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MASORA

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Masora is the Hebraization of Aram. *mâsôrṭâ*, deliverance, tradition. The form with final *t* is older than the form with final *h*.[1] If *mâsôrâ* were a genuine Hebrew word, it should be spelled with *ś*, because it is derived from the same root as Heb. *maśśôr*, saw = Arab. *minšâr*. Similarly *gĕzerâ*, decree (Dan. 4:14.21) is connected with *maḡzerâ*, ax (2 S 12:31). Syr. *maḡzârâ* denotes *ax, saw* and *dagger, lancet* (JBL 36, 258).[2] The verb *gĕzár* signifies *to cut*, tear, circumcise, decree, determine. Syr. *gĕzîrtâ* has the meanings *split wood* and *decree*, while *gâzártâ* is an *island* (lit. *cut off*, isolated). Also Heb. *garzén*, ax, is merely a transposition of *gazrén = gazrinn*, just as *karmél* represents a form *karmillu*, or as *barzél*, iron, corresponds to Assyr. *parzillu;* but Assyr. *qutrinnu*, κνῖσα (JBL 36, 91, n. 11) stands for *qutrînu = qutrênu = qutrânu;* cf. *šurmênu*, cypress = *šurmânu* (JBL 34, 74, n. 2). The *ṭ* in Heb. *qĕṭórṭ* is due to the initial *q;* cf. Aram. *qĕṭál*, to kill = Arab. *qátala* (SFG 73).

The Hebrew byform *mâsôrṭ* is based on Ezek. 20:37, but we must read there instead of *mâsórṭ hab-bĕrît*, the bond of the covenant: *masrêṭ hab-bôrît*, the vat of lye (JBL 36, 143: JHUC, No. 306, p. 3). Bacher's theory (endorsed by Wildeboer, ZAT 29, 73) that *mâsôrâ* should be read *môserâ* is untenable. If *mâsôrṭ* in Ezek. 20:37 meant *bond*, it would, of course, be better to regard it as the singular of *môserôṭ*, bonds (= *ma'sirâṭ*). But we must read there *masrêṭ = mašrêṭ* from *šarâ* = Syr. *tĕrâ*, to be soaked (JBL 36, 147). Also the misspelling (RE[3] 12, 394, 39) *massôrâ* or *massôrṭ* presupposes a derivation of *mâsôrṭ* in Ezek. 20:37 from *asár*, to bind: we find in 1 K 5:25 *makkólṭ*, food, from *aḵál*, to eat (ZAT 29, 281, n. 2). The view advanced in Steuernagel's *Einleitung* (1912) p. 19,

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[1] *Cf.* Winter und Wünsche, *Die jüdische Litteratur seit Abschluss des Kanons*, vol. 2 (Trier, 1894) p. 122, n. 1.

[2] For the abbreviations see this Journal, vol. 36, p. 75.

that it would perhaps be better to read *mĕsórṯ* (an infinitive form like *iĕḵólṯ;* GK §§ 45, e. d; 69, n) or *mĕsôrâ* (a form like *bĕsôrâ,* good news) is untenable. Nor can we combine *mâsôrâ* with *mĕšûrâ,* measure, because this word denotes a liquid measure, not a measure of length, so that *mâsôrâ* could be explained as *rule, canon* (JBL 36, 257). *Canon* is derived from the Sumer. *gin, gi,* reed, cane (*Mic.* 37, n.†; JHUC, No. 306, p. 25; JAOS 38, 67).

Aram. *mâsôrṯâ* is a feminine collective (*Mic.* 43, below) derived from *mâsôr,* deliverer, just as Heb. *Iĕhûḏâ,* Jewry, is a feminine collective to *iĕhôḏê,* he confesses (*Mic.* 36, n. 38). For the original meaning of *hôḏâ,* he threw himself down, prostrated himself, see the paper on *Selah,* reverential prostration. in *Expository Times,* vol. 22, p. 375[b], below (May, 1911). The form *mâsôr* is distinctly Aramaic (Nöldeke, *Syr. Gr.* § 107; Barth, § 122, d; VG § 128). Aram. *mĕsár* means *to deliver = to hand over* or *to hand down.* I pointed out in March, 1894 (JAOS 16, cvi; cf. *Numbers,* 63, 32; OLZ 12, 165) that the stem from which the term *Masora* is derived was identical with Assyr. *mašâru* and the verb *masár* in the two post-Exilic passages Num. 31 : 5.16. Assyr. *muššuru* has a *š₂* (JAOS 28, 115) which appears in Aramaic as *s,* and in Hebrew as *ś;* Heb. *uai-iimmasĕrû,* they were sent forth, and *limsór,* to abandon (with the explanatory gloss *me'ól-bĕ,* to trespass against, or to transgress) represent phonetic spellings like *sĕṯâu,* winter; *sa'r,* storm; *harsîṯ,* place of deposit for potsherds (see below, the paper on the Tophet Gate; contrast WF 219, 1. 9).

To *deliver* may mean to *release,* set free; *hand over,* pass to another; *give up,* relinquish; also to *pronounce,* utter. *Deliverance* may denote an *authoritative* or *official utterance.* We say also *to hand down* a decision. Levias has shown that the technical term *Masora* means originally not *tradition,* but *orthography,* especially rules for *scriptio plena* and *defectiva* (GK § 3, b, n. 1). In some respects the *Masora* corresponds to the official German spelling-books, *e. g.* the *Regeln für die deutsche Rechtschreibung nebst Wörterverzeichnis* (Berlin, 1902).

The Assyrian Piel *muššuru* means *to relinquish,* abandon,[3]

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[3] Ea said to Xisuthrus (KB 6, 230, 25): *muššir mešrê,* abandon abundance; for the paronomasia cf. Jensen, *Kosmologie,* p. 396; Casanowicz, *Paronomasia,* p. 24. The stem of *mešrû* is *šr' =* Arab. *ǵáṭara.*

leave, let loose, release,[4] set free,[5] dismiss, discharge; but the
Qal *masâru* signifies *to cut*, to tear. Aram. *něsár*, to saw, repre-
sents a partial assimilation of the initial *m* to the *s*, just as we
have in Hebrew: *našâ*, to forget, for Assyr. *mašû*, or in Ethiopic:
mánzer, spurious, for Heb. *mamzér* (JBL 35, 291, below; *cf.*
above, p. 216). Assyr. *našâru*, to take off, reduce, has a $š_1$; it cor-
responds to Aram. *něṭár* (GB[16] 917[b]) while *našru*, eagle (or vul-
ture) has a $š_3$ (JAOS 28, 115). The primary connotation of
both *měsár*, to deliver, and *měsár*, to saw, is *to cut;* a saw is a
cutting-tool, and *to cut* may mean also *to abandon*, give up,
leave. We say *to cut loose from* for *to sever connection with*.
Arab. *qáṭa'a*, to cut, means also *to abandon*, relinquish, e. g.
qáṭa'a axâhu or *qáṭa'a ráḥimahu*, he cut loose from his brother
or his family; *qáṭa'a* and *úqṭi'a 'an* are used in the same way;
qaṭî'ah means *separation*. Arab. *fáçala* signifies both *to cut*,
sever, and *to leave*, e. g. *fáçala mina-'l-báladi:* we find also
fáçala šârikahu, he left his companion; *infaçala* means *to be
separated*, depart, leave. Arab. *fáraqa* means *to split*, and
fâraqa signifies *to separate*, depart, leave.

The reflexive-passive stem of Assyr. *muššuru* is *umtaššir* or
(with reciprocal assimilation and with *e* for *i* under the influence
of the following *r*) *undaš*er*, *uddašer*, *ûdašer*, just as
mumtáxiçu, warrior, appears as *mundáxçu*, or *šalamtu*, corpse,
in Syriac as *šěláddâ* = *šalandu*, *šalamtu* (ZDMG 61, 287, 38; *Nah.*
26; GB[16] 892). It is not impossible that the modern Arabic *dáš-
šar*, to leave, dismiss, represents this Assyr. *udašer* = *umtaššir*,
just as Arab. *tâjir*, merchant, is the Assyr. *tamkaru* (see JBL
36, 141, n. 3; AJP 17, 489, n. 1; GB[16] 422[b].892[b]). We have in
Arabic not only Assyrian loanwords, but also Sumerian terms
(JBL 36, 140, below; JAOS 37, 255).

[4] I pointed out in 1883 (BAL 91) that this stem appeared in Arabic
as *másara* (cf. JAOS 16, cvi).

[5] The Babylonian Noah says (KB 6, 240, 147): *ušêçi-ma summata
umaššir*, I brought out a dove (JSOR 1, 5) and let it go. Sennacherib
states with reference to the inhabitants of Ekron (KB 2, 94, 8): *uššuršun
aqbî*, I ordered their release. In a bilingual incantation (ASKT 85, 40)
we find: *târîtu ša kirimmuša uššuru*, the pregnant woman whose womb is
released, i. e. prolapsed. For *uššuru* = *yuššuru* = *muššuru* see ZA 2,
270. 286; JAOS 16, cvi; AJP 17, 487, n. 1; and for *kirimmu*, womb, lit.
garden, cf. BL 96; JAOS 36, 419. *Liru*, the Sumerian equivalent of
kirimmu, means also *enclosure;* our *garden* is a doublet of *yard*, and Lat.
hortus is the Greek χόρτος. Contrast MVAG 21, 59.

In Assyrian we find for Heb. *maśśôr*, saw (Is. 10:15) the reduplicated form *šaššaru = šaršaru* (cf. Arab. *šaršara*, to cut). Meissner's view (MVAG 9, 236) that Assyr. *šaššaru* is a Šaf‘el formation from the stem *našâru* (cf. OLZ 15, 149) is incorrect, although we have in Assyrian *šapšaqu* beside *šupšuqu* (AG² § 91, No. 33, a) from *pašâqu* which appears in the OT in the transposed Aramaic form *taqáf* (JBL 34, 62; AJSL 32, 64). In Amharic we find *šarašara*, he sawed; Tigre *šaršara* and *mašaršar*, saw. The Sumerian equivalent of Assyr. *šaššaru* is *tag-gam* (SAI 2482). According to Meissner (MVAG 9, 235) *tak* means *toucher*, and *gam:* feller; but *tak* signifies *to fell* (SGl 153) and *gam* (SGl 83): *to bend;* so the primary connotation of Sum. *tag-gam*, saw, is *bendable feller.* An ax is an unbendable feller, but a saw-blade is flexible. In several passages we find TAG-GAM = *šaššaru*, saw, in connection with *pâšu*, ax, and *zirmû*, pick (ZR 154, nn. 3.6). Assyr. *pâšu*, ax, is the Arab. *fa's*, Syr. *pûstâ;* and *zirmû*, pick (Arab. *minqar*) comes from a stem *zarâmu = zamâru*, to cut; cf. *izzamér* in the gloss Is. 5:6 (AJSL 19, 195; 26, 1) and Arab. *máraza = qáṭa‘a;* also Arab. *zárima*, to cease, stop, means originally *to be cut off* (syn. *inqaṭa‘a*). For transposed doublets see JSOR 1, 88; AJSL 34, 84.

The Semitic biconsonantal root (JBL 35, 322) *šar*, to cut, is preserved in a number of Arabic stems, e. g. *šáršara, šárja‘a, šárraḥa, šáraxa, šárrada, šírḏimah, šáraza, šáraṭa, šár‘aba, šáraqa = šáqqa, šárika, šárama, šármaṭa, šárina, šárnafa, šárnaqa.* Arab. *šárâ*, to buy (NBSS 75) means originally *to release*, to redeem from captivity, to buy out of servitude, and the primary connotation of *šarî‘ah*, law, is *decision;* cf. Arab. *šarṭ*, incision and stipulation, Assyr. *purussû* and *parçu = Arab. farḍ*, also Aram. *gĕzerâ*, decree (*cf.* above, p. 219). For another Semitic root *šar*, to shine, which appears in Assyr. *šarru*, king, as well as in Arab. *šarîf*, eminent, and *šarîq*, rising sun, see JBL 36, 141. *Iśrâ'él* may signify *God rules*, but afterwards this name was interpreted to mean *He fights God;* cf. the remarks on the name *Gideon* in ZDMG 63, 507, 16; see also JAOS 35, 390. There is a connection between Heb. *maśśôr*, saw, and Heb. *śarâ*, to strive, contend, wrestle, just as there is a connection between Heb. *mĕǧerâ*, saw, and Assyr. *girru*, campaign, or *garû*, to attack (JBL 32, 141). We need not suppose that the original

meaning of *śarâ*, to strive, was *to break with,* to rupture friendly
relations; in Latin we find *serram cum aliquo ducere,* for *to
strive with some one.* Heb. *śarâ,* to strive, which corresponds
to Arab. *šârâ,* to strive, to quarrel, means originally *to tug.* A
tug of war, which is now used especially of rope-pulling, is a
severe contest. Heb. *mĕḡerâ,* stone-saw, is a form like *mĕqerâ,*
coolness, from *qarár* (AJSL 23, 234.242) : it stands for *mĕgirrat,*
from *garár,* to run, and denotes a thing which is *run* or kept in
motion or operation, just as we say *to run* an engine. Assyr.
ḡarâru means *to run.* The original meaning of Assyr. *garû,* to
attack, is *to run at* (JBL 32, 141). In the same way Arab.
'adûu, enemy, is derived from *'ádâ, iá'dû,* to run (*'ádâ 'aláihi*
= *uátaba 'aláihi;* cf. JBL 36, 255). Our phrase *to run for an
office* means *to enter a contest for it.*

We find the stem *garar* to run, to flow, in Ps. 75:9; Mic.
1:6; Lam. 3:49; 2 S 14:14. The forms *iaggér, higgártí,
niggĕrâ, niggarîm* may all be derived from *garar* (cf. GK § 67,
u. y) or we may read *naḡârâ = naḡarrâ, nĕḡârîm = nĕḡarrîm,*
and *heḡártí* (cf. *heṭáltâ,* Jud. 16:10; GK § 67, dd) or *hăḡerôṭî.*
In Ps. 75:9 we must read: *Kî-ḳôs bĕ-iáḏ Iahuê   uĕ-iaggér
lĕ-ríš'ê árç,* In JHVH's hand there is a cup   which He pours
out for the wicked (AJSL 19, 139, n. 32) of the land. Nor is
muggarîm (Mic. 1:4) derived from *nagar:* it means *falling* and
is the participle Pu'al of *magar,* to fall (see *Mic.* 58.103).

Also the stem *nagar,* to saw, was originally *magar,* a denom-
inative verb derived from a noun *maḡér = magirr,* saw (*cf.*
below, p. 224). For the interchange of initial *m* and *n* cf. AJSL
22, 199, 11; 28, 95, and above, p. 221. In the Talmud we find
miçrî, wickerwork, for *niçrî* (cf. *niçrâ* and Heb. *neçr,* Is. 11:1).
In modern Arabic we have *náuuâ,* to mew, for *máuua'a* (from
mâ'a, iamû'u). In Assyrian we meet with *dunqu* for *dumqu,*
favor (BA 1, 14, n. 7) from *damâqu = madâqu* see below, p.
227) and *enqu,* wise for *emqu* (lit. *deep,* profound; *cf.* βαθύς,
wise). Syr. *nĕḡár,* to saw, hew, carpenter, is not derived from
naggârâ, carpenter (contrast Frænkel, *Aram. Fremdwörter,*
p. 254). Syr. *nârḡâ,* ax (Nöldeke, *Syr. Gr.* § 106) = ᵾ *nârḡâ*
(not *nárgâ*) is a transposition of *nâḡĕrâ.* The primary connota-
tion of Syr. *nĕḡár,* to be long, is *to drag* = to move slowly (AJP
27, 160; JAOS 22, 10, n. 2).

In Assyrian we have *naggaru,* sawyer, carpenter, and in l. 24

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of the Flood tablet (KB 6, 230) we find *ugur* (= *nugur*) *bîta, binî elippa*, frame a house, build a ship! The conjecture (AkF 25) that *naggaru* or *nangaru* (HW 448[a]) is a Sumerian loan-word is untenable; for the Sumerian word for *saw* see above, p. 222. In the OT we have the stem *nagar*, to saw, to hew, in Ezek. 35:5; Jer. 18:21; Ps. 63:11. *Uai̯-i̯aggér ôtám 'al-i̯ĕḏê ḥärḇ* does not mean *he shed their blood by the force of the sword* (AV) or *he spilled them into the hands of the sword* (Cheyne-Driver) or *he gave them over to the power of the sword* (RV; cf. GB[16] 485[a]) but *he hacked them in pieces with the sword.* Shakespeare (1 Henry IV, ii 4, 164) says: *My sword hacked like a handsaw;* cf. the German phrase *in Kochstücke hacken* or *zerhauen* (*e. g.* in c. 21 of Hauff's *Lichtenstein*)[6] and the remarks on *uai̯-i̯ásar* (1 Chr. 20:3) below, p. 227. Heb. *'al-i̯ĕḏê* means *at the hands of*, i. e. *by the operation of*, by means of (cf. 2 Chr. 29:27). Similarly we have in Arabic: *'álâ i̯ádihi* or *'álâ i̯adái̯hi*, with his help, through him (cf. Heb. *bĕ-i̯aḏ* and OLZ 11, 121).

The forms *taggér, haggîrém, i̯aggîrûhû* may also be derived from a stem *garar*, to saw, to hew; cf. *mĕḡôrărôṯ bam-mĕḡerâ*, sawed with a saw (1 K 7:9) and GK § 67, y. Hitzig derived *i̯aggîrûhû* (Ps. 63:11) from a stem *garar*. Michaelis (1778) rendered in Jer. 18:21: *lass sie vom Schwerte durchstochen werden;* he seems to have combined *higgîr* with Arab. *ajárrahu* = *ṭá'anahu ua-táraka 'r-rúmḥa i̯ajúrruhu* (see his note on Ps. 63:11). We must not substitute *hisgîr* for *higgîr*.

Nöldeke (NBSS 75, n. 3) derives *uai̯-i̯ásar* in Hos. 12:5 from the stem *śarâ* which we have in *Iśrâ'él*, but the combination of the name *Israel* with *śarâ*, to fight, represents merely a popular etymology (*Pur.* 2, 37): *Iśrâ'él* probably meant originally *God rules* (see above, p. 222) and it would be better to read *uai̯-i̯íśr* (so Skinner, *Genesis*, 409.411) instead of *uai̯-i̯áśar* which could only be derived from *śûr* or *śarár;* cf. *uai̯-i̯ízr* (Ex. 32:20) from *zarâ*, to scatter, winnow, or *uai̯-i̯íqr*, he chanced (Ruth 2:3). We need not suppose that the original reading was *uai̯-i̯íśrâ* with final *Aleph* (GK § 75, rr) which dropped out before the following *Aleph* of *el*. Assyr. *Sir'ilâ'a*, Israelite (WF 216) shows

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[6] Cf. *ibid.* c. 26: *in Kochstücke mazakrieren*, i. e. *massakrieren*. Cf. also German *Steinmetz*, stone-cutter, stone-hewer, stone-mason, and *Metzelei*, massacre; *Metzger*, butcher.

that the pronunciation of the name was not *Iśrâ'êl*, with *â* after
the *r*, but *Iśr-il* or *Iśir-il;* contrast Assyr. *Xazâ'ilu* (e. g. KB 1,
140, 97; 142, 103; 2, 130, 3) = Heb. *Ḥazâ'êl*. For the vowel
before the *r* in *Iśir-il* see BA 1, 294.299, n. 6; *Nah*. 29, below.
The construct state of Assyr. *sidru*, array, is *sidir;* the cuneiform
script cannot express a form *sidr* (BAL 90; *cf*. the remarks on
Heb. *ärḵ* = Assyr. *arik*, JBL 35, 320).

Hos. 12:5ᵃ is a gloss to 12:1ᵃ, *Jacob repaid me with trickery;*
for *sĕḇaḇûnî ḇĕ-ḵáḥš Efráįm* at the beginning of c. 12 we must
read: *šillĕmánî ḇĕ-ḵáḥš Ịaʿqóḇ*. This is the immediate sequel
of the two genuine lines in c. 11, which have been restored in
JBL 34, 82. Only six lines in cc. 11.12 are Hoseanic, all the
other verses in these chapters are secondary or tertiary. The
genuine three couplets may be restored as follows:

11,1	In Israel's youth I loved it,	from Egypt I called my child.
4	I led it with leading-strings,	I bent over it, and fed it.
12,1ᵃ	But Jacob repaid me with trickery,	Israel's nation with perfidy.
2ᵃ	It craves wind, pursues the east-wind,	multiplies fraud and falsehood.
9	Ephraim said in her heart,	I am rich, I have won myself wealth:
	All her pains will not suffice	to atone for the guilt she incurred.

The Hebrew text should be read as follows:

11,1 כִּי־נַעַר יִשְׂרָאֵל וָאֹהֲבֵהוּ   וּמִמִּצְרַיִם קָרָאתִי לִבְנִי:

4 וָאָמֹשְׁכֵהוּ בְחַבְלִי אֹתָם   וָאֵטֶּה עָלָיו וְאוֹכִיל:

12,1 שִׁלְמֻנִי בְכַחַשׁ יַעֲקֹב   וּבְמִרְמָה בֵית־יִשְׂרָאֵל:

2 רֹעֶה־רוּחַ וְרֹדֵף קָדִים   כָּזָב וְשֹׁוא יַרְבֶּה:

9 וַיֹּאמֶר אֶפְרַיִם בְּלִבּוֹ   אַךְ־עָשַׂרְתִּי מָצָאתִי אוֹן־לִי

כָּל־יְגִיעָיו לֹא יִמְצְאוּ־לוֹ   לְכַפֵּר עָוֹן שֶׁנָּשָׁא:

For the last line contrast AJSL 7, 215. The final *âu* of
įĕgîʿâu is dissyllabic (*Nah*. 42, n. *). For the relative pronoun
šä see WF 217. After *ôḵil* in the second line a suffix is not
required; cf. *Est*. 27, l. 2; contrast AJSL 7, 212. The glosses
to the first two lines have been discussed in JBL 34, 80 (*cf*. 36,
66; see also AJSL 7, 204.215). The second hemistich of the
gloss to the second hemistich of the third line is explained in
WF 208, n. 57. We must read in Hos. 11:12ᵃ: *'Im-Gilʿaḏ*

áṵn '*aśû, bag-Gílgál laš-šôrîm* (not *šĕṵarîm!*) *zibbéhû,* In Gilead they wrought mischief, in the cromlech (of Bethel; *cf.* JBL 36, 95) they sacrificed to the Bull. The secondary addition to the first hemistich of l. 3 consists of vv. 4.5ᵃ.13:

		[brother,
12,4	In the womb he overreached his	in his manhood he fought with gods;
5a	He fought a god and prevailed,	so that he wept and asked him for mercy.
13	Jacob fled to the land of Aram,	Israel served for a wife.

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

12,4 בְּבֶטֶן עָקַב אֶת־אָחִיו   וּבְאוֹנוּ שָׂרָה אֶת־אֱלֹהִים:

5ᵃ וַיָּשַׂר אֶל וַיִּכָל   בָּכָה וַיִּתְחַנֶּן־לוֹ:

13 . וַיִּבְרַח יַעֲקֹב שְׂדֵה־אֲרָם   וַיַּעֲבֹד יִשְׂרָאֵל בְּאִשָּׁה:

For the *nota accusativi* before *ĕlôhîm,* gods, see ZAT 29, 286. The god wept, and asked Jacob for mercy, not *vice versâ,* as Skinner, *Genesis,* 411 thinks; *cf.* E. Meyer's misinterpretation of Ex. 4:25 (AJSL 22, 252, n. 9). *Mal'ák,* angel, after *el,* god, in the second line, is a tertiary gloss, and in v. 6 we have an additional tertiary gloss: *Jahveh is His name, Jahveh, the God of Hosts.* The secondary triplet, which may be an illustrative quotation (BL 26) from an ancient poem, was perhaps added in the period in which Pss. 78. 105. 106 originated. According to Frazer the deity referred to in Gen. 32:29 was the spirit of the river Jabbok (*cf.* Skinner, *Gen.* 411). *Angel* has often been substituted for ancient local deities (WF 212, n. 90).

The form *ṵai̯-i̯áśar* is found also in 1 Chr. 20:3, but there we must read *ṵai̯sîrém,* a form like *ṵai̯sîrém* (1 S 17:39; 2 K 17:18) from *sûr;* so we need not cancel the stem *śûr* in our dictionaries (OLZ 4, 192, n. 3). In the parallel passage 2 S 11:31 the suffix *m* is preserved, while the *r* has dropped out. The reading *ṵai̯-i̯áśem* is untenable: we might say *ṵai̯sîmém bam-mĕ̄ḡerâ,* he set them at the stone-saw, although '*al* would be preferable; but *ṵai̯sîmém ba-ḥrîṣim* or *bĕ-maḡzerôt,* he set them at picks or at axes, would be impossible. The passage describing David's treatment of the inhabitants of the capital of the Ammonites means neither *he set them at saws and at picks and at axes* (so Curtis *ad* 1 Chr. 20:3) nor *he cut them with saws, and with harrows of iron, and with axes* (so AV) but *he made them cut with the stone-saw, and with iron picks, and with iron*

axes, and made them work with the brickmold (cf. *Nah.* 12) *i. e.*
he condemned them to forced labor with stone-saws, picks for
excavations, axes for hewing timber, and brickmolds for making
bricks. The emendations suggested by Klostermann (*bam-
mikrê u-bĕ-hôçĕbê hab-barzél u-bĕ-maçrĕfôt hab-barzél* and
bi-mlaktô are gratuitous.

The objection that *uai̯-i̯áśar*, he sawed, could not be used in
connection with picks and axes is not valid: *uai̯-i̯áśar* does not
mean *he sawed*, but *he caused to cut*. A saw is a cutting-tool.
A pick is used in excavations, and we call an open excavation
a *cut*. Assyr. *xarâçu* means *to dig* or excavate, and Heb. *harîç*
denotes a *digger* or excavator, *i. e.* an instrument for digging or
excavating. *To cut timber* includes both hewing and saw-
ing. Our *saw*, German *Säge*, is connected with Lat. *secare*
and *securis*, ax, Old Bulg. *sekyra*, hack, pick. Pliny says
lapidem serra secare. 𝕿 has *mĕsár i̯áthôn* both in 1 Chr. 20:3
and in 2 S 12:31 (𝕵 *serravit*).

The stem *mĕsár*, to saw, may be derived from a noun with
prefixed *m* (JBL 36, 254). We have *e. g.* in Arabic the verb
mádaqa, to crush (a stone) = *dáqqa*. In Ethiopic this denomi-
native verb appears in the transposed form *damáqa*, to crush,
and in Assyrian *damâqu* means *to fine*, purify, clarify, beautify,
but the original meaning is *to pestle* (cf. Arab. *midáqq*, pestle).
Arab. *má'ira*, to be bald, and *má''ara*, to become bare, poor, are
derived from *ma'ran* (cf. Heb. *ma'r = ma'rê* from the stem
'ári̯a (see the paper on Heb. *'ôr*, skin, in JBL 38, part 1 and
2). Similarly the stem *maśâru*, to saw, may be derived from a
noun *maśâru*, from *śaru*, to cut, mediæ *u*, which we have in 1
Chr. 20:3. In 𝕿 we find both *mĕsârin* and *massârin*, saws (*cf.*
Dalman's *Wörterbuch;* contrast OLZ 15, 306). In Ethiopic
we have *mĕsâr*, ax, and *môśárt*, saw, with the verb *uaśára*, to
saw. This verb may be derived from the noun *môśárt* (ZA 2,
279; *cf.* VG 226, below) and *môśárt* may be a modification of
maśśárt; cf. Heb. *kôkáb*, star = Assyr. *kakkabu*, and *śôfár*,
horn = Assyr. *šapparu* (see *Kings*, SBOT, 198, 52). W. M.
Müller (OLZ 4, 192, n. 2) derived Ethiop. *uaśára* from a noun
maśśâr.[7] Prætorius finds a stem *i̯áśar*, to saw = *uaśar* in

[7] Dr. Albright (AJSL 34, 224; *cf. ibid.* 226) thinks that Assyr. *maśâru*
stands for *uaśâru;* cf. below, the conclusion of the paper on the Tophet
Gate.

Phenician (ZDMG 67, 131, 32). The doubling in Heb. *maśśôr* = *maśśâr* may be secondary as it is in Heb. *hinnîḥ* from *nûḥ* or in *issóḇ* from *saḇáḇ* (GK §§ 72, ee; 67, g, second footnote; 71, n. 1). We have a number of nouns derived from stems *mediæ geminatæ* which exhibit this secondary doubling of the first stem-consonant (JBL 36, 90). Heb. *maśśôr* could be derived also from a stem *primæ ṷ* (cf. *maççá'*, couch) but the stem *ṷasár* seems to be derived from *môśár* = *maśśar* = *maśâr*. The *n* in Arab. *minśâr* is just as secondary as the *n* in Aram. *mandá'*, knowledge = *maddá'*, from *ịaḏa'* (JBL 34, 72). In Arabic we find not only *náśara* and *ṷaśara*, but also *áśara*, to saw (NBSS 182).

We have the stem *maśar* with *ç* instead of *ś* on account of the *r* (ZAT 34, 144. 231: cf. ZA 29, 243, n. 1) in Assyr. *maçâru*, to cut (HW 422) which appears in Arabic as *çárama* (*as-sáịfu;* cf. *çurâm* and *miçram* and Assyr. *namçaru*, sword). This is important for the explanation of the name *Nazarene* (EB 2589, 9). In the same way *çarâpu*, to smelt, is a differentiation of *śarâpu*, to burn (cf. JBL 35, 283) which is identical with Arab. *śáriba*, to drink, originally *to be parched*, the *p* (cf. post-Biblical *śaráf*, to imbibe) being due to partial assimilation; cf. also *rĕsîsîm* in the gloss Am. 6:11; *Tarśîś* (BL 59) and *raçáç*. Assyr. *miçru*, boundary, border, region, means originally *determination*, delimitation. In *zarâmu* = *zamâru* = *marâzu* = *mazâru* (see above, p. 222) the *z* represents partial assimilation of the sibilant to the nasal.

Fürst was inclined to derive both *maśśôr*, saw, and *mĕśûrá*, measure, from a stem *maśar*, to cut, divide, measure = Arab. *máśśara*, to divide, i. e. Freytag's *máśśara*, divisit, dispersit rem. Fürst thought that *maśśôr*, saw, might have originated from *mamśôr;* cf. Assyr. *śaśśu*, sun; *xaśśu*, fifth = *śanśu*, *xanśu* = *śamśu*, *xamśu*, *xâmiśu*. He also regarded the verb *masár* in Num. 13:5.16 and the stem of *maśśôr*, saw, as identical. *Maśśôr*, saw, is derived from the same root, but not from the same stem, and *mĕśûrâ*, measure, must be combined with *sîr*, pot (JBL 36, 257).