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

Foster R. McCurley Jr.

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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 ANATOMICAL 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

Meir M. Brezmann
Jay D. Falk

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 Zimmernann, 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 diligence in reading each section of the manuscript as I finished writing it, for his innumerable suggestions on linguistic detail and structural clarity, and for his abundant bibliographical information. His guidance on this project for more than a year has been an encouragement and an example in the rigorous tasks of scholarship.

I should like to express gratitude also to Professor of Assyriology Wolfgang Röllig of the University of Tübingen, Germany, who read my manuscript in the summer of 1967 and made helpful suggestions concerning 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
CONTENTS

Acknowledgments .................................................. iii
Abbreviations ....................................................... viii
A Selected Bibliography ........................................ x

Introduction .......................................................... 1

PART ONE. DISTRIBUTIONS OF ANATOMICAL TERMS .......... 22

GENERAL PARTS .................................................. 23
Body; Corpse; Flesh; Bone; Tendon, Sinew;
Fat, Marrow; Vein; Blood

SPECIFIC PARTS OF THE BODY .................................. 27
The Head and Its Parts ........................................ 27
Head; Skull; Forehead; Back of the Head;
Face; Eye; Ear; Nose; Mouth; Lip; Tongue;
Gums, Palate; Tooth; Cheek, Jaw; Chin;
Hair; Gray Hair; Beard; Whiskers, Moustache

The Neck and Its Parts .......................................... 38
Neck; Throat, Gullet; Neck Muscles

The Exterior Parts of the Torso ............................... 40
Breast, Bosom; Ribs, Rib Cage, Chest; Back;
Shoulder; Buttocks, Hips, Thighs, Loins,
Waist; Navel

The Interior Parts of the Torso ............................... 43
Intestines, Bowels; Liver; Kidney;
Stomach, Belly; Gall, Gall Bladder;
Heart; Lungs; Diaphragm

The Genital Parts ............................................... 47
Male Genital Parts; Female Genital Parts

The Limbs ......................................................... 49
Arm; Hand; Hollow of the Hand, Palm;
Right Hand; Left Hand; Both Hands;
Fingers, Toes; Nails; Leg; Knee;
Foot; Ankle; Heel; Sole

Notes to Part One ............................................... 57
PART TWO. LITERARY USE OF ANATOMICAL TERMS ..................................................... 98

Chapter I. HUMAN AND DIVINE ATTRIBUTES ............................................................ 99

A. Strength, Power ................................................................................................. 99
B. Wisdom, Understanding ...................................................................................... 105
C. Courage ........................................................................................................ 109
D. Pride, Arrogance, Impudence .................................................................................... 111
E. Stubbornness, Obstinacy ............................................................................................. 116
F. Idleness, Negligence .................................................................................................... 118
G. Miserliness .................................................................................................................. 119

Notes to Chapter I ........................................................................................................... 120

Chapter II. HUMAN AND DIVINE EMOTIONS ........................................................... 125

A. Joy, Happiness ............................................................................................................. 125
B. Anger, Wrath ............................................................................................................... 130
C. Fear, Anxiety ............................................................................................................... 132
D. Distress, Anguish ........................................................................................................ 135
E. Sadness, Weariness ...................................................................................................... 137
F. Desire ............................................................................................................................ 139

Notes to Chapter II ......................................................................................................... 142

Chapter III. HUMAN AND DIVINE ACTIVITIES ....................................................... 145

A. Acts Involving Good Disposition Toward Another ................................................... 145
   i. To help, support ....................................................................................................... 145
   ii. To show favor, partiality .......................................................................................... 147
   iii. To be concerned about, care for .......................................................................... 149
   iv. To pardon, forgive .................................................................................................. 149
   v. To make prosper ...................................................................................................... 150
   vi. To seek favor with a person .................................................................................... 150
   vii. To treat kindly ....................................................................................................... 151
   viii. To entrust, commission ...................................................................................... 152
   ix. To protect ............................................................................................................... 154

B. Acts of Power, Homage, and Other Personal Relationships .................................... 156
   i. To be under the authority of ................................................................................... 156
   ii. To make or free a slave .......................................................................................... 160
   iii. To pray, to supplicate ........................................................................................... 161
   iv. To take an oath, pledge allegiance ....................................................................... 164

C. Acts of Evil Disposition to Another ........................................................................ 166
   i. To revile, to scorn .................................................................................................... 166
   ii. To ignore, reject, refuse, disregard ........................................................................ 171
   iii. To bring evil upon, to harm .................................................................................. 174
   iv. To shame, dishonor ............................................................................................... 176
   v. To perform an illegal or tabooed act ...................................................................... 178
D. Activities of the Mind
   i. To direct attention ........................................ 179
   ii. To think, conceive, consider .............................. 179
   iii. To change one's attitude .................................. 183
   iv. To attend to thoughtfully ................................ 185
   v. To make known, disclose, reveal .......................... 185

E. Acts of a Military Nature ...................................... 186
   i. To fight, attack .............................................. 186
   ii. To be in flight and to put to flight ..................... 187
   iii. To triumph and to surrender .............................. 189

F. Acts of Mobility ................................................ 191
   i. To go, stride .................................................. 191
   ii. To lead and to follow ...................................... 192

G. Acts of Mortification ........................................... 193
   i. To grieve, mourn ............................................ 195
   ii. To repent ..................................................... 194

Notes to Chapter III ................................................ 195

Chapter IV. EUPHEMISMS AND METAPHORS ....................... 205
A. Euphemisms ........................................................ 205
B. Metaphors .......................................................... 214
   i. In geographical descriptions .............................. 214
   ii. In architectural descriptions ............................ 219
   iii. In descriptions of other inanimate objects ........... 221

Notes to Chapter IV ................................................ 224

Chapter V. PARTS OF SPEECH ...................................... 230
A. Prepositions ..................................................... 230
B. Adverbs ............................................................ 236

Notes to Chapter V ................................................ 242
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:


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


In addition to the exceptions to abbreviations, two texts, namely, "Descent of Ištár" 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:

**BDB**  

**Ges.-Buhl**  

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


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


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C. Periodical Literature and Special Studies


________. "Notes on Egypto-Semitic Etymology II," *AJSL,* XXXIV (July, 1918), 215-255.


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 qadād are paralleled frequently, and always the order is the same: A riš // B qadād. 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 qadād, appears also in the Old Testament; common also are "cup" and "goblet" (ke // gb't), "silver" and "gold," (ksn // ṭrr), "thousands" and "ten-thousand" (ılp // 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. ‏שֶׁנ‏) 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 ṭû="mouth," šartu (šap + fem. ending -tu)="lip," shu="arm," i-du="arm," dāmu="blood," lišānu (liš + pl. ending -ānu)="tongue," ranū="face," qātu="hand," and īrtu="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. ḏ=Sem. yād; "eye"=Eg. ₡=Sem. ayin; "tooth"=Eg. ⲥ=Sem. ṭūn are preserved as sign values. Other words are said to have been retained, a few of which are as follows:

<table>
<thead>
<tr>
<th>Eg.</th>
<th>Sem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tongue:</td>
<td>ns</td>
</tr>
<tr>
<td>finger:</td>
<td>db'</td>
</tr>
<tr>
<td>heart:</td>
<td>ib</td>
</tr>
<tr>
<td>ear:</td>
<td>'dn</td>
</tr>
<tr>
<td>entrails:</td>
<td>qēb</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 gate, gitl, gutl type.\(^33\) While Brockelmann lists also the gate form,\(^34\) 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 -anu 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," urūphu="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.\(^35\) 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. gersullā.

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 (\textit{qatîl, qitîl, qutîl}) 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 Handworterbuch, 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 k/gumu="body" does not seem to exist. Laqlaqqu="tongue" is probably not that body part at all. Mazzû and muttatu which he rendered "hair" are not anatomical terms, and neither are di/da, habunu, and kirimmu, all of which meant "bosom" to Holma. There are not yet attested Holma's girānu and girru as "neck," and baltu="genitals," abullu="mouth," and ikku="gums" or "palate" are not parts of the body at all. Moreover, sasapu which Holma understood as "testicle" probably means "beard," and himi which was "hips" is now known to be "fatty tissue." While labi'ānu and xaṣallu 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 xamakku which Holma translated as "stomach" may be "large intestine"; and highly questionable are Holma's naiblu="tooth," KU (ṣubtu)="hips," reqiṭu and təkaltu="stomach," pahallu="testicle," and xasurru="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 līqu="gums"; s'zuqu tu is the term for "chin"; abbunnatu, for "navel"; gībītu is a part of the liver; and hāllu 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 abbuttu=a hair style, darum="beard," "chin," dadānu="tendon," ḫarbəzinu="shell of the ear," apparrītu="hair," ḫub/pāru="hair," šerretu="whiskers," šurrū="heart" (metaphorical), tirānu="intestines," emūqu="arm." One will not find šir'ānu="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 bu'nānu.

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 motnayim 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. pēra' as "lock" (of hair) as a cognate of Ak. pirtu and for the appearance of Ak. ūgu="teat" in H. ūzu 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. ʾšōr at Prov. 3:8 (where the word without the aleph has led scholars to read it as ṣōr="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. ʾqadād as "head" rather than "crown" or "pate" (cf. Ak. qaqjadu="head") and the meaning of H. ʾʾapʾappayim and Ug. ʾpʾp as a poetic word for "eye" rather than "pupil." Finally, on the basis of semantic parallels, the author has argued that while H. ʾšekem (Ug. ṭkm) and kāṭēp can both be translated as "shoulder," ʾšekem 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 occurrence 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. Pallis, 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," BiAnt, 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.

10 Patterns in the Early Poetry of Israel, Studies in Ancient Oriental Civilization, No. 32 (Chicago, 1963). (Hereafter cited as Gevitz, Patterns.)

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. zamuru is used to refer to a person at OIP 2 47 vi 27: ḫurbagai tāhāsī...zumurūn ishup "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 ḫegappō="in his body."

18 For the parallelism of H. leb/lebāb 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. pānîn 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. yād stands parallel to a personal pronoun; see also Lev. 12:18; Deut. 12:17, 18. H. yāmîn="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. sawwār= "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 sawwār 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.


33 Holma, p. xv; Brockelmann, Grundr., I, 339 ff.

34 Brockelmann, Grundr., I, 336.

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. basar clearly means body at Ex. 30:32; Job 14:22; possibly Gen. 2:24. Ug. bsr is probably used in this way also, as well as the Aram. cognates. The sibilant in the various forms shows that the second radical was the Proto-Sem. H. gewiya occurs as a living body as well as a corpse; the Aram. cognate is also employed with this meaning, but Syr. gewaya means "intestines." Holma points to a possible k/gup in Ak., with which he compares H. gup and gar. There seems to be little evidence for such a word in Ak., though Aram. gup 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. gewaya 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 ṣūpā
Ug.
Aram. pagrā ĝeladdā mītā

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; it is used in some cases, however, of animals for whom death was natural. Also used of corpse or car­
cass is Ak. šalantu which has been shown to be carried into Aram. as the loanword ĝeladdā. Common to all the languages is the root mwt, but there is no attested use of H. mêt or Ug. mt as "corpse."

Ak. mītu and Aram. mītā may belong here, although those terms may designate simply a "dead person." Only in the OT are ĝewiyyā and ṣūpā used to specify a corpse.

FLESH

Ak. šīru mašku gildu
H. šē'ēr bāsār geled ūr
Ug. bśr ĝr(?)
Aram. bēsar(b.a.) maškā gildā
bēsar(j.a.)

The common Ak. word šīru appears with this meaning only in
H. as *šē'ēr. S. Arab. ta'r is certainly the same word, but it means "blood" rather than "flesh." The suggestion has been made, therefore, that šīr/*šē'ēr refers to the inner bloody flesh in distinction to bāšār which is the fleshy skin. The Arab. spelling makes improbable the relationship of šīr with Ug. šir which, if related, would be tir. With the exception of Ak., bāšār 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. 'ūr may appear in Ug. as ūr, but it surely is in Phoen. as 'ṣrt.

**BONE**

Ak. ešemtu

H. 'ešem gerem

Ug. 'ṣm

Aram. šamyā garma

There are essentially two roots for bone in Sem. languages. Ak. ešemtu appears also in H. as 'ešem and in Ug. as šm. The etymologically related Aram. 'itma, Syr. 'atma means "thigh" or "flank" rather than "bone," although Aram. šamyā may be related also. As for the second root, namely gerem, H. goes with the Aram. garma.
must, therefore, mean "mountain" or "hill" (II AB VII:5-6; I*AB V:14).\(^{46}\)

Ak. šamnu is common throughout the distribution, but lihû and nānu 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 umunnû
H. dām
Ug. dm
Aram. dōmā 'admā

The common dāmu\(^ {50}\) appears with the prosthetic aleph\(^ {51}\) only in Ak. and Aram. Ak. šarqu\(^ {52}\) and umunnû stand alone.

SPECIFIC PARTS OF THE BODY

The Head and Its Parts

HEAD

Ak. rēšu/rēšu qaqqadu bibēnu
H. rōš qodqōd
Ug. riš qdq
Aram. rēš(b.a.) qodqōdana(j.a.)
       rīšā(j.a., syr.)
By far the most frequent word for "head" is resu and its cognates which Holma, supposedly following Erman, connects with Old Eg. rś="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. rś as "head." H. rō is not as isolated as it appears with its different vowel, for rušunu appears as a Can. gloss to rēšunu (EA 264:18). Ak. rašu is the more poetic of the two forms, and, as happens frequently, the poetic form is the older. The original form was *raš (still reflected in the H. plural rēšīm < rēšīm < rašīm < rašīm). In H. this developed as rō, but in Ak. and Aram. ā > ē, i under the influence of the sibilant.

Equally important, though not so frequent, is the common qaqqadu (< 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 muḫḫu

H. gulgōlet

Ug.

Aram. gulgāš gulgultā (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 qaqqadu and its cognates (above). Gulgullu is attested as a place name in Gr. as o o š and in Syr.
as gāgultā (note the omission of l in both words, in Gr. in the second syllable, but in Syr., in the first syllable). Ak. muḥḥu stands alone with the meaning "skull," for its cognates mean only "marrow" or "brain."

FOREHEAD

Ak. pūtu
H. pēʾā mēṣab 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, pūṭā, for it has been argued that pūtu goes together with pth="wide."

The arrangement of the distribution above shows clearly the position of the present writer. Brockelmann had shown that pū and pūtu 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. mēṣab and gabbaḥat, although there is attested in Syr. the abstract form ḡābāḥūtā="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=GU·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 bēnu bunnannū buppani
H. pānim 'appayim
Ug. pn ap
Aram. 'appayyā 'appē(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. pānim seems to be pnh, no pnh exists with Ak. panū. It has been suggested, therefore, by Haupt and Broekelmann that the stem is pū= "mouth," to which has been added the pl. ending -anu > panu. 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.

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
"face." Again the problem lies in the original stem of the word. While most scholars have indicated the stem as 'np, Brockelmann has allowed that the root is 'pn, 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 and the forms bunnannu and buppani (< būnu + pani) 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 which apart from Ak. has the original 'ayin. Since Ak. does not possess this letter, the Can. gloss must be spelled hīnu. A rare synonym is Ak. igu which is clearly a Sum. loanword (IGI). 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 kāpī īni= "eyelid" (see below), the word is not used clearly in that sense. Ug. iq is indeed rare and is unattested elsewhere.
Parts of the eye are as follows:

Ak.  
agappî İne="eyelashes" (lit.: "wings of eyes")
kappî İne="eyelashes" (lit.: "wings of eyes")
burmu="iris"
şulum İne="iris" (lit.: "black of the eye")
kakkulti İne="iris"
libbi İne="pupil"
elît İne="outer part of the eye"
ğupti İne="eye socket"

H.  
šームrōt ʻenayim="eyelids" (lit.: "guards of the eyes")
gabbōt ʻenayim="eyebrows"
ʻIšōn ʻayin="pupil" (lit.: "little man of the eye")
bābat ʻayin="pupil" (lit.: "opening of the eye")

Aram. tīmōrē ʻenin="eyelids" (lit.: "guards of the eyes")
babta/bābat (d)ʻaynā="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 ğasīsu

H.  
ʻozen

Ug.  
udn

Aram. ʻudnā
ʻednā(syr.)

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

Parts of the ear in Ak. are elît uzni="outer part of the ear"; şapīlti uzni="inner part of the ear"; ḫarhazinnu="shell of the ear." H. tēnūk is used as the "ear lobe" and appears only in connection with ritual acts of cleansing.
NOSE

Ak. appu
H. 'ap
Ug. ap
Aram. 'appā

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

Parts of the nose are as follows: Ak. nahīru (H. nehīrayim [dual only]; Aram. nehīrā [j.a.]) which means "nostril," but the meaning "nose" is attested in Aram.;\(^99\) Ak. nabnāhtu 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 nabnabtā means "tonsils";\(^100\) bibēnū and birīt appi\(^101\) ("between the nose") both seem to denote the "septum of the nose"; rēš appi is the "tip of the nose."

MOUTH

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

"Mouth" is designated almost exclusively by pû and cognates.\(^102\) 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 (// šānū at Song 4:3).
LIP

Ak. Šaptu
H. Šapā
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. lišān(b.a.)
lišānā(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 laqlaqū does not seem to exist as an anatomical term.

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

Ak. līqu(lāqu)  
H. malqōbayim ḫēk  
Ug.  
Aram. ḫekā/ḥenkā(j.a., syr.)

The stem of H. ḫēk,\(^{109}\) which is used in similar fashion to "mouth"\(^{110}\) and "lips,"\(^{111}\) is clearly ḫnk (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. malqōbayim (Ps. 22:16) which has been proposed by Holma and von Soden.\(^{112}\) Ak. lašgu\(^{113}\) and the questionable kusasu\(^{114}\) also stand alone.

TOOTH

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

"Tooth" is indicated by the common šinnu.\(^{115}\) Holma's naiabu\(^{116}\) has little evidence to support its inclusion here, and Ak. atta'u\(^{117}\) still remains a mystery.

CHEEK, JAW

Ak. lētu  
H. lēhî  
Ug. lā  
Aram. lūʿā/lūʿāṯā(syr.) liḥyā(j.a.)
In addition to Ak. lētu\textsuperscript{118} and its Aram. cognate and lahū\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. dān

Aram. dāqān

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

**HAIR**

Ak. šartu pirtu abbrevi tu uruğgu

apparītu gub/pāru

H. šē'ār pera' šišit qewusṣat

Ug.

Aram. saʿrā šišīta qawṣetā/qūṣetā(syr.) šūṣītu(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. \textsuperscript{ṣ}. The hair of the head itself is denoted by the Ak. words pirtu\textsuperscript{125} (which has a cognate only in H. pera\textsuperscript{126}), uruğgu,\textsuperscript{127} abbrevi tu (="hair forming the abbrevi tu lock"),\textsuperscript{128} apparītu,\textsuperscript{129} gub/pāru (loanword from Sum. GU'BAR).\textsuperscript{130} Holma's mazū\textsuperscript{131} and muttatu\textsuperscript{132} probably do not belong here. Rare words which do belong,
however, are $\text{H. šībātu}^{133}$ and $\text{H. șmaššōt}^{134}$ with their Aram. cognates, both of which are actually "locks of hair."

**GRAY HAIR**

<table>
<thead>
<tr>
<th>Language</th>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
<th>Aram.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>šibātu</td>
<td>šīb</td>
<td>šbt</td>
<td>šīb</td>
</tr>
<tr>
<td></td>
<td>paršumāti</td>
<td></td>
<td></td>
<td>saybē(syr.)</td>
</tr>
</tbody>
</table>

$\text{šibātu}^{135}$ (Ak. pl. of šibtu) runs throughout the distribution which demonstrates the sibilant as the Proto-Sem. ś. 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**

<table>
<thead>
<tr>
<th>Language</th>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
<th>Aram.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ziqnu darum</td>
<td>zaqān</td>
<td>dqn</td>
<td>diqnā</td>
</tr>
</tbody>
</table>

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

**WHISKERS, MOUSTACHE**

<table>
<thead>
<tr>
<th>Language</th>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
<th>Aram.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>şerretu</td>
<td>šápām</td>
<td></td>
<td>s/sepāmā</td>
</tr>
</tbody>
</table>
The use of Ak. *serretu* as "whiskers" is not certain,\(^{139}\) but H. *şapām* is indeed "moustache"\(^{140}\) (Aram. *ašpām* means also "upper lip"\(^{141}\)). Jensen's suggestion that *şapām* is related to Ak. *paršumtu-* "gray" is not likely.\(^{142}\)

The Neck and Its Parts

<table>
<thead>
<tr>
<th>Ak.</th>
<th>gaggūritu</th>
<th>tikku</th>
</tr>
</thead>
<tbody>
<tr>
<td>H.</td>
<td>sawwar</td>
<td>gargērōt mapreqet garōn</td>
</tr>
<tr>
<td>Ug.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aram.</td>
<td>gawwar</td>
<td>gargēr(j.a.) gaggartā(syr.) gaggartā(syr.) paraqtā(syr.)</td>
</tr>
</tbody>
</table>

The regular Ak. term for "neck" is *kišādu*,\(^{143}\) which is without cognates (except for Eth. kesad). Sawwar\(^{144}\) is common to H. and Aram., as is *'orep*.\(^{145}\) (Aram., however, generally uses *qēdālā* in place of H. *'orep*.) H. *'argērōt*\(^{146}\) and *garōn*\(^{147}\) are of the same stem which is etymologically identical to Ak. *gaggūritu*\(^{148}\) and Aram. *gargeret* (Syr. *gaggartā*).\(^{149}\) Only in the H. and Aram. forms does the *r* remain unassimilated. Holma's *gīranu* and *girru* do not exist.\(^{150}\) H. *mapreqet* (a *hapax legomenon* in the OT at 1 Sam. 4:18) is related in function only to Syr. *pāraqtā*,\(^{151}\) for Aram. *pīrqa* means "joint."\(^{152}\) Finally Ak. *tikku*, which has no cognates, is also used as "neck."\(^{153}\)
### THROAT, GULLET

<table>
<thead>
<tr>
<th>Ak.</th>
<th>napištu</th>
<th>H.</th>
<th>nepeš(?) gārōn</th>
<th>Ug.</th>
<th>npš</th>
<th>Aram.</th>
<th>gargeret(j.a.)</th>
<th>Syr.</th>
<th>ḫraqātā</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>lu''u</td>
<td></td>
<td>lōa'</td>
<td></td>
<td></td>
<td></td>
<td>tbrn qn</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 *ḥamurītu*,\(^{157}\) *ḥarurtu* (Syr. *ḥraqātā*),\(^{158}\) and *ur'udu*,\(^{159}\) Ak. *lu''u* (H. *lōa'*)\(^{160}\) might belong here also, but it is interesting to note that Syr. *lū'ā* 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

<table>
<thead>
<tr>
<th>Ak.</th>
<th>dadānu</th>
<th>labi'ānu</th>
</tr>
</thead>
</table>

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, BOSOM

Ak. irtu zīzu  
H. zīz šad dad hōq hōb ḥoṣen  
Ug. irt tā (vars. šd, zd)  
Aram. tēdā (syr.) ḫubbā/'ubbā (j.a.)

The general terms for "breast" or "bosom" are Ak. irtu 164/Ug. irt 165 (Syr. rātā may be related but means "lungs"), 166 and H. ḫēq 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. tūlu, 168 irtu, 169 muṣṣu 170 (all without cognates), and zīzu which appears once in the OT 171 H. šad 172 has cognates in variant forms in Ug. šā, zd, 173 tā 174 and in Syr. tēdā, but H. šad stands alone. 175

Certain words seem to indicate only "bosom" without having to do with breast specifically or teats. These terms are H. hōb 176 with variant Aram. cognates ḫubbā and 'ubbā, 177 and H. ḫoṣen. 178 Holma includes in his study dīdū/ā, ḫābūnu, and kirimmu, all 179 of which are known now to refer to garments rather than to parts of the anatomy. 180

RIBS, RIB CAGE, CHEST

Ak. bamtu ṣēlu  
H. ṣēla'  
Ug. bmt  
Aram. 'aša (b.a.)
   'ilfā (j.a.)
   'elfā (syr.)
The "rib cage" or "chest" is now known to be denoted by Ak. 
**bantu** \(^{181}\) and its Ug. cognate **bmt.** \(^{182}\). The "ribs" themselves are indicated by the common **səlu** \(^{183}\) which, the cognates show, developed from the Proto-Sem. ***daľum.** \(^{184}\)

**BACK**

Ak. **šašallu**  
H. **gēw**
Ug. **ʒr**
Aram.

Ak. **šašallu** \(^{185}\) probably only in a derived way is "back." The normal word in Ak. is **ṣəru/ṣu'ru**, \(^{186}\) the first radical of which, as is clear from Ug. **ʒr**, \(^{187}\) was the Proto-Sem. **r.** Ak. also employs **erutu** \(^{188}\) and **gutarru** (Sum. loanword **GU.TAR**). \(^{189}\) H. **gēw** (also **gēwə**) which appears only with suffixes and **gēwə** stands alone semantically, for the etymologically related Aram. **gēw/gawwā** means "belly" or "inward parts."

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

**SHOULDER**

Ak. **būdu** rapašt[u]  
H. **kātēp ʒeqem**
Ug. **ktʃ ʃkm**
Aram. **katpā**

Striking in this distribution is the complete absence of cognates to the N. W. Sem. languages. Ak. **būdu**, \(^{192}\) **rapašt[u]**, \(^{193}\) and the
questionable kittabru\textsuperscript{194} stand alone, while H. k\textsuperscript{195} has cognates in Ug.\textsuperscript{196} and Aram., and H. Șekem is the same as Ug. tkm (thus the original first radical).\textsuperscript{197} Holma's șahâtu does not seem to exist.\textsuperscript{198}

**BUTTOCKS, HIPS, THIGHS, LOINS, WAIST**

Ak. țangatu \((w)arkatum\) qablu

H. h\textsuperscript{a}lășayim șët yârk\textsuperscript{ă} motnayîm 'āhôrayim

Ug. mtnm

Aram. h\textsuperscript{a}ras\textsuperscript{(b.a.)} yark\textsuperscript{ā} motnayyâ 'āhîrin

hâra\textsuperscript{(j.a.)} matnåta\textsuperscript{(syr.)}

hâs\textsuperscript{(syr.)}

The general region of the hips is indicated by a variety of words, most of which are difficult to define precisely. Ak. gîlšu/ giššu may be "hip" or "flank"\textsuperscript{199} or perhaps "hip bones with the upper part of the thigh joint."\textsuperscript{200} H. șët clearly means "buttocks,"\textsuperscript{201} and H. 'ahôrayîm (Aram. same) is used as the "hind parts."\textsuperscript{202} About Ak. ilku and hansatu 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 hînsu (hînsu)\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 (șuhtu).\textsuperscript{206} but \((w)arkatum\)\textsuperscript{207} does indeed mean "backside," "buttocks."

The "lap" is rendered by Ak. utlu\textsuperscript{208} and sînu,\textsuperscript{209} both of which may have meant originally "hips and thighs." While H. motnayîm and cognates probably indicated originally "a strong musculature,"\textsuperscript{210} it is used in the same manner as H. h\textsuperscript{a}lășayîm with its Aram.
cognates and H. בַּעֲרָה with its Aram. cognates to denote "loins."
The "waist" is indicated by Ak. קָבָלִועにく, H. מִסְמָנִים (perhaps also Ug. מְסַמֶּנָה), and Ak. לִיוּל and חָנָטָו (H. בָּזָלָאָא).

NAVEL

Ak. עבננתו
H. שָׁר
Ug.
Aram. הָבַּעֲרָה שֶׁרָא (syr.)

The "navel" is denoted by Ak. עבננתו and H. שור with its cognates. The latter term also has the meaning "umbilical cord," but the former does not. Aram. תיבַּוָּרָה means "navel," "umbilical cord," but the H. cognate תבורי is attested only metaphorically as the "navel" or center of the earth.

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. irru qurru qirbu tērtu amūtu tīrānu

H. mē'îm qereb 1ēhūm(?) tūḥēt(?)

Ug.

Aram. ma'yānā

Common in Ak. for "inward parts" are irru and surru, both of which are without cognates, but also used is Ak. qirbu which appears elsewhere with this meaning only in H. aĕreb. Ak. also employs amūtu, tērtu and tīrānu, and H. mē'îm with its Aram. cognate appears frequently. Unsolved problems are the actual meanings of H. ṭūḥōt and 1ēhūm.

LIVER

Ak. kabittu/kabattu/g/kabīdu

H. kābêd

Ug. kbd

Aram. kabdā

The "liver" is thus denoted by the Ak. variants kabittu/ kabattu and the cognates in H., Ug., and Aram.

Parts of the liver number more than fifty terms in Ak., some of which are danānu, kīḍītu, and sībtu.

KIDNEY

Ak. kalītu

H. kelāyōt

Ug. klyt

Aram. kulyā
**STOMACH, BELLY**

Ak. karšu \quad imšu \quad šamaḫḫu(?)

H. kārēsē \quad beten ḫomeš

Ug. kra \quad gbz

Aram. karsā/kārēsā biṯnā ḫumšā(ṣyr.)

The "stomach" is regularly denoted by karšu (Proto-Sem. š). It is strange that H. beten is not attested in Ug., for Can. batnu occurs as a gloss in Amarna. Ak. imšu appears in H. as ḫomeš and in Syr. as ḫumšā, but the meaning of Ak. šamaḫḫu may be "the large intestine" rather than "stomach" or "spleen," as proposed by Holma. Moreover, Holma's terms reg(š)itu and tākāltu are questionable, but Aistleitner's Ug. gbz does indeed seem to indicate "belly."

**GALL, GALL BLADDER**

Ak. martu

H. mērēra/mērērā

Ug.

Aram. mērēretā(j.a., syr.)

Thus the only term for "gall" is the common martu, still unattested, however, in Ug.
HEART

Ak. libbu
H. lēb/lēbāb
Ug. 1b
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 gīrba, as well as H. mē’ā and gereb, are used for "heart," but these words are employed only figuratively and metaphorically.

LUNGS

Ak. ḫaṣū azīru

Ak. uses ḫaṣū 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 ḫaṣī="finger of the lungs," imeri ḫaṣī and kukkiltum, the last two of which are unknown parts. Also employed as sections of the lungs in Ak. are rēšu, (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. mâ'îm with its cognates, H. hâîâsayîm with its cognates, and H. vârêk. While H. motnavîm 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/mušaru  
H. šopkâ 'orlâ 'ešek  
Ug. ušk  
Aram. 'urlêta 'eškêta (syr.)

Ak. išaru/mušaru="penis" is without cognates, as is H. šopkâ which has the same meaning. To express the "glans penis" Ak. uses appi išari and râš išari, both of which mean simply the "tip of the penis"; for the "foreskin" H. 'orlâ with its Aram. cognate occurs frequently, but Ak. urulâtu 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 genit al parts are more frequently denoted by euphemisms than by actual physical terms which indicate specifically that part of the body.275

FEMALE GENITAL PARTS

The female genital parts are described in Ak. by many terms. The "genitals" themselves or "vulva" are denoted by biṣṣuru,276 libiṣṣatu,277 handutu,278 guruṣ-garaš.279 gurištu,280 and laqlaqqu.281 Less common than these are Ak. maqalalu (only in lexical texts)282 and gabatinnu,283 both of which are clearly used as designations of the female genitals. Also used in this respect are euphemisms, among which are uru,284 hisbu,285 and kuzbu.286

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

Ak. rēmu edamukku ibahū šišītu rubṣu
H. reṣem beṭen qereb mēʾīm
Ug. qrb
Aram. raḥmā biṭnā maʾyānā

The common word for "womb" is rēmu, though that term is not yet attested in Ug.287 H. beten clearly indicates "womb" in several passages,288 as does the Aram. biṭnā (cf. Aram. bōtān="to be pregnant").289 H. and Aram. alone employ mēʾīm for this part of the anatomy,290 and H. and Ug. alone use qereb (although in the single place where it occurs, Ug. qrb may indicate "vulva" rather than "womb").291 Ak. edamukku is probably "the membrane covering the fetus,"292 and Ak. ibahū, šišītu, and rubṣu are rare terms for "womb."293
Ak. iru means "afterbirth" as well as "membrane" (of the gall bladder), both of which meanings may also be ascribed to siliitu. Finally Holma's ḫasurru seems to have little to do with female genital parts.

The Limbs

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

ARMS

Ak. aḫu idu iziru  emūqu zāqu isḫu
H. zērōa'-/ezrōa'
Ug.
Aram. dēra'-/edrā'(b.a.)
        dērā'/edrā'(j.a.)

Ak. aḫu 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. 𐤇) is yet unattested, this omission is probably accidental, for there is attested in Ak. the Aram. loanword durā'ī. Also in Ak. are the glosses zurūk and ḫanṣi. Though the occurrences of the original meaning are few, Ak. emūqu means "arm." Also attested in Ak. are isḫu and the Sum. loanword zāqu.
The "forearm" is denoted by Ak. ammatu, and the bones of the forearm, i.e., "radius and ulna," are indicated by Ak. ibretu.

**HAND**

<table>
<thead>
<tr>
<th>Language</th>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
<th>Aram.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>qatū</td>
<td>yād</td>
<td>yd</td>
<td>yaddā</td>
</tr>
<tr>
<td></td>
<td>kappu rittu</td>
<td>kap</td>
<td>kp</td>
<td>kappā 'īdā(syr.)</td>
</tr>
</tbody>
</table>

Ak. qatū is without cognates (except for NH. gattā, Aram. gattā="handle," "grip"), but yād appears throughout the distribution except in Ak. where the cognate idū does not mean "hand."

Also appearing here is the common Sem. kappu 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. gomšā) is used only as "handful" and is not specifically an anatomical term. Finally Ug. ḫū is "hand" in the combination ḫūd (contracted form of ḫyd; cf. Can. gloss hādiu).

**HOLLOW OF THE HAND, PALM**

<table>
<thead>
<tr>
<th>Language</th>
<th>Ak.</th>
<th>H.</th>
<th>Ug.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>upnu</td>
<td>kap  ṣo‘al ḫopnayim</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Ug.</td>
</tr>
<tr>
<td></td>
<td>Aram. kappā ṣu‘lā ḫupnā(syr.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

H. kap and its Aram. cognate are often used as the "hollow of the hand," as are H. ṣo‘al (Aram. ṣu‘lā) and the common upnu which appears in N. W. Sem. as bpn.
While H. *tenāh* 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. *tappu* = "sole."

RIGHT HAND

Ak. *imnu/innitū (*321
H. *yāmīn*
Ug. *ymn*
Aram. *yammīn*

LEFT HAND

Ak. *šumēlu (*322
H. *šemāl*
Ug. *šmal*
Aram. *šemālā(j.a.)  (syr.)

BOTH HANDS

Ak. *kilallān*
H.  
Ug. *klat*
Aram.  

While the H. (kil'ayim) cognate does not refer to hands, it is possible that Ak. *kilallān* (pl. *kilātē*) and Ug. *klat* may indeed mean "both hands." (*323*)
The relationship between Ak. úbānu 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. úbānu, Holma describes, would be as follows: ibhāmu > ibāmu > ibānu > úbānu. 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. bāhōnōt [ā > ā]). 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., -anu).

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

NAILS

Ak. ḡupru
H. ḡippōren
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 *fwr* on the basis of the Proto-Sem. ~

**LEG**

Ak. *purīdu išdu sīqu(?)* kimšu

H. Šōq

Ug. išd hrš

Aram. šaqā/šogā

Ak. *purīdu* 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. 'eštā="bottom" and šet'ēstā="foundation," these terms are not included in the distribution because they do not mean "leg" specifically. H. šōq is the same as Aram. šaqā/šogā in form and in function, but if Ak. *sīqu* is related, it may mean "knee." Finally Ug. *hrš* seems to be "leg," although it may indicate instead the "foot." Ak. *kimšu* is the "foreleg."

**KNEE**

Ak. *birku sīqu(?)*

H. berek

Ug. brk

Aram. *birka/rēkūba*

burka(syr.)

Ak. *birku* is common throughout the distribution, and in
Aram. the same root appears as \( r^3kub\) by metathesis.\(^{337}\) If \( sinu \)
does indeed mean "knee," it stands alone.\(^{338}\)

**FOOT**

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ak.</td>
<td>šēpu</td>
</tr>
<tr>
<td>H.</td>
<td>regel pa'am</td>
</tr>
<tr>
<td>Ug.</td>
<td>p'n</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 ᾶᾶῆ 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. pa'am,\(^{341}\) appears also in Ug. as p'n (Phoen. p'm).\(^{342}\)

**ANKLE**

<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ak.</td>
<td>kursinnu/kisallu/kisillu</td>
</tr>
<tr>
<td>H.</td>
<td>qarsol</td>
</tr>
<tr>
<td>Ug.</td>
<td></td>
</tr>
<tr>
<td>Aram.</td>
<td>qarsullā qurṣũla (syr.)</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 qurṣũla; the
presence of the emphatic ˤ in the word does not allow the emphatic
ˤ in Ak. (see note 335). The change n and l presents no problem,
for the interchange of the letters l, n, m, and r is common in Sem.
languages.\(^{344}\)

Ak. kisallu (vars. kisallu, kisillu) seems to be without cog-
nates.\(^{345}\)
HEEL

Ak. eqbu asādu
H. 'aqeb
Ug. 'qb
Aram. 'iqbā

Eqbu is common to all the languages of the distribution, while asādu stands without cognates.

SOLE

Ak. ḫappu
H. kap
Ug.
Aram. kappā

Ak. ḫappu is the same word as H. ṭepah or ṭorah (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. On the other hand gappu/agappu appears as "wing" only in Ak. and Aram., for H. ḫāp does not have this meaning, and H. ḫāp (probably a loanword from Ak.) means only "band," "army" (probably orig. "wing" of an army). Ug. ḫp which is probably the same word is attested only as "shore" of the sea.

HORN

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

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

1 Gilg. 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-Arnhold, 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 pšnḫ mš bêrḫ 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" (rêkuš) and "precious things" (êlê hâmûdôt).

12 Like peger, ëbêlân 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, 425. Zimmermann compares not only Aram. ëšladdû and Mand. ëšlandû but also H. ëlm at Nahum 1:12 (Heinrich Zimmermann, Akkadische Fremdwörter als Beweis für babylonischen Kultureinfluss, 2nd ed. [Leipzig, 1917], p. 46). Hereafter
cited as Zimmern *Fremdwy.* Brockelmann argues that if the Mand. form does not go back directly to Bab. Ṭaldu < Ṭalantu, then dissimilation is the explanation of Mand. Ṣelanda < Syr. Ṣeladda (*Grundr.*, I, 245).

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

16 **gewiyya** 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 **gupla** (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 **gewiyya**.

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

19 The word **še‘är** stands in synonymous parallelism with **ṣār** ("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 bēṣarāḵā lēšorekā are consumed," it seems certain that metathesis had taken place at Mic. 3:3b where ka’āṣer must be taken as kiše‘är in parallelism with bāṣār. What remains then at Mic. 3:3b is the tricolon

and break their bones (**aṣmōtēhem**) in pieces,
and chop them up like meat (**še‘är**) in a kettle, like flesh (**bāṣār**) in a caldron.

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

rip‘ūt tēhī lēšorekā It will be healing to your flesh
wēṣiqqūy lē‘aṣmōtēkā 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 **eṣem**="bone," the RSV follows Kittel's suggestion to emend lēšorekā to lēbēṣarēkā, thus reading "flesh" to agree with the Gr. and Syr. versions and with Prov. 4:22 īlêkōl bēṣarō marāḇē="and healing to all his flesh." (For another case of "flesh" // "bone" see Job 30:30.)

It is, however, unnecessary to emend this text. The word in question is not bēṣar="navel string" but še‘ār="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‘ār.
Of no minor importance are the parallelisms of se'ēr with lehem at Ps. 78:20: "Can he also give food, (lehem) or provide meat for his people (se'ēr)?" and with 'ōp kānāp at Ps. 78:27: "He rained meat (se'ēr) upon them like dust, winged birds (‘ōp kānāp) like the sand of the sea."

Also in the same vein is Ex. 21:10: "...he shall not diminish her food (se'ēr), her clothing, or her ointments." (Translation of 'onātē 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 se'ēr 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 šīr illī probably is to be understood along the same lines (see, e.g., BWL 32 55). S. Arab. ta'zr="blood" has the same usage and in fact developed into the meaning "vendetta" (see Otto Procksch, Ueber die Blutrache bei den vorislamischen Arabern [Leipzig, 1889]).

20Hoffmann, ZAW 3 (1883), 107.

21Ug. šīr 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. šē'ēr) of the slain Mot.

Like šē'ēr, bāsār 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 šē'ēr and bāsār appear together: 'ō-mīš šē'ēr bēšārū="or a new kinsman."

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

24According 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.

25šēr and bāsār appear together at Job 10:11; 19:20; Lam. 3:4. In all these cases they are joined by the waw-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 šēr is šē'ēr.

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

27H. 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 ḫemtu (which he reads as izontal) must be changed to GIR·PAD·DU.

29. ḫem has pl. forms in the masc. and fem. with no apparent difference in use. As for parallelism ḫem appears as the B word with ḫāṣer at Ps. 38:4; Job 33:21; Prov. 14:30; again as the B word it occurs with ḫēṣér (see note 19) at Prov. 3:8 and with ḫsr at Job 30:30 and Mic. 3:2, 3. With ḫēb as the A word, ḫem stands in parallelism at Prov. 15:30; Jer. 23:9; Is. 66:14, and with gēreb at Ps. 109:16. ḫem is the A word in parallelism with the less common synonym gērēm at Job 40:18.

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


32. Jastrow Dict., I, 539.

33. The use of gērēm 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" (wawyasımū taltāw 'al-gērēm ħamma'āšālāt). This translation is based on the semantic equivalent ḫem which has the meaning "very," "same" when used with "day" (yōm) 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" (ẖānayim) at Ex. 24:10.

34. The cuneiform sign bu can also be read ḫ̄ir. See René Labat, Manuel D'Epigraphie Akkadienne, 4th ed. (Paris, 1963), #185. (Hereafter cited as Labat, Manuel.) For Holma's discussion under bu'ānu 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: narkabāti ina labānī lu ħamīd= "Wagons I laid on my neck"; also MVAG 41/3, 14, 44. 48 "ina labānē they carry"). Labānū is used of men (above) and of animals (CH r. xxi 17).

36. The Sum. logogram for dadānu is SA·Gī'="sinew of the neck." This meaning is attested at Gilg. Y. 87 (OB) ḫatālipa dadānu aḥa'ā ĭrmāmā="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 dadānuši tikkišu izi tašakkanma ībali tu 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 ḫakālū 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: riksū // mešrētu.

39 Holma lists isīltu 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 adr gdm brumm= "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. kisīu, H. kēsel, Ug. kal 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 VII: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 motnayim "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 matnu, 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 ēširīma 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 Bēleb="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 uparrīma ušlāt dāmiša="he severed the veins of her (Tiamat's) blood."

50 In addition to the basic meaning "blood," dm 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 (yayin) and his vesture in the blood of grapes (dam-‘ānābīm)

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 erekīi="resin of cedar"; dam šuməni="resin of cypress"; etc.). See CAD IV, 79. Damu does not seem to be used to mean "wine." For the use of Aram. dēnā 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.

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·amtu(m); LE §49 (B iv 5) SAG·IR·wardum; [BWL 34. 78 (Ludul I) Šarrakākuma 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 Arab. raqaḥabān 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. 40:21; 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 [CTOA 23] 31, 35-36) and, if the restoration is correct (CTOA 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 rā 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 "nty="southward" and hnty="southward" (Mercer, p. 178). However, if that development is in fact true, then perhaps there is an explanation for rā different from that offered by Holma.

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

58 Whether H. godqod, Ug. gad should be listed in the lexicons as "head," "pate," "crown of the head" (BDB, Aistleitner, Gordon) as though to indicate that gad has some meaning which ṭāʾ ṭiḥā does not have is indeed questionable. Ug. gad appears as the B word in synonymous parallelism with ṭiḥā (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: ṭāʾ is the A word, and godqod 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. 7:17; 66:22; there is no case of the reverse order. Godqod also appears as the B word at Jer. 48:45 and at Num. 24:17 (arg must be read gad) where the A word is ṭāʾ ṭiḥā="forehead." (For a detailed study of this verse where the reading arg is supported, see Gevirtz, 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" mikkan rasēl̄ kē ṭeʾ ṭad godqod (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, (mikkan rekal ṭeʾ ṭad ṭāʾ) to see that ṭāʾ may be substituted for godqod without changing the expression in the least (cf. also Lev. 13:12 mārōṣ ṭeʾ ṭad rasēl̄ "from head to foot").

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

| Hlmn tnmʾqad | Strike him twice on the head, |
| tltʾd ʿl 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, 15, 203 ff.; Anath, p. 84.) To be sure, ʿl udn refers to the top part of the head, and since gad 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 gad as the A word parallel to bnʾnm=
"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, gadāḏa/gadā must be taken as a synonym of ṛōš/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."

Holma lists among the many reduplicated forms, i.e., ḡaqṣadu < gdqadu (p. xvi). Among the interesting uses of ḡaqṣadu is the genitival construction ṣalmāt ḡaqṣadī= "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.

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

On the basis of CT 4 la:ll šumma ahī Purattim gulgullātim lā umallī, Holma felt that gulgullu="skull" had something to do with containers. "Es scheint mir als handle es sich um das Füllen der gulgullātī mit Wasser am Flusser. gulgullu, Plur. gulgullātī 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. gulgōlet is used as "human skull" and to indicate "per person," "apiece" (Ex. 16:16; 38:26; Num. 3:47).

Holma, p. xvi.

Muhšu as "skull" can be seen at En. el. IV 130. Interesting is the use of muḫšu in the title "palace overseer" ša muḫši ekalli (cf. Af0 17 276:49); cf. ša ṣan ekalli.

Brockelmann, Grundr., I, 333, 421.

Holma (p. 13) seems uncertain as to whether the related H. term is pe'a, pōt or pth II (Ges.-Buhl 625, 660a, 660b). In light of Ug. pīt which has the same semantic range, it seems that pe'a is the word to be compared. Pe'a is used as a body part at Lev. 13:41 (pe'at pānāw); 19:27 (pe'at rōškem); Num. 24:17 (pe'a // gadā); Jer. 48:45 (same parallelism). It is not necessary, according to the
last two passages, to use another word with pe'ā 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 awīlim ina patrim siparrīm iptēma in awīlim uballīt-"(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 a. lock; 3) part of the head where the a. grows; 4) a metal clasp to hold the a. 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. pānīm.

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 ilti rabūti quuddud appašu panūšu [adru]-"the countenance of Papsukkal, vizier of the great gods, was fallen; his face was gloomy."

H. ḫappayim: Ps. 10:4 The wicked in the pride of his countenance (g5bah 'appō) 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 nītn Like a dog thine aspect is changed, kimr ap ḫštk 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.

77 Jastrow Dict., I, 99; Smith Dict., p. 25; Ges.-Buhl, p. 57.

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

79 Būnu is used mostly in a metaphorical sense.

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

81 BOWL 42 70 (Ludlul II): kêtulîte annabîk bunnənīx annadî="I have become prostrated like a..., I was thrown face down." (For other references see CAD II, 322.)

82 Holma, 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).

83 Interesting is the use of H. 'āvin in much the same way as pənîm; cf. "the face/surface of the land" 'ān hē'āres (like pēnē hā'āres) at Ex. 16:5, 15; Num. 22:5, 11; cf. also the use of 'āvin as "appearance" (usually pānîm) 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 other 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 'ēdōm is usually taken to be an error for 'āre 'ēdōm="the cities of Edom" which provides a better parallel to "all the tribes of Israel."

Very common in Ug. is the expression nṣu 'n wp or wîn="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 'n appears less than a half dozen times.

84 EA 144:17: innamrū 2 IGI-ya hu-na-ya ina šamē 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 masc. pl. verb with dual nouns (see von Soden GAG §75d).
ap'apayim stands as the B word parallel to 'ayin, 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'apayim are as follows:

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

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

cf. Job 41:10 His sneezings flash forth light, and his eyes (enaw) are like the ap'appe of dawn.

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

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

This case is difficult to determine, but it seems that here too the translation "eyes" is as appropriate as "eyelids."

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

Ug. 'p'p and 'q occur only twice (I K 147-149; 294-295), and both cases are identical:

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

KAR 102:14.

KAR 395:23.

Holma lists "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 timōrētā a's'aynāv.
93 Lev. 14:9. In Targ. Aram. this expression is translated literally as אָבִיָּהֶנְיָא 'aynā.

94 Deut. 32:10; Ps. 17:8; Prov. 7:2. The use of הָאֹתִי at Prov. 20:20 is erroneous. The expression in Deut. and Prov. 7 is conveyed by Targ. Aram. בָּבָת/babta (d)'aynā.

95 Zech. 2:12. The Targ. renders as גָּלֶכֶלֶכֶלֶכֶלֶכֶלֶכֶלֶכֶל 'aynā (g'ilcul="what turns itself"). There is some question concerning the meaning of בָּבָת 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. 'תֹּאָת). The origin in Aram. בָּבָת ="gate" seems to the writer to be more plausible.

96 Holma (p. 30) points out correctly that בָּיָת ="understanding" can also mean "ear," the two meanings being understood on the basis of וָעֲבֻז. However, Holma is perplexed as to the reason why the development of בָּיָת is from "understanding" to "ear" while that of וָעֲבֻז is from "ear" to "understanding." It seems to the present writer that there is no need to assume "understanding" as the primary meaning of בָּיָת, 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 בָּיָת as "ear" see En. el. 197: יָרְבּוּ עֲרֹבּוּ בָּיָת ="Great were (his) four ears." For a comparison of Ak. בָּיָת with Aram. בָּיָת (which the present writer finds unacceptable), see Zimmern, Fremdwr., p. 48.

97 Unknown to Holma. Another meaning of בָּר הָעֲבֻז is "hipbone."

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

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

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

99 Jastrow Dict., II, 894; Smith Dict., p. 335.


101 For references see CAD II, 219.
Holma (p. 21) regards घ as a two-radical, Proto-Sem. word which in the pl. is used only of "mouths" of rivers. While Ak. घ has the same development as H. प, i.e., "mouth," the instrument of speaking, to "speech" itself, the usual Ak. expression for "speech," "utterance," "command" is छ-प "issue of the mouth." (For घ "speech" cf. Hymn to Šamaš 45: ना प दव्यानु प इप्राल शुनु शहुशु = "As for his brothers, they will not listen to the speech of the judge.")

The parallelism of घ and चाप (EWL 42 84-85 [Ludlul II]) is common in Ug. and in H. Frequent in H. is the parallelism of घ and लाशोन.

The use of प as "share," "portion" (Deut. 21:17; 2 Kings 2:9; Zech. 13:6) seems to be peculiar to H., as does the expression पत-प = "face to face" (cf. note 83 for use of 'ayin in this way).

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

Like घ, चाप 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 चाप and cognates mean "edge," the present writer knows of no instance in which reference is to the "edge" of a sword (as घ/प).

It has been pointed out above that घ parallels चाप. In the OT चाप also stands parallel to "tongue" (लाशोन), "speech," "words" (देखारिम), "palate" (ढेक).

Holma, p. 22.

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

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

The existence of लीक in available Ug. texts is not unquestionably attested. At II D VI:52 is a verb लीक 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)

[षप 1ा]षप लीमम One lip to earth and one to heaven
[षप 1षष लीखबबम [he stretches his tongue] to the stars.

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

Holma's related term इक्कु (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).

110 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). ḫāk 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 ḫāk // pē]).

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

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

113 See Holma, p. 24 and von Soden, AHw VI, 539b, both of whom relate laẖû (or laẖu in several cases) to Arab. laẖa="lips with gums."

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

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


117 Holma (p. 151) includes atta'û under his section of unknown words; von Soden (AHw II, 87b) has no further answer. The context in which atta'û 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: zagtûma šinni lā padû atta'î="Pointed of teeth, unsparing of..."; also II 21; III 29, 83.

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

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

120 For Ug. 1h see I*AB VI:19=I AB I:3.

121 Holma, pp. 33 f. Concerning Holma's mesû (p. 31), that term is not included here because it seems to be the Sum. ME•ZE. This logogram is called ḫaše in Hh. xv, but "the relationship between Sumerian ME•ZE and Akkadian ḫaše remains uncertain" (CAD VII, 205a).
Also see AHw V, 389b. Labat, however, lists *mesû*="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: *vhdy lhm wdgm="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 *ṣ/ṣuatu* and listed it, therefore, under his chapter of words of uncertain meaning (pp. 152 f.).

124a  Holma, p. 3. Ug. *ṣárt* 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‘* *ēår rōṣā‘*="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 (rōṣā‘) 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 *bipēra‘* *pēra‘ōt* is translated into the Gr. of Codex Alexandrinus as Ἐν τῷ ἀρχηγῷ ἀρχιμαθαίον ="when rulers ruled" (in Israel). Codex Vaticanus renders it Ἀρχιμαθαίον 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 ἐξωθὲν ἀρχαῖος *par‘ōt* ἐπιθυμω = translated in the LXX ἀπὸ τῆς ἀρχηγίας ἀρχιμαθαίων ="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 aparritu 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 maçu (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 mahar dayvānī inaddāšu u muttassa ugallabā and CT 8 45b:15 muttassu ana gullubim iddimu. 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 zaqān 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 ܓܘܘܘܬ // ᵐܪ.

135 Holma (p. 34) cites III R 65b 7 (CT 27 18): šumma sinništu tūlidma ullānumma gaggassu šibāti mali="his head is full of gray hair."

136 Holma (ibid.) cites K. 842 (BA II 19 ff.; HLetters Nr. 178), 15 ff.: šarru bālī mār-mārēšu ina burkēšu lintušu paršumēte ina sinnišumu limur. 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 sīnišu 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 sīnišu 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 šīt dan="gray hair of the beard" exists (see note 136 for Ak. equivalent).

An IX 77; LTBA 2 1 vi 25; CT 18 9 K. 4233+ ii 13 (references taken from CAD XXI, 126).

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).

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


Jensen, ZA 7 218.

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

140 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).

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

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

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

Holma (pp. 41 f.) points to the etymological relationship of gagguritu with gargērōt 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-gu-ri-tu (Hg. D 46) and ga-an-gu-ri-tum (Hg. B IV 43), CAD feels the word is "hardly" to be read ėgagguritu (V, 9b). von Soden simply refers the reader to sig/naagguritu (AHw IV, 273a).

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

Holma, pp. 41 f.

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 ušassi="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: kišādasūnum unakkis aššī sarātī napištešunu uparri' mušīk="I cut their necks like (that of) a lamb; I cut their precious throats like thread" and the idiom napišta labātu="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 bnpsī
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 Aistl̤eitner, Wörterbuch, p. 44, and cf. Ps. 18:14 baššāmāvim with 2 Sam. 22:14 min-šāmāvim). Moreover, the use of b at Is. 58:1 gēra bezarōn would provide a direct parallel to this reading.

It has been suggested by G. Widengren that nepēk 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).

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

159. Holma, pp. 42 f. See BWL 44 87 (Ludlul II): arkat bubûta
katim urudu= "My hunger is long; my throat is closed."

160. 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) (d lātu) 'Schlund'?" (i.e., throat, gullet). The H. cognate lōa is of little help in determining the meaning, for it appears only once (Prov. 23:2: "And put a knife to your lōa if you are a man given to appetite.") RSV renders "throat"; BDB, "prob. throat."

161. Smith Dict., p. 238.

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

\[ \text{dmb ank}<k>mr bpu \] I prepared him like a lamb in my mouth,
\[ kli ṣtrbnn q<n>y ḥtu \] like a kid in my throat he's crushed.

163. See notes 35 and 36.

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

165. 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.

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

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

168. Holma, pp. 46 f.

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

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

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

\[1^\text{st} \text{ma'an} \text{ tIn}^\text{g} \text{u} \text{ u}^\text{g} \text{ba} \text{'tem mi}^\text{t} \text{o}^\text{d tan}^\text{um} \text{eha} \]
\[1^\text{st} \text{ma'an} \text{ tam}^\text{g} \text{u}^\text{w} \text{hit} \text{'annagtem mizz}^\text{Iz kebod} \text{eha} \]

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 \(\text{m}^\text{od} \); 2) the Ak. cognate \(\text{z}^\text{izu} \); and 3) the Ug. phrase \(\text{msg} \text{td} \) in parallelism with \(\text{yna bl} \) at III K II:25-28 (see note 174).

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

173 \(\text{sa} \) and \(\text{zd} \) are used interchangeably; cf. SS (CTCA 23) 59=61 \(\text{ynqm ba[p]} \text{s[d]} \text{at} \) with SS 24 \(\text{ynqm bap zd atrt} \).

174 \(\text{td} \) is clearly used of the sucking of an infant at III K II:27 where the phrase \(\text{msg td atrt} \) stands parallel to \(\text{yna bl} \) \text{blt} [\text{int}] \). 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 Yašib 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.

\[\text{wpq mr}^\text{tm td} \]
\[\text{bbrb mlbt q}^\text{m} \text{ri} \]

Ginsberg (ANET, p. 134) renders these lines "They sate them with fatness abundant, // With tender [fat]ling by bounteous knife." To this he adds a note (26): "Literally: They were sated with sucking of breast; by milch 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{ybrd td lmwh}^\text{=he cuts the breast before her." One must ask, therefore, If the wpq mr\text{tm} can have the meaning "And he cut with a knife." Mr\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{pa}, cf. Is. 58:10: \text{wet}^\text{p} \text{b} \text{a} \text{r} \text{a'ab nap}^\text{s} \text{ek} \text{a}. \text{Nap}^\text{s} \text{ek} \text{a} \text{is probably to be read la}^\text{m} \text{s} \text{ek} \text{a} \text{(so Kittel: "1 c 11 MSS G-L's la}^\text{m} \text{s} \text{ek} \text{a"): which reading would then parallel v. 7 h}^\text{al} \text{m} \text{r} \text{a} \text{b} \text{a} \text{r} \text{a'ab la}^\text{m} \text{sek} \text{a}.}
Wēṭāneq in v. 10, in view of the otherwise same reading as v. 7, may be understood as a synonym of prš="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 fattling." (The writer is indebted to Professor Held for this suggestion.)

175 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 'ahābīm="love" at 7:18.

176 Only at Job 31:33.

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

178 Is. 49:22; Neh. 5:13; Ps. 129:7.

179 As for the meaning of habūnu 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 "Gewandfalte, -bausch." The interpretation by Holma of the other two, didū and kirimmu, has also turned out to be erroneous. Holma related didā (dual)="female breast" to dad and understood it as a by-form of zīzu, 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. I 1v 16 urtammi šamhat didāša urša iptēma kuzubša ilge 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 didāša 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 didū 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.... didū 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 didū="ein Gewandstück v. Frauen."

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

181 See CAD II, 78 f. Holma renders bāntu="Bauch" largely on the basis of EA 232:10 where ina pānte is glossed by the W. Sem.
bənthu. He wonders whether bənthu can also mean "liver" as well as "stomach" on the analogy with kabīttu="liver" and "stomach." As for the relationship of bənthu and H. bəmōt="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 bənthu, first being "half," and second, "mountain slope." CAD, on the other hand, lists separately bənthu A as "half, half shares" and bənthu 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 bənttu, bmt, bəmōt, 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 bəšələ freshāhār="on the side of the hill" and Gen. 2:21, 22 "rib" of man, H. əšələ 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 > e 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, Grundr., I, 241.

185 Holma (p. 52) cites EA 211:4 ff. and 215:4 ff., in both of which šakallu stands in opposition to kabīttu="belly." Goetze (YOS 10 9, n. 63) feels šakallu 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," səru 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 səhar must also originally have meant "back" is difficult to substantiate. The use of the Canaanism in the Amarna letters (EA 232:11 səruma // zəruroma and in many other letters [for references see CAD XVI, 261b]) is noted by Holma, but his insistence on reading zəru (following Knudzon) is problematic.

187 The only case in which zə 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 mng., 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 kātēp as the "shoulder" of a sacrificed beast at Ezek. 24:4 and as the "back" of an ass at Is. 30:6.
196 tēp 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 kātēp/ktp and ḫēkem/tkm is difficult to determine. In H. both words for "shoulder" are used with the verb nāṣa: ḫēkem at Job 31:36; kātēp 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: ḫēkem at Gen. 48:22; kātēp 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: kētedi miššikmā tipōl 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 ḫēkem never stands parallel to kātēp, it does appear as the A word parallel to sawwār at Is. 10:27: "And in that day his burden will depart from your ḫēkem // and his yoke will be destroyed from your sawwār," i.e., "neck," "back of the neck." Moreover, the idiom at Ps. 21:13: ṭēkētama"as for them you set the ḫēkem" has to do with driving off enemies; a similar idiom appears at Ps. 18:41: weʾōgebay nătătē lī ṭorep="As for my enemies you set for me their ṭorep," i.e., "neck," "back of the neck." In light of the parallelism with sawwār and of the synonymous use within the idioms with ṭorep, both of which mean "neck" or "back of the neck," it may be that ḫēkem is similar in meaning to Ak. būdu: "shoulder" and "region between the shoulders including the neck." Cf. also the use of tkm in parallelism with ṭw (both used as prepositions) at I K II:74-75; 165-167. This distinction in meaning between kātēp and ḫēkem would fit Job 31:22: "then let my shoulder fall from my shoulder region."
198 Holma, pp. 116 ff.
199 CAD V, 73.
200 AHw IV, 283b.
201 Is. 20:4; 2 Sam. 10:4. Brockelmann feels that H. ḫat, along with Arab. ḫat and Syr. ḫet, is related to Ak. iḫda= "foundation" (Grundr., I, 154).
202 Ex. 33:23 (of God); 1 Kings 7:25 (=2 Chron. 4:4); Ezek. 8:16.
203 Ilku, AHw V, 372a; ḫansatu, AHw IV, 321a.
204 Ilku, CAD VII, 81; ḫansatu, CAD VI, 81a.
205 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 ḫī-bi-hi-in-su= "cover of the intestines."
206 Holma, p. 66.
207 Holma, pp. 65 ff. Cf. En. el. IV 108: ittarrū ḫalāṣu usakṣiru arkaṣ̄sun= "they trembled; they were afraid; they turned away their backsides."
208 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 ulu may originally have been used for a garment, actually a loincloth which covered the area from the navel to the knees.
209 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: ḫa ulṭul ʿum pa[ḥi] la ḫi bāṣṣa ḫartūm sīḥirtūm īna ʾṣū[a] mutiša īṣrīṭ= "what has not happened since days of old, a young woman broke wind in the 'lap' of her husband."
210 See note 42. Also note Job 40:16 where motnayim // ḫerē beṭen= "muscles of the belly."
211 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 l, m, n, r, 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.).
That motnavim is used like הֲלָֽשָׂאֵּים in the sense of "loins" can be seen in the similar expressions "to gird the loins": 'azar הֲלָֽשָׂאֵּים at Job 38:3; 40:7; הֲגָּר הֲלָֽשָׂאֵּים at Is. 32:11; 'azar motneka at Jer. 1:17; הֲגָּר motneka at 2 Kings 4:29; 9:1. That הֲלָֽשָׂאֵּים and יאָרֶּק are synonyms can be illustrated by the expression "offspring": יֹּסֶּה' יאָרֶּק at Gen. 46:26; Ex. 1:5; Judg. 8:50; יֹּסֶּה מַהֲלָֽשָׂאֵּים at 1 Kings 8:19; 2 Chron. 6:9. Cf. also יֹּסֶּה מֵאָרֶּם For יאָרֶּק 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.

Holma (pp. 59 ff.) explains the development of קַֽבלַּע from "middle of the body" to "middle" in general. Cf. Descent of Ištar 54: מָשִּׁיר עַבָּן וַאֲלֵדִי כַּֽקָּלֶֽשָׁא "the girdle of birthstones which (was around) her waist."

As the place of wearing a girdle or cloth, cf. Is. 11:5 (motnavim // הֲלָֽשָׂאֵּים); Jer. 15:1, 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.

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

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 סְעָמָה סִינִּיקְתּו abunnassa... Holma conjectures that this may be the name of a specific part of the female body. von Soden (AHw I, 9b) lists as "Nabelschnur," "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 inserbiti abunnatiša šмасну), where only the use of bituq '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 šør was not cut." Moreover, in addition to the Gilg. reference, von Soden lists under "Nabelschnur" TDP 208:85: רָֽשֶּׁה abunnatiša pašir="the head of the umbilical cord is loose." It is difficult to understand this as simply "navel."

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

Jastrow Dict., I, 529.

Ezek. 38:12; Judg. 9:37.
Holma (pp. 83 ff.) supports his argument that *irru* means "intestines" by citing CT 17 25:34 f. where, he claims, Ša 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, 181 f. and AHw III, 244 (von Soden renders *erru*).

Parts of the intestines are *irru* kabru="large intestines"; *irru* qatu="small intestine"; *irru* galmu="black intestine" (spleen?); *irru* sābirūtu="convolutions of the intestines" (contra Holma who takes *irru* as originally each single intestine and *irru* sābirūti as the whole intestine; von Soden [AHw III, 244b] lists as "die [die Leber] umgebenden Eingeweide"); *irru* Samīru="end of the intestine"; *irru* damī="blood (colored) intestine" (CAD VII, 182a).

CAD XVI, 259 f. 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 gably (pp. 68 f.). For clear attestation as "intestines," "insides" see En. el. IV 102: *gerbīša* ubattia ušallit libba="It slashed her intestines; it cut (her) heart."

Qereb is used for "inward parts" at Jer. 23:9; Mic. 6:14. It appears in synonymous parallelism with mē†m 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; 7:5; 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. mē†ā. However, amūtu seems to be used only of animal entrails, while mē†ā 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: *inā te-ri-e-tim ša-al-ma-a-tim*. Zimmer compares Syr. tārtā="diaphragm" (Fremdw., p. 48).

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

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

mī-šēt baṭṭubôṭ ḫokmā
'o mī-nātān laḵšekwī bīnā

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

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

According to the Babylonian viewpoint, the kabittu="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. 143-163). 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 kabittu 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).

Gabīdu, a variant of kabittu (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," kbd appears at I D 116, 125, 130, 139, 144.

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

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

AHw VI, 473b.

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

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

238 Holma wonders about the relationship of karšu 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 šarrā karšaša isānuma—"the raging winds filled up her abdomen"; cf. also 101: issuk mulmulla ihtepi karassa—"he shot an arrow; it split her abdomen in two."

Kārēš and krs are not well attested. Kārēš is a hapax lege- menon at Jer. 51:34 where the meaning "belly" is appropriate: mīlā kārēš // bāla'. Ug. krs appears only at I*AB I:4: s&m krs indk, but the lines are too obscure to allow understanding. The Aram. cognates karsa/kērēṣa, however, are attested frequently (see Jastrow Dict., I, 672.

239 EA 232:10: ina pande/baṭnuma.

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

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

242 Smith Dict., p. 132.

243 Labat, Manuel, #364.

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

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

246 Holma, pp. 91 ff.

247 Aistleitner, Wörterbuch, #615.

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

249 Ak. libbu: CT 28 8: šumma izbu takalta libbu u kabitta lā išē

En. el. IV 100: innesil labbašama pāṣa ušpalki

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

Ug. lb: I AB I:4, 5: tḥrē km gn ap lb
k'mq tīlā bmt

She plows her chest ("nose of the heart") like a garden, harrows her rib cage like a plain.
Striking is the comparison of eit libbi at VAB 4 272:39: mär eit libbišu ina kakki urassibšu="his own son slew him (Sennacherib) with the sword" with 2 Chron, 32:21: Ṣmînuyṣīʾē (Qere) mēʾāw šām hinpilūnū behārēb="And some of his own sons felled him with the sword." Therefore, the use of eit libbi as "offspring" is the same expression as yōgā mēʾīm, yōgā yārēk, yōgā ḫālāšayim (see note 227). That libbu, lēbāb, lēb, lb are used in the same metaphors and idioms will be shown in detail in Part Two.

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

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

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

AHw VI, 500a.

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

CAD (III, 137a) cites lexical text Hh xv 94 ff. where UZU·PISAN·SĀ·GA=di·ik·šu=basket of the roof (of the belly), basket of the belly-separating part. Cf. UZU·PISAN·ḌR RA=ku·tām lib·bi= basket of the roof (of the belly)=diaphragm.

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

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

AHw VI, 518. See also note 256.

Holma (p. 95) derives bāltu from the stem bōš="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 baṣtu < bāltu "Scham v Mann u Frau" (thus subāt bālti="Schamtuch") and as a secondary meaning "Potenz" (AHw II, 112).

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 NĂ ana hašḫša GIN ul šdi="if a man goes to her (his wife's) ḫ.," 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).

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

264 See note 212.

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 amelu mušaru sinnīṣtam uštanagbat= "if a man repeatedly makes a woman hold his penis."

Deut. 23:2.

Kraus Texte 9d:13: šumma ina KA•GiŠ umga[tu šakin]="if there is a birthmark on the glans penis" (reference taken from CAD VII, 227a).


Landsberger proposes that ʿorlā is from the stem ʿər="skin," "hide," the -l being the diminutive -l (Holma, p. 48, n. 1).

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

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

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

Holma (p. 99) renders "testicle" largely on the basis of the sentence at OIP 2 46 vi 10-12: sapsapāte unakkima baltašun ābut. In light of Holma's understanding of baltu as "genitals," he translates sapsapāte 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 lišānu ina sapsapi where the term seems to denote a part of the mouth, perhaps the lower lip (cf. Labat, Manuel, #595 "lèvre inferieure"). Therefore, the meaning "beard" at OIP 2 is supported by this passage.

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

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

Holma (pp. 101 f.) lists bigguru of animals: aban biggur
atāni. CAD (II, 268 f.) in addition to describing the meaning as "female genitals" clarifies the ᵇⁱᵍˢᵘ𝓇 atāni as "a shell" from the sea. See also AHw II, 131a, where von Soden lists as cognates Arab. ᶣᵃᵈ/ʳ, ḳᵘⁿᵍʳ. 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 bīṣṣuru=libīṣṣatā. See also AHw VI, 554a.

278 Holma (p. 102) again cites CT 14 and wonders about the possible etymological relationship with H. ḫᵉᵐᵈᵃ="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 bīṣṣuru at CT 14, Holma misreads as ḫᵃʳᵘš bīrāš (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 Nabnītu L 80 GAB·BA·TI·IN·NU-u-ru and 5 R 16 r. i 35 GABA·TI·IN·NU-ú-ru, 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 kuzubki lilāg= "Open your pubic region; let me seize your vulva." Cf. also elān ūriš at KAR 195 r. 16: Šumma sinnīštu ūliša elān ūriša usagh·ša= "if a woman has given birth and then has a pain in her pubic region" (reference taken from CAD IV, 76a). H. ʰᵉʳʷᵃ="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 kuzbu with the development of ḥisḫu (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 beten and rehem (in either order), see Is. 46:3; Jer. 1:5; Ps. 22:11; 58:4; Job 3:11; 31:15.

See previous note. Interesting is the phrase "fruit of the womb" (pēri beten) at Gen. 30:2; Is. 13:18; Ps. 127:3; cf. also Is. 49:1 mimmē'ā 'immī // mibheten and Job 19:17 bēnē biḥnī.

Levy, Wörterbuch, I, 92.

For the expression me'ē 'ēm see Is. 49:1; Ps. 71:6; for bānīm bēnēfāy see Ruth 1:11; for me'ē // beten see Gen. 25:23.

Qereb meaning "womb" is attested at Gen. 25:22: "the children struggled together in her womb" (bēnīrēbēn) (contra RSV "within her"). See v. 23 where beten and me'ē appear in reference to the same. Uğ. qrb stands parallel to ušk "testicles" at IV AB III:1-2.

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

For ibaḥu see Holma, p. 106; CAD VII, 1a; AHw IV, 363a. It is attested only in lexical texts where it is equated with rēmu, rubsu, šīšitu.

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

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

Holma, pp. 108 f.

For all three terms see Holma, p. 3. For references concerning binaṭu see CAD II, 237; AHw II, 127a; concerning mināṭu and mešrāṭu see AHw VII, 655 and 649a respectively.

Holma, pp. 112-115; CAD I, 205-210; AHw I, 21 f. All three indicate that aḥu 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.

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

CAD (VII, 319a) cites Langdon Tammuz pl. 3 r. i 24: birti izirīva ammaṭeva 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. 'ezrōa'/zērōa' and cognates.
Problematic is the existence of \textit{zerōa} 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 Fussgelenk."

Both Holma (p. 116) and CAD (XXI, 167) relate \textit{zuruh} to \textit{zerōa} and both cite EA 286:12; 287:27; 288:14, 34.

Cf. CAD VI, 85b where EA 147:12 is cited: ina dunni ZAG/ ḫa-ṣp-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 \textit{kopeš} 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. \textit{a}, necessitates the separation of \textit{emūqa}...from \textit{emūq}...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, \textit{iṣhu} (as also \textit{emūq}) is used in the dual and also refers to strength in a transferred meaning" (CAD VII, 190); cf. also AHw V, 387a.

\textit{Zāq} appears only in lexical texts; cf. CAD XXI, 64a.

Holma (p. 115) first demonstrated that \textit{ammatu} was an anatomical term. Etymologically, this word is related to \textit{'amma}, and both have the meaning "cubit"; \textit{'amma}, however, does not appear in H. with the meaning "forearm." Holma (p. 116, n. 2) wonders about the relationship with \textit{ammatu}="firmness," "earth" which appears at En. cl. I 2. This \textit{ammatu} is a highly poetic synonym of \textit{ergētu}. It appears also at BWL 74 58 (Theodicy): \textit{ginatāma ammatiš nesi milik īlim} where the commentary reads \textit{ammatiš}: \textit{kīma ergēti}. 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. \textit{Ibrētu} occurs only in lexical texts.

Holma (p. 117) admits that the etymology of \textit{gāt}u is unclear, but points out the interesting phrase \textit{iṣid gātī}="wrist" (CT 19 20).

For the reading \textit{gattā} see Gustaf H. Dalman, Aramäisch-neuhebräischen Handwörterbuch zu Targum, Talmud, und Midrasch, 2nd
ed. (Frankfurt am Main, 1922), p. 394. For בֵּית 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 ה. 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:

q̄sthn aḥ b hbydh wq̄ṣ' th bm ymn

"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 yiq̄d [il b]ydm A cup [El] takes in the hand,
krpn bm [ymn] 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 יָם 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 צָמֵל 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 יָם in Judg. 3:15; 20:16; Gen. 48:17 and of יָדָם יָמוּם 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. יָדוֹת 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 יָד and יָם (II AB VII:40-41; III AB B:39 [also above]), יָד stands parallel to יָבָט at I K 63-64; 156-158; V AB B:32-35; I D 5-8. Once the B word is klat (I K 159-161), and once, ר (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. kappôt (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: mala kappa niṭil ṭeneka ul imqû šamâmu="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 kappa="wrist" at MVAeG 40/2, 62, 20.

H. kap appears in synonymous parallelism with yâd at Is. 62:3; Jer. 15:21; Ps. 71:4; Prov. 10:4; 31:19, 20. Kap, like yâd, 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 yâd, 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 é'kēm at Ps. 81:7 (although it is possible in this case that kap is an error for kātem="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 la' yedû ana šumqut za'irî ušatmih rittû'as="put into my hands an unsparking 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 yd and rb, see II AB VIII:5-6; I*AB V:13-14.

Though BDB lists as the meaning of gomeq="closed hand, fist," the term is used in similar fashion to kap (cf. mőlî gomeq at Lev. 2:2; 5:12; 6:8 with mőlî kap at 1 Kings 17:12). The only other occurrence of gomeq 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'û (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. gomeq 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 bughÎt at III AB A:13-14,

317 Badi'u appears as a W. Sem. gloss for ina qātišu at EA 245:35. Also of interest is bādiya-"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).

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

319 1 Kings 20:10; Is. 40:12; Ezek. 13:19.

320 Hopnayim 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 upnu means "fist," but its meaning may be no different from hopnayim; see Part Two, Ch. III, for metaphorical use.

321 Holma (p. x) relates imnu/imittu and cognates to Old Eg. upnu. While the terms often denote the direction "right," the use of imnu and cognates clearly includes "the right hand"; in Ak.: En. el. IV 37: ʻissēma meṭta immašu ušānīz="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; yēmin // yāḏ 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 yāḏ // yēmin); I D 215-216, 217-218 (bd // bymn); III AB B:40 (yēmn // y'mal, both used as hands).

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

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

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

324 Brockelmann explains the m > n development as dissimilation following b (Grundr., I, 234). Holms (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. ubunati qāti and ubanati šēnē

H. 'egba', like ubānu and hohen, is used of fingers and toes (for "toes" see 'egба' 'т at 2 Sam. 21:20; cf. 1 Chron. 20:6). In H. and Ug. the parallelism of "finger" with "hand" is common; H.: 'egba' // yād at Is. 2:8; 17:8; Ps. 144:1; Song 5:5; 'egba' // kap at Is. 59:3; Ug.: ušb'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 sipporen 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. pərad) 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" (/// pušq). 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 f.) 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: šuršīk malmaiṣa iṣḏasa—"to her roots her two legs trembled together"; cf. Borger Enarr. 102 ii 2; TOL 3 290;ZA 43 17 r. 54 for tarānu išdu. Also see En. el. IV 129: ikbusma bālūm ša Ti'amatu išissas—"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 išda (dual) used of walls see OIP 2 128 vi 44: išdāša irmā iqârā tišāša; YOS 9 35:138; and often.

Particularly interesting is the expression išid šamā="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 0:16-17; 55-56 išd // p'in.

H. šāq is clearly used as "legs" at Prov. 26:7 in connection with the uselessness of a lame man's lower extremities. šāq seems to denote "thigh" at Judg. 15:8, and, if one may compare the use of šēt="buttocks" at Is. 20:4, šāq also means "thigh" at Is. 47:2. It is difficult to determine the exact meaning of the term at Deut.
As the "thigh" of a sacrificed animal, קָנָן 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 בּרֵכֶה = "with his feet" // בָּרֶכֶה; cf. note 331 where בּוּ / בּוּד.

335 This term is listed by Holma (pp. 136 f.) as גִימֶסּו, but according to Geers'-Law, the emphatic consonants ו and י do not permit the presence of a in the same word (see von Soden GAG 26). The word, therefore, must be read כָּמִסו. For references of כָּמִסו/כָּם on 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. גָעְגָא.

336 That Ak. בּירָקָו 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. בּירָקָו, unlike ה. בּאָרָק, is used euphemistically. Common, however, is the use of "knees" in the sense of "lap" in Ak.: En. el. I 54: עָבָמָה בּירָקָא עָנָּשׁ אֶשֶׁךְ = "he sat on his 'lap' and kissed him many times"; in H.: Is. 66:12: "you shall suck and be carried upon her hip (גָא), and dandled upon her lap" (i.e., her knees=אֹלֶּבֶרָקָא הָאָמ). Judges 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 Slavic, 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.-genus must have meant "knee" and that Gr. γυνή certainly belongs here also ("Knie und Geburt," Zeit- schrift für vergleichende Sprachforschung, 1 [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. τρίγωνον = "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 Günert 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," Wus, 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 (// *bkg*); 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 *karabu*.

338 Holma (pp. 134 f.) relates *sigu* to *šona* and *šana* and possibly to Old Eg. *šbk="leg." He translates "knee" on the basis of HLetters n:r 453, 16 f.: *mær-marsamnu šarru ina sicišu lintuš="their grandchildren 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 *šepu* but points out the suggestion of Jensen in Ges.-Buhl 658a who relates the term to H. *psʾ* and Syr. *psʾ="to stride."* The relationship with Soqotri *sad* was first suggested by J. Halévy, Revue Sémétique (July, 1905), 285, and was accepted later by M. Bittner, Vorstudien zur Grammatik und zum Wörterbuche der Soqotri-Sprache, III (Wien, 1917), 22. The relationship of Ak. *š* to Soqotri *s* is problematic, but a parallel exists in the word for "lip" which in Ak. is *šapu* (with *š*), in H. *šapa* (with *š*), and in Soqotri *sebeh* (note the interchange of *b* and *p* as in *šepu* and *šab*). Since in "lip" H. offers an original *š* which is *a* in Ak. and *s* in Soqotri, it may be that the basic sibilant in *šepu* was a *ś*. If that is indeed the case, Ak. *šepu* cannot be equated with Arab. *utfiyah/stafiyu* (so Brockelmann, Grundr., I, 159), Syr. *tefavva="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 *paʾam*). For *regel* as a euphemism see Part Two, Ch. IV.

341 While the usual meaning of H. *paʾam* is "time," "occurrence," the term is used as "foot" in the same manner as *regel*; *regel // paʾam* at Is. 26:6; *paʾam // ḫmūr at Ps. 17:5 just as *regel // ḫmūr* at Ps. 40:3; 75:2; "sole of the foot" is *kap-regel* (see note 349) and *kap-paʾam* at 2 Kings 19:24=Is. 37:25; *regel* is used of the "foot" of the
Ark at Ex. 25:26; 37:13, and ā'äm, at Ex. 25:12; 37:3. Like ṭegel, ā'äm also denotes "(foot-)step" at Ps. 17:5; 57:7; 74:3; 85:14; 119:133.

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

343 H. ġarsöl 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 kursinnu. 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.

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

345 Holma lists in his section of unknown words both ġisallyu, which he felt was a part of the lower extremities (p. 155), and ġisillu, 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).

346 Though rare, Ak. ġabu 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. ġāḏb is used of men (often) and of animals (Gen. 49:17; Judg. 5:22), while Ug. ġab (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).

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

348 Just as H. ġēḇēḏiṯ is used at 1 Kings 7:9 for wooden framework, so also Ak. āṭāʿu is used as "plank" or "joist" (Holma, pp. 138 f. and de Vaux, Ancient Israel, p. 316). Holma derives āṭāʿu/āṭəb from a stem τάθε="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.

342 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 gl="to bow down" or with hvw="to bow down" (see CTGA 52:6; 51:5; 50:5; III AB B:30-31); cf. use of šēpu in the standard opening of Babylonian letters.


343 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 kūrsinnu. 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.

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

345 Holma lists in his section of unknown words both kīgāllu, which he felt was a part of the lower extremities (p. 155), and kīgīllu, 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).

346 Though rare, Ak. ebu 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. ḫṣrōb 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).

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

For references to Ak. kappu see AHW V, 444; for H. kānāq, see DBB, p. 489; for Ug. k approve, see Aistleitner, Wörterbuch, #1345; for Aram. kanēpā, see Jastrow Dict., I, 651.

See AHW IV, 281, for gappu; 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 DBB, 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 g 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 g can, therefore, be compared to other Sem. terms for "shoulder" which are used as the "bank" or "shore" of bodies of water (cf. Ak. kisādu; H. gawwār, kātēp in Part Two, Ch. IV). On the basis of Aram. gappā as "shoulder" and Ug. g as "shore," the words may indeed be the same.

For Ak. garnu see M.-A., pp. 932 f.; for H. geren see DBB, pp. 901 f.; for Ug. grn, Aistleitner, Wörterbuch, #2456; for Aram. gānā, 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. ẓerō‘a‘; Ak. emūqu, ammatu, idu)

Ezek. 22:6 hinne ngs‘ē yiśrā‘ēl ‘Īs lizrō‘ē hayū bāk lema‘an šepok-dām

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

Ps. 71:18 ‘ad t‘aggīd ẓerō‘ēkā lĕdōr

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

Is. 33:2 hayē ẓerō‘am labbēqārīm
‘ap-yē‘ēṣū‘atenu be‘ēt șārā

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

Borger
Esarh.
58 v 17

who made the sea his power, (and) the mountain, his strength (lit.: "arm").
Jer. 15:21  יִשְׁלַתְךָ֣ וּמַיְיָ֑ד רָ֖שָׁ֣י
יָֽמַדְתָּךְ֣ מַקָּפָ֔א חֲרִֽישִׁמּ֖ א

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  אַֽסֵּ֗זוּ תְּפִֽדָּ֤נָ֥ו בֵּ֣נֵי וֶהָיְמָ֔נָּאֵל
כִּ֣י בוֹתְּאָ֣בֵקָרִ֔כְּא...

then do this, my son, and save yourself, for you have come into your neighbor's power (lit.: "hand")...5

En. el. IV 8  שֻׁשָּׁ֝גְּעָ֗ו וְשֻׁפּוּלְּוּ שֵׁ֥י לְעַ Qָאָ֣טָּקָה

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

"right hand" (H. יְמִינּ)

Ps. 20:7  יַֽאֲנְאָ֣הֲהוּ מִשְׁקָמְמָ֣ה קֹדֶ֑שׁ
בִּגְבּוּרָ֖תָּ יִשָּׁ֣א יֵמִ֑ינוֹ

he will answer him from his holy heaven with mighty victories by his power (lit.: "right hand")6

Ps. 60:7=  לֵֽהַמָּנְא אָֽנָּנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָהֲעַנָנְיָי

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

1 Sam. 2:10  ויַיְתִֽנֶנָּו־ָז לֶמַּקְדָּו
וֹיָיָרָ֖ם קֵרֶן מַרְקָֽו

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

gāda‘ boḥrī‘-‘ap kōl qeren yisrā‘ēl  
hešīb ʿābōr yēmīnō mippēnē ‘øyēb  

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  

Ša kāṣir anzilli qarnasu tuballa  

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  

ḇāgerā be‘ōz motnēhā  
wattē‘ammēš zērō‘ōtēhā  

She girds her "loins" with strength,  

and makes strong her arms.

Gilg. Y.  

87  

uṣtalipa dadāniya aṭā‘a ierrezā  
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," "sin-  
ews." 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.

The interpretation of this verse is dependent on Ezek. 21:11 where bešibron motnavim "breaking of the loins" indicates a complete collapse of strength and on the Ak. expressions mutturū riksūa "my sinews are loosened" (Ludlul II 104); kaslūša mutturū "his sinews are loosened" (Labat, TDP I 222, 41); mesrētu lippetērē 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."

Sārīr="muscle" or "tendon," which also appears as a seat of strength in Job 40:16 (above), is used in the form šēriṛūt 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  
'asher-yaqōš kislō
ūḇēt 'aqqābīš mibṭāḇō

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

Job 31:24  
im-śamti zāḥāb kislī
wēlakketem 'āmartī mibṭāḇī

If I have made gold my confidence, or called (fine) gold my strength
Prov. 3:26 kî-YHWî yîhyê bêkîsleka
wêšamir rağleka millâked

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

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

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 wêšâmartâ bîlêbêbekâ kôêt wê'sôm yadyî
'âsâ liî 'et-hâsayîl hazze

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

Is. 40:29 nôtên layyâ'hîp kôsh
ûlé'en 'onîm 'âsma yarbê

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 'âmny

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

The relationship between H. ësêm="bone" and ñôsêm or ñasmâ and Ug. ñsm is unquestionable. Moreover, H. gerem="bone" also has the same development.

Gen. 49:14 yîssâkar ñâmôr garem
robôš ben hammîšpetâyim

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.

\[\text{bekə́r š́orə̀ hādər lō}
\text{weqarnè re\textquotesingle}m qarnāw\]

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.

\[\ldots ki-qarnèk \text{'āsîm barzel}
\text{uparsōtayik \text{'āsîm ne\text{'uṣa}}\]

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

B. WISDOM, UNDERSTANDING. Intellect, according to the ancient
Semitic, 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 ana-
tomical terms for this aspect of the study is "heart" (H. \text{leb, lebab};
Ak. \text{libbu, surru}; Ug. \text{lb}).

\begin{tabular}{ll}
1 Kings & wayyittēn \text{\'elōhīm bokmā li\textquoteleft}elōmō ūtebūnā \\
5:9 & harbe me\textquoteleft}od we\textquotesingle}bāb leb kaḥol \text{\'aṣer}
\text{\textquoteleft}al-\text{\textquoteleft}epat hayyām
\end{tabular}

And God gave to Solomon wisdom, and he
greatly increased discernment and breadth
of understanding (lit.: "heart")\textsuperscript{16} like
the sand of the seashore.
He who commits adultery is in want of understanding (lit.: "heart"); he who does it destroys himself.

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."

And you shall speak to all who have ability (lit.: "wise of heart")

A mind (lit.: "heart") that devises wicked plans.

And give to your servant an understanding mind (lit.: "heart") to judge your people

in (her) mind (lit.: "heart") she makes a stratagem

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

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)

0IP 2 95:70 yâti Sin-abâḫ-eriba šar Aššur epēḫ šipri šu'atu ki ṣem ilêni ina uzniya iḫšima kabitti ublamma....

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. šûtur uzna itpašu telô'û
I 59

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

CH r xxvii uznam u nêmeqam litëršuma
2-4
deprive him of understanding (lit.: "ear") and wisdom

OIP 2 108 ina lā bištīt uzni lā ĥasāš amāte
vi 85

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

BA 3 293 ina uzni rapašti ĥasıssî palê
10

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

Descent of DININNI DUMU·MI Sín uzunša [iškunma]
Ištar 2-3 iškunma DUMU·MI Sín uzunša

Ištar, the daughter of Sin, [set] her mind (lit.: "ear"),
the daughter of Sin set her mind (lit.: "ear").
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. 'ammārā lēb), "exalted is the heart" (H. gābah 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/lēbāb) 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

\[\text{dSin...dunni zikrūti malē irti išīm šimātī} \]

Sin has endowed me with strength, manhood, and courage (lit.: "fullness of breast").

YOS 10

11 i 6

\[\text{mili irtim ummān šarrim iştum ummān nakrim mattam idāk} \]

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  וְאַמֵּמִשׁ לִיבֹּ֑ו בַּגִּבְּבֹּרִ֔ים....

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

Ps. 27:14  כֹּלֶ֖ל הַצָּאֵֽקַֽו וְיָֽאִֽמְּהָֽהְוֹ הַלּוֹֽוֹ בָּֽאִֽמֶּהְוָֽהּ וְּכֹּלֶ֖ל הַצָּאֵֽקַֽו וְיָֽאִֽמְּהָֽהְוֹ הַלּוֹֽוֹ בָּֽאִּםֶּהְוָֽהּ

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  והִיָּֽפֵּבּ֟וֹ בְּדוֹרֵ֖קַי YHWH

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

Ps. 112:7, 8  שָׁמַ֖עֲק לִיָּֽבֹּו בְּדָּ֣קַי YHWH

He is not afraid of bad tidings;
his heart is firm,
until he gloats over his adversaries.

"heart"

2 Sam. 7:27  וַעֲלֵ֥ה בֵּאלְּבֹּֽוֹ כְּאֶֽבֶדֶֽהְוָֽהּ כְּאֶֽבֶדֶֽהְוָֽהּ

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

Dan. 11:25  יַעֲשֶׂר כֹּֽבְּבֹזַֽ֖ו וּלְבֹּבַֽו יַעֲשֶׂר כְּאֶֽבֶדֶֽהְוָֽהּ יַעֲשֶׂר כְּאֶֽבֶדֶֽהְוָֽהּ

And he shall stir up his power and his courage (lit.: "heart") against the king of the south.
D. PRIDE, ARROGANCE, IMPUDENCE. The following examples illustrate that "pride" or "arrogance" can be denoted by anatomical terms in such idioms as "to raise the eye" (H. ṭum or ḡābah ʿayin), "to raise the head" (Ak. ṭēṣa naṣā, ṣaqū, or ulla; H. naṣā ṭōx), "outstretched neck" (H. ṣawwār ātāq and nāṭwōt ṣārōn); with the terms for "heart" are words meaning "high" (H. ḡābah, ṭum, but not naṣā), "broad" (H. ṭabah; Ak. ṭappātum), and "great(ness)" (H. godel).

"raise the eyes"

Is. 10:12 ʿepqōd 35ʿal-pēr̄-godel ʾebab melek-ʿašṣūr
weʾal tipʾerēt ṭum ʿenāw

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

Ps. 18:28 kīʾ-ʾattē ʿam-ʿanī ṭōṣīaʾ
weʾēnayīm rāmōt ṭaṣpīl

For you deliver a humble people, but the proud (lit.: "the haughty eyes") 36 you bring down.

Is. 2:11 ʿēnā gabhūt ʿādam șāpēl
weʾṣāḥ ṭūm ʿanāṣūm
weʾnisgab YHWH ʾebaddō bayyūm hahū

The haughtinessa (lit.: "eyes of haughtiness") 37 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 naṣā 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

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 kī gābēhū bēnōt šīyyōn  
wattālakn̂ nēṯūwōt gārōn  
ûmē’saqqērōt ‘enayim....  

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

"exalted is the heart"

Prov. 16:5  
tō’abat YHWH kol-gēbah-āb  
yād lō’yād 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-gēbah libbī  
weṭō rūmū ‘ēnay...  

O 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  
lebiltī rūm lebābō mē’eḇāw....  

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

Jer. 48:29  
šāma‘nū gē’ōn-mō‘āb gē’ō mē’ōd gābēhū  
ūgē’ōnō we’ga’awātō we’rūm 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").
Ps. 101:5

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

Prov. 21:4

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

Is. 9:8

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. nātan kātēp sōreret), "to make hard the face" (H. hizzēg pānim, hē'ēz pānim), as well as "hard of face" (H. qēṣē pānim) and "hard of forehead" (H. hizzē mēṣēq). 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 lēb) and "firmness of heart" (H. šērīrūt lēb).

Neh. 9:29

and they became impudent (lit.: "they presented a rebellious shoulder"), and they became stubborn (lit.: "they hardened their neck"), and they did not listen
Zech. 7:11 wayem'anū l'haqšīb wayyitt'nū kātēp
sōrāret wē'oznēhem hikbiḏū mišēmōa'

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 wē'qēzā bō wē'nēqā-lō
hē'ezā pānēhā wattōmar lō

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

Jer. 5:3 hizzēqū pēnēhem missela' mē'ānū lāšūb

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 wēnabbānīm qēšē pānīm wē'ēkēlēb lōb....

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

Ezek. 3:7 ēbēt yisrā'ēl lō yōbū lišmōsā' 'ēlēkā
kī-'ēnām 'ōbēm lišmōsā' 'ēlay kī kol-bēt
yisrā'ēl hēqē-mēqēb wēqēšē-lōb 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") 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" (bāśēmē 'appava at Ezek. 2:4 and bāśēmē 'appānīn 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 ...šālōm yihyē-li kī bišʿērūt libbi 'ēlek....

I shall be safe, though I continue in im-
pudence (lit.: "in the firmness of my
heart")47

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. hiqṣē ʿorep) 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. ʿimmēq lēbāh, bizzēq lēh, hikbīd
lēh) and "strong of heart" (H. ʿabbīrē lēb). Finally, in Ak. the
same idea is conveyed by the idiom "to lean the forehead on (someone)"
(Ak. pūta ummdu).

"neck"

Is. 48:4 middaʿṭī kī qāšē ʿattā
wēgīd barzel ʿorpekā ʿūmiṣṭākā neṣūṣā

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

Job 15:26 yāṛūg ʿēlāw bēṣawwār baʿabī gabbē māginnāw
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 $b^7sawwār$ as $b^8tuqpa=$"with strength."

"make hard one's neck"

2 Kings 17:14

$w^2l^0 \overset{\text{šmē'}}{\text{w} \overset{\text{yqāŠ}'}{\text{et-}} \overset{\text{ɔrpām k}^2}{\text{orep}} \overset{\text{'a}bɔṭām \overset{\text{a}šēr l}^2}{\text{he}'e}^mīnū \overset{\text{b}a}{\text{Y}HWH} \overset{\text{'}e}{\text{lōhēhem}}$

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

$\overset{\text{kī}}{\text{hīqšū}} \overset{\text{et-}}{\text{ɔrpām l}^2b_{\overset{\text{b}^l}{\text{l}^2}}{\text{šmōa'}} \overset{\text{et-}}{\text{dē}bārāy}$

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

"make hard the heart"

2 Chron. 36:13

$\overset{\text{wayyeqes}}{\text{et-'orpō waye}^w{\text{am}^mēs}} \overset{\text{et-}}{\text{lēbābō mīsūb}} \overset{\text{et-}}{\text{el-Y}HWH} \overset{\text{'}e}{\text{lōhē yiśrā'ēl}}$

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

$\overset{\text{wa'ānī}}{\text{ahazzēq}} \overset{\text{et-}}{\text{libbō wēlō yē}^\overset{\text{š}}{\text{allah}} \overset{\text{et-}}{\text{hā'ām}}$

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

Ex. 8:28

$\overset{\text{wayyạkōbēd par‘ō}}{\text{et-}} \overset{\text{libbō gam bappā'ām}}{\text{hazzōt wēlō šillāh}} \overset{\text{et-}}{\text{hā'ām}}$

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

Is. 46:12  šim'ū 'ōlay 'abbîrē lēb hārōhāqīm mīsēdaqā

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

"lean the forehead on (someone)"

Lugale XII  NUm·UN·ŠE·KI SAG·ZU Ḫu·MU·RI·ĪB·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 "idle-
ness" or "negligence" are the common phrases "to lay down the arm" (Ak. aha nadû) and the similar "sinking of hands" (Ḫ. šinlūt ēdayim); also used are "folding of the hands" (Ḫ. hibbu ēdayim) and "hand of slackness" (Ḫ. kap-rēmiyyā).

"lay down the arm"

CH xiii  ṣumma āwilum eqlam nidûtam ana šanâti 3 ana teptîtim uṣeqîma aḥšu iddimā....

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

Gilg. XI 6 ina [nidi a]ḥi nadâta elī šērika In idleness (lit.: "in the laying down of [your] arm") you lie on your back
"sinking of hands"

Eccles. 10:18  

baʿaṣaltayim yimmak hammeqārē  
ūbēṣiplūt yādayim yidlōp habbāyit

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

"folding of hands"

Prov. 6:10 = mēʿat šēnōt mēʿat tēnūmōt  
24:33 mēʿat hאbbuq 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 raʾ ʿōsē kap-rēmiyā  
wēyad bārūsim taʿāšir

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. raʿ ʿayin);  
the opposite, "to be generous," is rendered appropriately by "good of  
eye" (H. tōb ʿayin) at Prov. 22:9.

Prov. 23:6 ʾal-tilham ʾet-lehem raʿ ʿayin  
wēʾal-titʿaw lēmaḥʿammōtaw

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

Prov. 28:22 nibḥāl lahōn ʾīs raʿ ʿayin  
wēlō yēdaʿ kī-beser yēbōʾennū

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

til I proclaim thy might (zerōā') to the generations, to all who come your power (geḇūra), your victory (geḏāqā), O God, unto the summit (?)

This arrangement and translation, based on the parallelism of zerōa' and geḏāqā (cf. Is. 33:2 where zerōa' // yēšū‘ā and Is. 51:6, 8 [and often] where yēšū‘ā // geḏāqā [thus making legitimate the parallelism of our verse]; cf. also the tricolon at Is. 51:5 where geḏeq // yēšū‘ā // zerōa') 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 lēdōr yāḇō (omitting lēkōl).

2 - 6 For other references for emūqū=strength, see CAD IV, 157-161; AHw III, 216 f. Cf. the phrases bēl emūqī=strong person; lā emūqā=incapable; šūt emūqī=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; 12:3; 16:23, 24; 1 Sam. 10:18; 14:10; 17:37 (miyyad hā'ari=from the power of the lion); 46, 47; 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. 45:19; Jer. 16:21; 18:6, 21 (yādā bereb=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); 114:9 (mīḏā 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 (// mīšpāţ), "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. 26:28; 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, 33; 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 zebūrōt as "fortress" to stand parallel to miṣṣōme godāsō. The development from "strong" to "fortress" Dahood finds also in ṭez. 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 qeren 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 nūm appear); Job 16:15; 1 Chron. 25:5 (again, with rūm).

8 For yāmīn 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 gēt="to break, snap" is indeed problematic, for this would be the only occasion of its attestation. Kittel's suggestion to follow Saadia's qūrīm="threads," "film" on the basis of Is. 59:5 qūrē 'aqābāīs="spider-threads" is commendable especially because of the parallel with hēt 'aqābāīs.

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

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

14 Cf. the translation of E. A. Speiser: "Issachar is a raw-boned 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 Xeip to denote "power": the hand of God means his power (Acts 7:50; Lk. 1:66); and such idioms as "to hand someone over eis Xeipas tivos" or "to escape ek Xeipos tivos" 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.
16. With ṛōḥab lōb cf. En. el. VII 155: ṛūgu libbašu ramaṣ karassu= "Wide is his understanding, broad is his reasoning"; cf. also BWL 252 20: urruḳ napšāti rituḳ gurri= "Long life (is) broad understanding."

17. Other occurrences of lēb, lēḇāḇ 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.


19. ḫakmā-lēb= "men of ability" also appears at Ex. 31:6; ĥeskam-lēb at Ex. 35:10, 25; 36:1, 2, 8; Prov. 10:8; 11:29; 16:21; ḫakmat-lēb at Ex. 35:35.

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


22. See also OIP 2 95:68.

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

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

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

26. The antithetic parallelism would require the negative lō which, though not in H., exists in the LXX as ὀδ διαγνωστεῖαι.

27. 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."

28. For other cases of "wide ear" see En. el. VII 104 haṭisa palḵi= "of great (wide) understanding" (cf. En. el. I 18 uzn̂u palḵā);
Gīl, ⅓ 29 rāpaš ḥ̄āṣa; OIP 2 144:10 ina uzni rapašti (so Luckenbill; text reads eni rapašti).

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

30 See Holma, p. 29, where he adds that this development explains such expressions as ḫ̄āz uzni, uzna puttu, ṣaḥ̄a uzni, uznu rapaštu, uzna šākānu ana, īṣu ana, uzna bašû ina, bišīṭ, bašāt uzni. It has already been pointed out that Holma regards the range of ḥāṣa 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 'oznekā) (Psalms I, pp. 66 f.). The only meaning of nāḵōn lēḇ besides "courage" is "faithfulness" (Ps. 78:37 // 'āmān).

33 For rā'ā 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 lēḇ as "courage" see also 2 Sam. 17:10; Jer. 4:9; Ezek. 22:14.

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

36 For other cases of rūm ʿāvin="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 ʿāven with the usual meaning of "strength" (see above).

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

42 For a discussion of ṣād lēyād as an adverbial expression, see Ch. V.

43 Cf. also Ezek. 31:10.
44 Cf. rephab lēbāb with rapaṣṭum 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 'ām-ēqē-'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 qēḏēlā in place of 'orep.

49 For other occurrences of bāzag lēb see also Ex. 9:34; 10:1.

50 But cf. Ps. 76:6 where 'abbīrē lēb // 'ānśē-havîl="men of war."

51 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. šābal pānīm; Ak. zīmu namāru, panu namāru), "the liver is bright" (Ak. kabattu neperdû, kabattu namāru), "the forehead shines" (Ug. pit ghl), "the eye shines" (Ak. igu namāru; H. 'ōr '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. ūb pānīm), "the liver is sweet" (Ak. kabattu tābu), "the heart is sweet" (Ak. libbu tābu; H. ūb lēb), "the flesh is sweet" (Ak. šīru tābu). Also used are the expressions "the heart smiles" (Ak. libbu šāhu) and "the heart is wide" (Ak. surru rapāšu).

Used as the subject of verbs "to rejoice" are the anatomical terms "face" (Ak. panū; Ug. pna), "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 wēyayin yēšammah lebab-ēnōš
lēhashīl pānīm miššāmen
wēleḥem lebab-ēnōš yisʾēd

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 zīmuka ukkuliš tušēmâ
(Theodicy)

You changed your beaming face into a dejected one
When Apsu heard it, his face became bright. When my grudger heard (it), his face shone, they announced it to the woman who grudges me, (and) her liver became bright. When her heart rests, she will be happy (lit.: "her liver will shine"). He was jubilant, he was happy (lit.: "his heart shone"), he was filled with joy.

On Daniel the face rejoices, while above his forehead shines.
"the eye shines"

Prov. 15:30 meʾār-ʾēnayim ʾēʾammab-ʾēb ʾēʾemāʾā ṭōbā ʾēʾēdāʾēn-ʾēʾem

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

Ps. 19:9 piqqūdē YHWH ʾēʾāʾrīm ʾēʾāʾmēʾē-ʾēb miʾāwāt YHWH bārāʾ meʾʾīrat ʾēʾnayim

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

Gadd, BSOAS 20 260:14 f.

tuʾparrūtu isiq damāqī igu namīrītu ʾīʾīʾīḥṭī ʾāʾkallī

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: 15-17 u yiḥdī libbiya u yi[š]aki rēšiya u ennamrū ʾāʾnīya/ḥīnāya ina ʾšāmē awat ʾšarri bēlīya

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 face is sweet"

Prov. 15:13 ʾēb ʾēʾēʾmāb ʾēṭīb pēnīm ʾūbʾēʾāʾēʾēbat-ʾēb rūḥā ṉēkēʾā

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

"the liver is sweet"

En. el. I 31 Mummu sukallum muṭibba kabattīya

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 le'ōholēhem sēmā'īm wētēbō lēb....

and they blessed the king and went to their tents rejoicing and happy (lit.: "sweetness of heart")

OIP 2 149:8 arāk ūmēšu ṭub libbišu kun palēšu

the lengthening of his days, happiness (lit.: "sweetness of his heart"), the stability of his reign

YOS 9 35: 50-51 in šubat ṭub libbim lišēšibkūnūti

in a dwelling of joy (lit.: "sweetness of heart") may he make you dwell.

"the flesh is sweet"

OIP 2 134:92 ṭub šēri ḫūd libbi u nummur panē

Joy (lit.: "sweetness of flesh"), happiness (lit.: "joy of heart"), jubilation (lit.: "shining of face")

"the heart is wide"

BWL 252 20 urruk napšātī ritpuš surri

long-life (is) happiness (lit.: "widening of the heart")

"the heart smiles"

BE 17 89:9 libbī ana amārika issiḥanni

I was happy (lit.: "my heart smiled for me") to see you.
AKA 353:26  anā ṣitaprušu ṣutennišu isāqa libbašu

he finds joy (lit.: "his heart smiles") in throwing his javelin

"the liver rejoices"

ZA 10 298
iii 48

šimēma bēletum kabattuk liḫ[du]

Listen, Lady, may you be happy (lit.: "your liver rejoices")!

V AB
B:25-27
tgdḥ kbāb bšḥq
ylmu lḥ bšṃṯ
kbd ‘nt tšyt

Her liver...with laughter,
her heart fills up with joy,
Anath's liver exults.

"the heart rejoices"

YOS 9
80:14

ṣurrus ʾīlišma immerū zīmūšu

his heart rejoiced, he was happy (lit.: "his countenance was radiant")

"the face rejoices"

CT 6 5
r. 13

[ir]āmšima ḫadū panūša

he loved her, and her face was full of joy

"heart" (as seat)

BH I:12-13
(CTCA 12)
il yglḥ bṃ lb
wygmṣ bṃ 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. gulum pani), "the liver is scorched" (Ak. kabattu sarāpu, kabattu hamāpu), "the heart rages" (Ak. surru ezāzu; H. zā’ap lēb, bāman lēbāh). 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 mešūbā yisrāʾēl nēʾum YHWH
lō 'appīl pānay bākem
kī ḥāsid 'ānī nēʾum YHWH
lō 'ēttōr leʾōlām

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 lāʾeślah rugzi="I will not send my anger."

Gen. 4:5

weʾel-qayin weʾel-minbātō lō šēʾā wayyiḥar leʾqayin meʾšād 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")
"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 ikk alu 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 lā tukallamanni  
When you come, do not be angry with me (lit.: "do not show me blackness of face")

CCT 4 9b:11  ula niqiam ēriška ula gulum pani ukallimka  
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 Esarh. 43:57  labbiš annadirma išṣarīḫ kabatti  
I became angry as a lion, I became furious (lit.: "my liver was scorched")

Streck Asb. 158:10  eli ipšēti annāti libbi iguma išṣarīḫ 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  izzizma šurrušu igunga kabattuš  
he became angry (lit.: "his heart raged"), he became furious (lit.: "his liver became hot")
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. hirād ‘esem), "the belly quakes" (H. ṭa’az bēṭen), "the lips quiver" (H. ūāelū šēpāt). In addition to these several expressions combining "shaking," i.e., trembling, with various anatomical terms are "the head droops" (Ug. ra‘y riš), "the face sweats" (Ug. ṭd‘ pān), "the face is pale" (H. gībbēs pānīm), "the hair stands up" (H. sīmmēr šā‘ar), "the hair bristles" (H. šā‘ar šā‘ar). Moreover, the heart serves as the seat of this emotion, as it does of most others, in such expressions as "the heart faints" (H. rākak lēb), "the heart trembles" (H. hārēd lēb or nū‘ā lēb), "the heart melts" (H. māsas lēb). "the loins shake"
"the knees tremble"

Nahum 2:11  būqā  ūm̲būqā  ūm̲bulāqā  w̲ēləb  nām̲ēsū  īp̲īq
  birkayim
  w̲ēb̲al̲k̲āl̲  b̲ēk̲ol̲-m̲otn̲ayim̲  ṣ̲ēn̲ē  kull̲ām̲  qibb̲ēsū̲  p̲ār̲rūr̲

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  pāg̲ad̲  q̲ēr̲ā’ān̲ī  ūř̲e̲-q̲ād̲ā
  w̲ēr̲ōb̲  ‘āšm̲ōt̲ay̲  hipq̲īd̲
  w̲ēr̲u̲h̲  ‘al- p̲ān̲ay̲  yas̲h̲āl̲ōp̲
  t̲ēs̲əm̲m̲ēr̲  ş̲ār̲ar̲t̲  b̲ē̲š̲ar̲ī̲

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  Š̲ām̲a’t̲ī  w̲a̲t̲t̲i̲r̲g̲a̲z̲  b̲i̲tn̲ī̲
  l̲ēq̲ɔ̲  s̲āl̲q̲ū̲  s̲e̲p̲āt̲ay̲...  

I hear and my belly quakes, my lips quiver at the sound

"the heart trembles"

Job 37:1  ’a̲p̲-l̲ēz̲ōt̲  yə̲h̲e̲r̲ād̲  l̲i̲b̲b̲ī̲ 14
  w̲e̲y̲ı̲t̲t̲a̲r̲  m̲i̲m̲m̲e̲q̲ō̲m̲ō̲

Also at this my heart trembles and leaps out of its place.

Is. 7:2  ...̲w̲a̲y̲y̲ān̲ā  l̲e̲b̲āb̲ō̲  ūl̲e̲b̲ab̲  ‘a̲m̲m̲ū̲  k̲ē̲n̲ō̲a̲
  ‘a̲s̲e̲-y̲a̲’a̲r̲  m̲i̲p̲p̲e̲n̲e̲-r̲ū̲a̲b̲

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

\[ '\text{al-kēn kol-yādayim tirpēnā} \]
\[ wēkol-\text{lēbab 'ēnōš yimmēr} \]
\[ wēnibhālū \]

Therefore all hands will be feeble, and the heart of every man will melt, and they will be dismayed.

Is. 7:4

\[ wē'əmartā 'ēlāw hiššāmer wēhašqēt 'al-tīrā \]
\[ ūlēbābēkā 'al-yērakīf \]

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

\[ tgl y ilm rišthm lēr brkthm \]
\[ wlkt zblhm \]

The gods droop their heads upon their knees, and upon the thrones of princeship.

"hair bristles"

Ezek. 27:35

\[ ...ūmalkekem ša'arū ša'ar rā'āmū pānīm \]

and their kings bristle the hair, (their) faces thunder.

"the face sweats" and "the tendons break"

I D 93-96=

\[ bn p‘nm t\]!

II AB II:

\[ 'ln pn̂ nh tā́ \]

16-20=V

\[ b‘ăn kal yēbr \]

AB D:

\[ ygs pnt kslh \]

29-32

\[ anš dt ʿrh \]

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 palṣu u šu[tāduru]

No. 28:8

his apprehensive, fearful, and worried heart
EBS 30:13  liptaṭṭirū adirātu șa libbiya

May apprehensions be removed from my heart

Dan. 10:10  wēhinne-yād nāg-e'ē bī wattēnī'ēnī 'al-birkay

wekappōt yāday

And lo, a band 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. ruttēnū mōlām, hōmarmārū mōlām), "the heart beats wildly" (H. hōmē lēb), "the heart is overturned" (H. nehpāk lēb), "the heart is broken" (H. nišbar lēb), "the heart is faint" (H. dawāl lēb), "the liver is poured out" (H. nišpak kāhēlā), "the eyes are spent" (H. kāhēlā 'āvīn), "sickening to the eye" (Ak. ana ūmō mariq), "the teeth grind" (H. gāras ūmē).

The seat of anguish is the heart (see the idioms below), the bowels (H. mōlām), or the "loins" (H. motnayim).

"the bowels" and "the bowels boil"

Jer. 4:19  mē'ay mē'ay 'ūmīlā qīrōt libbī

hōmē-lī libbī lō 'akārītā....

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 ruttēnū wēlō-dāmmū

qiddēmūnī yēmē-ō'nī

My bowels have been made to boil, and they cannot keep quiet; days of affliction approach me.
"the heart is overturned"

Lam. 1:20  
\[\text{reg YHWH kI-gar-lI më'ay b'Omarū nehpak libbI beqirbI kI maro mārîtI...} \]

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  
\[\text{kālū baddōmīt 'ēnay b'Omarū më'ay nišpāk lā'meres k̨ebādī 'al-šeber bat-‘ammī} \]

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  
\[\text{mař ana IGII-nu inūma...} \]

It is distressing to us (lit.: "sickening to our eyes") that

"the teeth grind"

Lam. 3:16  
\[\text{wayyagres bēqāsag šimmī hikptšanī bā'eper} \]

He has made my teeth grind on gravel,  
and made me cower in ashes.

"loins" (as seat)

Is. 21:3  
\[\text{‘al-kēn mālē’u motnay ṣalṭālā šīrīm ‘āpāzūnī k̨ēṣīrē yolēdā...} \]

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  
\[\text{...nišbar libbI beqirbI rāḥāpū kol-'asmótay} \]

My heart is broken within me, all my bones quake.
"heart is faint"

Lam. 1:22 ...kī-rabbōt 'anḵōtay wēlībbī 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. rōā' pānim), "badness of heart" (H. rōā' lēb), "the face is dark" (Ak. panū adāru), "the face is fallen" (Ak. appu gadādu), "the eye grows dim" (H. dē'ab 'ayin, hāšek 'ayin), "the eye is weary" (H. dālā 'ayin). Other expressions which include the "heart" are "the heart is in pain" (H. kā'ab lēb), "forsakenness of heart" (H. 'asgebat-lēb), and "the heart melts" (H. māsas lēb). Here also the heart serves as the seat of the emotion.

"badness of face" and "badness of heart"

Eccles. 7:3 tob ka'am mīsšēbq
kī-bēroā' pānim yīṭab lēb

Sorrow is better than laughter, for by sadness (lit.: "badness of face") the heart is made glad.

Neh. 2:2 wayyōmer lī hammalek maddūa' pānēkā rū'īm
we'attā 'ēnēkā bōlē 'ēn zē kī-'im rōā' lēb
wa'īrū 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"

Samaš Hymn 31
lē tāšuš ūmišamma lē i'addarū panēka

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  "ānī dā'ābā minnī 'ānī....

My eye grows dim through sorrow.

Lam. 5:17  'al-sē hāyā dāwē libbēnū

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 'āqesēp 'ēghē kayyōnā
dallū 'ānay lammārōm 'ādōnay 'āšeqā-li 'ōrbenī

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-bišqōq yik'āb-lēb

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 sāmēh yēṭāb pānīm

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 we'he'ayā kī-yōm're'ū 'ēlēḵā 'al-mā 'attā ne'ēnā
we'ḥamartā 'el-šēmū'ā kī-bā'ā wēnāmēs kol-lēḇ
we'rapū kol-yādayim wēḵīn'ātā kōl-rū'āḇ wē'kol-
birkayim tēlāknā mayim....

And when they say to you, "Why do you sigh?"
you shall say, "Because of the report.
When it comes, every heart will melt25 and
all hands will be feeble, every spirit will
faint and all knees will be weak as water."

"heart" (as seat)

Ps. 13:3  'ād-'ānā 'āšīt 'ēsōt bēnapṣī
yāqūn bīlēḇāḇī yōmām
'ād-'ānā yārūm 'ōyḇī 'ālay

How long will I hold counsels26 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 'ēnā), "the eyes ask for" (H.
šā'āḇī 'ēnayim), 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 lēḇ. 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

... wəhāyā kol-маḥmad ‘ənēkā yāšīmu bəyādām wəlāqOTH

and whatever they(!) desire (lit.: "all the delight of their[!] eyes"), lay hands on (it)

Ezek. 24:21 hinēnī məḥallōl ‘et-miqdāšī gə’ēn ‘uzzəkəm maḥmad ‘enēkəm uməḥmal (read uməḥmad) napəkəm....

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

wəkəl ‘ašer yə’āla ‘ānay lō ’āsaltī mēhem....

And everything for which my eyes asked, I did not keep from them

"eyes" (as seat)

Jer. 22:17 kī ‘ēn ‘ēnēkā wəlibbəkā kī ‘im-‘al-bis’ekā....

For you have eyes and heart for dishonest gain

Num. 15:39 ...wəlo-tāṭurū ‘ahərē ləbabkəm wəahərə ‘enēkəm ‘ašer-’attem zōnīm ‘ahərēhem

and not to follow after your own heart and your own eyes

"heart" (as seat)

1 Sam. 13:14

...bīqqēš YHWH lō ’Īš kiləbəḥō....

the Lord sought a man after his (own) heart.
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 šūd ṭanî (lit.: "spinning of the face"); "discouragement" which is expressed in H. as "slackness of hands" (rēpā yādayim or the verb form rēpū yādayim).
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 yshl pit cf. hehashil pənîm at Ps. 104:15 quoted above.

4 For the parallelism of "face" and "forehead," see also Ezek. 3:8 where pənîm /\ mēšāb.

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/lēbāb 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; 84:13; 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 Enlîl ana šīr niṣī tubbûm šûmi ibbu="and Enlîl appointed me to make the people happy" (lit.: "to make sweet the flesh of the people").

9 For other cases of hûd libbi, huda libbi, or ha’dû libbi, see ABL 992:8; VAS 1 33 iv 18; BEST No. 6 i 44; TCL 18 50:13; 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" (mērid) which would require only transposing wēha’madā (root: ‘md) to wēhim’madā (root: ṁ’d). 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. ‘md, or more accurately ha’mīḏ (causative), may be related semantically to šûmudu or šûtemudu (causative of Ak. emedu="to lean, to impose") at ZA 45 206 iv 12 (muštēmīḏu kašātešu-[demon] "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. ‘amād possibly meaning the same as Ak. emēdu, see Lev. 19:16b where lō ta’mōd (read causative ta’amīḏ) ‘al-dam 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 muḥti 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 masas leb see also Is. 19:1; Deut. 1:28; 20:8; Josh. 5:1; 7:5; 2 Sam. 17:10.

16 For rūkak leb 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 nāwī ilm raḥtkm appears as a sign of confidence or reassurance.

18 Cf. also Ezek. 32:10 ( // šāmām) and Jer. 2:12 ( // šāmmū-ʾal).

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 ṭarīm pārīm as "sad," see Gen. 40:7.

22 Cf. leb-raʾ at Prov. 25:20.

23 For panū with ekēlu="to be dark," see Gilg. VII iv 7 [ ... ] ukkulū pānušu="his face was dark"; cf. also OT 28 29 r. 3 ūmmā ukkulū="if (his face) is dark" // "somber."


25 Perhaps this passage should be included under the section concerning "fear" where are listed other cases of the idiom masas leb="the heart melts."

26 Kittel cites as a possible reading ḥassāmūt.

27 For māḥmad ʾayin see also Ezek. 24:16, 25.

28 Cf. mišʾālōt leb at Ps. 37:4.

29 Cf. also kōlibbī at Jer. 3:15 and kilēbābēkā at Ps. 20:5. However, the phrase kəlibbēkā ("and according to your heart") at 1 Chron. 17:19 is probably not the correct reading. The combination of kllbk with ṭbdk ("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 klb="dog" appears in Lachish Letter 2:3-5: my ṭbdk klb ky ʾdrn ʾt ṭbdh="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 *kēlibēkā* for *kēlibbēkā* 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, 1938), 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. *biblu* 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. *mōrāṣē lēḇāḇ=* "possession of the heart" at Job 17:11 may be related. It is possible, however, that H. *mōrāṣē* is related to *āreḵet=* "desire" rather than to *yāraḵ=* "to take possession of."

33 *Lēḇ/lēḇāḇ* 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 4:3; Ezra 4:4; 6:9; 2 Chron. 15:7.
CHAPTER III. HUMAN AND DIVINE ACTIVITIES

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 našû), "march at the side" (Ak. ida alâku), "to grasp the hand" (Ak. gâta nabâtu, ida nabâtu, gâta šhâzu; Ug. ahû ûl; H. abilité bevâd, hizzêq bevâd, hebâsun bevâd/ûmûn), "to turn to one's side" (Ak. ida sehêru). "lift the hand"

Lugale XI 6 idka lâ taššâ
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
nišê ašibût Ingirû u Tarzi idâšu ispurûma....
The people who dwelled in Ingirûra and Tarsus came to his aid (lit.: "turned to his side")

"march at the side"

En. el. IV ilû râšûša âlikû idûša
107 The gods, her helpers who assisted her (lit.: "who marched at her side")

BWL 46 112-113
ul irûsu ilu qâti ul išbat ul išmanni ištari idâya ul illik
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 qāṭī iṣqābtūma aštilim
Aššur and your personal god helped me (lit.: "grasped my hand"), and I became well.

ABL 499:11 šarru bēliya ŠU II a kī iṣqābatu 2 ubtallījannī
the king, my lord, came to my help (lit.: "he grasped my hands"), he saved my life.

AFO 19 59:151 aḥuz ŠU-šu puṭur aranšu
help him (lit.: "grasp his hand"); absolve his sin

II D I: 30- 31 aḥd ydh bškrn
m'mah [k]šb' 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 wašānī tāmīd 'immāk
'tāhazā bēyad-yōmini
And I am continually with you,
you help me (lit.: "you grasp by my right hand").
Ezra 1:6

\[\text{we} \text{kol-setibothem hizzeq bi'dehem...}\]

And all who were around them aided them (lit.: "grasped their hand")

Ezek. 16:49

\[\ldots \text{gaz'on sib'atl-lehem w'fasalwat hasqet hayu l'ah w'elibnoretah w'eyad-yanin we'ebyon lo he'eziq}\]

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

\[\text{hen'-e1 lo yim'as-tam w'e1o-yahaziq b'eyad-m're'im}\]

God will not reject a blameless man, nor will he aid (lit.: "grasp by the hand of") evildoers.

Is. 41:13

\[\text{k'i 'an YHWH 'elohokah mahaziq yemineka ha'omer lekha 'al-tira' 'an 'azartika}\]

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

\[\text{k'o-'am YHWH limazigo lekore 'asher-hefazaqtibimino}\]

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 abal; H. nasa panim) and by "make the face shine" (H. haver panim); 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**

Will you show partiality toward him (lit.: "lift his face"), will you plead the case for God?

**Lam. 4:16**

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**

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**

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  
\[\text{we'samtI 'ēnI 'ālēhem l'ōtā} \ldots \]
And I will set my eye on them for good

Jer. 40:4  
\[\ldots \text{im-tōb bē'ēnēkā lābō 'ittī bābel bō} \]
\[\text{we'āṣim 'et-'ēnI} \text{ 'ālēkā} \ldots \]
If it seems good to you to come with me to Babylon, come and I will set my eye upon you

Deut. 11:12  
\[\text{'ereq 'āṣer-YHWH 'ēlōhēkā dōreē 'ōtāh} \]
\[\text{tamīd 'ēnō YHWH 'ēlōhēkā bā} \ldots \]
A land which the Lord your God cares for; the eyes of the Lord are continually upon it

Ps. 33:18  
\[\text{hinē 'ēn} \text{10 YHWH 'el-yērē'āw} \]
\[\text{lēmēyahālim lēhasdō} \]
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  
\[\text{ana ištīšū panišu ubbalu} \text{11} \]
\[30-31 \]
one should forgive him (lit.: "carry his face") the first time.
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 ḫni ḫuluku).

"make fat the head"

Ps. 23:5 diššantā baššemen rōšī kōśī rewāyā

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 rubū māssu urappašma ana IGI-šu uṣallak

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. ḫnē darālu), and "seek favor" is rendered by several verbs which are combined with H. pānim="face" which seems to be used as "favor."

"look at the eyes of"

ABL 1250 dabābu ša šarrī lā išme ḫnī ša LÚ·NAM·MES 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 sabātu).

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. hinqīd 'al-yad), and "set on one's shoulder" (H. nāṭan 'al-zākēm).

Not far removed is "to commission (someone)" in the similar expression "fill the hand of" (H. mille yad; cf. Ak. ana qāṭī mullû) and in "lay hand on" (H. sāmak yād 'al).

"fill (in) the hand(s)"

LIH 94: 24-30

En. el. I 153

When Enlil gave to him for lordship the land and people (and when) he entrusted to him (lit.: "filled in his hands") their reign

"transfer to one's hand"

BWL 134 128

En. el. I 151

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.
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.

"set on the shoulder"

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.

"fill the hand of"

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.

"lay hands on"

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. 
qata ummudu), and signs of protection are "cover the head" (H. sākak 
lerūšè), "hair shall not fall" (H. lō nāpel se’ar), "in the shadow of 
the wings" (H. bēsēl ke'nāpāyīm), and various expressions involving 
the stability of the feet.

"cover the head"

Ps. 140:8  YHWH ’adōnāy ‘ōz yeṣūʿātī 
sakkōtā lērūšè bē'yōm 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  ... hay-YHWH 'im-yippōl mis'sā‘ərat rōšō 
‘argā kī-'im-'ēlōhīm ‘āsā hayyōm hazzē....

As the Lord lives, not a hair of his head 
shall fall to the ground, for he has 
acted with God this day

1 Kings 1:52  ... ’im yihyē lēben-ḥayil lō yippōl mis'sā‘ərētō 
‘argā we’im-rā‘a timmāgē-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 yihyē bēkislekā 
wēṣāmar raglekā millēked

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

Ps. 121:3  ’al-yittōn lammōt raglekā 
’al-yānūm šōmerekā

He will not allow your foot to move, 
the one who keeps watch over you will not 
slumber.
Ps. 18:34 = mešawwē raglay25 kā'ayyālōt
2 Sam. 22: we'al bāmōtay ya'āmidōnī
(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'sīšōn bat-'ayin
bēšēl kēnāpēkā tastīrēnī
Keep me as the apple of the eye, in the shadow of your wings hide me.

Ps. 36:8 may-yāqār hasdēkā
‘elōhim ubēne ‘ādām bēšēl kēnāpēkā 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 bē'ebātō yāsek lāk
wēṭahat-kēnāpāw teṭṣā
sinnā wēsōherā ’āmitō
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 awīlum ša Ištar qātī 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 yāši ša bōli qāssu ina muḥḥiya 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 qāti alāku), "to bow down under the hand of" (H. hitʿannā tabat yad), and "to set in the hand of" (H. nātan bēyād). 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**

LÚ·NA·QAD·MEŠ ina qāti[ya] ul illakū

the shepherds are not under my authority

(lit.: "do not proceed in my hand")

**ABL 839:12**

ālāni maʾdūṭe lapānišu ittikru umma ina

many cities rebelled against him saying,

SUH-ka ul nillak

"We will no longer be under your authority"

(lit.: "proceed in your hands")

"set in one's hand"

**Judg. 9:29**

ūmī yittēn 'et-hōʾām hazzē bēyādī...

And who will put this people under my authority (lit.: "will set in my hand")?
"bow down under one's hand"

Gen. 16:9  wayyōmer lāh mal'ak YHWH šūbī 'el-gēbirtēk
wēhit'annī taḥat yādeḥā

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 raglē) 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  yadbēr 30 'ammīm taḥṭēnū
ūle'ummmīm taḥat raglēnū

He brings peoples under us,
and nations under our authority (lit.: "under our feet").

Ps. 8:7  tamšēlēhū b'e'ma'asē yādékā
kōl šattā taḥat-raglāw

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 ...qirbū śīmū 'et-raglēkem 'al-gawwērē
hammēlākīm hē'ollē wayyiqrebū wayyāṣīmū
'et-raglōhem 'al gawwērēhem

"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. hišṭašawī ’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 ḍēruma

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 wēhāléku ’elayik šēhōab bēnē mē‘annayik wēhišṭašawū ’al-kappōt raglayik kol-mē‘nēvašayik....

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 māreqšu 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 16 r. 2 ša isbatu ina šēpēš4 Sarrat-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. נָֽפָל 'el-pēnē, 'appayim hištaphāwē; Ak. labān appi).

"fall on one's face"

Josh. 5:14 ...wayyippōl yēḵōšūa' 'el-panāw'arṣā wayyiḵṭūhū....

and Joshua fell down on his face to the ground, and he worshiped him

BWL 134 Šukinna kitmusu litušu u labān appi

131 Obeisance, kneeling, ritual murmurs, and prostration (lit.: "to throw oneself on the face")

BWL 60 77 ina labān appi utninni ana Š·SAG·[II...]

In prostration (lit.: "in throwing [myself] on my face") I prayed to Esangil

Also attested for submission are "to bring the neck to" (H. ḫēḇī sawwār b) which clearly derives from the use of the yoke in servitude (see first example) and "to hold the head" (Ak. rēṣa kālu) which denotes readiness to serve.

"bring the neck to/under (the yoke)"

Jer. 27:12 ...hēḇī'ēt-sawwērēkem bē'ēl melek-bābel wē'ibdū 'ōtō wē'ammō wiḥyū

Submit to (lit.: "bring your necks under the yoke of") the king of Babylon, and serve him and his people, and live.
Neh. 3:5

we'el-yadām hēḇēziqū hattēqō'īm wē'addirēhem
lō-hēḇī'ū šawwārām ba'ahōdat 'adonēhem

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."

LE 9 (A i 30-34) awīlūm l šiqīl kaspam anā esādī anā agrīm inadinma šūmma rēšū lā uktīl....

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 šakānū) for the act of enslavement and "shave off the (slave) hair style" (abbuttam gullubū) for freeing a man. The similar expression for setting a slave free is "clean the forehead" (Ak. pūta ubbubū 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 šakānū and abbuttam gullubū 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 amtum šī itti bēltiša uštadamḫiš
asšum mārī uldu bēlissā ana kasrim ul
inadīššī abbuttam iškkanšima32 itti
GENE•H•A išmanūši

(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

abuttašu [lā] uggallibū

(if) they did not shave off his hair style

"clean the forehead"

CT 29 3a:7 Sumu-abum itti Buttatum pūssu ûtetib...pūssu
and 19 ebl[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 ėlīl40

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 dekû, gāta naṣû; H. nāsā kan, nāsā yād; Ug. nāsu yād) and "to open the fist" (Ak. upna
petû) and the similar "to spread out the palm" (H. pâraê kap).

"lift the hand"

*ZA 2 132:8*  
ēma qāta našûka bēlu Šamaš lupettû urḫiya  
ana nāri ayyâbiya  

Whenever 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*  
KEN 'ābârekêkā bêhayay  
bêšimêkā 'essa kappay  

So I will bless you in my life;  
I will pray (lit.: "lift up my hands") in your name.

*Ps. 28:2*  
Šema' qōl tahănūnay bêšawê'I 'ēlēka  
bênosê'I yāday 'el-êbir qodšekâ  

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: 75-77*  
Ša ydk šmm  
dbh lîr 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 1431 r. ammēni Bēbili gabbi qāssunu ana bōliya 6*  
idekkâ'43 u bēlî sakit  

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 ıpta uṣalla
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 upnīšu ittanahṛar
ana Nabū bēlišu

Ashurbanipal prayed (lit.: "opened his fists") and supplicated Nabu, his lord.

"spread out the palm"

Is. 1:15

ūbēposerīkem kappōkem a‘lim ‘ēnay mikkem
gam kī-tarbū tēpillā 'ēnennū šōmēa‘....

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 asserted, consisted of the extension of both hands with palms turned inward in the act of receiving blessings from the deity. 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 sabātu), "to put one's hand under the thigh of" (H. āīm vād taḥat yerek), "to raise the hand" (H. hārīm vād, nāsā vād), "to give the hand under/to" (H. nātan vād taḥat/l), and possibly Ezekiel's expression "to lift the eyes" (H. nāsā tēnē).

"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 napāšāti
They pledged allegiance (lit.: "they touched the throats")[48]

"touch the breast"

Wiseman Treaties 155
adō ina pan ilāni tašakkanuni ina...qibit
tulē[49] aḥiš 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-vādō taḥat yerek
‘ābrāhām ʾādōmāw wayyiššābaʾ lō ‘al-haddābār hazzē
And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this thing.
Gen. 47:29  ʾsim-nā yāḏēḵā taḥat yērōḵī wēʾāšītā immāḏī ḫesed wēʾemet ʾal-nā tīḡbērēnī 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 ʾabram ʾel-melek sōdōm hārīmōtī yāḏī ʾel-YHWH ʾēl ʾēlyōn qōnē šāmeyim wāʾāres

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 ʾim ʾattem tābōʾū ʾel-hāʾāres ʾasēr nāṣātī ʾet-yāḏī ʾēl-hāʾāres ʾasēr nāṣātī ʾet-yāḏī ʾēl-hāʾāres ʾasēr nāṣātī ʾet-yāḏī

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  ṭēkol-hstellōm ʾēhaggibbōrīm ṭēgam kol-bēnē hammelek dāwīḏ nāṯēnū yāḏ 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 wehišbattī zimmātēk mimmēk wē'et-zēnutēk me'ereš miṣrayīm wēlo-tis'ī lēayik alehem umiṣrayīm lō tisrētī-ōd

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-haddām tōkēlū wē'enēkem tīs'ū 'ēl-gillūlēkem wēdām tišpōkū....

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. nirtāb pē, nāšā pē), "lengthen
the tongue" (H. ne'Erık lāšōn), "gnash the teeth" (H. hāraq šēn), "separate with the lip" (H. hiqvār baśāpā), "press the lips" (H. gāras šāpōt), "take up on the edge of the tongue" (actually passive: H. na'ālā 'al-šēpat lāšōn). Moreover, in addition to these will be shown body parts other than the expected mouth parts for this meaning, for common are "wag the head" (H. hēnīa rōš, hēnīd rōš), "point the finger" (Ak. ubāna tārāgu; B. šālah 'ēba', hōrē be'ēba'), "wink the eye" (H. gāras 'ayin, 'aṣā 'ayin).

"open wide the mouth"

1 Sam. 2:1 ʿalāq libbā baYHWH rāmā qarnī baYHWH rāṣab pī 'al-'āyēbē kī sāmaḥti bīšū'ātekā

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 salvation.

"lengthen the tongue"

Is. 57:4 ʿal-mī tit'annāgū ʿal-mī tarbību pē ta'aiṣīku lāšōn.....

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 pāsū 'ālayik pīhem 57 kol-'āyēbayik 58 šūrēqū wayyabarqū-šēn 'āmēru billā'nu.....

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"

Is. 37:22  

She despises you, she scorns you -- the maiden daughter of Zion;  
she wags her head behind you -- the daughter of Jerusalem.

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  "point the finger"

If a man has insulted (lit.: "pointed the finger at") a nun or the wife of a man

"wink the eye"

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  "wink the eye"

let (not) those who hate me without cause wink the eye.
"press the lips"

Prov. 16:30 'ēqō 'ēnaw lāḥōb tāḥpūkōt qōre ṣeṗātāw killā rāʾā

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. hidrīk lāšōn), "set the mouth" (H. šīt pā), "smite with the tongue" (H. hikkē ballāšōn), "sharpen the tongue" (H. bārag lāšōn, šānān lāšōn).

"bend the tongue"

Jer. 9:2 wayyadhēkū 'et-lēšōnām gaštām šēqer wēlō lešēmuṇā gāb'rū bā'āreq....

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 šattū baššāmayim pīhem ūlēšōnām tinālak bā'āreq

Against the heavens they set their mouth, and their tongue struts through the earth.

"smite with the tongue"

Jer. 18:18 wayyōmērū lēkū wēnahṣēbā 'al-yirmēyahu.... lēkū wēnakkōnū ballāšōn wē'al-nahṣibā 'el-kol-dēbārāw

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 wayyāsūḇū kol-ḥā'ām 'el-hammaḥānē 'el-yēḥōšū‘a'
maqqēḏā bēšālōm lō ḥāraṣ libnē yisrā‘ēl lē'ēś 'et-lē‘ṣōnō

And all the people returned safe to Joshua at the camp at Makkedah; no one spoke mal-
ice (lit.: "sharpened his tongue") against the children of Israel.

Ps. 140:4 ṣānēnū ṣōnām kēmō-nāhāṣ
hāmat 'aqēḇ tāḥat šēpātēmō

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. hišīlīk 'ahōrō gow), "turn the back" (H. pānā 'orep), "show the back" (H. her'ā 'orep), and "present the back" (H. nātan 'orep). Besides these idioms with "back" is the similar "turn the face from" (H. hēsēḇ pānīm min, hēṣīr pānīm min).

Closely related to the preceding is "refuse" which meaning is conveyed by "raise the hand" (Ak. qāṭa dekū) and "turn the face" (H. hēṣīr pānīm), although the same idiom, along with "turn the heart" (H. pānā lēḇāḇ, hēṣīr lēḇ) and "make great the heel" (H. higdiI 'āġēḇ) 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’ilīm 'ēnayīm).
"cast behind the back"

1 Kings 14:9
wattāra' la'ásōt mikkōl 'ašer-hāyū lēpānēkā
wattālek watta'ásē-lēkā 'elōhim 'ahērim
ūmassekōt lēhak'īsenī wē'ōtī hīslakta 'ahārē
gawwekā

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").

Ezek. 23:35
..ya'an šákahtā 'ōtī wattašlēkī 'ōtī 'ahārē
gawwēk we'gam-'att sī'ī zimmātek wē'et-
taznūtayik

Because you have forgotten me and ignored me (lit.: "cast me behind your back"), thus you shall bear (the consequences of) your lewdness and harlotry.

"turn/show/present the back"

Jer. 32:33
wayyipnū 'ēlay 'orep wēlō pānīm wēlammēd
'ōtām haškēm wēlammēd wē'ēnām sē'ēm lāqa'at
mūsār

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.

Jer. 18:17
bērūaq-gādīm 'īqām lipnē 'ôyēb
'orep wēlō-pānīm 'er'ōm bēyōm 'ēdām

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

...wayyə'azbənū wayyəsəḇū pənəhəm mimməškan YWHH wayyittə'orep

and they (our fathers) forsook him and disregarded (lit.: "turned their face from") the habitation of the Lord and ignored him (lit.: "presented the back").

2 Chron. 30:9

...kî-ḥannūn wə'raḥūm YWHH 'e'ōnēkəm wə'lō yāsîr pānîm mikkəm 'îm-tāšūbū 'ēlāw

For the Lord your God is gracious and merciful, and he will not ignore you (lit.: "turn the face from you") if you return to him.

1 Kings 2:16

we'atta ŝe'ēlā 'ahat 'anōkî kō'sēl mē'ittāk 'al-tāšībī pānayê...

And now one request I am making from you; do not refuse me (lit.: "do not turn your face").

Ezek. 14:6

...šūbū wə'hāšībū mē'āl gillūlēkəm ūmē'āl kol-tō'sōbōkəm hāsîbū p'nēkəm

Repent and turn away from your idols and reject (lit.: "turn your faces from") all your abominations.

"conceal the eyes"

Ezek. 22:26

kõhōnēhā hāmə'sû tōrātî...ūmīśabb̄tōtay he'limû ūnəhəm wa'ēbəl bətōkəm

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

ūb̄ pórsōkəm kappōkəm 'a'lîm 'ēnay mikkəm gam kî-tārbû tō'pīlā 'ēnênnî ūmēa'....

When you pray, I shall disregard you (lit.: "conceal my eyes"); though you make many prayers, I will not listen.
"turn the heart"

Deut. 30:17 we'īm-yipnē lōbābōkā wēlō tišmā' wēniddahā wēhištahāwītā lōlōhīm rāhērīm wa'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 'āser yibtah bō'ādām wēśām bašār zōrō'ō umin-YHWH yāsūr libbō

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 gam-'īṣ zōlōmi 'āser bātahtī bō 'ōkēl laḥmī higdīl 'ālay 'āgeb

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 aḥabika u peqūdu ša āli anāku minamma qātka ana muḥḍiya tadka

I am your uncle and the trustee of the city. Why do you refuse (lit.: "raise your hand against") me?

YOS 3 48:24 kī qābē tašapparu šupur u < kî > qāta tadkū šupur

Write whether you will send the men or whether you refuse (lit.: "raise the hand").

iii. 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 yād, nāṭā yād),
"the hand is on"

Gen. 37:27 ֶקְמַעְתְּוֹנָאֵל שְׁלִים יוֹדֶנְי ה' ְלִפְךְּבְּכָרְשָֹנְיָו

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 ִיִּהְוַתְוַמ הַלְּבֹנְעָל יַדְיָו

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 ַמַּתְוַמִּי יִבְּטֶן אָקְנַא יַדְיָו

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 ֶבֵּרֵק יִהְוָה ֶלְּהֶקְקַא ֵאַשֶּר סִגְגֶאָדֵמ ֶבָּדַדְיָו ְהָמָּלֶּכָא

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. Therefore, a person is dishonored or shamed by "shaving off half his beard" (H. gillah hָסַי...
zāgān; Ak. mutta gullubu) or, evidently, all of one’s beard (Ak. sapsāte nukkusu, lēta gullubu). "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 (=1 Chron. 19:5)

wayyaggīdū lēdawīd wayyišlaḇ liqrāṭām kī-hāyyū hāʾaṣāšīm nīklāmīm mēšāḏ wayyōmer hāmmēleḵ šēbū bīrēḥō ‘ad-yēgammāḥ 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 uḥarrar lēṭēšu uqallab

He shall mortify himself and shave his beard, i.e., cheeks.

0IP 2 46 vi 10-12

sapsāte unakkisma baltašun ġbut

I cut off (their) beards and thus destroyed their pride.

CH r. v 31-34

maḥar dayyānī inaddūšu u muttassu uqallabu

They shall drag him before the judges and shave off half (of his hair)

Is. 50:6 gēwī nāṭattī lēmakkīm ūlēḥāyyay lēmorēṯīm 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 kōn yinhag melek-’aššur ’et-š̂ebi Ṿīr̂yim we’et-gālūt kūš...wah’umpay šēt ‘erwats Ṿīr̂yim weḥattū wāḇosū....

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 (pānīm) 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. qāṭa/aḥa abālu, qāṭa ummudu).

KAV 1 i 89 [šumma] a'Ilu qāta ana aššat a'Ilu [ū]bil

If a man wrongfully touches (lit.: "brings the hand to") the wife of a man

VAB 4 274 iiii 36 lā ūbil ŠU-šu ana pillūdē ili

He did not interfere with (lit.: "bring his hand to") the rites of the gods.

Wiseman Treaties 272 A”-kunu in biTA’TŠunu Ṿūbalani

you will not encroach upon (lit.: "bring your hands on") their houses.

En. el. II qāṭaša ummidi ina µulūiya

She bewitched me (lit.: "laid her hands on me")

Common is the noun phrase "stolen property" which is conveyed by qāṭa gibitti, 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 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 pnm*; H. *nātan pānim, šīm pānim*), "set the ear" (Ak. *uzna šakānu*), "do the ear" (Ak. *uzna evēšu*), "incline the ear" (H. *ḥittē 'ozēn*), "raise the eye" (Ak. *ēna našû*), "set the eye" (H. *šīt 'ayin, hēkīn 'ayin*). "Heart" is employed with some of the same verbs to express the same idiom: "establish the heart" (H. *hēkīn lēb*), "incline the heart" (H. *ḥittē lēb*), "set the heart" (H. *nātan lēbāh, šīm lēb, šīt 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 88
usalli ištarrī ul išaqa 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

EA 79: 10-11

kali am Gaz meš nadnu panišunu ana yâši

All the Gaz people have directed their attention (lit.: "set their face") to me.

I K 300-302

I K 300-302

ttb' mlakm lytb

idk pnm lyth '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

2 Chron. 20:3

wayyirä wayyitten y°hôšapâti 'et-pânâw

liârâs laYHWH wayyiqrâ šâm 'al-kol-y'êhûdâ

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 60

En. el. IV 60

asriš Ti'ama[t...] panuššu iškun

Toward Tiamat...he directed his attention (lit.: "set his face")

Ezek. 6:2

Ezek. 6:2

ben-'âdâm šîm pâneka 'el-hârê yiśrâ'el

weninnâbê 'âlêhem

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

Descent of Ištar 1-3

ana ėrṣēti lā tāri qaqqâri [    ]

Ištar mārat Sin uzunâša [iškunma]

iškunma mārat Sin uzunâša

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, I direct attention (lit.: "do the ears") to you
Handerh邦 30:12)

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 'attē lēmāšal 'oznī
'epťal bēkinnor 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 bēsidqētēkā tassīlēnī ʿētpallētenī
ḥaṭṭē-ʿēlay ʿoznēkā wēhōṣīūnī
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 rabūte ša ina gimir adnātī ana
1-2 itarre ṣalmat qaqqadi ēna! inaṣṣū inambū
talku
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 'aššūrēnū 'attā sēbābūnī
ʾānēhem yāsītū liṭṭāt bāʾāres
They track me down; now they surround me;
they direct their attention (lit.: "set their eyes") to cast me to the ground.
And he did what was evil, for he did not direct his attention (lit.: "establish the heart") to seek the Lord.

Direct my attention (lit.: "incline my heart") to your testimonies and not to gain.

And now, direct your attention (lit.: "set your heart and self") to seek the Lord your God.

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.

Know well the condition of your flocks, and give attention (lit.: "set your heart") to (your) herds.

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 lēḇāḇ, šīt lēḇ), "bring back to the heart" (H. ḫēḇīb ‘el-lēḇ). With a slightly different nuance of meaning, "resolve" is expressed by "set on the heart" (H. šīm ‘al-lēḇ).

"seize in the heart"

CT 15 39

ukkuš illilūti يفةṭat ina libbišu

he conceived the idea (lit.: "seized in his heart") of driving (Enlil out) of the supreme position

EA 20:60

u ﺍًḫiya ina libbišu ṭaḥabatamti ḫī libbi imṛs̄u mimma ula lu pašra

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"

Hag. 1:5

w̄’attā kū ṣ̄̄mar YHWH šēḇā’ot šīmū 1̄babkem ‘al-darkūkem

And now thus says the Lord: Consider (lit.: "set your heart on") your ways.
Ps. 48:14  šītū libbēkem 101 ḫēla passēgu 'armēnōtēhā....

Consider (lit.: "set your heart") her ramparts; go through her citadels

"bring back to the heart"

Is. 44:19  wēlō-yāšīb 'el-libbō 102 wēlō da'at wēlō tēbūnā....

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 'âšer-lō yitgā'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. appa enû).

"change the hand"

TCL 19 63:8  qāṭkunu enia ana mannim mīnam ina bāriku 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 šukinni lā amru

who does not change his attitude (lit.: "change the nose").103 does not engage in prostrating himself.

The rendering of the present writer is based on a comparison with Job 14:20.
You prevail forever against him and he passes; 
you change his countenance and send him away.

The interchange of panü and appu has been shown on several occasions 
in this study. Suffice it to point out that the semantic equivalent 
of Ak. enû-"to change" is H. ḫanā. The expressions may then be con-
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 enû.

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. lēta nadû).

No one among them had given thoughtful atten-
tion to (lit.: "let the cheek fall") or 
had his mind (i.e., heart) considered the 
place within, the place of the royal abode, 
the site of which has become (too) small.

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. uana supṭû/puttu; 
H. pittah 'ozen) and "uncover the ear" (H. gālā 'ozen).
"open one's ear"

BWL 134 153 kal siqip dadmē uznīsina tuṣpatti

As for every flatland, you grant revelations (lit.: "cause their ears to be opened") to them

BWL 38 8 zaqīqu abālma ul upatti uznī
tuspatti

(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-šāma'tā gam lō yāda'tā
gam mē'āz lō-pittēhā 'oznēkalō.

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-'ozan sēmū'ēl yōm 'eḥad

lipnē bō-šā'ul lemōr

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 netū), "grasp the hand of" (H. ḫēṣāq yad), and "the hand goes up against" (H. ʕālā yād 'al).
"open the arms"

RA 12 74:21 f. "MIN ina tiṣbut kakkū u ūrinni ina petē idīki mamman ay ipparšu

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 wēhāyā bayyōm hahū tihyē mēhūmat-YHWH rabba bāhem wēnehēzīqū 'īṣ yad re'ēhū wē'ālētē yadō 'al-yad re'ēhū w'gan-yōhūdā tillāhēm tīrūšālayim

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 ṭorep ṭōveb and the similar ẖīt ḫēkem ẖōveb). Very similar to the preceding in meaning are "to repulse the enemy" which is described as "turn the (enemy's) chest" (Ak. īrta ne'ū, īrta turru), and "block the advance of the enemy" by the idiom "seize (his) face" (Ak. nānī șābātu). The opposite of these actions, namely, "to retreat" is conveyed by "turn one's own back" (Ak. arkāta sāhūru; H. ẖāpak ṭorep) and by "turn one's own hand" (H. ẖāpak yād).
"turn one's own back"

En. el. IV 108

ittarrū ḫalū ṣusāḥhiru ārakkūn

They began to tremble; they became afraid; they retreated (lit.: "they turned their backs").

Josh. 7:8

bi ṣādōnay mā 'ōmar 'aḥārō 'ašer ħāpak yisrā'ēl 'orep īlepā 'yebāw

O Lord, what shall I say, after Israel has retreated (lit.: "turned the back") before its enemies.

"turn one's own hand"

1 Kings 22:34

wē'īš māšak bāḳqēsēt lētumūnō wayyakō "et-mēlek yisrā'ēl... ḥāpōk yāde'ēl 108 wēhōṣī'ēnī min-hammāḥānē kī hōbālōti

But a man drew his bow at a venture and struck the king of Israel... and he said to his chariot-driver, "Retreat (lit.: "turn your hand") and take me away from the battle, for I am wounded."

"set the back" (of the enemy)

Ex. 23:27 'et-'ōmātī 'āsallāh lēpānēkā wēhammōtī 'et-kōl-hā'ām 'ašer tābō bāhem wēnātattī 'et-kōl-'ōyēḇēkā 'ēlēkā 'orep

My terror I shall send before you, and I shall throw into confusion all the people against whom you shall come, and I will make your enemies retreat (lit.: "as for all your enemies, I will set [their] back to you") before you.

Ps. 18:41 wē'ōyēḇe yānātattā lī 'orep ūmē'san'ay 'āṣmīṭōm

You made my enemies retreat (lit.: "as for my enemies, you set [their] back to me"); and as for those who hate me, I destroyed them.
Ps. 21:13  kī tēʾšitēmō šekem
bēʾmetārēkā tēʾkonēn ʾal-pēʾnehem

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 lišṭaḥḥiṭamma lāʾiniʾū irassunu
139
Their bodies kept springing up, and they could not repulse them (lit.: "turn their chest")

VAB 6 238: ina dabābišunu u magal šitmurišunu anni
47-48 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 Esarh. 44
gimir qurādišun...pan girriya šabtūma
i 71 all of his warriors were blocking the advance (lit.: "seizing the face of") my army.

OIP 2 44 v ellamūʾa ina Ḥalule ša kišad Idiglat šītkūnū
60-61 sidirta pan mašqiya šabtūma

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. ʾida dekû), while "triumph" seems
to be rendered by "proceed (with) the work of the chest" (Ak. šipir irti alāku). The triumphal acts of the Lord of Israel are often described with the expression "with a mighty hand and an outstretched arm" (H. bəyād ḥāzāqā ēbirōa‘ nēḇūyā).

"proceed with the work of the chest"

KAR 428:33 nakru ina libbi māti šipir 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 hāri‘ū ‘ālēhā sābīb nāṭēnā yādān nāpōlū 'oṣyōtēhā nehersū hōmōtēhā....

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 rabūtēšu...ša lapan tāḥāziya iplāqū 18 idkū idašun

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 ŏ ḥəˈnissā 'eˈloḥīm lābō lāqāḥat lō ɡōy migqereb ɡōy...bəyād ḥāzāqā ēbirōa‘ nēḇūyā....115

Or has any god attempted to go and take a nation for himself...by a mighty hand and an outstretched arm.
F. ACTS OF MOBILITY

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. nāšā raglāyim) and by "open the legs" (Ak.
purīdī petū). In light of the descriptive phrase "open of knees"
(Ak. petān birkī) meaning "swift," it is likely that the Akkadians
described running as "open the knees" (Ak. birkī petū), 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" (Ak. ḫallā petū). The act of preparation for going some-

where is "gird the loins" (H. lāsar motnavim, šānas motnavim).

"lift the feet"

Gen. 29:1 wayyissā yaʾqōb raglāw wayyēlek ʾarsā

bēneʾ-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 šīt d Aruru ikrušu kirissin

šakittu napšatu petā purīdu

Those whose clay Aruru pinched off,
those endowed with life, who stride along

(lit.: "open the legs")

STT 70:5 munnarbu petān birkīlī6 ša lā šānikā 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  
wayyōmer lēgēba'ī bēqōr motnēka' wēqāh miš'anti be'yadēkā wēlēk....

And he said to Gehazi, "Gird your loins and take your staff in your hand, and go...."

1 Kings 18:46  
weyad-YHWH hāyētē 'el-ēliyyāhū wayēqāhē sannēs motnāw wayyāroq lipnē 'āhab....

And the hand of the Lord was on Elijah, and he girded his loins and ran before Ahab

"open the crotch"

TCL 3 173  
šēruššun 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. pani sabātu) or "grasp the hand" (Ak. gāta sabātu), and "to follow" is described by combining various verbs of motion with the phrase "at the feet" (H. bēraglayim).

LIH 54:10  
[pá]ni šēnim ša tiria šabanim...ana Babilī alkanim

Lead (lit.: "seize the face of") the flock you are shepherding, and come to Babylon

Gilg. XI 190  
išbat gātiyama' ultēlanni yāšī

He (Enlil) led me (lit.: "seized my hand") and took me aboard.

1 Sam. 25:42  
wattāmahēr wattāqom 'ābīgayil wattirkab 'al-hārēmōr wēqāhē na'rōtēhā hahōlēkōt lēraglāh....

And Abigail made haste and rose and mounted the ass, and her five maids 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. ḫāgar ʿal-ḥālāṣayim, ʾsim ʿaq bēmotnayim), "beat (on) the breast" (H. sāpad ʿal-ṣādayim, nittēq ʿādayim), "bow the head" (H. lākan rōṣ), "a bald head" (H. rōṣ gorbā), and "a shorn beard" (H. zāgān sērūʾa).

"gird sackcloth" and "beat (on) the breast"

Is. 32:11-12

birdu šaʾannāt rēgāzā bōjēnōt
pēsōtē wēʾōrā
wāhēgōrā ʿal-ḥālāṣayim
ʿal ʿādayim sōpēdim ʿal-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 delight

Ezek. 23:33-34

...kōs šammā ʿāšmāmā....
weʾṣāṣʿīt ʿōṭāh ūmāṣʿīt
weʾet-ḥārasēhā tēgāremī
weʾṣādayik tēḥattēqī....

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

wayyiqrʿ yaʿqōb ʿāmlōtāw wayyāṣem ʿaq bēmotnāw wayyitʿabbēl ʿal-bēnō yāmīm rabbīm

And Jacob rent his garments, and put sackcloth on his loins,122 and mourned for his son many days.
"a bald head" and "a shorn beard"

Is. 15:2  
...b^6köl rōšāw qorhā  
kol-zāqān g^6ru'-a^123

On every head is baldness,  
every beard is shorn.

"bow the head"

Is. 58:5  
häkāzē yihā yūm ’ebhārāhū  
yūm ‘annōt ’ādām nārū  
hālākōp kʰ’agmōn rōšō  
wē’aq wa’ēper yaqṣū‘ā‘....

Is such the fast that I choose,  
a day for a man to humble 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  
kî-‘aḥrē ʿaḥbī nhāntī  
wē’ahrē hiwwād’tī sāpaqī 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; Gossmann Er 1 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 *gāba gāte* at Wiseman Treaties 4; YOS 3 38:14; CT 22 56:7; YOS 7 97:13; 138:6; 123:6; 174:4; as *sābit gāte* at BRM 199:37.

3 Cf. Is. 51:18 where the same kind of imagery is portrayed, but the idiom is rendered by *hehezīq bēyad*.

4 However, the expression "your right hand grasps me" (wētōnāzēnī vēminēkā) at Ps. 139:10 stands parallel to "your hand leads me" (vādēkā tanhenē).

5 For other cases of *hehezīq bēyad* "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. nēṣā pānîm="honored man" at 2 Kings 5:1; Is. 3:3; 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 προσωπολημπτης (Acts 10:34) and προσωπολημπηθ (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 pānîm as xēkînā.


10 See also Zech. 12:4; Job 24:23.

11 This idiom is undoubtedly related to pānî abālu="to show favor."

12 Cf. the noun form bibil pānî="reconciliation" at Gadd Early Dynasties pl. 3 i 21; Tell Halaf No. 5:16. For other references see CAD I, 18.
For this and other references see CAD I, 318a.

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.

For other cases of billa ('et-) p’dam="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 gale go'dam= "to pray to."

It is doubtful that biggēh p’neh at 2 Chron. 9:23; Ps. 24:6; 27:8 refer to this same idiom. The word p’neh in these instances seems to refer to one's presence. The present author cannot accept the view of Widengren that biggēh p’neh at Ps. 27:8 refers to the face of an image of Yahweh before which a worshipper prayed and offered sacrifice. Widengren's comparison with Ex. 24:10 and Is. 6:5 is not sound, for the word p’neh does not appear in these verses (The Accadian and Hebrew Psalms of Lamentation as Religious Documents, p. 252).

See also KBo 11:58. References taken from CAD XVI, 23 f.

See also LIH 95:10-16; CH r. xxvii 20-21.

See also 2 Chron. 12:10. The Targ. translates the idiom by the single word m’ne="to assign."

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 n. idiom. de Vaux lists as other possibilities 1) the sacrifice of the millu’im 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 ‘itq̇’irb corban="to offer a sacrifice" and, therefore, supports the first option.

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 ṭaḵlayw 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 ḫelāšīm as "divine beings" rather than as the vocative "O God" is based on 1) the conjunctive accent which brings together ḫelāšīm and bēnē ḫādām; 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 wād="authority" see Ch. I, note 4.

30 For support of the ben Chayyim edition which reads mōrid, see Cross and Freedman, JBL 72 (1953), 34, n. 109. The present writer feels that Ak. ḏubb/pmuru="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: 1 b'n PN glt (CTCA, 50-63).

33 See also Esther 8:3.

34 For other references of šēnē sabātu="to submit to," see CAD XVI, 17.


36 The origin of this idiom is difficult to determine.
37 For other cases of abbuttum ṣakānu and a description of this usage, see CAD I, 48 ff.; also see AHw I, 5 f.

38 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. 583-665; 231-232.

39 See Part One, note 128.

40 The idioms ṭūtu ubbubu and ṭūtu ullahu, 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 f., 81 f.

41 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 ṭūtu ḡāṭi-Sum. SU•ILA (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).

42 For nāsā kap="to pray" see also Ps. 141:2; Lam. 2:19. The Targ. renders this phrase, as well as nāsā vād, as pēras yēdē="to spread the hands" (see note 45).

43 See also ABL 137 r. 9 and 774 r. 20.

44 For other occurrences of ūna petū see Holma, p. 118.

45 For pāras kap="to pray" see also Ex. 9:29, 33; 1 Kings 8:22, 38, 54; Jer. 4:31; Ps. 44:21; Job 11:13; Ezra 9:5; 2 Chron. 6:12, 13, 29. The Targ., making no distinction between pāras kap and nāsā kap/ vād, renders all the phrases as pēras yēdē.

46 S. Langdon, JRAS (1919), 535 ff.

47 Also ARM 1 37:20; 2 77 often. Whether napāl 'āsîm 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.

48 See also KAV 195:10.

49 See also KAR 228:7; also 14 f. and r. 12; cf. Šurpu III 98.

50 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 nəšāyād="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 bōmēmōrím="I established/made sure by my word."

For 'īm introducing a negative oath see GK §149.

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 hēnīā' rōś="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 qāras with both "eyes" and "lips" in the sense of reviling. Probably not to be completely separated is the Ak. idiom kārṣī 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 ġe'ēkā). The Targ. rendering of this idiom is 'arbēq miqēḇēl 'ēnāk="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 pānaw) 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" (mēṣalēqā 'appē ḡēkintī, 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. 'anṣē qēleqēkā="trusted friends" at Obad. 7; Jer. 38:22; and 'ēnēq qēleqēqēqēq 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, pēnīm is rendered in the Targ. as ṭuqqēq="wrath."

77 For ṣalāḥ yād="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 hitṭē yād '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 yād b="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).
For הָשׁה יָדָה "to bring evil upon," see also Amos 1:8; Zech. 13:7.


See also CT 845b:15; cf. Part One, note 132.


The idiom אַחַּא וַבָּלוּ="to lay hands on something interdicted" is attested also at ABL 579:10 and 409 r. 7.

For many references of this idiom see CAD XVI, 156 ff.

Various nuances of the combination can be seen in CAD XVI, 5 ff.

PBS 7 129:6: PN מָעָאֲנַה בִּבְלִי אָרָאֵי-PN will pilfer (lit.: "get the lifting of the hand at") my barley.

Cf. JAOS 61, 254; MAOG IV 299.

The expression idk ytn pnm is very frequent in Ug. and almost always indicates intention to go somewhere.

Cf. 2 Chron. 32:2 where no verb appears with panim. On the basis of similar usage, however, one can safely assume that the verb to be supplied is either או or נָתַן.

Other occurrences of panî šakānu="to direct attention" can be seen at Gilg. XI 41; Descent of Ištars II 20; OIP 2 88:41. The idiom panî 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.

Also see Gen. 31:21; 2 Kings 12:18; Jer. 42:15, 17; 44:12; Ezek. 13:17; 21:2; 23:20; 29:2; 35:2; 38:2; Dan. 11:18; cf. 1 Kings 2:15.

For biṭṭa' ozen="to direct attention" see also 2 Kings 19:16 (=Is. 37:17); Is. 55:3; Jer. 7:24, 26; 11:8; 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.

The idiom הֶכִּין לֶבָּב is attested at Ezra 7:10; 2 Chron. 20:33; 30:19.

For biṭṭa' lēb="to direct attention" see also Ps. 119:112; 141:4; Judg. 9:3.

For nātan lēb="to direct attention" see also Ex. 35:34; Eccles. 7:21; Dan. 10:12.
For *šīm lēb*="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 *šīt lēb*="to give attention" is also attested at Ps. 62:11; Job 7:17.

For *kabatta abālu*="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 *šīt lēb*="to consider" see also Ex. 7:23; 2 Sam. 13:20; Jer. 31:21; Prov. 22:17.

For other cases of *hešîb lēb*="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 this context, where prostration is obviously meant, suggests 'bend,' cognate with the Hebrew ḫānû" (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. ḫānû is never used in a way comparable to this idiom. The two words cannot be compared.

For *lēta nadû*="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 *uṣna muttu* 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 'iṭh'zar ḫābôr="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, I, 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 sawmār, not ‘orep which actually means the back of the neck.

110 See Part One, note 197 for the writer's argument for šēkem as the area of the back between the shoulders, i.e., the yoke.

111 For other references of irta ne’ē in battle descriptions, see M.-A., p. 626.

112 Ibid., p. 1186. Irētu is used also with da’āpu and sakāpu for descriptions of violence.

113 Taken from CAD VII, 185.

114 The Targ. renders nāṣēnā yādāh as 'itmasārat 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 bīrkā is used of the colossal lions which Sennacherib built: urmābbī petān bīrkā where it obviously refers to "charging" lions (OIP 2 109:92; 122:22).

117 For bāgar motnavim= "to make ready to go," see also 2 Kings 9:1; Nahum 2:2; cf. Ex. 12:11; Prov. 30:31.

118 Though šinnēs appears nowhere else in the OT, it is attested in Talmudic Aram. as šēnas and now in Ug. as šēs (V AB B:12), in both of which cases it means "to bind."

119 For more references of mēni sabātu="lead the way," see CAD XVI, 28 f.

120 For numerous references of gēta sabātu meaning "lead a person," "conduct images or sacred objects in a ceremonial way," see CAD XVI, 30 f.

121 For other occurrences of hēraglayim 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 "gehū'ā" (LXX seems to read "gedū'ā"), 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. rāglayim), "hand" (H. yād; Ug. yā), and "heel" (H. tāqāb).

"knee"

OIP 2 41:20–21
PN idlum dunnamū ša lī išū birkī
PN, a man of low standing who is impotent (lit.: "who has no knees")

Maqlu III 51
kāmītu ša pī ilī kasītu ša birkī ištarrāti
She (the witch) who gags the mouth even of gods, who stops the womb (lit.: "knees") even of goddesses.

AfO 19 66:10
tušteṣṣi birkīšu pagratu ša uldu
You bring forth from a man's loins (lit.: "knees") the body to be born

OIP 2 iii 72
mārū'a rēštū tarbīt birkīya
My eldest son, the offspring of my loins (lit.: "knees")
"feet"

Ezek. 16:25 'el-kol-rōš derek bānīt rāmātōk wattēta'abī 'et-yopyēk wattēpasseqī 'et-raglayik 1kol-'ōber wattarēl 'et-taṣnūtāyik

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 ...mēsīk hū 'et-raglaw 4 bahēdar hammēqērā

He is only relieving himself (lit.: "covering his feet") in the chamber of coolness.

2 Kings Ketīb: lišṭōt 'et-šēnēhem
36:12 Qērē: lišṭōt 'et-mēmē raglēhem

Ketīb: "to drink their urine"
Qērē: "to drink the water of their feet"

Deut. 28:57 ūbēšīlyātān hayyōṣēt mībbēn raglēhā ūbēbānēhā 'āsher tēlēd....

and her afterbirth which comes out of her womb (lit.: "from between her feet") and her children whom she bears.

Is. 7:20 ...'et-hārōs we'sā'ar hāraglayim wēgam 'et-hazzāqān tisēpē

the head and the hair of the genitals (lit.: "feet") and also the beard it will sweep away.

"heel"

Jer. 13:22 wekī tēmērī bilēbēbēk maddūnā' qērēynī 'ēlīn bērōb 'awōnēk niglū šūlayik nehmēsū 'aqēbēyik

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**

...**gillīt watta**'ālī hirḥabt miskāḇēk Wattikrot-lāk mēhem 'āhāhābām yād ḥāzīt⁹

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 tirkm yd il kym wyd il kmdb

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 'phallus' (Isaiah 57:8)."¹²

Aistleitner reflects the conflicting assertions for the etymological relationship: "ob mit yd I: 'Hand' oder mit yd III: 'Liebe' zusammenhängend?"¹³ While a dogmatic position on either of these roots is not wise, the possibility of the use of Ak. qātu="hand" as a euphemism would settle the question. Such a possibility is present at Haupt Nimrodepos VI 69 where  u qātika šūtāamma="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 ṣepāt PA•PA[...]

if his testicles¹⁵ (lit.: "the kidney of his masculinity") are crushed

Ex. 28:42 wa'āšē lāhem miknēšē-bād lēkassēt bēšar 'erwā mimmotnayim wē'ad-yērekayim yīhyū

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 bāṣār in the previous reference may be simply "naked flesh," the present writer interprets it as a euphemism on the basis of similar use of bāṣār in several other places.

Lev. 15:2 ...'Īš 'Īš kī yīhyē zōb¹⁶ mibbēṣāro' zōbō ḫāmē hu

As for any man, when there is a discharge¹⁶ from his male organ (lit.: "flesh"),¹⁷ 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")¹⁸

Gilg. I iv urki pitēma kuzubki lilqē

Open your pubic region; let me seize your vulva (lit. and orig.: "your fullness")¹⁹

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

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

and the goat had a conspicuous horn on his forehead (lit.: "between his eyes").

III AB

B: 41-42

A messenger...

...a messenger...
on his back (lit.: "between the shoulders")
the words of his lord, and...

1 Sam. 17:6

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

And Jehu aimed his bow and smote Jehoram in the back (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  waḥaṣīrōtī dāmāw mippīw
    wēṣīqqūsīw mibbēn šinnāw....

And I will take away its blood from its mouth, and its abominations from between its teeth²⁵

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  Ḫyumma ina appi išari umsa[tu šakin]....
Texte  9d:13  If there is a birthmark on the ḡlans 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 gēlim="the tip of the ribs" (YOS 10 52 iv 20); appat ziqnišu="the tip of the beard" (Kraus Texte 30:10); appat ubānāṭišu="the tip of his fingers" (YOS 10 54 r. 10 f.; Kraus Texte 22 iii 18; TDP 98:53; STT 1 91:21).²⁶

The same use of "nose" is attested in Ug.

I AB I:4-5  thrṭ km gn ap lb
    k’mq ttlt bmt²⁷

She plows her chest (lit.: "the tip of [her] heart") like a garden, harrows her back like a plain.

SS 24  ynmq bap zd atrt
     (CTGA 23)

who sucked on the nipples²⁸ (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 ...k$lad$ šāken
w$zarap z$roa' ṣap-qodqod

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. ṣappu and Ug. ṣap as "tip" of
another body part, the combination of ṣap with qodqod ("head") may
be interpreted as "crown," i.e., "the tip of the head"; 2) on the
basis of Ug. ṣap 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 ṭēk libbi="the tip of the heart" which is probably
intended to denote the epigastrium (EWL 42 64; TDP 110:9 and 12;
112:30-31; 146:62; 178:12); ṭēk marti="the tip of the gall bladder"
(CT 30 20a:9); ṭēk abunnati="the tip of the navel" (TDP 208:85); ṭēk
appi="the tip of the nose" (UM 5 138:5).

Common, too, in Ak. is the use of "mouth," i.e., ṭu, to denote
openings of other parts of the anatomy.

AMT 52 9:5 šumma ṭU-MI bīšu ina pī ḫaši šumēlišu illak....

If foul black blood comes from the mouth of
his lung

Holma mentions similar use of ṭu in such combinations as ṭu karši=
"opening of the stomach" (with which he compares Gr. στόμα τῆς
γαστρός); ṭu nahāri="nostril," i.e., opening of the nose; 29 ṭu libbi=
"opening of the heart," i.e., epigastrium;30 and pî hašê="the opening of the lung" (BWL 32 63).

Other such general euphemisms are bûdi martim="the shoulders of the gall bladder" (YOS 10 31 ix 8 et passim), ubân hašî="finger of the lung" (AMT 13 1 r. 7), kappî hašî="wing of the lung" (see AHW V, 444), kappî Ini="wing of the eye," i.e., eyelid (YOS 10 54:16 f.; KAR 395 i 21; CT 28 12:6), arappî Ini="wing of the eyes," i.e., eyelid (KAR 102:14), and libbi Ini="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.

Lev. 19:27 1ō taqqîpû pê'at rōškem wêlō tašhît 'ēt
pê'at zêqāneka

You shall not round off your temples (lit.: "the corner of your head"), and you shall not destroy the corners of your beard.

Lev. 13:41 we'im mippê'at pânâw yimmâret rōšô gibbêah
hû tâhôr hû

And if from his temples (lit.: "the corners of his face") his hair (lit.: "head") has fallen, he has baldness, but he is clean.

Job 41:6 dalte pânâw mî pittēšah
sêbîbôt šinnâw 'ōmâ

Who can open his lips (lit.: "doors of his face")?
Round about his teeth is terror.
Ps. 141:3  šītā YHWH šomrā lepi
nissērā 'al dal šēpātay

Set a guard over my mouth, O Lord,
keep watch over my mouth (lit.: "the door
of my lips").

Prov. 8:6 šim‘ū kî-negeṭīm 'adabber
umiptaḥ šēpātay 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 šēmurōt 'ēnavim="guards of
the eyes," i.e., eyelids (Ps. 77:5); gabbōt 'ēnavim="high parts of
the eyes," i.e., eyebrows (Lev. 14:9); 32 'aggerā 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 nappašamma ̣šētu intaqut eli dūr appiya
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 naglabi="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 iṣdi="root"34
in combination with anatomical terms: iṣdi lišani="root of the
tongue" (YOS 10 51 ii 39); iṣdi ubānim="base of the finger" (YOS 10
42 iv 9); iṣdi gāti="base of the hand," i.e., wrist (Antagal D 171);
iṣdi appi="base of the nose"; iṣdi kappi="base of the wing."

Other
such expressions in Ak. are aban marti="gall stone"; hurri pi="ravin of the mouth," etc.

B. METAPHORS

i. In geographical descriptions. Many anatomical terms are used in combination with, or in the place of, words for various aspects 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 system of reference to which all other spatial distinctions are indirectly transferred." In descriptions of bodies of water the use of various anatomical words for the "bank" or "shore" of the sea or river is quite common. In H. the word sapa="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 yale" 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 kātāp="shoulder"
is used of the shore of the Sea of Chinnereth at Num. 34:11. Moreover, H. יָד = "hand" is also used in this way at Ex. 2:5; Num. 13:29; Deut. 2:37; 40 Judg. 11:26; Jer. 46:6; Dan. 10:4; as is also Ak. ידו = "arm" at ARM 3 15:27; אדו = "arm" at OIP 2 74:71; Streck Asb. 8 i 69; Gilg. XI 236; ARM 2 22:21; 41 and קָפֶּה = "hand" at KAR 16:32. Finally, Ak. אֶרֶת = "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. רֶתוּ = common in this respect (LIH 95:52) and sometimes is combined with תָּנָה = "eye" in רֶתָּנַה (AKA 290 i 104; KAH 284:102); H. רֶתוּ appears as the source of a river at Gen. 2:10. In addition, "mouth" (Ak. רֵעַ; H. רַע) is used as the mouth of a river (Gilg. XI 195, 196; 43 Is. 19:7 respectively), and the "heart" of the sea or river is indicated appropriately by Ak. לִבְבּוּ (ARM 1 97:18; 3 79:4) and H. לִבְבָּה (Jon. 2:4). It is difficult to determine whether the tongue (H. לָשֹׁן) 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 לָשֹׁן 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 עֲבֹנַת הַרֵּשֶׁנִי (OIP 2 72:41) and עֲבֹנַת חָדִּי (Salm., Ob. 117), 44 and by the common "head," i.e., summit (Ak. רֶתוּ; 45 H. רֶתוּ 46). The "breast" (Ak. אֲרֵת) describes the flank of a mountain (RA 33 104:26) or the edge (Gilg. IX ii 5). 47 The side of the hill is the "rib"
(H. sōla') at 2 Sam. 16:13 and the "side" (H. sad) at 1 Sam. 23:26; 2 Sam. 13:34; and appropriately the foot of the mountain is "foot" (Ak. šēdu) 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. bāmā) 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 aeren="horn" at Is. 5:1; šēkem="shoulder" at Gen. 48:22; and kāten="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. sāru="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. tabbūr at Ezek. 38:12; Judg. 9:37; cf. Aram. ḥībbūrā and by the more generally used H. aereb="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. šārā="lip" (Deut. 2:36; 4:48; Josh. 12:2; 13:9, 16; Judg. 7:22), H. vād at 1 Chron. 7:29 and Ak. idū="arm" (AKA 240 r. 48), and the common "forehead" or "temple" (Ak. pūtu at OIP 2 77:25; Ug. pit at I K 103-105 where šād="steppe" // pāt mōbr="corner of the desert"; H. pē'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. pānīm="face" (often) and 'ayin=...
"eye" at Ex. 10:5, 15; Num. 22:5, 11. Finally, the "remote parts" of a place are the "thighs" or "loins" (H. יָרִיך) 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" (Ak. יִרְאָת אֱרָט אֵד at BWL 40 52; also יִרְאָת קִיקַל או יִרְאַת שָׁמָּא at Judges 19:1, 18; 2 Kings 19:23; Ezek. 38:6; Jer. 6:22; 25:32; 31:8; 50:41.

Ezek. 38:6; Jer. 6:22; 25:32; 31:8; 50:41.

Also of a mythological nature, but neither geographical nor cosmological, is the use of שָׁבָר="morning," "dawn" which is described as having "eyes" (H. יִאֵפָא סֵבָר at Job 3:9; 41:10), a "womb" (H. יָרְחֶמ at Ps. 110:3), and "wings" (H. יַקְפָא סֵבָר at Ps. 139:9). Also possessing "wings" is the wind (H. 2 Sam. 22:11=Ps. 18:11; Ps. 104:3; Hos. 4:19; Ak. VAB 2 356:11, 36; Gössmann Era I 187) and the earth (H. Is. 11:12; 18:1; 24:16; Job 37:3; 38:13). Finally, H. יֶשְֹכֵמ="shoulder" is used as "morning" at 1 Sam. 17:16, probably on the basis of היָכְפִּים="to arise (in the morning)."

Though Ak. and Ug. do not regularly employ body parts to denote
compass points, H. is rather consistent in describing the "east" by .panîm="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  yamin="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  šemöl="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 'akârôn="behind" and 'abôr="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  yamin and šemöl 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 irtu="breast" in the following passage:
I cut through its wall and toward the breast of Assur, my lord, instead of south, I opened a new door.

The "breast" of Assur 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. gēlā at AfO 12 pl. 14:3; CT 17 35:69 f.; see CAD XVI, 126; Holma, p. 50; H. gēla' at 1 Kings 7:3; Ezek. 41:5, 6, 7, 8, 9, 11, 26). In addition to the side chamber, H. gēla' 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. ṣēd- "hand" refers to the corresponding feature of the gate (1 Sam. 4:18; 2 Sam. 18:4), especially since Ak. idu="arm" is used in an architectural sense; cf. A·BĀD-idi dūri=the "side" of a wall; A·SI·BĀD-idi siti=the "side" of a tower; A·x=idi karî=the "side" of a granary (A-tablet, 152 ff.). However, the usual word for describing the
opposite sides of a door entrance is H. kātēp="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 dimti="at the side of the tower," ina lēt bīttāti="at the side of the houses" (cf. ina lēt ħarrānī="at the side of the road"). H. kātēp 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 yāreḵ="thigh" which usually appears with a compass point: the north "side" of a building is yāreḵ sārōnā (Ex. 40:22; Lev. 1:11; Num. 3:35), the south "side" is yāreḵ negbā (Ex. 40:24) or yāreḵ tēmānā (Num. 3:29; Judg. 3:16), and the west "side" is yāreḵ 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. yarkātayim="thighs" (Ex. 26:23; 36:28) and by Ak. kuttallu="back of the head," "backside." 59

The "base" of a structure is the Ak. išdu="leg" which often appears in its original dual form. 60 The "top" of a building is Ak. rōši="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 ʿl 1lr medil // tkmm bmt; II Krt IV:14-15).

Also used in architectural descriptions is the "palm" of the
hand (Ak. šappu; H. sepaḥ) which seems to denote a beam or rafter. H. beten="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. Though H. gerem="bone" at 2 Kings 9:13 has recently been described as a rare architectural term, 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. šaptu; H. šapa), 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. liššamu is used as the "blade" of a sword (KBo 1 14 23; VAB 2 1456), but common to Ak. and H. is the use of "mouth" (pu, nē respectively) as the "edge" of a sword: Holma cites HLetters Nr. 310 Rev. 9: pi patri marzilli: 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. nānīm="face" is also used as the "edge" of an iron instrument at Eccles. 10:10.

The "side" of an object is the "rib" (Ak. šelu) in many
passages, 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. idu="arm" (cf. En. el. IV 51 where idu is the "side" of a chariot) and H. sad="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. aqeren="horns" (Ex. 7:2; 30:2; Jer. 17:1, and often).

The "top" of an object is the "head" (Ak. rešu; H. res) or the "nose" (Ak. appu). The "base" of a thing is Ak. išdu="leg" and H. yarēk="thigh" (Ex. 25:31; 37:17; Num. 8:4). Used of the "feet" or "legs" of the ark are H. regel (Ex. 25:26; 37:13) and pa'am (Ex. 25:12; 37:3). However, the "bottom" of a chariot is rendered by H. bēn="bosom" (1 Kings 22:35).

The "opening" of various articles is the "mouth." This is especially common in H. where pā 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. šēn) of a fork to mean the "prongs" (1 Sam. 2:13), the "heart" (Ak. surru) of a shield to denote its center (TCL 3 371), the "eye" (H. ‘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. ahu, kappu, and idu, but not particularly gātu, are common. H. yād and kap are used often, and Ug. 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; Ug. *kp* is used as the "tray" of a balance at NK (CTCA 24) 33-35 (*msg mzn̄m // kp mzn̄m*) 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 birkiya uramēmū="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. Mullo 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, hālägyāin, vārek, mē'īn, 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" (sōrēkēh), and at 1 Sam. 24:4, "to take care of his necessity" (mē' bad sōrēkēh).

5 Holma compares the Syr. equivalent meya reglē and the Ak. expression mē purida="water of the legs" (Holma, p. 130).

6 Cf. the Ak. equivalent, birīt purīdī 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 regel 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" (regal). The Promised Land, by contrast, will be watered by rain from heaven.

8 The writer includes this use of 'āgēb 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 (qālōn—here "private region") will be seen (see also Nahum 3:5 where qālōn // ma'ār—"naked place"); 3) in the present verse the Targ. uses in place of 'āgēb the Aram. word qēlānā which is the same as H. qālōn 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), 926.

9 F. Delitzsch pointed out that "Doederlein was one of the first to conjecture the yād here meant ἱππαλλός, 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. XLIII [Edinburgh, 1889], p. 346). J. Muilenberg points to the parallelism in Ug. of ahbt="love" and yād 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 yād 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 yād are attested in the combination ml yād="the staff of the hand" at SS (CJCA 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 yād stands parallel to ahbt="love" and would, therefore, be equivalent to a different yād="love" from the verb ydd="to love" (Aistleitner, Wörterbuch, #1139; see #1140 for ydd="love").

12 Gaster, Thespis, p. 428.

13 Aistleitner, Wörterbuch, #139.

15 "For another term for 'testicles,' similarly composed with BIR (=kalitū) see kalīt birkī..." (CAD XXI, 110). von Soden, however, renders kalīt birkī as something like "scrotum" (AHw V, 425).

16 The term for "issue," namely, ẓōb, 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. ʿawwāla and ʿāmū, both of which are used for "body" and "male member" (Jastrow Dict., I, 220 f. and 225 respectively). Aistleitner's ge-"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. 19:7; 1 Sam. 20:30.

19 For the semantic development from "fullness" > "vulva" which is represented in kuzbu (here) and in ḫīṣbu, 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 regel 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 raʿalyām="womb" (Deut. 28:57 quoted above); in Ak. cf. birīt puridī (see note 6); birīt ʿappā="septum of the nose" (AHw I, 60); birīt ʿinnā (see Holma, p. 23, n. 2).

26 These references are taken from AHw I, 60b.

27 The same lines appear at 1*AB VI:21.

28 Contra T. H. Gaster who renders "who went sucking straight-way at the teats of Asherat" (Theaspia, p. 426).

29 Holma, p. 19.

30 Ibid., p. 71.
31 Cf. pīthē-dīkā at Mic. 7:5.
32 See Part One, p. 32.
33 See also Gilg. XI 137 and 291; STT 28 iv 52.
34 Cf. H. šorēā raslay="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 kātēn the Targ. uses the word kēpē="rock" which is often used in the sense of "shore" or "border."
40 The Targ. uses kēpē in place of yād in these passages; see previous note.
41 For other cases of ahu="shore" see CAD I, 207b.
42 Holma compares Old Eg. rē="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 šēkēm 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 kātēn, kišādē, and gawār 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 גֵּרזֻ 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, 1916]), 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 רֵעַ as "wind" to רַעֲב as "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 קֶנֶּפֶּ שָׁבָר above); and 2) the expressions "wings of the wind" in Ak. Adapa Myth (VAB 2) and in Era I.

The related term תֶּמְּן 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 Kutallu 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 יָרַמָּה "to cut off," "complete," and interprets the phrase 'al gerem as...
hamma'atlot as the point at which the steps are finished off, i.e., the landing. There is not sufficient evidence for this interpretation. See Part One, note 33, for the present writer's understanding of the expression.

64 Descent of Ištar 30: kīma šapot kunini islīma šapatuša="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 šabet kunini="like a bruised kunini-reed," believing there is a word play between šabat and šapatuša, but the present writer argues for šaptu="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 Rōš is the "top" of a tree (2 Sam. 5:24=1 Chron. 14:15; cf. Ak. appī īssī), 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 leq 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 ahū 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 hūl šērī ittesī ina zumrišu="the wild animals fled from him"; YOS 10 13:10 īlu ina zumur [matim u]dapparu="the gods will go away from the country."4

Ak. muşu="skull" is common as a preposition; EA 68:12-14 dannat danniš nukurtum ša gābē SA•GAZ•MEŠ mušhiya="very great is the hostility of the SA•GAZ troops against me"; OIP 2 145:23 hūšu ša
*ana* *sit* *ana* *muhhi* *nāri*="its door which is to the east (and) upon the river"; Craig ABRT 1 27 r. 7 *kī* *tařiti* *ina* *muhhi* *rišiva* *anaśśi*ka="I carry you on my hip like a nurse"; ABL 1058 r. 12 *ḫapal* *gātē* ašappara ʾībalū pāšu *ina* *muhhi*...]="I am keeping up a secret correspondence, and they bring word concerning..." Thus, *muhhi*, *ana* *muhhi* are prepositions, as are *adi* *muhhi*="as far as" or "as long as" (spatial and temporal) and *ištu* *muhhi*/ultu *muhhi*="from" or "since." 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 dealing 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* *muhhi*, *adi* *lēt*, *adi* *libbi* all of which mean "as far as"; cf. also *ištu* *muhhi*, *ištu* *lēt*, *ištu* *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. 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), *ʿal-panē* (Gen. 19:3; 1 Kings 8:8; Ps. 18:43,
et al. 7 The same spatial and temporal use is evident also in Ak. panū which appears alone as pan, but also as ina panī, ana panī, ištu/ultu pan. 8 Ug. lpm, however, seems to be used only spatially. 9 

Ug. ap = "face," "nose" appears as a preposition at II D V:6-7 where ban té = "before the gate" // tat adrm dBrn = "under a mighty tree of the threshing floor." The H. cognate 'appē also is a preposition at 1 Sam. 25:23: wattippōl 1ēappē dawīd 'al-panēhā="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. 10 

H. avin = "eye" in lē'ēnē may be used prepositionally at Gen. 47:19: lamma nāmūt lē'ēnēkā="why should we die before you?" and in other such cases where "in your sight" seems to indicate the spatial preposition, 11 although the literal meaning may be all that is intended. 12 

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"), 13 and Lev. 25:52 (kēpī šānāw="according to his years"). 14 The Ak. cognate pū in kī pū has the same prepositional meaning in many cases. 15
Ak. _lētu_="cheek" is used in _ina lēt_="beside," "by" (JCS 6 144 18), _ana lēt_="to" (Gilg. IX i 6), _adī lēt_="as far as" (BE 17 84 17), and _ištu lēt_="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. _gēru_="back" appears by itself as _gēr_ 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, _gēru_ often appears in the locative and with _ana_ and _ina_: _ana gēr bālīšunu_="to their lord" (ARM 2 73:8), _ana gēr amak_="in addition to the tin" (TCL 19 24:31), _ana gēr ša ašpuru_="concerning that about which I wrote" (VAB 6 165:11); _ina gēr emārīm_="on a donkey" (KTS 36c:11). The Ug. cognate _zr_ is used with _l_ to mean "upon": _lēr ṛhtm_="upon your palms" // "al ydm=" on your hands" (II AB VIII:5-6; I*AB V:13-14), _lēr mgl_="upon the tower" (I Krt 74, 165), _lēr 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.\textsuperscript{20} The body part is no different, then, in form or in use from H. värêk 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 'akôr or 'âkôrë 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 egemtim="opposite the bone" (YOS 10 51 i 32); when combined with ane, "against": barbaru ina irtišu elâ="when the wolf came against him" (BWL 216 45).\textsuperscript{21}

Ak. idu="arm" or "side," as well as the H. cognate vâd and Ug. yâd, is common as a preposition. Ak. idî appears by itself: mašmašu idî ili šuāti izzaz="the incantation priest will stand beside this god" (BBR No. 38:5); in the combination ane idî: ane idî hirti ša Aššur ana kašādi illika="he came to the citadel of Aššur to conquer it" (CT 34 39 ii 8); in combination ina idî: uštaknis sinšišt ina idiva="he made my wife kneel beside me" (Gîlg. XI 191); in the locative: gûlu u kûru idukka šussi="put away from beside you faintheartedness" (BWL 108 18).\textsuperscript{22} The H. cognate vâd="hand" usually appears with prepositions: with ʿal: ʿal vâd küšîm="near the Ethiopians" (2 Chron. 21:16);\textsuperscript{23} with b: 'eglat bâqûr tiaqah bêvâdekâ="take a heifer with you" (1 Sam. 16:2), and many cases where bêvâd means "through" or "by the agency of";\textsuperscript{24} with min: miyyad kîtîm="from Kittim" (Num. 234
24:24); 25 with 1: lēyād šē'ārim="beside the gates" (Prov. 8:3); 26 Ug. yād and bā (for b + yād) is used in the same manner as H. yād. 27 This study does not include Ak. itti=H. 'et and H. 'egel, 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 sābē="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 Tas="from Mt. Tas" 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 gēreb/gerbi appears alone as "in," this word also appears in the combinations ina gēreb="in," ana gēreb="into," "to," ištu/ultu gēreb="from." 30 With this word, unlike libbu, however, the H. cognate gēreb and Ug. gur are identical in function. In H. the form is usually bēgēreb 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. gur, barb, barbm, and bm gurbm are used in many passages with the meanings "in,"


"within," and "on," usually in spatial relations. 31

Holma's gablā 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. bē'yād rāmā. When "the earth brought forth abundantly" (Gen. 41:47), it did so "for handfuls"=liq̲māṣīm. The word "heart" is frequently employed in such expressions.

In H. the combination 'al lēb/lēḇāḇ 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 mīlēḇ="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 libbišu garmim 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. ʾerōḥō to indicate restoration of payment in full (with the verb šillam at Lev. 5:24; with ʾēbēb at Num. 5:7) and "hip to thigh"= H. ʾāq ʿal-yārēk 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. panya="face" as pana, pani, pananni, panañum, paniš, 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, arki, arkānīš and also by kutalla from kutallum="backside." Ug. ḫr="back," however, seems to mean above at II AB I:34-35 (kbt il nḥt ḫr="a divine throne resting above") and upward at II Krt III:12-13 (nṣu riẖ ḫrtm ḫr ḫdb ḫnr="The plowmen raise their heads, upward the preparers of grain"). Finally, "to the right" is Ak. imittam (adverbial -m) from imitti="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. aḥitam, aḥitamma from ahu="side," "arm."
Adverbs of time which are made up of body terms are Ak. \textit{panišam} now from \textit{pani}="face"\textsuperscript{38} and \textit{panānu}, \textit{panāma}, \textit{panīma}, \textit{panītamma} (from the same root), all of which mean earlier or formerly.\textsuperscript{39} H. \textit{pānīm} is used in precisely the same way as the latter Ak. group.\textsuperscript{40} The same anatomical part is used adverbially to mean "at first" in Ak. (\textit{panā} at ZA 43 66:262), though more common for this adverb are forms of "head": Ak. \textit{reštū};\textsuperscript{41} H. \textit{rišōn}.\textsuperscript{42} The latter, H. \textit{rišōn}, also is used to mean formerly.\textsuperscript{43} The adverbs later and afterwards are regularly communicated by forms of Ak. \textit{warku}="backside." These adverbial forms are \textit{warkānu}, \textit{urkānu}, \textit{arkānu}, \textit{arki}, \textit{warka}, \textit{ina warka}, \textit{arka}, \textit{urkī}, \textit{arkī}, \textit{warkatam/urkatam}, etc.\textsuperscript{44} H. \textit{šabar}="hind part"(?\textsuperscript{45} is also used adverbially as "afterwards."\textsuperscript{46}

Particularly interesting adverbial expressions of time can be seen in the following passage:

\begin{tabular}{l}
BWL 40 & ina \textit{šibit appi} izammur elēla \\
41-42 & ina \textit{pît puridī} ugarrap lallareš
\end{tabular}

\textbf{One moment} (lit.: "in the grasping of the nose") he sings a happy song.

\textbf{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 \textit{ina šibit appi} as a reference to sneezing and thus the time it takes a person to sneeze; the parallel phrase \textit{ina pît puridī} does indeed denote swift action (see \textit{pētā puridī}="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. Also, to relate the number of times one thing is greater than another, H. yādōt="hands" is employed, and this word, therefore, comes to denote the "shares" of a thing which a person has, owes, or receives.

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 išyād lō-yinnāqeh rā' wēlēzwē ' ṣaddiqim nimlāt

*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 yād išyād lō yinnāqeh

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**

qātam ana qātim qūḥāram šātu aṭṭardam

*Be assured* (lit.: "hand to hand") that I will send that young man

**ARM 4**

qāta qāti šammum šū ihessīšu

*Be assured* (lit.: "hand [to] hand") that that herb will cover it.

These references demonstrate the same semantic use of H. yād and Ak. qātu, a usage which is not paralleled with Ak. idu or abu. What seem to be similar expressions with those words bear no
resemblance at all, for \textit{id}i \textit{ana id}i (Borger Esarh. 87:24; AMT 2 5:3) and \textit{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. \textit{'ayin be\textquotesingle ayin} (Num. 14:14; Is. 52:8), \textit{'ayin \textquotesingle et\textquotesingle ayin} (Jer. 32:4; 34:3), and \textit{\textquotesingle et\textquotesingle Pi} (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. \textit{leb \textquotesingle aleb}="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 \textit{with singleness of purpose} (1 Chron. 12:34).

Common is the use of H. \textit{k\textquotesingle Pi}="according to the mouth of" as the adverbial expressions \textit{as much as} (Ex. 16:21; Deut. 23:24), \textit{in as much as}, with a view to (Josh. 18:4; Mal. 2:9). Similar is the use of \textit{lePi} as \textit{when} (Jer. 29:10) or \textit{whenever} (Num. 9:17). Also \textit{pe \textquotesingle ebad}="one mouth" means to act with \textit{one accord} even when the activity is other than speaking (Josh. 9:2).

Also used in an adverbial expression is Ak. \textit{g\textquotesingle ru}="back," as can be seen in the following cases:

\begin{itemize}
  \item \textit{YOS 2 19:15} \textit{ana \textit{g\textquotesingle ru}uma adannam\ldots tu\textquotesingle t\textquotesingle tiqaninni} \textit{In addition (lit.: "on the back") you have made me miss the appointed time.}
  \item \textit{TCL 18 135:12} \textit{ana \textit{g\textquotesingle ru}uma \textit{umi\textquotesingle sam}\ldots ina rute\textquotesingle \textquotesingle im qaqqadni m\textquotesingle de\textquotesingle 1qallil} \textit{In addition (lit.: "on the back") we are denigrated by her constant gossiping.}
\end{itemize}

Finally, this study leaves open the possibility that \textit{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


3 Brockelmann, Grundr., II, 421 ff.; see also 384 ff.; Holma, p. ix.

4 Other cases of ina sumur: 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.

5 See also Brockelmann, Grundr., II, 422; von Soden GAG 115h.


7 Brockelmann, Grundr., II, 384.


9 See Aistleitner, Wörterbuch, #2230 (p. 257).

10 Brockelmann, Grundr., II, 384.

11 For prepositional use of Syr. 'aynā see ibid. and Brockelmann, Lex. Syr., p. 249a.

12 See Brockelmann, Grundr., II, 385, where is listed similar use of ḫāt at Hos. 10:12; Gen. 47:12. Add to these references Prov. 27:21; Ex. 12:4; 16:16, 18; Lev. 25:16, etc.

13 Ex. 34:27; Lev. 27:18; Num. 26:56; Deut. 17:10, 11; 19:15; Prov. 22:6.

14 Num. 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, 546b; von Soden GAG 115m.

For many other references and uses see CAD XVI, 140 ff. See also Brockelmann, Grundr., II, 422 ff., 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.

1 Sam. 19:3; Zech. 4:12; Ps. 140:6; Neh. 11:24.

See Aistleitner, Wörterbuch, #1138 (p. 124).

Brockelmann, Grundr., II, pp. 423 ff.

For many references of each of these forms, see AHw VI, 550 ff.; see also von Soden GAG 115d.

For references see M.-A., pp. 928 ff.; also see von Soden GAG 115e.

See Aistleitner, 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.
For Ak. *imittam*, *šumēlam*, and *ahītam* see von Soden GAG 118j; for H. *yāmin* and *šemōl* see BDB, pp. 411 ff. and 969 respectively; for Ug. *ywm* and *šmal* see Aistleitner, #1179 and #2622 respectively.

See von Soden GAG 119c.


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.

For references see M.-A., p. 989.

See BDB, pp. 913 f.


For the dialectical distinctions of these many forms, see von Soden GAG 119f.

Gen. 10:18; 18:5; 24:55; 30:21, etc.

See Part One, p. 42.

Ex. 23:14; Num. 22:28, 32, 33. These cases contain the only appearances of the pl. form of *regel*.

Gen. 43:34; Dan. 1:10.

Gen. 47:24; 2 Sam. 19:44; Neh. 11:1; cf. the use of Ak. *gātu* = "hand" at BIN 4:37:21: *kīma ālikī panišu kaspam u subātī gātam šaklultam liddi="he should deposit silver and garments as a definite share on behalf of his superiors."

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* 1ِyād, however, the present writer translates "be assured," a meaning which fits well both cases.

II D VI:32; V AB IV:75; I*AB VI:25; II Krt VI:25.