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To know — to have sexual commerce

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IN §§ 154—156 of the Code of Hammurapi (2123—2081 B. C.) *ilmad*, he learned, and the reflexive stem *iltamad* mean *he knew* in the special sense of *he had carnal knowledge*; § 154 states: *If a man has sexual intercourse with his daughter, he shall be expelled from the town, Assyr. šumma amêlu^m mâ-ratsu iltamad, amêlu šuâti âla^m ušêçûšu*; cf. Winckler, *Die Gesetze Hammurabis* (Leipzig, 1904) p. 44, n. 2. The etymological equivalent of Heb. יָדַע, Assyr. *idû* is used in this sense, of a woman who has not known man, in § 130 of the Code: *If a man rapes another man's (espoused) wife who has not known a male and lives in the house of her father (cf. BL 108) that man shall be put to death.* In Deut. 22 24 a virgin betrothed to a man, who is raped by another man, is referred to as *his neighbor's wife*. The phrase *who has not known a male* is expressed in the Code of Hammurapi by *ša zikara^m lâ idû*, just as we have in Jud. 11 39: וְהָיָה לָא יָדְעָה אִישׁ, *she had not known man*, and in Num. 11 39: וְכָל אִשָּׁה יָדְעַת אִישׁ לְמִשְׁכַּב זָכָר, *every woman that has known man by lying with a male.* This passage belongs to the secondary strata of the Priestly Code; *לְמִשְׁכַּב* is a form of the infinitive (GK²⁸ § 45, e)¹ which is common in Aramaic (cf. מִנְיָן, Ezr. 7 20). I have pointed out in *Kings* (SBOT) 179 that דָּבַר לְאָמַר means *he said speaking*, not *he spoke saying*. Consequently it would be more correct to translate: *Every woman that has lain with a male, knowing man.* It is possible, however, that לְמִשְׁכַּב זָכָר is

¹ For the abbreviations see above, p. 41.

merely a gloss derived from **לא ידעו משכב זכר** in the following verse.

In Syriac (and in Samaritan) we find instead of **למד** and **ידע** in this special sense the verb **הכח**, to know, to discern, to be wise or experienced; the original meaning of **הכמה**, wisdom is experience; see Haupt, *Koheleth* (Leipzig, 1905) p. 29, n. 8. Ethiopic *a'māra*, to know (originally to see, Assyr. *amāru*) and Arabic **عرف**, to know are used in the same way. The primary connotation of **عرف** is to smell; it is the Assyr. *erēšu* which means both to smell (be fragrant; cf. SGI 24, below) and to be wise (ZDMG 65, 562). To smell, to perceive through the nose, may mean to perceive in any way; to smell out denotes to find out by minute investigation. A sneaking spy is a smeller. French *sentir* means to smell, to perceive, to feel. Our sense is derived from the same word. *Scent* is merely an incorrect spelling of *sent*. We also say to sniff danger and to nose for to find out. Thieves call an informer a nose. According to Pliny (14, 90) Cato said that women were kissed by their relatives for the purpose of finding out whether they had partaken of any intoxicating beverage; Roman women were originally not permitted to drink wine (*propinquos feminis osculum dare ut scirent an temetum olerent . . . non licebat id feminis Romae bibere*). For the connection between kissing and smelling see JAOS 28, 120. 130, also BL 3 (Cant. 7 s).

Also the original meaning of **ידע**, to know may have been to smell and to be fragrant. I pointed out SFG 22, 1 (cf. Delitzsch, *ProL* 26; contrast Schwally, TLZ 24, 357) that **ידע** was a *verbum cum 'originario*. The causative of this stem in Ethiopic is **עדע**, not **עדע**. Heb. **הידע** (Aram. **עדע**) is a form like **הודיש** from **ידש** — **يبس**. Arab. **أيدع الكحج على نفسه**, he imposed upon himself the pilgrimage to Mecca stands for **أودع**, from **ودع** (contrast NBSS 203; for Mehri *wida*, to know, see ZA 2, 278). The noun **أيدع** is said to denote *gum-dragon, saffron, and sapan* (or *bukkum*, i. e. **بقم**) wood. Gum-dragon or dragon's blood is a dark red-brown resin, Pliny (33, 116) calls it *cinnabaris* (**κιννάβαρι Ἰνδικόν** — **αἶμα δράκοντος**).

The dragon's blood of Socotra is obtained from *Dracaena cinnabari*. Saffron is in Hebrew כַּרְמִינִי (BL 95) — Assyr. *kurkanû* (HW 436^a, l. 3; SGI 129; KM 55, below; 142, *ad l.* 10; MVAG 9, 209). Both dragon's blood and saffron were used, not only as dyes, but also as perfumes and for medicinal purposes; so the original meaning of *עֵדֶן* may have been *ἀρωμα*. Syr. *sammâ* drug, medicine, poison, pigment, which is identical with Arab. *samm*, poison, and *šammâmât*, perfumes, is derived from Sumer. *šem*, *āρωμα* (SGI 263; contrast NBSS 95). Cf. ZA 30, 61.

According to Baumann (ZAT 28, 31. 125) *עָד*, to have sexual intercourse means originally to acknowledge, to care for. Schwally (ZDMG 52, 163) thinks, the primary connotation is to learn whether the bride is *virgo intacta*; in the East much importance is still attached to the tokens of virginity referred to in Deut. 22 15, although the criterion is not an infallible one (see Driver *ad loc.* in ICC; cf. BL 41. 117. 133; EB 690; DB 4, 595, †. 596^b). But *עָד* is used both of men and women; a woman cannot test the virginity of a man. Socin suggested, the original meaning might be to see the face of the bride (cf. BL 101, n. 4). But *עָד* is used also of homosexual intercourse (Gen. 19 5). Moreover Greek *γινώσκειν* (Lat. *cognoscere*) has the same meaning, not only in the LXX and in the NT, but also in profane authors, e. g. in Plutarch's *Alexander*, c. 21 (cf. the passages quoted in Gesenius' *Thesaurus*, p. 571^b). The idea that this use of *עָד* as well as of *γινώσκειν* and *cognoscere* may have been influenced by this special use of Assyr. *lamādu* and *idû* (AkF 46) seems to me untenable. There is no doubt a connection between *γινώσκειν*, to know and *γίγνεσθαι*, to be born. Greek *γινωτός* means not only known, but also related by blood, kinsman, just as Heb. *עָדָן*, from *עָד*, to know, means, not acquaintance, but relation, relative. In English, *kin* means race, breed, family, and *ken* denotes knowledge; we have also to *ken* = to beget, to bring forth. The Germanic forms have been discussed by Collitz on p. 91 of his monograph *Das schwache Präteritum und seine Vorgeschichte* (Göttingen, 1912) — *Hesperia*, No. 1.

Also in Sumerian, *zu*, to know, has the same sexual meaning, e. g. ASKT 119, 18. In Sumerian incantations we often find

references to *female kids* (Assyr. *unêqêti*; cf. عناق)² which have not known males (Sumer. *nitaġ-nu-zu*, Assyr. *lâ petêti*, lit. *unopened* (cf. HW 101^a. 312^b. 553^a. 616^b; SGI 226. 286). This *unopened* does not mean *imperforate*, but *unplowed*. Assyr. *petû* = Heb. פתח (cf. Is. 28 24; JHUC, No. 163, p. 89^b) means also to *plow*, especially for the first time (cf. § 44 of the Code of Hammurapi) and post-Biblical פתח, *plowing* is used also of sexual congress (ZDMG 65, 562, l. 11; AJSL 27, 62, n. 9). Also Arab. حرث has this special meaning. Cf. also פתח אפתח דלא צפידתא,³ Git. 69^b (BT 5, 604) and פתח פתח (Keth. 9^{a,b}) — *open door*, i. e. *not virgo intacta* (for ולת, Cant. 8 s, see BL 5). Greek χέρσος means both *untilled, uncultivated* and *unmarried, childless* (cf. also ἀλοξ and Lat. *sulcus*).

The connection between mental knowledge and carnal knowledge is evident in the Biblical legend of the Fall of Man which symbolizes the first sexual congress. He who eats of the *forbidden fruit in the midst of the garden* loses his childlike innocence; his eyes are opened, just as Adam and Eve perceived that they were naked. Celibacy was the ideal of the early Christian Church, conjugal copulation was regarded as something unholy, a result of the Fall (cf. Matt. 19 12, 1 Cor. 7 1 7; RE³ 5, 192, 10; EB¹¹ 17, 754^b). *Not to know good and evil* (that is, to be incapable of discerning between right and wrong; cf. Skinner's *Genesis*, p. 96) means *to be like a child*. Odys. 18, 228 Telemachus says to his mother, Penelope: *I am intelligent, and know good and evil, I am no longer a child,*

αὐτὰρ ἐγὼ θυμῷ νοέω καὶ οἶδα ἕκαστα,
εἰσθλά τε καὶ τὰ χέρεια· πάρος δ' ἔτι νήπιος ἦα.

The Hebrew *to know good and evil* corresponds in some respects

² A *male kid* is *latû*; cf. KB 6, 2, p. 84, l. 57; HW 377^a. In Syriac, כרץ means *offset, sucker*; cf. عنق, *stalk* and عنقر. I stated in *Ezekiel* (SBOT) 64, 36 (cf. ZDMG 64, 704, l. 14) that the Arabic diminutive form *quġel* was originally *quġil*; Assyr. *unêqu* stands for *'unêqu* (cf. VG 1, 186, also 351—358). The *â* is preserved in *uzâlu*, young gazelle, and *suqâqu*, lane (= قاق; cf. ZDMG 64, 708, l. 24). These forms have not been considered by Nöldeke, *Beitr. z. semit. Sprachwissenschaft* (Strassburg, 1904) p. 30.

³ Cf. εφθαθα, *be opened!* (Mark 7 34; 3 παραρηκ ἢ ἄνοιον) and Nöldeke, *Mand. Gr.* p. 218; Dalman², § 59, 5.

to our phrase *to cut one's eye-teeth*, i. e. to know what is what, to be old enough to understand things; the eye-teeth are usually the last of the exposed teeth to appear (*cf.* JBL 21, 6; BL 66; ZDMG 63, 519, l. 25; JAOS 32, 5; CoE 505. 510. 511; also ZAT 35, 36). ע uses ידע מדע , lit. *knowing knowledge*, i. e. *sexually mature* for משתין בקיר which denotes a little boy below the age of puberty (AJSL 22, 255).

In the cuneiform script the ideograms for Sumer. *zu*, to know, and *su*, body, are originally identical. I have pointed out in AJSL 26, 1 that certain words for *body* have also the special meaning *membrum virile*, e. g. Talmud. ג'ג and Greek $\sigma\omega\mu\alpha$ (contrast HK 1). The oldest form of the character *su* (\triangleleft , originally ∇) seems to represent the hypogastric (or suprapubic) region at the middle of the lowest part of the abdomen; the ideogram means therefore also *to increase*. According to Delitzsch, *Ursprung der Keilschriftzeichen* (1907) p. 140 the character *zu* means *great of eye* ($\triangleleft + \text{III} = \boxed{\text{III}}$) but the ideogram for *eye* is originally not triangular, but round, a segment of a circle with a horizontal line after it, which represents the optic nerve (⌋ ; *cf.* BA 9, 1, p. 104, No. 406). Hilprecht stated in the second part of his *Old Babylonian Inscriptions chiefly from Nippur* (Philadelphia, 1896) p. 41, n. 6: Originally *zu* and *su* had the same ideogram, which represents a vessel (cistern?) into which water flows. *Zu* means, therefore, *to flow into* or *to pour into*, *to add*, then *to increase one's knowledge*, *to learn*, *to known*. Barton (BA 9, 2, p. 4) thinks, the character represents a storage-jar with lines either for ornamentation or to indicate the contents of the jar; the storage-jar suggested the idea of increase, gain, and the ability to secure gain, such as wisdom, knowledge. This is just as impossible as the explanation given in Langdon's Sumerian grammar that the sign *su* represents a frame for stretching skins upon. Both *zu*, knowledge, and *su*, body, represent originally the suprapubic region. We find \triangleleft for both *zu* and *su* (BA 9, 1, p. 2, No. 7). The hairiness of the genitals, which appears at puberty, symbolizes physical and mental maturity, procreation and discernment.

There is a connection between pubescence and knowledge. The *age of consent* (i. e. the intelligent concurrence in the adoption of the contract) for marriage was fixed by the common law at 14 for males, and 12 for females, and 14 is also the *age of discretion*. The entire period before 14 is called the *age of nurture* (CD 108^b). At 14 both sexes are held to have arrived at years of discretion and are fully responsible to the criminal law. In Scotland the law fixes the attainment of puberty at 14 in males, and 12 in females. In Austria the nubile age is 14 for either sex, subject to the consent of the parents (EB¹¹ 1, 373^a). In the villages near Jerusalem a girl generally marries at the age of 12 or 13 (BL 111).

This explains the connection between discretion, knowledge, and carnal knowledge, sexual congress. In the Biblical legend of the Fall of Man the Serpent symbolizes carnal desire, sexual appetite, concupiscence. This is the original sin which has been transmitted to all descendants of Adam; only the innocents are free from it. The Serpent in the story of the Fall of Man is a later addition: in the original form of the legend *Eve* (which means *serpent*; JAOS 32, 14, n. 29; CoE, n. 13) was the sole seductress.