to other prepositional use.

Ak. geru="back" appears by itself as ger to mean "above" (OIP 2 79:10), "upon" (Streck Asb. 86 x 81; OIP 2 72:40), and "against" (En. el. IV 128; OIP 2 43 v 57). However, geru often appears in the locative and with ana and ina: ana ger belišunu="to their lord" (ARM 2 73:8), ana ger annak="in addition to the tin" (TCL 19 24:31), ana ger ša ašpuru="concerning that about which I wrote" (VAB 6 165:11); ina ger emārim="on a donkey" (KTS 36c:11). The Ug. cognate ge is used with l to mean "upon": lger ṛbtm="upon your palms" // 'al ydm="on your hands" (II AB VIII:5-6; I*AB V:13-14), lger ṛmdl="up on the tower" (I Krt 74, 165), lger brkthm="upon their knees" (III AB B:23, 27, 29), etc. Holma argues that this root, in order to come to mean "on," must have meant originally the back of a quadruped rather than the back of a man.

Ak. kutallu="back side" is the preposition "behind," "after" when it appears in combination with ina and ana. With these meanings it is used both spatially and temporally.

Ak. warku="back side," in light of the previous word, may indeed have been an anatomical term originally. Like kutallu, then, it would have undergone the same semantic development, for it also is attested frequently as a spatial and temporal preposition meaning
"after" or "behind." Its forms are warki/arki/urki, ana arki, and urkat. The body part is no different, then, in form or in use from H. yārēk which, though not attested as a preposition, has developed into a geographical term meaning "side, extreme parts, recesses" of a place. It is curious that the H. term did not develop from this use to prepositional use, as did the Ak. term. Perhaps a better semantic equivalent, if it is indeed a body part, in the first place, is 'akör or 'apörē which is used as the hind part and as the preposition "behind."

Ak. irtu="breast" when combined with ina is a preposition meaning "opposite": ina irti ēgēmtim="opposite the bone" (YOS 10 51 i 32); when combined with ana, "against": barbaru ina irtīšu elā="when the wolf came against him" (BWL 216 45). Ak. idu="arm" or "side," as well as the H. cognate yād and Ug. yād, is common as a preposition. Ak. idi appears by itself: mašmašu idi ili šu'āti izzaz="the incantation priest will stand beside this god" (BBR No. 38:5); in the combination ana idi: ana idi birti ša Aššur ana kašādi illary="he came to the citadel of Aššur to conquer it" (CT 34 39 ii 8); in combination ina idi: uštakna śinništē ina idiya="he made my wife kneel beside me" (Gilg. XI 191); in the locative: gūlu u kūru idukka ūṣasi="put away from beside you faintheartedness" (BWL 108 18). The H. cognate yād="hand" usually appears with prepositions: with 'al: 'al yad kūṣim="near the Ethiopians" (2 Chron. 21:16); with h: 'eqlat bāqār tiqqah beyādekā="take a heifer with you" (1 Sam. 16:2), and many cases where beyād means "through" or "by the agency of"; with min: miyvad kīṭīm="from Kittim" (Num.
24:24); 25 with *l*: *ladv šāʾārim* = "beside the gates" (Prov. 8:3); 26
Ug. *yid* and *bā* (for *h + yid*) is used in the same manner as H. *yād*.

This study does not include Ak. *itti=H. 'et* and H. *legel*, all of which are prepositions meaning "with" or "by" and all of which are part of Brockelmann's list of new prepositions formed on the basis of anatomical terms. 28 Although Brockelmann includes several references under each one which seem to point to the possibility of original body parts, there is no clear evidence of the use of these words as parts of the anatomy.

Ak. *libbu*="heart" appears frequently as a preposition. This term also is usually combined with a standard preposition. These combinations are *ina libbi*="within," "in," "with," "by," "under" (ina *libbi šabbē*="with troops" at OIP 2 81:24-25), *ana libbi*="into," "to," "against" (ana *libbi ḫusur*="to ḫusur" at OIP 2 79:10), *ištu/ultu libbi*="from" (ultu *libbi Ṭas*="from Ṭas" at OIP 2 79:12), and *adi libbi*="until" or "as far as"--spatially and temporally. 29

Ak. *gerbu*="insides," "intestines" is employed in a manner almost identical to *libbu*. While *qereb/gerbi* appears alone as "in," this word also appears in the combinations *ina qereb*="in," *ana qereb*="into," "to," *ištu/ultu qereb*="from." 30 With this word, unlike *libbu*, however, the H. cognate *qereb* and Ug. *qrb* are identical in function. In H. the form is usually *beqereb* and can be used prepositionally with lands (Gen. 45:6, etc.), with persons (Num. 5:27, etc.), with cities (Jer. 6:6, etc.), with a building (Ps. 48:10, etc.), with trouble (Ps. 138:2), and with time (Hab. 3:2). In Ug. *qrb, barb, bارب, and bnm qrbm* are used in many passages with the meanings "in,"
"within," and "on," usually in spatial relations. 31

Holma's qablu is not included here, for the evidence of that word as an anatomical term is lacking. 32

B. ADVERBS. Adverbs of many types are expressed also by the use of anatomical terms which appear either in their original forms or in derived forms. It will be seen that many of these terms appear as the object of prepositions, but in these languages, as in most others including Eng., these phrases serve to answer such questions as how, where, when, to what extent, etc., and thus they are adverbs or adverbial expressions.

Words or phrases which modify verbs, i.e., which explain how an act is performed, often consist of body parts. To do something defiantly (Ex. 14:8; Num. 15:30) or, in a positive sense, triumphantly (Num. 33:3) is to act "with a high hand" = H. beryād rāmā. When "the earth brought forth abundantly" (Gen. 41:47), it did so "for handfuls" = liqēmāṣim. The word "heart" is frequently employed in such expressions. In H. the combination 'al lēḇ/leḇāḇ is often used with dibber in order to convey the meaning "speak kindly to someone" (Gen. 34:3; Judg. 19:3; 2 Sam. 19:8; Is. 40:2; Hos. 2:16; Ruth 2:13; 2 Chron. 30:22; 32:6), and the phrase milleḇ="from the heart" is used as the adverb willingly (Lam. 3:33). Ak. libbu appears with gamru="whole," "complete" as candidly (ARM 2 35:28: libbam gamram idabbubū="they will speak candidly"; CT 28 44:15: ina libbi gamri...itammi="he will speak candidly") and as devoutly (CH xli 46: ina libbišū gamrim likrubam="let him pray
for me devoutly”). Also common in Ak. is the use of libbu in the phrase ina ḫud(i) libbi="in joy of heart" to mean voluntarily (PBS 13 82:2; Nbk. 207:4; 117:2; BIN 1 100:2, etc.).

Also modifying verbs are such expressions as "in its sum, i.e., head"=H. šerōšō to indicate restoration of payment in full (with the verb šillam at Lev. 5:24; with ḫēšib at Num. 5:7) and "hip to thigh"=H. šān ‘al-ya-rēk to convey the thought that Samson smote the Philistines utterly (Judg. 15:8).

Adverbs of place also include the use of anatomical terms. Employed as the adverb within are Ak. gerbu="insides" as gerbēnu (YOS 10 49:17) and Ak. libbu="heart," "insides" as libbānu (KAR 428:45 f.). Ak. libbu is also frequently employed in ina libbi meaning therein (KAV 105:13) or therefrom (ATR 120b). The adverb in front is rendered appropriately by such forms of Ak. panū="face" as pana, panī, pananni, panānum, panīš, although H. pēnīmā means within, i.e., face­ward to a door of a building (1 Kings 6:18, 30; Ezek. 40:16; Ps. 45:14); in the rear or behind is conveyed by forms of warku="backside" such as warka, arka, arkī, arkānīš and also by kutalla from kutallum="back­side." Ug. gzr="back," however, seems to mean above at II AB I:34-35 (kbt il nht bqr="a divine throne resting above") and upward at II Krt III:12-13 (nṣu riḥ krtm lgr ‘db dgn="The plowmen raise their heads, upward the preparers of grain"). Finally, "to the right" is Ak. īmittam (adverbial -m) from īmittu="right hand" and the H. and Ug. cognates, "to the left" is Ak. šumēlam (adverbial -m) from šumēlu="left hand" and the H. and Ug. cognates, and "to the side," "away" is Ak. ḥūtam, ḥūtamma from ahu="side," "arm."
Adverbs of time which are made up of body terms are Ak. **panīšam** now from **panī**="face"\(^{38}\) and **panānu**, **panāma**, **panīma**, **panītamma** (from the same root), all of which mean **earlier** or **formerly**.\(^{39}\) **H. ṭpanīm** is used in precisely the same way as the latter Ak. group.\(^{40}\) The same anatomical part is used adverbially to mean "at first" in Ak. (**panā** at **ZA** 43 66:262), though more common for this adverb are forms of "head": Ak. **reštū**;\(^{41}\) H. **rišon**.\(^{42}\) The latter, H. **rišon**, also is used to mean **formerly**.\(^{43}\) The adverbs **later** and **afterwards** are regularly communicated by forms of Ak. **worku**="backside." These adverbial forms are **warkānu**, **urkānu**, **arkānu**, **arkī**, **warka**, **ina warka**, **arkā**, **urkiṅ**, **arkiṅ**, **warkatam/urkatam**, etc.\(^{44}\) H. **'abar**="hind part"(?)\(^{45}\) is also used adverbially as "afterwards."\(^{46}\)

Particularly interesting adverbial expressions of time can be seen in the following passage:

**BWL** 40 41-42

*ina ʂibit appi izammur elēla*

One moment (lit.: "in the grasping of the nose") he sings a happy song.

*ina pīt purīdī ṳgarrap lallareš*

In the next instant (lit.: "in the opening of the legs") he groans like a professional mourner.

The interpretation of these idioms is difficult, but the writer translates *ina ʂibit appi* as a reference to sneezing and thus the time it takes a person to sneeze; the parallel phrase *ina pīt purīdī* does indeed denote swift action (see **pētā** **purīdī**="who stride along" at **BWL** 58 40-41) and thus adverbially probably means "immediately." The rendering "One moment...In the next instant" attempts to be true to the original meanings and, at the same time, interpretative of the combined poetic expressions.
To express adverbially the number of *times* an act is performed, H. *pa'am*="foot" is used regularly, although the more common word for foot, i.e., *regel* appears with this meaning also.\(^{47}\) Also, to relate the number of *times* one thing is greater than another, H. *yādāt*="hands" is employed,\(^ {48}\) and this word, therefore, comes to denote the "shares" of a thing which a person has, owes, or receives.\(^ {49}\)

Other adverbial expressions interesting to note are many. Striking is the comparison in Ak. and H. of the following expressions which mean literally "hand to hand":

**Prov. 11:21**

\[yād\] \[lō-yinnāqeh\]

Be assured (lit.: "hand to hand") that an evil man will not go unpunished, but the descendants of the righteous ones will be delivered.

**Prov. 16:5**

\[tō'abat\] \[YHWH\] \[kol-gebah-lēb\]

An abomination to the Lord is every one who is arrogant;

Be assured (lit.: "hand to hand") that he will not go unpunished.

**ARM 3**

\[52:13-14\]

Be assured\(^ {50}\) (lit.: "hand to hand") that I will send that young man.

**ARM 4**

\[65:10-12\]

Be assured (lit.: "hand [to] hand") that that herb will cover it.

These references demonstrate the same semantic use of H. *yād* and Ak. *gātu*, a usage which is not paralleled with Ak. *idu* or *ahu*. What seem to be similar expressions with those words bear no
resemblance at all, for **idi ana idi** (Borger Esarh. 87:24; AMT 25:3) and **ahu ana ahi** (Sg. Lie 48, 3) both mean "side by side" in a physical sense.

Other adverbial phrases which employ a double use of an anatomical term are H. ‘ayin b’e‘ayin (Num. 14:14; Is. 52:8), ‘ayin ‘et-‘ayin (Jer. 32:4; 34:3), and pî ‘et-pî (Jer. 32:4; 34:3), all of which seem to mean "face to face" though literally they are "eye with eye" and "mouth with mouth" respectively. Also H. leb wâleb="heart and heart" seems to indicate speaking deceitfully, i.e., with a double heart (Ps. 12:3), while the negative particle with the phrase gives the positive idiom with singleness of purpose (1 Chron. 12:34).

Common is the use of H. kepî="according to the mouth of" as the adverbial expressions **as much as** (Ex. 16:21; Deut. 23:24), **in as much as**, with a **view to** (Josh. 18:4; Mal. 2:9). Similar is the use of lêpî as **when** (Jer. 29:10) or **whenever** (Num. 9:17). Also pe ‘ebad="one mouth" means to act with one accord even when the activity is other than speaking (Josh. 9:2).

Also used in an adverbial expression is Ak. gēru="back," as can be seen in the following cases:

**YOS 2 19:15**

**ana gēruma adannam...tuštētiqaninni**

**In addition** (lit.: "on the back") you have made me miss the appointed time.

**TCL 18 135:12**

**ana gēruma ūmišam...ina ruteššîm qaqqadni mādeš iqallil**

**In addition** (lit.: "on the back") we are denigrated by her constant gossiping.

Finally, this study leaves open the possibility that **ap="nose"**
is the same word as *ap* as the adverb and conjunction in Ug., which is used in that literature quite extensively. In view of the many anatomical terms used as adverbs, this development of *ap* is indeed likely, but the present writer is without conclusive evidence to state that relationship.
Notes to Chapter V


3Brockelmann, Grundr., II, 421 ff.; see also 384 f.; Holma, p. ix.

4Other cases of ina zumur: CT 27 10:7; TCL 18 77:12; ARM 2 131:33; ZA 49 166 iii 9; En. el. VII 42. For these and other references see CAD XXI, 160.

5See also Brockelmann, Grundr., II, 422; von Soden GAG 115h.


7Brockelmann, Grundr., II, 384.


9See Aistleitner, Wörterbuch, #2230 (p. 257).

10Brockelmann, Grundr., II, 384.

11For prepositional use of Syr. 'aynā̄ see ibid. and Brockelmann, Lex. Syr., p. 249a.

12See Brockelmann, Grundr., II, 385, where is listed similar use of 16DI at Hos. 10:12; Gen. 47:12. Add to these references Prov. 27:21; Ex. 12:4; 16:16, 18; Lev. 25:16, etc.

13Ex. 34:27; Lev. 27:18; Num. 26:56; Deut. 17:10, 11; 19:15; Prov. 22:6.

14Num. 6:21; 7:5, 7, 8; 35:8; 2 Chron. 31:2.
For references see M.-A., p. 789.

For these and other references see AHW VI, 546f.; von Soden GAG 115m.

For many other references and uses see CAD XVI, 140 f. See also Brockelmann, Grundr., II, 422 f., for this word and cognates; also von Soden GAG 115i.

Holma, pp. xi and 50.

See AHW VI, 518a.

See von Soden GAG 115n; M.-A., p. 100; Brockelmann, Grundr., II, 424.

For other uses and references for irtu as a preposition, see CAD VII, 187.

Ibid., 13 ff.

Num. 34:3; 2 Sam. 15:2; Neh. 3:5, 7, 8, 9, 10, 13; 2 Chron. 26:13.

Gen. 38:20; Ex. 9:35; 35:29; Lev. 10:11; 16:21; 26:46; Num. 4:37, etc.

Gen. 9:5; 33:19; 38:20; 39:1; 48:22; Is. 47:14.

Sam. 19:3; Zech. 4:12; Ps. 140:6; Neh. 11:24.

See Aistlieitner, Wörterbuch, #1138 (p. 124).

Brockelmann, Grundr., II, pp. 423 f.

For many references of each of these forms, see AHW VI, 550 f.; see also von Soden GAG 115d.

For references see M.-A., pp. 928 f.; also see von Soden GAG 115e.

See Aistlieitner, Wörterbuch, #2449 (p. 282).


See von Soden GAG 118h.

For references see AHW VI, 551.

See von Soden GAG 118i; Torczyner, Sprachtypus, pp. 26, 32.

On the adverbial -am, see Torczyner, Sprachtypus, p. 13.
37 For Ak. imittam, šumēlam, and akītam see von Soden GAG 118j; for H. ḫāmin and ǧemōl see BDB, pp. 411 f. and 969 respectively; for Ug. ymm and ǧmal see Aistleitner, #1179 and #2622 respectively.

38 See von Soden GAG 119c.

39 Ibid., 119h. See also M.-A., pp. 813 f.

40 Deut. 2:10, 12, 20; Josh. 11:10; 14:15; 15:15; Judg. 1:10, 11, 23; 3:2; 1 Sam. 9:9; Is. 41:26; Jer. 7:24; Ps. 102:26; Job 17:6; 42:11; etc.

41 For references see M.-A., p. 989.

42 See BDB, pp. 913 f.

43 Ibid.

44 For the dialectical distinctions of these many forms, see von Soden GAG 119f.

45 Gen. 10:18; 18:5; 24:55; 30:21, etc.

46 See Part One, p. 42.

47 Ex. 23:14; Num. 22:28, 32, 33. These cases contain the only appearances of the pl. form of regeł.

48 Gen. 43:34; Dan. 1:10.

49 Gen. 47:24; 2 Sam. 19:44; Neh. 11:1; cf. the use of Ak. qātu="hand" at BIN 4 37:21: kīma ālikī panīšu kaspam u ṣubātī qātam ūaklultam liddī="he should deposit silver and garments as a definite share on behalf of his superiors."

50 In his translation in ARM III, Kupper renders the idiom as "sur-le-champ," i.e., at once, immediately. On the basis of the semantic equivalent with H. yād 1ēyād, however, the present writer translates "be assured," a meaning which fits well both cases.

51 II D VI:32; V AB IV:75; I*AB VI:25; II Krt VI:25.