

**The meaning of ancient words for ‘earth’: An exercise in
visualizing colexification on a semantic map
– Data appendix –**

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Abbreviations

General abbreviations

DivN	Divine name
GeoN	Geographical name
PersN	Personal name
RoyN	Royal name

Glossing abbreviations

Cf. the list with references provided in GAL 2014.

1	first person	F	feminine
2	second person	FUT	future
3	third person	GEN	genitive
SG	singular	GRND	ground
PL	plural	IMP	imperative
ACC	accusative	IMPF	imperfect
ACT	active	IMPRS	impersonal
ADMIR	admirative	INDEF	indefinite
ADV	adverb, adverbial	INF	infinitive
ADVZ	adverbializer, adverbialization	INSTR	instrumental
AGT	agent marker	IPFV	imperfective
ALL	allative	IT	iterative
ANT	anterior	LOC	locative
AOR	aurist	M	masculine
ART	article	MP	medio-passive
ATT	attachment, attached	MID	middle
ATTN	attention marker	N	neuter
C	communis (common gender)	NEG	negation, negative
CAUS	causative	NMLZ	nominalizer, nominalization
CNJ	conjunction	NOM	nominative
COLL	collective	OBL	oblique
COND	conditional	OPT	optative
CONJ	conjunction	PASS	passive
CORD	coordinating particle	PERS	personal
DAT	dative	PFV	perfective
DEF	definite	PL	plural
DEM	demonstrative	PLPF	pluperfect
DISTR	distributive	PLT	plurale tantum
DU	dual	POSS	possessive
EXCL	exclusive	POST	postposition

PREC	precative
PREP	preposition
PRF	perfect
PROH	prohibitive
PRON	pronoun
PRS	present
PRT	preterit
PTCL	particle
PTCP	participle
Q	question particle
REL	relative
RES	resultative
SBJV	subjunctive
SBRD	subordinative, subordinating particle
SG	singular
STAT	stative
STC	status constructus
SUPR	superior
VENT	ventive
VOC	vocative

§1 Akkadian (Lidewij E. van de Peut, Tomoki Kitazumi)

Abbreviated literature:

AHw = Soden 1965–1981.

CAD = Gelb 1956–2010.

CDA = Black et al. 2000.

The three Akkadian words included in this study are *eperu(m)*, *eršetu(m)*, and *qaqqaru(m)*. For each of these three words ‘earth’ is one of its meanings or senses. Below several examples are listed for the separate senses which can be recognized and expressed by these three words. The glossed examples for the different senses of these three Akkadian words are, unless indicated otherwise, collected from the respective entries in I. J. Gelb *et al.* (eds.), *The Assyrian Dictionary of The Oriental Institute of the University of Chicago*, Chicago (1956-2010), abbreviated as *CAD*. The other abbreviations used follow those listed in *CAD*. The translations are our own, but depend on *CAD* in most cases. For the examples of MATH. VOLUME (*eperu(m)* and *qaqqaru(m)*) and MATH. AREA (*qaqqaru(m)*) we thank Dr. H. Brunke for his help. The rough dating of the text is given in brackets. In case of royal inscriptions of a certain king, the name of the king and the period in which he lived is given here. The copy of the text may in some cases be later. The examples are given in bound transcription, except for some logograms which are not transcribed due to uncertainty of the exact Akkadian reading.

It should be noted that these examples are taken from texts belonging to a wide range of genres, and date to a long period of time, and come from a large geographical area, in some of which Akkadian was probably not even spoken as a native language. Since Akkadian was written over a period of more than two thousand years and throughout almost the entire ancient Near East, the language and its dialects have undergone several changes. Also the meanings or senses of these words may have shifted over time and in different ways in different geographical areas. Furthermore, we realise that the Akkadian language as found in certain texts may at times have been influenced by other languages, especially when the scribe was not a native speaker of Akkadian. These as well as dialectal differences are not taken into account in the present survey.

The word under discussion is always glossed the same, according to what seems to be its core meaning. For *eperu(m)* this is ‘dust’, *eršetu(m)* ‘earth’, and for *qaqqaru(m)* ‘ground’. The translation of the word is decided depending on the context, i.e. in accordance with the sense it seems to have in that specific context. The attestation of the Akkadian word, its gloss, and its translation are each marked in bold.

§1.1 Akkadian *eperu(m)* ‘dust’

According to *CAD* E 184, Akkadian *eperu(m)* – also written *epru*, *ipru*, *ipiru* or logographically SAḪAR – is attested from the Old Babylonian period on. *CAD* E 184 lists the following meanings for *eperu*:

“1. dust, 2. earth, loose earth, 3. debris, 4. scales, 5. ore, 6. (an unidentified substance, OB only), 7. mortar, 8. territory, soil, 9. area, volume (as math. term)” (*CAD* E 184b).¹

The core meaning of the word seems to be ‘dust’ which is also the first meaning given by the *CAD*. The meaning or sense ‘scales’ is not taken up as one of the senses of *eperu(m)*, because the attestation given by *CAD* do not seem convincing for this interpretation.² In the examples below the word *eperu(m)* will always be glossed as ‘dust’, though it is translated as is befitting the context, i.e. in accordance with the sense it seems to have in that specific context.

¹ Compare *AHW* 222f. where *eperu(m)* is translated as “Erde, Staub”, 1. “lose Erde”, 2. “Staub”, 3a. “Mörtelerde”, 3b. “Erz”, 4. “Volumen”, 5. “Territorium”. Compare also *CDA* 74f.: ““earth, soil; dust” ... “(loose) earth, soil” for building work; from excavation or destruction; as means of concealment; “dust (storm)”, “dust” of the feet; mag. “dust” from street etc.; in self-debasement OA “dust” (on the head), MB “dust” (under king’s feet) as self-descr.; jB *bit e.* ‘house of dust’, i.e. underworld, *kišid e.* ‘conquest of the soil’, i.e. doomed to be buried; MB(Ass.) “mortar” in masonry (*e. ša kupri* “e. of bitumen”); “earth” yielding ores etc.; math. “volume of earth”; Mari, Alal., Bogh. “land, territory””.

² *CAD* E 188b gives three attestations under the heading “4. scales”, though *eperu(m)*, written logographically as SAḪAR, is translated as such in only one of these examples: CT 27 47:17 (Standard Babylonian, from the omen series *šumma izbu*): *šumma izbu ina pudēšu SAḪAR TUK-ma ŠÀ.MEŠ-šú IGI.MEŠ* “if the newborn lamb has scales on its shoulders and its intestines can be seen” (translation *CAD* E 188b). We see no reason why SAḪAR should refer to scales in this context and not to dust, (chunks of) earth, or similar. We have categorised the other two attestations listed under “scales” by *CAD* as belonging to the sense #065 EXPECTORATION SUBSTANCE. One of these is given as ex. 5 below.

(1) Examples for the sense #010 SOIL/EARTH

Note that the following two examples come from the same text and refer to the same soil or earth that was put in the well (first example) and should later be taken out (second example).

(Ex. 1: AOB 1 38 No. 1:23, see CAD E 187a, Grayson 1987: 111-112; Aššur-uballiṭ I, Middle Assyrian)

būra ... *epira* *lū* *umellī=šī*
well.ACC.SG dust.ACC.SG truly.PTCL be_full.1SG.CAUS.PRT=3SG.ACC.F

‘I truly filled the well ... with **loose earth**’

(CAD E 187a reads *umellī=šī* which would be a precative.)

(Ex. 2: AOB 1 38 No. 1:27, see CAD E 187a; Aššur-uballiṭ I, Middle Assyrian)

epri=ša *lišēla=(a)m=ma* *mê=ša* *likšud*
dust.OBL.SG=3SG.POSS.F take_out.3SG.PREC=VENT=CONJ water.OBL=3SG.POSS.F reach.3SG.PREC

‘May he take out its **earth (filling)** and reach its water (again).’

See also the second example under #080 DUST below (Ex. 9).

(2) Examples for the sense #050 MORTAR/GROUT

(Ex. 3: KAH 2 35:30, see CAD E 189b, Grayson 1987: 141f.; Adad-nirāri I, Middle Assyrian)

ina *pili* *u* *epri* *ša* URU *Ubasē* *kutalli=šu*
in.PREP limestone.GEN and.CONJ dust.GEN of.PREP city.GeoN rear.STC=3SG.POSS

aksir

pave.1SG.PRT

‘I paved its (the quay wall’s) rear by means of limestone and **mortar** from the town of Ubasē.’

(3) Examples for the sense #060 DIRT

(Ex. 4 [#060, #080]: Ištar’s Descent, CT 15 45:11, see CAD E 185a, CAD Š 3b.)

eli *dalti* *u* *sikkūri* *šabuḥ* *epru*
upon.PREP door.GEN.SG and.CONJ lock.GEN.SG settle.3SG.M.STAT dust.NOM.SG

‘**Dust/dirt** is settled upon door and lock’.

(4) Examples for the sense #065 EXPECTORATION SUBSTANCE

(Ex. 5: Küchler Beitr. pl. 11 iii 55)

šumma amēlu iras = su marṣat = ma
if man.NOM.SG.M chest.STC.F = 3SG.M.POSS be_sick.3SG.F.STAT = CONJ

GIM *šinēti* SAḪAR TUK.TUK-ši
like expectoration.GEN dust.ACC have:.SG.PRT.IT

‘If a man’s chest is sick, and he repeatedly has (attacks of coughing up) **dry matter** as expectoration.’

(5) Examples for the sense #070 DEBRIS

(Ex. 6: CT 4 39b:3, see CAD E 188b; Late Babylonian)

ana dakû ša SAḪAR^{HLA} ša É.SAG.ÍL
for.PREP remove.INF.GEN of.PREP dust.PL of.PREP (temple_name)

‘For the removal of the **debris** from Esagila’.

(Ex. 7: KAH 1 13 ii 11, see CAD E 187b, Grayson 1987: 180-186 (ll. 51-53); Shalmaneser I, Middle Assyrian)

epri = šu ēsip = am = ma ina abulli āli = ya ...
dust.STC = 3SG.M.POSS collect.3SG.PRT = VENT = CONJ in.PREP gate.STC city.STC = 1SG.POSS

lu ašpuk
PTCL pile_up.1SG.PRT

‘I collected **debris** from it (the destroyed town) and piled it up at the gate of my city ...’

(6) Examples for the sense #080 DUST

(Ex. 8: OIP 2 44 v 58, see CAD E 185a; Sennacherib, Neo Assyrian)

SAḪAR^{HLA} *šēpē = šunu kīma IM.DUGUD kabti ša*
dust.PL.STC foot.STC.DU.OBL = 3PL.POSS like storm.OBL.SG heavy.OBL.SG of.PREP

dunni erijāti pān šamê rapšūte katim
intense.GEN cold_weather.GEN front.STC sky.PLT.OBL wide.PL.OBL cover.3SG.STAT.M

‘The **dust** of their feet, like the heavy storm of the depth of winter, covers the wide heaven’

(CAD E translates ‘The vast sky is covered with the **dust** (raised by) their feet as (with) the heavy storm (clouds) in the coldest period of the winter.’)

(Ex. 9 [#010, #080]: Letter of Rib-Addi, EA 100: 36, see CAD E 186b, Amarna)

u tidaggalu ajābu = nu u tīkalu epra
and.CONJ see.3PL.PRS enemy.NOM.PL = 1PL.POSS and.CONJ eat.3PL.PRS dust.ACC

‘Let our enemies see (this) and eat **dust** (i.e. be defeated).’

See also the example under #060 DIRT above (Ex. 4).

See also the example under #130 GROUND below.

(7) Examples for the sense #100 ORE

(Ex. 10: Lie Sar. 38:231, see CAD E 189a; Sargon II, Neo Assyrian)

^{KUR}*Ba’il-šapūna šadû rabû siparra ištēniš*
mountain.GeoN mountain.NOM.SG big.NOM.SG bronze.ACC.SG at_the_same_time

ibnī = ma ša šadâni šunūti šipik
create.3SG.M.PRT = CONJ REL.PRON mountain.GEN.PL PRON.3PL.GEN.M pile.STC

epri = šunu ablul = ma ana qiri [...]
dust.GEN = 3PL.POSS mix.1SG.PRT = CONJ to.PREP hot_bitumen.GEN.SG

ušēri[s = su]nūti = ma bušul = šunu āmur
go_down.1SG.CAUS.PRT = 3PL.ACC = CONJ smelting.STC = 3PL.POSS see.1SG.PRT

‘The great mountain Ba’il-šapūna created at the same time bronze, and I mixed the pile of their **ore**, (which is) from their mountains, and I brought them down to the hot bitumen [...], and I saw their smelting.’

(CAD E 189a translates: ‘The great mountain Ba’il-šapūna showed (lit. produced) at the same time copper (text bronze), and I (therefore) sorted out(?) the ore piled up in its mountainous regions and brought it to the furnace and, myself, watched the smelting of their (final product).’)

(Ex. 11: Borger Esarh. 84:36, see CAD E 189a; Esarhaddon, Neo Assyrian)

in šāriri ruššê nabnīt aralli
 in.PREP fine_gold.GEN.SG red.GEN.SG product.STC netherworld.GEN.SG

epir šadi = šú
 dust.STC mountain.STC = 3SG.M.POSS

‘in reddish gold bronze, a product of the nether world, **ore** of its mountain(s)’.

(8) Examples for the sense #130 GROUND

(9) Examples for the sense #135 NATURAL GROUND

(10) Examples for the sense #140 SURFACE OF THE EARTH

The following example for senses #130, #135, and #140, is listed in CAD E 186b under the meaning ‘dust’ and may very well belong to sense #080 DUST as well. In fact, the attribution of senses #130, #135, and #140 to *eperu(m)* seems somewhat uncertain.

(Ex. 12 [#080, #130, #135, #140]: Letter, TCL 18 85:15, see CAD E 186b; Old Babylonian)

ša annam appa[l = u] Šamaš ana dinān epiri
 REL.PRON yes.ACC.SG answer.1SG.PRS = SBRD DivN for.PREP substitute.STC dust.GEN.SG

ša takbus = u liddin
 REL.PRON tread.2SG.M.PRT = SBRD give.3SG.M.PREC

‘should I say yes, Šamaš would treat (me) as if I were the **dust/ground** upon which you have stepped (*literally*: may Šamaš give (me) as substitute for the **dust/ground** on which you stepped).’

(11) Examples for the sense #200 MATH. VOLUME

(Ex. 13: Mathematical exercise, NBC 7934 obv. 1-5, see Neugebauer et al. 1945, 55f.)

[6½ GAR 5] KÙŠ UŠ 3 KÙŠ DAGAL.AN.NA ½ KÙŠ GAM.2.KAM
 6½_(unit) 5_(unit) length 3_(unit) upper_width ½_(unit) second_depth

SAḪAR.BI EN.NAM ⅕ SAR 1⅕ GÍN 7½ ŠE
 dust.its what ⅕_(unit) 1⅕_(unit) 7½_(unit)

‘[6½ GAR (and) 5] KÙŠ (is) the length; 3 KÙŠ (is) the upper width; ½ KÙŠ (is) the second depth. What (is) its **volume**? ⅕ SAR, 1⅕ GÍN (and) 7½ ŠE (is the volume).’

See also the example listed under *qaqqaru(m)* #350 MATH. AREA where *eperu(m)* (written SAḪAR) also occurs as mathematical volume.

(12) Examples for the sense #310 TERRITORY

(13) Examples for the sense #340 AREA

(Ex. 14 [#310, #340]: Wiseman Alalakh 58: 15f.)

epiru *annû* *ana* *epiri* *ša* LÚ *Alalah* *ul* *tuhhu*
dust.NOM.SG **DEM.PRON** **to.PREP** **dust.GEN.SG** **of.PREP** **man GeoN** **NEG** **include.3SG.STAT**

‘This **territory/area** does not belong to the **territory** of Alalakh.’

(Ex. 15 [#310, #340]: Treaty Tudḫaliya I with Šunaššura of Kizzuwatna, KBo 1.5 iii 43, see CAD E 189b, and Wilhelm 2014)

epra *ša* *āli* *šāšu* ^d*Šamš=ī* *ana* RoyalN
dust.ACC.SG **of.PREP** **city.GEN.SG** **PERS.PRON.3SG.M.DAT** **Majesty=1SG.POSS** **to.PREP** **RoyN**

anandin ^d*Šamš=ī* *mās=su* *lu* *urappaš*
give.1SG.PRS **Majesty=1SG.POSS** **land.STC=3SG.M.POSS** **PTCL** **extend.3SG.PRS.CAUS**

‘My Majesty will give the **territory** of this city to RoyalN, My Majesty will (thus) increase his land’.

(14) Examples for the sense #350 MATH. AREA

(Ex. 16: PBS 8/2 134:3, CAD E 189f; Old Babylonian)

4 GAR SAG 1 GAR ÚŠ SAḪAR.BI 2½ GÁN 54 SAR GÁN!.ÙR.RA
4_(unit) width 1_(unit) length **dust.its** 2½_(unit) 54_(unit) harrow(ed)

‘4 GAR in width, 1 GAR in length, its **area** is 2½ *iku* 54 SAR of harrowed land.’

§1.2 Akkadian *eršetu(m)* ‘earth’

Akkadian *eršetu(m)* – written both syllabically (Old Akkadian *aršatum*) and logographically (KI) – is already attested from Old Akkadian onwards (CAD E 308b). CAD E 308b lists the following meanings for *eršetu(m)*:

“1. the earth (in cosmic sense), 2. the nether world, 3. land, territory, district, quarter of a city, area, 4. earth (in concrete sense), soil, ground, dry land” (CAD E 308b.).³

The core meaning seems to be ‘earth’ both in the cosmic and concrete sense, i.e. as terrestrial body (#190), and as soil (#010). All attestations of *eršetu(m)* given below will be glossed as ‘earth’, whereas its translation is according to the context. One of the difficulties with the logographic spelling KI, is that the sign KI can also denote *qaqqaru(m)*. Thus, without a phonetic complement one cannot be entirely certain whether KI refers to *eršetu(m)* or to *qaqqaru(m)*.

(15) Examples for the sense #010 SOIL/EARTH

(Ex. 17 [#010, #130, #135, #140]: Omen Series *Šumma ālu*, CT 39 13a:1, see CAD E 313a and CAD H 54b; Standard Babylonian)

šumma KI *māti* *damī* *iḫl*
 if **earth**.STC land.GEN.SG.F blood.OBL.PL.M exude.3SG.PRS
 ‘if the **soil** of the land exudes blood’

(Ex. 18 [#010, #130, #135, #140]: Code of Hammurabi, CH xliv 1, see CAD E 312b)

qarrādī = *šu* *lišamqit* *damī* = *šunu*
 warrior.OBL.PL.M = 3SG.POSS fall:3SG.CAUS.PREC blood.OBL.PL.M = 3PL.POSS

eršetam *lišqi*
earth.ACC.SG.F soak.3SG.PREC

‘May he make his warriors fall and soak the **earth/ground** with their blood!’

³ Compare *AHw* 245 which lists the meanings “Erde, Unterwelt, Land”, “Erdboden”, “Territorium” “Land, Gebiet”, “Bezirk”, “Bereich auf der Leber”. Compare also *CDA* 79b: “1. “the earth” (as opp. to heaven) 2. The earth beneath the surface, i.e. “underworld” ... 3. “ground”, soakes; ploughed; quakes; for burial 4. Politically “land, territory”, jB “district”, NB “city quarter” 5. Ext. (area of liver)”.

(Ex. 19 [#010, #140]: Dream omen, K.3941 + r. ii 4, Dream-book 308, see CAD E 313a)

šumma ina epinni KI iriš
if with.PREP plough.GEN.SG earth.ACC plough.3SG.PRT
'If (in a dream) he ploughed the **soil** with a plough'

(16) Examples for the sense #130 GROUND

(17) Examples for the sense #135 NATURAL GROUND

(18) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 20 [#130, #135, #140]: Description of representations of demons, MIO 1 76 r. v 2, CAD E 313a; Standard Babylonian)

[ina šēpi = šu] ša šumēli eršeta šapiš
with.PREP foot.GEN.SG = 3SG.POSS of.PREP left.GEN.SG ground.ACC.SG.F paw.3SG.M.STAT
'with his left foot he paws the **ground**'

(Ex. 21 [#130, #135, #140]: Treaty of Šuppiluliuma I with Šattiwaza of Mitanni, KBo 1.1 r. 67, see CAD E 313a; Boghazköy/Ḫattuša)

eršetum lu šurīpum = ma teḥliššâ eršetum ša
earth.NOM.SG PTCL ice.NOM.SG = CONJ slip.2PL.PRS earth.NOM.SG of.PREP

māti = kunu lu saḥu ša nephû = u
land.GEN = 2PL.M.POSS PTCL swamp.NOM.SG REL.PRON closed_off.3SG.STAT.PASS = SBRD

lu tašallâ = ma la tebbirâ
PTCL sink.2PL.PRS = CONJ NEG cross_over.2PL.PRS

'may (your) **ground** become ice, (so that) you slip, may the **ground** of your land become a swamp which is closed off, (so that) you will truly sink in and are unable to cross'.

(CAD E 313a translates "[...] with no way out (lit. which is closed in) [...]").)

(Ex. 22 [#010, #130, #135, #140, #190, #260]: 4R 28 No. 2:11f)

^d*Adad ina ezēzi = šu eršetim*
DivN in_consequence_of.PREP be_angry.INF.GEN = 3SG.M.POSS earth.OBL

inas = su

shake.3SG.PRS = 3SG.M.ACC

‘Adad, because of his anger, shakes the **earth**.’

(CAD E 312b translates “when Adad is furious, the earth shakes”.)

See also the examples under #010 SOIL and #130 GROUND above.

Cf. also #190 TERRESTRIAL BODY and #260 WHOLE WORLD below.

(19) Examples for the sense #150 DRY LAND

(Ex. 23: EA 154: 16, see CAD E 313b; El-Amarna)

lā inandin = ni LÚ^{URU}Šiduna

NEG permit.3SG.PRS = 1SG.ACC man.GeoN

LÚ.MEŠ = ya arāda ana eršeti ana laqî GIŠ.MEŠ

man.PL = 1SG.POSS go_down.INF.ACC to.PREP earth.GEN.SG.F to.PREP take.INF.GEN wood.PL.M

laqî A.MEŠ ana šit[i]

take.INF.GEN water.PLT to.PREP drink.INF.GEN

‘the ruler of Sidon does not permit my men to go on to the **shore** to get wood, (or) to get water to drink.’

(20) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 24: KAR 96 r. 34, see CAD E 309b; Standard Babylonian)

ajjû arku ša ana šamê elû = u

who.NOM.SG.M tall.NOM.SG.M REL.PRON to.PREP heaven.GEN.PLT.M be_high.3SG.STAT = SBRD

ajjû rapšu ša KI-tim (eršetim) ugammer = u

who.NOM.SG.M broad.NOM.SG.M REL.PRON earth.GEN.SG.F encompass.3SG.STAT = SBRD

‘Who is tall enough to reach to heaven, who is broad enough to encompass the **earth**?’

(The translation of *elû* in this context is based on CAD Š 342a.)

(Ex. 25: Hymn, JRAS Cent. Supp. pl. 9:30, see CAD E 309a; Old Babylonian)

elēnum sikkū = šu lišnunū šamāi
above fringe.NOM.PL = 3SG.M.POSS equal.3PL.PREC heaven.PLT

šaplānum šuršū = šu eršetam lu tamḥū
below foundation.NOM.PL = 3SG.M.POSS earth.ACC.SG PTCL grasp.3PL.M.STAT

‘above may its pinnacles (i.e., those of the city of Keš) be abreast the heavens, below may its foundations grasp the **earth**.’

(Ex. 26: CT 17 5:1ff., restored from dupl. AMT 25,2: 15ff., see CAD E 309b; Standard Babylonian)

ultu ^dAnum [ibnû = u šamê] šamû
after DivN.NOM.SG.C make.3SG.PRT = SBRD heaven.OBL.PLT heaven.NOM.PLT

ibnû(=u) [eršetim] eršetim ibnû(=u) nārāte
make.3SG.PRT(=SBRD) earth.OBL.SG.F earth.NOM.SG.F make.3SG.PRT(=SBRD) river.OBL.PL.F

‘After (the god) Anu had made the sky, the sky had made the **earth**, the **earth** had made the rivers.’

(Ex. 27: ABL 629:12, see CAD E 310a; Neo Assyrian)

ittāte ša šamê u KI-tim (eršetim) kali = šina ittaḥar
sign.OBL.PL of.PREP heaven.GEN.PLT CONJ earth.GEN.SG all = 3PL.F.POSS observe.3SG.PRF

‘the signs of the sky and the **earth**, all of them were observed’

Cf. the examples listed under #190 for *qaqqaru(m)* (§1.3).

(21) Examples for the sense #210 UNDERWORLD

(Ex. 28: Ištar’s descent, CT 15 46 r. 5, see CAD E 310b)

^dIštar ana KI-tim (eršetim) urid ul ilâ
DivN.NOM.SG.F to.PREP earth.GEN.SG.F go_down.3SG.PRT NEG go_up.3SG.PRT

‘Ištar has gone down into the **netherworld** and has not come up.’

(Cf. the same text line 6: *ultu ullānumma Ištar ana KUR.NU.GI4 uridu* ‘Ever since Ištar went down to the land of no return.’)

(Ex. 29: Code of Hammurabi, CH xliii 38, see CAD E 310b; Old Babylonian)

šapliš ina eršetim ețemma = šu mē lišašmi
below in.PREP earth.GEN.SG ghost.STC.SG = 3SG.M.POSS water.OBL.PLT be_thirsty.3SG.PREC.CAUS
'below in the **netherworld** may his ghost thirst for water'

(22) Examples for the sense #260 WHOLE WORLD

Compare the examples under #190 TERRESTRIAL BODY above.

(23) Examples for the sense #300 COUNTRY

(Ex. 30: Omen series *Šumma izbu*, YOS 10 56 iii 19, see CAD E 311b; Old Babylonian)

šarrum eršetam la šattam u mātam la šattam
king.NOM.SG.M earth.ACC.SG.F NEG 3SG.POSS CONJ country.ACC.SG.F NEG 3SG.POSS

[q]ās = su ikaššad
hand.STC = 3SG.M.POSS conquer.3SG.PRS
'the king will conquer a **land** that is not his own and a country that is not his own'

(24) Examples for the sense #310 TERRITORY

(Ex. 31: Code of Hammurabi, CH § 23:39, see CAD E 311b; Old Babylonian)

ālum u rabiānum ša ina eršetī = šunu
city.NOM.SG.M and.CONJ mayor.NOM.SG.M REL.PRON in earth.GEN.SG.F = 3PL.POSS

u paṭṭi = šunu ḥubtum iḥḥabt = u
or.CONJ district.GEN.SG.M = 3PL.POSS robbery.NOM.SG commit.3SG.PASS.PRT = SBRD
'the city and the mayor in whose **territory** or district the robbery was committed'

(25) Examples for the sense #320 DISTRICT

(Ex. 32: VAB 4 200 No. 36: 3, see CAD E 312a; Nebukadnezzar II, Neo Babylonian)

ekalla ... ina eršet KÁ.DINGIR.RA^{KI} ša
palace.ACC.SG.M in.PREP earth.STC GeoN REL.PRON

qereb *Babilu*^{KI} *ēpuš = ma*
interior.STC GeON build.1SG.PRT = CONJ

‘I built a palace ... in the **district** Kadingira, which is within (the city of) Babylon.’
(CAD E 312a lists this attestation under “quarter of a city”.)

(26) Examples for the sense #340 AREA

(Ex. 33: KAH 1 14:24, see CAD E 312b; Shalmaneser I, Middle Assyrian)

ištu mušlāli *ana* **KI** KISAL DivN
from staircase.GEN.SG.M to.PREP earth courtyard DivN

‘from the staircase to the **area** of the courtyard of DivN’
(For ‘staircase’, cf. CDA 222.)

(27) Examples for the sense #550 AREA ON AN ORGAN

(Ex. 34: Extispicy, YOS 10 13 r. 22, see CAD E 312a; Old Babylonian)

[*šumma naplaštum*] *ina* *eršet* *šumēlim* *šaknat*
if ‘flap’.NOM.SG.F in.PREP earth.STC left.GEN place.3SG.F.STAT

šarrum *eršetam* [*la*] [*š*]attam *qās = su* *ikaššad*
king.NOM.SG.M earth.ACC.SG.F NEG 3SG.POSS hand.STC = 3SG.M.POSS conquer.3SG.PRS

‘if the “flap” is placed in the **area** on the left, the king will conquer a **territory** which is not his’

§1.3 Akkadian *qaqqaru(m)* ‘ground’

Akkadian *qaqqaru(m)* – also written *kaqqaru(m)*, *kakkaru(m)*, and logographically KI – is already attested from Old Akkadian on (CAD Q 113a). CAD Q 113a lists the following meanings for *qaqqaru(m)*:

“1. ground, soil, 2. terrain, 3. territory, 4. plot of land, 5. location, area, region, blank space, 6. open country, 7. surface, area (in math.) 8. the earth, 9. nether world, 10. floor” (CAD Q 113a).⁴

⁴ Compare AHW 900f. which lists the meanings “Erdboden”, “Ggs. Himmel”, “Unterwelt(?)”, “Am. Festland”, “Erdboden”, “Gelände”, “Gebiet, Bereich”, “Grundstück”, “Baustelle”, “Platz, Stück Boden”, “Land-, Wegstrecke”, “math. Boden, Fläche”, “Bereich eines Sternbildes, Tierkreisbild”, “Boden”, “v. Leberteil”, “freier Raum auf Tafel”. Compare also CDA 284b: “ground, earth ... 1. “the earth” as opp. to sky, sea; jB as desig. of Underworld ? 2. “(the) ground” as a surface 3. “terrain, territory” ... 4.

The core meaning seems to be “ground”. All attestations of *qaqqaru(m)* given below will be glossed as “ground”, whereas its translation is according to the context. One of the difficulties with the logographic spelling KI, is that the sign KI was not only used to denote *qaqqaru(m)*, but also for *eršetu(m)* (§1.2). Thus, without a phonetic complement one cannot be entirely certain whether KI refers to *eršetu(m)* or to *qaqqaru(m)*.

(28) Examples for the sense #010 SOIL/EARTH

(Ex. 35 [#010, #135]: Borger Esarh. 56 iii 54, CAD Q 116b; Esarhaddon, Neo Assyrian)

māt Bāzu ... qaqqar tābti ašar šumāmitu
 land.STC GeoN **ground**.STC salt.GEN place.STC thirst.GEN

‘the land of Bāzu, saline **ground**, a place of thirst’.

(29) Examples for the sense #130 GROUND

See also the examples listed under #135 NATURAL GROUND and #140 SURFACE OF THE EARTH.

(Ex. 36: Ritual, MVAG 41/3 60 I 16; Neo-Assyrian)

šēpi(=ī) ina kaqqari ul aškun
 foot.DU.OBL.STC = 1SG.POSS in.PREP **ground**.GEN.SG.M NEG place.1SG.PRT

‘(since you, my lord, left me, I have been sick,) I have not placed my feet on the **ground**.’

(Ex. 37: CT 38 33:1)

lām ultu erši šēp = šu ana KI iškun = u
 before from bed.GEN.SG.F foot.STC = 3SG.POSS.M to.PREP **ground** put:3SG.PRT = SBRD

‘before he puts his foot from the bed onto the **ground**’

(30) Examples for the sense #135 NATURAL GROUND

See also the example listed under #010 SOIL/EARTH.

“(plot of) ground” ... 5. “stretch, extent of land” ... 6. Astr. “district” of constellation 7. “base, floor” ... 8. Ext. (part of liver) 9. “(blank) space” on cuneiform tablet 10. Nuzi, Ug. (desig. of wool, textile)”.

(Ex. 38 [#130, #135, #140]: Ritual, Maqlu III 145, see CAD Q 115a)

elli *ša* *ūri* ... *urrad* *ana* ***qaqqarim*** = *ma*
 go_up.1SG.PRS REL.PRON roof.GEN.SG go_down.1SG.PRS to.PREP **ground**.GEN.SG = CONJ

uṣabbat = *u* *kibsi*[= *ki*]
 seize.1SG.PRS = SBRD footprint.PL = 2SG.F.POSS

‘I will go up to the roof ..., I will go down to the **ground** and seize your footprints’

(31) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 39 [#130, #135, #140]: Hymn to Marduk, AfO 19 51:71, see CAD Q 114a; Standard Babylonian)

annū = *a* *ina* ***qaqqari*** *ukabbas*
 sin.PL = 1SG.POSS in.PREP **ground**.GEN.SG tread_down.1SG.PRS

‘I will stamp my sins into the **ground**’

(Ex. 40 [#130, #135, #140]: TCL 3 293, see CAD Q 115a; Sargon II, Neo Assyrian)

dūrāni = *šunu* *dannūti* ... *appul* = *ma* ***qaqqariš*** *ušakšid*
 wall.OBL.PL = 3PL.M.POSS strong.OBL.PL demolish.1SG.PRT = CONJ **ground** reach.1SG.PRT.CAUS

‘I pulled down their strong walls ... and made (them) level with the **ground**’.

(32) Examples for the sense #150 DRY LAND

(Ex. 41: A letter of Rib-Addi, EA 105:11, see CAD Q 123b; Amarna)

mārū PersN *ištu* ***qaqqari*** *u* LÚ.MEŠ GeoN *ištu* *ayabba*
 son.NOM.PL.M PersN from.PREP **ground**.GEN.SG CONJ man.PL GeoN from.PREP sea.GEN

‘the sons of PersN are from the **mainland** and the men of GeoN are from the sea’

(33) Examples for the sense #160 FLOOR

(Ex. 42: Entry in a lexical list, Hh. IV 365)

GIŠ.KI.MÁ = ***qaqqar*** GIŠ.[MÁ]
 wooden.floor.boat **ground**.STC wooden.boat

‘wooden **floor** of a boat = **floor** of a wooden boat’

(34) Examples for the sense #190 TERRESTRIAL BODY

Compare the examples listed for #190 under *eršetum* (§1.2).

(Ex. 43: Borger Esarh. 45 ii 5, see *CAD* E 310a; Esarhaddon, Neo Assyrian)

idāt dumqi ina šamāme u qaqqari
sign.PL.STC welfare.GEN.SG in.PREP heaven.GEN.PLT CONJ ground.GEN.SG

‘the signs of welfare in heaven and **earth**’

(Ex. 44: Borger Esarh. 81 r. 2, see *CAD* E 310a; Esarhaddon, Neo Assyrian)

iššakna = nim = ma ina šamāme u qaqqari
place.3PL.F.PRT.PASS = VENT = CONJ in.PREP heaven.GEN.PLT CONJ ground.GEN.SG

idāti damiqti
sign.GEN.PL good.GEN.PL

‘they placed the good signs in heaven and **earth**’

(Ex. 45: Incantation, BIN 4 126:13, see *CAD* Q 122b; Old Assyrian)

Anum abu = ša ištu šamā’e
DivN.NOM.SG.M father.NOM.SG.M = 3SG.POSS.F from heaven.GEN.PL

ippuṣ = a(m) = ši qa(q)qaršum
cast_down.3SG.PRT = VENT = 3SG.ACC.F to.ground

‘Anu, her father, cast her down from heaven to **earth**.’

(35) Examples for the sense #210 UNDERWORLD

(Ex. 46: A fire incantation, AfO 23 43:32, see *CAD* Q 124a; Standard Babylonian)

zunna = ni kīma nalši šuḥḥa = ni kīma dīmti
rain.2PL.IMP = VENT like dew.GEN.SG.M fall_out.2PL.IMP = VENT like tear.GEN.SG.F

rīda = ni qaqqaršun^{um}
go_down.2PL.IMP = VENT to.ground

‘rain down like dew, flow down like tears, go down to the **netherworld**.’

(Ex. 47: Ištar’s descent, CT 15 45:1, see *CAD* Q 124a)

ana KUR.NU.GI₄.A qaqqari
to.PREP land_of_no_return ground.GEN.SG

‘to the land of no return, the **netherworld**’.

(36) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 48: Gilgamesh Epic, Gilg. VII iii 44 and VIII 3, see CAD Q 123b)

malkū *ša* *qaqqari* *unaššaqu* *šēpē = ka*
ruler.NOM.PL.M of.PREP ground.GEN.SG kiss.3PL.M.PRS foot.DU = 2SG.M.POSS

‘the rulers of the **earth** kiss your feet.’

(37) Examples for the sense #300 COUNTRY

See also example 50 below.

Example ... (#300 and/or #310?)

(Ex. 49: Wiseman Treaties 527, see CAD Q 118a)

ammar SIG₄ *qaqqaru* *lišiqu = nik = kunu*
as_much_as brick ground be_narrow.3PL.PREC.CAUS = VENT = 2PL.M

‘may (the gods) reduce your **land** in size to be as narrow as a brick.’

(38) Examples for the sense #310 TERRITORY

(Ex. 50: Epic of Gilgamesh, Gilg. XI 41, see CAD Q 117b)

ul *uššab* *ina* *ā[li = ku]nu = ma* *ina* *qaqqar* *Enlil*
NEG live.1SG.PRS in city.GEN.SG.M = 2PL.POSS.M = CNJ in ground.STC DivN.NOM.SG.M

ul *ašakkan = a(m)* *[šē]pē = ja*
NEG set.1SG.PRS = VENT foot.ACC.DU.M = 1SG.POSS

‘(as Enlil hates me,) I cannot live in your city (any longer), I cannot set foot in Enlil’s **territory** (any more).’

(Ex. 51 [#310 or #300 ?]: Omen series *šumma izbu*; KUB 4.67 II 10, see CAD Q 118b; Boghazköy/Ḫattuša).

šarru *qaqqari = šu* *[an]a* *nakri = šu*
king.NOM.SG.M ground.NOM.PL.M = 3SG.POSS.M to enemy.GEN.SG.M = 3SG.POSS.M

ušešši
go_out.3SG.CAUS.PRS.

‘the king will lose his **territories** to his enemy’

(39) Examples for the sense #320 DISTRICT

(Ex. 52: TuM 2-3 75:7, see *CAD* Q 118b)

zēru ina qaqqar šanâmma ul irrišu
field.ACC.SG.M in ground.STC another NEG cultivate.3SG.PRS

‘He will not cultivate a field in another **district**.’

(40) Examples for the sense #330 TERRAIN

(Ex. 53: Letter, TCL 9 84:21, see *CAD* Q 116b; Neo Babylonian)

kî qaqqaru tābi ina šēpē lilliku = nu
if ground.NOM.SG.M be_good.3SG.STAT.M on.PREP foot.GEN.DU.F go.3PL.PREC = VENT

jānû ina elippi lilliku = nu
if_not with.PREP ship.GEN.SG.F go.3PL.PREC = VENT

‘If the **terrain** is good, let them come on foot, if not, let them come by boat.’

(41) Examples for the sense #340 AREA

(Ex. 54 [#340, #345]: CCT 6 25a:8, see *CAD* Q 118a; Old Assyrian)

ayakam kaspam ina qaqqirim annûm lu nilqe
where silver.ACC.SG in.PREP ground.GEN.SG this.GEN.SG PTCL take.1PL.PRT

‘Where should we acquire silver in this **area/region**?’

(42) Examples for the sense #341 AREA IN THE SKY

(Ex. 55: A letter, ABL 744 r.1, see *CAD* Q 121 a; Neo Assyrian)

ina qaqqar MUL.SIPA.ZI.AN.NA ittamar
in.PREP ground.STC (constellation) see.3SG.PRF.PASS

‘(Jupiter) became visible in the **area** of Orion’

(43) Examples for the sense #345 REGION

(Ex. 56 [#340, #345]: ABL 1391:18, see *CAD* Q 121b)

qaqqaru ša KUR SU.BIR₄.KI la ilput
ground.ACC.SG.M of country GeoN NEG affect.3SG.PRT

‘(the solar eclipse in Nisannu) did not affect the **region** of Assyria.’

(44) Examples for the sense #350 MATH. AREA

(Ex. 57: Mathematical exercise, YBC 4607 obv. 1-5, see Neugebauer et al. 1945, 91f., CAD Q 122b)

SIG₄ ½ KÙŠ UŠ.BI ⅓ KÙŠ SAG.BI 5 ŠU.ŠI SUKUD.BI KI SAḤAR.BI
brick ½_(unit) length.its ⅓_(unit) width.its 5_(unit) height.its ground dust.its

ù Ì ŠÁM SAḤAR.BI EN.NAM 12 ŠE ŠU.RI.A ŠE KI.BI
and.CONJ oil equivalent dust.its what 12_(unit) one_half (unit) ground.its

2 ŠE ù <IGI.> 12.GÁL ŠE SAḤAR.BI 3⅓ SÌLA 8⅓ GÍN Ì
2_(unit) and.CONJ one_twelfth (unit) dust.its 3⅓_(unit) 8⅓_(unit) oil

ŠÁM SAḤAR.BI
equivalent ground.its

‘A brick. ½ KÙŠ (is) its length; ⅓ KÙŠ (is) its width; 5 ŠU.ŠI (is) its height. What (are) the **area**, its volume, and oil, the equivalent of its volume? 12 ŠE (and) one-half ŠE (is) its **area**; 2 ŠE and one-twelfth ŠE (is) its volume; 3⅓ SÌLA (and) 8⅓ GÍN oil (is) the equivalent of its volume.’

(Note that this mathematical exercise is also a good example for *eperu(m)* (SAḤAR) in the sense #200 MATH. VOLUME.)

(45) Examples for the sense #355 STRETCH OF LAND/ROAD

CAD Q 117, 118 lists examples of this sense under meaning “3. territory a) measured in *bēru*”, “b) measured in march route time”, and “e) other occs.”. *AHW* 901 lists this sense or meaning as “Land-, Wegstrecke”.

(Ex. 58: VAB 4 166 B vi 62, see CAD Q 117a; Nebukadnezzar II, Neo Babylonian)

ina kisurrē Babili ištu mašdaḥu ša aḥ Puratti
in.PREP border.PL GeoN from.PREP procession_street REL.PRON side.STC GeoN

adi qereb Kiš 4⅔ bēr qaqqari mišihṭi A.ŠÀ
until.PREP center.STC GeoN 4⅔ “mile”.STC ground.GEN.SG distance field

šipik eperī aštappak = ma
pile.STC dust.GEN heap_up.1SG.PRT.IT = CONJ

‘at the borders of Babylon I made an earth ramp from the processional road which is at the bank of the Euphrates until Kish, a distance of 4⅔ “miles” over a **stretch of land**.’

(Ex. 59: Borger Esarh. 99 r. 39, see *CAD* Q 117a; Esarhaddon, Neo Assyrian)

mālak 15 *ūmē* **qaqqari** *ūmešam* *la* *naparkâ*
march.STC 15 day.PL **ground.GEN** daily NEG cease.INF.ACC

dīktu = *šu* *mādiš* *adūk*
slaughter = 3SG.M.POSS greatly kill.1SG.PRT

‘over a march (route) of 15 days over a **stretch of land** I inflicted a heavy defeat on him every day without cease’.

(46) Examples for the sense #360 BLANK SPACE

(Ex. 60: Hunger Kolophone No. 51:4, see *CAD* Q 121b)

qaqquru *imti*[*d = ma*]
ground.NOM.SG.M become_many.3SG.PRF = CNJ

‘the **blank space** (on the writing board) was large’

(*CAD* Q 121b translates slightly different: “there was room left (on the writing board)”.)

(47) Examples for the sense #370 PLACE/LOCATION

(Ex. 61: ARM 14 67 r. 6, see *CAD* Q 118a)

ina **qaqqar** *izzazz = u* *ibit = ma*
in.PREP **ground.STC** stand.3SG.PRS = SBRD stay_overnight.3SG.PRS = CONJ

‘he stays overnight in the **place** in which he stands’

(*CAD* Q 118a translates ‘if (the troops) stay overnight wherever they are’.)

(Ex. 62: The siege of Uršu, KBo 1.11 obv. 17; Boğazköy/Ḫattuša)

inūma *tuqatta* *mamma* **qa(q)qar = šu** *lišbat*
when come_to_end.2PL.PRT.CAUS everyone **ground.STC = 3SG.POSS.M** take.3SG.PREC

taḫāzam *lipuš*
battle:.ACC.SG.M do.3SG.PREC

‘When you have finished (the earth ramp), let everyone take his **place**, let (the enemy) give battle.’

(Ex. 63: Or. NS 36 411 Kültepe b/k 95:28, see *CAD* Q 117b; Old Assyrian)

atta iq = qaqqarim dannim tētir = an = ni
2SG.NOM in.PREP = **ground**.GEN.SG strong.GEN.SG save.2SG.PRT = VENT = 1SG.ACC

‘you saved me from a dangerous **situation**’ (metaphorical)

(48) Examples for the sense #380 PLOT OF LAND

(Ex. 64: MVAG 33 No. 25 VAT 9293:5, see *CAD* Q 119a)

kīma 15 šiqil kaspim qa(q)qiri = šu
as 15 shekel.STC silver.GEN.SG.M plot_of_land.OBL.PL = 3SG.POSS.M

ša urki bītim ana nuā'im ... iddin
REL.PRON behind house.GEN.SG.M to.PREP Anatolian.GEN.SG.M give.3SG.PRT

‘As (the equivalent of) 15 shekels of silver he gave his **plots of land**, which (are) behind the house, to the Anatolian.’

(49) Examples for the sense #470 BOTTOM/BASE

(Ex. 65: AfO 20 76 v 11, see *CAD* Q 113a; Narām-Sîn, Old Akkadian)

ištum qaqqarim ana rēš dūrim
from.PREP **ground**.GEN.SG to.PREP head.STC wall.GEN.SG

(a wall 405 cubits high) ‘from the **ground/bottom** to the top of the wall’.

(50) Examples for the sense #500 OPEN COUNTRY

(Ex. 66: ABL 437 r. 13, see *CAD* Q 122b)

u ina šà duri AN.MI Sîn ana
CONJ in middle permanence.GEN.SG.M eclipse moon to.PREP

ka(q)qiri la illak
ground.GEN.SG.M PROH go.3SG.PRS

‘during the period of the eclipse of the moon (the king) must not go to the **open country**.’

(51) Examples for the sense #510 OPEN/FREE SPACE

(Ex. 67: ABL 17:8, see *CAD* Q 122b)

kittu *qaqquru* *ana* *sadāri* *ēši*
reality.NOM.SG **ground**.NOM.SG.M for.PREP place_in_order.INF.GEN few
'as a matter of fact (= reality), there is little **room** for maneuvering.'

(52) Examples for the sense #550 AREA ON AN ORGAN

(Ex. 68 [#550, #370]: Extispicy report, JCS 21 226 A 860:8, see *CAD* Q 121a; Mari)

na[plasum] *ina* *qa(q)qar* *kittim* [*šakin*]
(feature_on_liver).NOM.SG.M in **ground**.STC steadiness.GEN.SG place.3SG.STAT.M
'the *naplasu* was placed in a normal **area**.'

(Ex. 69: RA 38 84:30, see *CAD* Q 121a, *CAD* A 253b)

šumma *ubān* *ḥašm* *qablītum* *qaqqar*=*ša* *īkul*
if finger.STC lung.GEN.SG middle.NOM.SG ground.STC=3SG.F.POSS consume.3SG.PRS
'If the middle "finger" of the lung takes up its (entire) **space**'

§2 Classical Arabic (Annette Sundermeyer)

Abbreviated literature:

Quran = Hofmann 2001.

al-Manzūr = Ibn al Manzur 1955–1956.

The term Classical Arabic denotes primarily the language of pre- and early Islamic poetry, the Quran, the transmitted correspondence of the prophet and the first califs and the hadiths (collections of sayings of the prophet) as it was fixed by grammarians during the first centuries of the Islamic time (1/7–3/10th century) (cf. Wehr 2012). A great part of the examples cited in this study for the two Arabic notions for *earth* (*turba/‘arḍ*) are therefore taken from the Quran. The additional examples are found in two standard dictionaries of classical Arabic: (1) al-Manzūr’s *Lisān al-‘Arab*: the most comprehensive classical Arabic-Arabic dictionary, which was completed 1290 A.D. and from (2) Lanes Arabic-English dictionary. For a better comparison with other languages only the nouns as such are included into this study and not the verbal uses of the respective roots (*trb/‘arḍ*).

Notes to the transcription and glossing:

The transcription of the Arabic script as fixed by the Deutsche Morgenländische Gesellschaft (Brockelmann et al. 1935–1969) is a mixture of the reproduction of the written word and its pronunciation in a specific context, also reproducing the fusion of letters: meaning for example the definite article *al* followed by one of the so called sun-letters, after which the ‘l’-sound is assimilated in speech is also transcribed without it (*al-šams* becomes *aš-šams*). For the glossing in this articles the standard transcription is sometimes adjusted for a better legibility of the glosses. Prefixes are not separated from the root, but the whole form is analyzed. The passages of the Quran are reproduced conventionally completely vocalized.

§2.1 Classical Arabic *turāb/turba* ‘dust’

(53) Examples for the sense #010 SOIL/EARTH

(Ex. 70: *al-Manzūr, lisān al-‘arab*, vol. 2, 23/2; 13th c. CE)

أرض طيبة التراب.

‘*arḍ tayyiba -t-turāb*

land(M) good -DEF-soil(PL)

‘Land that is good in respect of the natural constitution of its **soil**’

(Translation based on Lane 1863–1997, 301.)

(Ex. 71: *Quran* 3:59; 7th c. CE)

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

‘*inna maṭala ‘Aisā ‘ainda Allahu ka- maṭal Adam*

truly:EXCL be_similar:PRF.3SG.M Jesus with God like- example(M) Adam

ḥalaqa = hu min turābin tumma qāla la = hu

create:PRF.3SG.M = 3SG.M from earth/soil then say:PRF.3SG.M for- = 3SG.M

kun fa- yakūn

be:INF then- be:PRS.3SG.M

‘Truly, Jesus is similar to Adam for God, he created him from **earth** and then said “be” and he was.’

(Translation based on the one of Hofmann 2001, 57: ‘Wahrlich, Jesus ist vor Allah gleich Adam. Er erschuf ihn aus Staub. Dabei sprach er Er zu ihm ‘Sei!’ und er war.’)

(54) Examples for the sense #080 DUST

(Ex. 72: *al-Manzūr, lisān al-‘arab*, vol. 2, 23/2; 13th c. CE)

الريخ تسوق التراب.

ar-rīyah tasūqu- t-turāba

DEF-wind(F) drive:3SG.F DEF-dust

‘The wind drives along the **dust**.’

(Ex. 73: *Quran* 23:35, 7th c. CE)

﴿ أَيْعِدُكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَاباً وَعِظَاماً أَنْكُمْ مُخْرَجُونَ ﴾

‘a-ya‘idu =kum ‘anna =kum ‘idā mittum
Q-declare:PRS.3SG.M = 3PL.M that = 3PL.M if die:COND.2PL.COLL

wa- kuntum **turāban** wa- ‘izāman ‘anna =kum muhraḡūna
and- be:PRF.2PL.M **dust** and- bone(M) that = 2PL.M leave:PTCP.PRF.PASS.PL.M

‘Did he declare that you would rise again, if you had died and had become **dust** and bone?’

(Translation based on the one of Hofmann 2001, 344: ‘Verkündet er euch etwa, dass ihr wieder erstehen werdet, wenn ihr gestorben und zu Staub und Gebein geworden seid?’)

(55) Examples for the sense #085 NOTHING

(Ex. 74: Lane 1863–1997, vol. 1, 301/2)

له التراب

la =hu **at-turāb**
for = 3SG.M DEF-dust

‘May he have **nothing!**’ (literally: ‘For him the dust’)

(Translation: Lane 1863–1997, vol. 1, 301/1)

(56) Examples for the sense #120 A NATURAL ELEMENT

(Ex. 75: *al-Manzūr*, *lisān al-‘arab*, vol. 2, 23/2; 13th c. CE)

التُّرْبَاءُ . الأَرْضُ نَفْسَهَا

at-turbā.’ al-‘arḡ nafsū = hā
DEF-dust:PL. DEF-earth(F) self = 3SG.F

‘The **dust/earth (pl.)** is the earth itself.’

(57) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 76: *al-Manzūr*, *lisān al-‘arab*, vol. 2, 24/1; 13th c. CE)

تربة الأرض ظاهرها.

turbat al-arḡ zāhirū = hā
dust DEF-earth(F) surface = 3SG.F

‘The dust of the earth is its surface.’

(58) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 77: Lane 1863–1997, vol. 1, 301/1)

﴿ بينهما ما بين الجرباء والترباء ﴾

baina = *humā mā baina aġ-ġarbā'i wa- t-turbā'i*

between =DU.M what between DEF-sky and- DEF-earth

Between them two is the space that is between the sky and the **earth**.

(Translation based on Lane 1863–1997, vol. 1, 301/1)

The interpretation as ‘terrestrial body’ is stressed by the use of the word *ġarbā'* (‘sky’) which especially denotes the astrological sky with the planets, cf. Ibn al Manzur 1955–1956, vol. 2, 267.

(59) Examples for the sense #220 GRAVEYARD

Lane gives ‘cemetery’, but also ‘burial place’ and ‘place of graves’ as the meaning of the plural form *turab*, cf. Lane 1863–1997, vol. 1, 301/1.

(60) Examples for the sense #230 GRAVE

(Ex. 78: *al-Manzūr, lisān al-‘arab*, vol. 2, 24/1; 13th c. CE)

تربة الإنسان: رسمه.

turbat al-‘insān ramsu = *hu*

earth/dust DEF-human(M) grave(M) = 3SG.M

‘The *earth* of the human is his grave.’

(61) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 79: Muslim Ibn Ḥağğāğ, *aṣ-Ṣaḥīḥ* 2149, sayings of the Prophet, Muslim 1912–1916; 9th c. CE)

خَلَقَ اللَّهُ التُّرْبَةَ يَوْمَ السَّبْتِ. يَعْنِي: الْعَرْضُ. وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ.
ḥalaqa allahu at-turba yaum as-sibt yʿanī
 create:PRF.3SG.M God DEF-earth day DEF-saturday mean:PRS.3SG.M

al-ard wa- ḥalaqa fī = hā aḡ-ğabāl yaum
 DEF-earth and- create:PRF.3SG:M in =3SG.F DEF-mountain day

al-ahad wa- ḥalaqa aš-šağar yaum al-iṭnaini
 DEF-first and- create:PRF.3SG:M DEF-tree day DEF-two

‘God created the **earth (turba)** on Saturday, meaning the **earth (‘ard)**; and he created on it the mountains on Sunday and he created the trees on Monday.’

§2.2 Classical Arabic ‘ard ‘world’

(62) Examples for the sense #010 SOIL/EARTH

(Ex. 80: *Quran* 22:63; 7th c. CE)

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً [...] ﴾.
‘a-lam tara ‘anna Allahu ‘anzala min- as-simā’
 Q-NEG see:PRS.2SG.M that God send_down:PRF.3SG.M from- DEF-sky(M)

mā’a fa- tuṣbiḥu- l-ardu muḥzarratun [...]
 water(M) then- become:PRS.3SG.F- DEF-earth(F) green

‘Don’t you see that God send down water from the sky and so the **earth** becomes green [...].’

(Translation based on the one of Hofmann 2001, 339: ‘Siehst du denn nicht, dass Allah Wasser vom Himmel hinabsendet und so die Erde grün wird [...].’)

(Ex. 81: *Quran* 2:71; 7th c. CE)

﴿ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ [...] ﴾

qāla 'inna = hu *yaqūlu* 'inna = hā *baqaratun lā ḡalūlun*
 say:PRF.3SG.M that =3SG.M say:PRS.3SG.M that =3SG.F cow(F) NEG obedient

tutīru- *l-arda* *wa- lā tasqī-* *l-ḡarṭa*
 plough:PRS.3SG.F- DEF-earth(F) and- NEG water:PRS.3SG.F- DEF-farmland

'He said, that he says that the cow, not made obedient by ploughing the *earth/soil* and watering the fields, [...].'

(Translation based on the one of Hofmann 2001, 11: 'Siehe, Er sprach, es sei eine Kuh, nicht gefügig gemacht durch Pflügen der Erde und Bewässern des Ackers [...].')

(63) Examples for the sense #130 GROUND

(Ex. 82: Lane 1863–1997:48)

من اطاعني كنت له أرضاً.

man aṭā'an = ī *kuntu* *la* = hu *arḡan*
 who obey:PRS.3SG =1SG.COLL be:PRF.1SG.COLL for =3SG.M ground

'Who [in that manner] obeys me, I will be like the **ground** [he treads upon].'

(Translation Lane 1863–1997, 48)

(Ex. 83: *Ibn Waḡshiyya*, 'Shawq al-mustaham fī ma'rifa rumūz al-aqlām', 127, Hammer 1806; 10th c. CE)

صورة إنسان رأسه في السماء ورجله في الأرض.

ṣūrat *insān* *rāsu* = hu *fī- s-simā'* *wa- riḡlu* = hu *fī- l-ard*
 picture(F) human(M) head(M) =3SG.M in- DEF-sky and- feet =3SG.M in- DEF-earth

'The picture of a human with his head in the sky and his feet on the **ground**.'

(64) Examples for the sense #135 NATURAL GROUND

Cf. the example quoted under #450 LOWER PART.

(65) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 84: *Quran* 5:31; 7th c. CE)

﴿ فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ [...] ﴾.

fa- ba‘aṭa Allahu ġurāban yabḥaṭu fī- l-ard
and- send:PRF.3SG.M God raven(M) examine:PRS.3SG.M In- DEF-earth

li- yurīya = hu kaifa yuwārī sawa’a ‘aḥī = hi [...]
for- show:PRS.3SG.M = 3SG.M how conceal:PRS.3SG.M misdeed brother = 3SG.M

‘And God send a raven to scratch the **earth** to show him how to conceal the misdeed on his brother [...].’

(Translation based on the one of Hofmann 2001, 344: ‘Und Allah entsandte einen Raben, dass er auf dem Boden scharrte, um ihm zu zeigen, wie er die Missetat an seinem Bruder verbergen könnte. [...]’)

(66) Examples for the sense #160 FLOOR

Lane 1863–1997, vol.1, 48,3.

(67) Examples for the sense #170 CARPET

Lane 1863–1997, vol.1, 48,3.

Lane describes *ard* as being used for everything that might be spread on the ground, cf. Lane 1863–1997, vol. 1, 48/3.

(68) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 85: *Quran* 91:1-6; 7th c. CE)

﴿ وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلَاهَا وَالنَّهَارِ إِذَا جَلَّاهَا وَاللَّيْلِ إِذَا يَرُشَاهَا وَأَسْمَاءَ وَمَا بَنَاهَا وَالْأَرْضِ وَمَا طَحَاهَا [...] ﴾.

wa- š-šamsi wa- ḍuḥā = hā wa- l-qamari ‘idā talā = hā
and- DEF-sun(F) and- brilliance = 3SG.F and- DEF-moon(M) when follow:PRF.3SG.M = 3SG.F

wa- n-nihār ‘idā ġallā = hā wa- l-laili
and- DEF-day(F) when uncover:PRF.3SG.M = 3SG.F and- DEF-night(M)

'*idā yağšā* = *hā wa- s-samā'* *wa- mā banā* = *hā*
 when veil:PRS.3SG.M = 3SG.F and- DEF-sky(M) and- what build:PRF.3SG.M = 3SG.F

wa- l-'arḍ *wa- mā taḥā* = *hā*
 and- DEF-earth(F) and- what spread_out:PRF.3SG.M = 3SG.F

'By the sun and her brilliance, by the moon when it follows it, by the day when he reveals it (the earth), by the night, when it veils it, by the sky and what it was build of and by the earth and what spread her out. [...]'

(Translation based on the one of Hofmann 2001, 595: 'Bei der Sonne und ihrem Glanz! Beim Mond, wenn er ihr folgt! Beim Tag, wenn er sie (die Erde) enthüllt, bei der Nacht, wenn sie sie verhüllt! Beim Himmel und was ihn erbaute! Bei der Erde und was sie ausbreitete! [...].') Parentheses taken from Hofmann 2001, 595)

(69) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 86: *Quran* 2: 164; 7th c. CE)

﴿ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ [...] ﴾

inna fī ḥalqi- s-samāwāt wa- l-'arḍ
 truly.EXCL. in creation DEF-heaven:PL and- DEF-earth

w- iḥtilāfi- l-lail wa- n-nahāri
 and- differentiation DEF-night and- DEF-day

'Truly in the creation of the heavens and the **earth** and the differentiation of night and day... .'

(Translation based on the one of Hofmann 2001, 25: 'Siehe, in der Schöpfung der Himmel und der Erde und in dem Wechsel der Nacht und des Tages [...].')

(Ex. 87: *al-Manzūr, lisān al-'arab*, vol. 1, 136/1; 13th c. CE)

الأرض التي عليها الناس.

al-'arḍ allātī 'alai = hā an-nās
 DEF-earth(F) which(F) on = 3SG.F DEF-people

'The **earth** is where the people are.'

See also the example quoted under #250 WORLD OF THE LIVING in §2.1.

(70) Examples for the sense #300 COUNTRY

(Ex. 88: *Quran* 2:205, 7th c. CE)

﴿وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ.﴾

wa- 'idā tawallā sa'ā fī- l-'arḍ
and- when turn_away:PRF.3SG.M strive:PRF.3SG.M in- DEF-land

li- yufsidā fī = hā wa- yuhlika- l-ḥart
to- do_mischief:PRS.3SG.M in =3SG.F and- destroy:PRS.3SG.M DEF-farmland

wa- n-nasl w- Allahu lā yuḥibb al-fasād [...]
and- DEF-descendant:PL.M and- God NEG like:PRS.3SG.M DEF-destruction

‘And as soon as he turns his back, he strives to do mischief in the **land** and destroy farmland and the descendants and God does not like destruction.’

(Translation based on the one of Hofmann 2001, 25: Sobald er den Rücken kehrt, bemüht er sich, im Lande Unheil zu stiften und Ackerland und Nachkommenschaft zu zerstören. [...])

Generally the determined word *al-arḍ* often means *country*, cf.: Lane 1863–1997, 48/1; and also in the expression *the holy land: al-'arḍ al-muqaddisa* [ex. *Coran* 5:21].

(Ex. 89: Lane 1863–1997, vol. 1, 48/2)

لا أرض لك

lā 'arḍ la = ka
NEG land/country for =2SG.M

‘May you have no **land or country**.’

(Translation based on Lane 1863–1997, 48/2).

(71) Examples for the sense #310 TERRITORY or #340 AREA

(Ex. 90: Lane 1863–1997, vol. 1, 48/2)

ما أكثر أرواح بني فلان.

mā aktara 'urūḍ banī fulān
what more land:PL son:PL anyone

‘How many are the **lands** of the suns of such a one.’

(Translation Lane 1863–1997, 48/2).

(72) Examples for the sense #450 LOWER PART

(Ex. 91: *al-Manzūr, lisān al-‘arab*, vol. 1, 136/2; 13th c. CE)

أرض النعل: ما أصاب الأرض منها.

‘*arḍ* *an-na‘l mā ‘aṣāba* *al-‘arḍ min = hā*
earth/lower_part DEF-sandal what reach:PRF.3SG.M DEF-earth(F) of =3SG.F

‘The **lower part** of the sandal is what reaches the earth.’

Lane describes *arḍ* as being used for ‘everything that is low’, cf. Lane 1863–1997, 48.

(73) Examples for the sense #460 LOWER LEGS

(Ex. 92: *al-Manzūr, lisān al-‘arab*, vol. 1, 136/2; 13th c. CE)

بعير شديد الأرض

ba‘īr šadīd al-‘arḍ
camel strong DEF-earth/legs

‘A camel strong of **legs**.’

(Ex. 93: *al-Manzūr, lisān al-‘arab*, vol. 1, 136/2; 13th c. CE)

يقال بعير شديد الأرض إذا كان شديد قوائم.

yuqāl ba‘īr šadīd al-‘arḍ ‘idā kāna šadīd
say:PRS.PASS.3SG.M camel(M) strong(M) DEF-earth/legs if be(PRF.3SG) strong

al-qawā’im
DEF-legs_of_quadrupe(PL)

One says: A camel strong of **earth** if it is strong of legs.

(74) Varia

Additionally to the above mentioned meanings ‘*arḍ* is also used in the meaning of ‘tremor’ or ‘moving uncontrollably’. But this seems to be due to the denotation of a specific type of *ḡinn* as *ahl al-‘arḍ* (‘People of the earth’) which supposedly possess humans by affecting involuntary trembling cf. Lane 1863–1997, vol. 1, 48; *al-Manzūr*, 137. ‘*arḍ* as the plural form of ‘*arḍa* denotes ‘wood-fretter’, cf. Lane 1863–1997, vol. 1, 48; *al-Manzūr*, 137.

§3 Hieroglyphic Egyptian (Daniel A. Werning)

The examples are nearly all from the *Thesaurus Linguae Aegyptiae*, abbreviated *TLA* (TLA 2014). The examples were, however, not counterchecked against the original publications.

Abbreviated literature:

AegWb. [plus vol., page no., attestation no.] = Erman and Grapow 1926–1961.

AegWb.-DZA [plus sheet no.] = *DZA* 2014.

TLA = *TLA* 2014.

§3.1 Hieroglyphic Egyptian ʔ ‘land, earth’

(75) Examples for the sense #010 SOIL/EARTH

(Ex. 94: Confirmation du pouvoir royal au nouvel an, pBrooklyn 47.218.50, 2,18f.; 6th c. BCE)

<i>ms</i>	<i>bʔs</i>	<i>n</i>	<i>ʔ</i>	^{2,19}	<i>wʔb</i>	<i>n</i>	<i>Jwn.w</i>
ms	bʔs	n =	ʔ		wʔb	n =	jwnw
bring:INF	a_type_of_jar(M)	of =	land/earth(M)		pure/clean	of =	Heliopolis

(During a ritual:) ‘Bringing a *bʔs*-jar with pure **soil** from Heliopolis.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “Herbeibringen eines Bas-Salbgefäßes mit reiner **Erde** von Heliopolis.”, bold face D.W.)

(Ex. 95: The Legend of Isis and Re, Magical papyrus pTurin 1993, 2,4; 12th c. BCE)

<i>pgs.n<=f></i>	<i>sw</i>	<i>s:hr.w</i>	<i>hr</i>	<i>zʔt.w</i>	°
psg:n-f	=sw	s:hr:w	hr	sʔt:w	
spit:ANT-3SG.M	=3SG.M	fall:RES.3SG.M	on	floor:M.COLL	

<i>sk(j).n</i>	<i>s(i)</i>	<i>ʔs.t</i>	<i>m</i>	<i>dr.t=s</i>	°
sk:n	=sī	s:t	m =	čr:t-s	
sweep:ANT	=3SG.F	Isis:F	with =	hand:F-3SG.F	

<i>hn^c</i>	<i>ʔ</i>	<i>wnn.t</i>	<i>hr=s</i>	°
hn ^c	ʔ	wn~n-t	hr-s	
together_with	land/earth(M)	be_present~PTCP.DISTR-F	on/at-3SG.F	

qd.n=s s(i) m ddf.t |^{2,4} *šps.t* °
qt:n-s =sī m= čṯf:t šps-t
 build:ANT =3SG.F as= worm/snake:F noble-F

‘..., (he) spit it (i.e. the saliva) out, it falling to the ground. And Isis swept it together with her hand, together with the **soil** that was on it, and she formed it into a splendid worm, ...’

(Translation based on the one in the *TLA*; *TLA* translation edited by Katharina Stegbauer: “Der göttliche Greis, ihm sabberte der Mund und er vergoss seinen Speichel zur Erde, er spuckte ihn aus, indem er auf den Erdboden triefte. Mit ihrer Hand wischte Isis ihn (d.h. zu Boden getropften Speichel) auf, zusammen mit der **Erde**, die an ihr war, und sie formte ein edles Gifttier daraus. Nach Art einer Nadel machte sie es.”, bold face D.W.)

(Ex. 96: Mythes et Légendes du Delta, pBrooklyn 47.218.84, x + 14,4; 7th c. BCE)

spr{w}:n Dḥwti r ww n Tb.w-ntr
spr:n čḥwti r= ww n:i čbw_nčr
 reach:ANT Thot(M) close_to= region(M) of Sebennytos

ḥws(j).n=f sḥ{w} m tḥ m jr=f
ḥws:n-f sḥ m= tḥ m= jr:w-f
 construct:ANT-3SG.M dignitary(M) from= land/earth(M) as= form:M.COLL-3SG.M

rd(j) mḥ s(w) sḥ=f Hr
rt mḥ =sw sḥ-f ḥr
 give[:ANT-3SG.M] see:SBJV =3SG.M son(M)-3SG.M Horus(M)

‘And Thot came to the region of Sebennytos and he created a mummy out of **soil** in its dedicated form and let his nephew(?) Horus see it.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “(Da) kam Thot in das Gebiet von Sebennytos, er formte eine Mumie aus **Erdreich** in seiner (eigentlichen) Gestalt (und) ließ sie seinen Sohn Horus sehen.”, bold face D.W.)

(76) Examples for the sense #030 CLAY

(77) Examples for the sense #040 PLASTER

(Ex. 97: Book of the Dead spell no. 151, col. 393, pKairo CG 51189 = pJuja; 14th c. BCE)

jr(j) *n=f* *bb.w* *ḥr* *sḏ.wt* *jmnt.(i)t* *ḥr=f* *r* *jḳbt.(i)t* *jr(.i)*
jr *n-f* *bb:w* *ḥr* *sḏ:w:t* *jmnt:t:it* *ḥr-f* *r=* *jḳbt:t:it* *jr:i*
make:IMP for=3SG.M hole:M.COLL on/at wall:F western:F face(M)-3SG.M to= eastern:F to:ADVZ

ḏbḳ *ḥr=f* *m* *ṯ*
ḳbḳ *ḥr-f* *m=* *ṯ*
clothe:IMP-3SG.M face(M)-3SG.M with= land/earth(M)

‘Make a hole for it in the western wall, facing to its eastern (wall) and cover its front with **clay**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Burkhard Backes: “Mache dafür eine Nische in der Westmauer mit seiner Vorderseite nach Osten! Stopfe über ihm mit **Erde** zu!”, bold face D.W.)

(78) Examples for the sense #070 RUBBLE/DEBRIS

(Ex. 98: Inscription of Sesostris I in the tempel of Month in Et-Tod, col. 27;
20th/19th c. BCE)

ṯ.t=f *nb.t* *mḥ.t(j)* *m* *ḥmᶜ.w* *qḏ.w* *n(i).w* *ṯ*
ṯ:t-f *nb-t* *mḥ:t* *m=* *ḥmᶜ:w* *qḏ-w* *nī-w* *ṯ*
room:F-3SG.M each-F fill:RES:3SG.F with= pulled_down:M.COLL hill(M)-PL of-M.PL land/earth(M)

m *jmnt.ti=f* *m* *shn.w* *n(.i)* *jr(j).yt* *jm*
m= *jmnt:t:i-f* *m=* *sšn:w* *n:i* *jr:y-t* *jm*
in= western-3SG.M from= broken_down:M.COLL of[M.SG] make:PTCP.PASS-F there

‘Every room was filled with debris, and piles of **rubble** were in its western part consisting of the demolition of what had been build there.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Marc Brose: “Jede seiner Kammern war mit Schutt gefüllt, (und) **Erdhügel** waren in seinen beiden verborgenen Räumen (angehäuft) aus dem Abbruch von dem, was dort gefertigt worden war.”, bold face D.W.)

(79) Examples for the sense #130 GROUND

(80) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 99: Pyramid Texts spell no. 441, pyramid of Pepi I, P/F/W inf A 30 = 95; 23rd
c. BCE)

$\dot{h}bs$ $n=k$ \dot{t}^3 $sq(r)$ $n=k$ $wdn.t$ $dp-^c.w(j)=k$
 $\dot{h}bs$ $n-k$ \dot{t}^3 sqr $n-k$ $w\dot{t}n:t$ $\dot{t}p-^c:wj-k$
 hack:PASS for-2SG.M **land/earth(M)** present:PASS for-2SG.M offering:F before-2SG.M

‘The **ground** was hacked open for you; an offering was presented before you.’
 (Translation based on the one in the *TLA*; *TLA* translation edited by Doris Topmann: “Die **Erde** ist für dich aufgehackt worden, ein Opfer ist für dich vor dir niedergelegt worden.”, bold face D.W.)

(Ex. 100: Book of the Dead spell no. 12, pLondon BM EA 10477 = pNu, 3; 15th c. BCE)

$m=k$ $w(j)$ $b^3=j$ \dot{t}^3
 $m-k$ $=w$ b^3-i \dot{t}^3
 ATTN-2SG.M =1SG hack:IPFV-1SG **land/earth(M)**

‘I hack up the **ground**.’
 (Translation based on the one in the *TLA*; *TLA* translation edited by Burkhard Backes: “Siehe, ich hacke die **Erde**.”, bold face D.W.)

(Ex. 101: Story of the Shipwrecked Sailor, pPetersburg 1115, 53; 20th/19th c. BCE)

$\dot{h}^c.n$ |⁵³ $s.s^3(j).n=(j)$ $w(j)$ $rd(j).n=j$ r \dot{t}^3
 $\dot{h}^c:n$ $s:s^3:n[-i]=w$ $r\check{c}:n-i$ $r=$ \dot{t}^3
 then satiate:ANT[-1SG] = 1SG give:ANT-1SG to = **land/earth(M)**

⁵⁴ n wr $\dot{h}r$ $^c.wj=j$
 $n=$ wr $\dot{h}r$ $^c:w\ddot{i}-i$
 for = large_quantity(M) on arm/hand(M):DU-1SG

‘Then I satiated myself and had to lay (some of it) down on the **ground** due to the large amount on my arms.’
 (Translation based on the one in the *TLA*; *TLA* translation edited by Heinz Felber and Peter Dils: “Da aß ich mich satt, und ich **legte** (vieles wieder) **hin** wegen der großen Menge, die auf meinen Armen war.”, bold face D.W.)

(81) Examples for the sense #160 FLOOR

(Ex. 102: *AegWb.* V, 214.15; 10th c. BCE)

... *ḥtp* *ḥr p3* *ṯ* *n ḥd* *n pr(w)-Jmn(.w)*
ḥtp *ḥr p3=* *ṯ* *nī ḥč* *nī pr=jmn*
 rest:RES:3SG.M on DEF:M.SG = **land/earth(M)** of silver(M) of house(M) = Amun(M)

‘... resting on the silver floor of the temple of Amun.’

(Translation based on the one in the *AegWb.-DZA*; *AegWb.* V, 214.15: “der silberne **Boden** des Amontempels.”, bold face D.W.)

(82) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 103: The Legend of Isis and Re, Magical papyrus pTurin 1993, 2,4; 12th c. BCE)

... *jr(j)* *p.t* *ṯ* *mw* *ṯ.w* *n(.i)* *ḥh.t* °
jr *p:t* *ṯ* *mw* *čw* *n:i* *ḥh-t*
 make:PTCP[M.SG] sky:F **land/earth(M)** water(M) wind(M) of[M.SG] live:PTCP-F

ntr.(w) *r(m)ṯ.(w)* *ḥw.t* *mnmn.t* ° ...
nčr-w *rmč-w* *ḥw:t* *mnmn:t*
 god(M)-PL human(M)-PL livestock:F cattle:F

‘the one who made the sky and the **earth**, the water and the wind of “flame of life”, gods and men, livestock and herds, ...’

(Translation based on the one in the *AegWb.-DZA*; *AegWb.-DZA* 30.781.690: “der machte Himmel, **Erde**, Wasser, Wind und Flamme, Götter, Menschen, Wildthier und Vieh, ...”, bold face D.W.)

(83) Examples for the sense #150 DRY LAND

(Ex. 104: Stela of Antef, Boston MFA 25.680, 4; 21st/20th c. BCE)

(j)m(.j)-r2- *šnˁ.w* *nb* *ḥr mw* *ḥr ṯ*
jm:i_r3= *šnˁ:w* *nb* *ḥr mw* *ḥr ṯ*
 overseer(M) = make:PTCP[M.SG] each[M.SG] on water(M) on **land/earth(M)**

(j)m(.j)-r2- *nw.(w)* *nb(.w)* *n(i).w* *jmn.t* *[j3b.t]*
jm:i_r3= *nw-w* *nb-w* *nī:w* *jmn:t* *j3b:t*
 overseer(M) = scout(M)-PL each-M.PL of-M.PL west:F east:F

‘overseer of all police on water and on **land**, overseer of all scouts of the west [and east?], ...’

(Translation based on the one in the *TLA*; *TLA* translation edited by Renata Langrafova and Peter Dils: “overseer of all police upon water and upon **land**, overseer of all hunters of the west and [east(?)],” bold face D.W.)

(Ex. 105: Story of the Shipwrecked Sailor, pPetersburg 1115, 32–34; 20th/19th c. BCE)

d^c	$pr(j)$	$ ^{33}$	$mw = n$	m	$w\dot{d}-wr$
\check{c}^c	pr		$mw-n$	$m =$	$w\dot{c} = wr$
storm(M)	come_forth:RES:M.SG		GRND-1PL	in =	green/blue[M.SG] = great[M.SG]

$dp^c(w)$	$ ^{34}$	$s\dot{h} = n$	$t\dot{3}$
tp^c		$s\dot{h}-n$	$t\dot{3}$
before		reach:SBJV-1PL	land/earth(M)

‘A storm arose while we were (still) on the ocean, before we had reached **(dry) land.**’

(Translation based on the one in the *TLA*; *TLA* translation edited by Heinz Felber and Peter Dils: “Ein Sturm war losgebrochen, als wir noch auf See waren, noch ehe wir das **Land** erreicht hatten.”, bold face D.W.)

(84) References for the sense #210 UNDERWORLD

AegWb. V, 213,8–10 ($t\dot{3}$): “als Ort der Toten, die in der Erde begraben werden ([...]), aus der Erde hervorkommen ([...]), und Ähnliches.”

(85) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 106: Great Hymn to the Sun, Amarna, Col. 5; 14th c. BCE)

$st.wt = k$	$jnh = sn$	$t\dot{3}.(w)$	$r(?)$	$r\dot{3}^c(w)$	$jr(j).t.n = k$	$nb(.t)$
$stw:t-k$	$jnh-sn$	$t\dot{3}-w$	$r =$	$r\dot{3}^c$	$jr:t:n-k$	$=nb$
ray:F:COLL-2SG.M	enclose:IPFV-3PL	land/earth(M)-PL	to =	limit(M)	do:REL:F:ANT-2SG.M	= each

‘Your rays enclose the **world** as far as to the end of everything that you created.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Gunnar Sperveslage: “Deine Strahlen - sie umgeben **die Länder** bis zur Grenze all dessen, was du erschaffen hast.”, bold face D.W.; *AegWb.-DZA* 30.925.440)

(86) Examples for the sense #260 WHOLE WORLD

(Ex. 107: Pyramid Texts, spell no. 592, Pyr. 1621, M; 23th c. BCE)

twt nb t r-dr=f
čwt nb t r_čr-f
 2SG.M lord(M):STC **land/earth(M)** **whole-3SG.M**

šhm.tj m psd.t ntr nb jst
šhm-tj m psč:t nčr =nb =jsč
 mighty:RES-2SG in = nine/Ennead:F god(M) = each[M.SG] = together_with

‘You are the lord of **the whole world**, having the power over the Ennead as well as any (other) god.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Doris Topmann: “Du bist der Herr **der ganzen Erde**, indem du Macht über die Neunheit und jeden Gott hast.”, bold face D.W.)

(87) Examples for the sense #270 HUMANKIND

(Ex. 108: Great Hymn to the Sun, Amarna, Col. 5; 14th c. BCE)

t r-dr=f jr(j)=sn k̓.t=sn
t r_čr-f jr-sn k̓:t-sn
land/earth(M) **whole-3SG.M** do:IPFV-3PL work:F-3PL

‘(The **population of**) **the whole world** – they do their work.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Gunnar Sperveslage: “**Das ganze Land** – sie verrichten ihre Arbeit.”, bold face D.W.)

(88) Examples for the sense #290 INHABITANTS

(Ex. 109: Tale of Sinuhe, pAmherst m-q = B, 70; 20/19th c. BCE)

rš(w).wī t pn hq̓.n=f
rš=wī t =pn hq̓:n-f
 rejoice:PTCP = ADMIR **land/earth(M)** = DEM:M.SG rule:REL[M].ANT-3SG.M

‘How happy are the (**inhabitants of**) this **country** that the became to rule.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “Welch’ freudiges ist dieses **Land**, dessen Herrschaft er angetreten hat”, bold face D.W.)

(89) Examples for the sense #300 COUNTRY

(Ex. 110: Tale of the Doomed Prince, pBM EA 10060, vs. 5,11; 13th c. BCE)

jnk šrj n w^c-n sn[n]i n p³ t̃ n Km.t{t}
jnk šrj nī = w^c-nī snnī nī = p³ t̃ nī km:t
 1SG little[M] of = INDEF chariot_soldier of = DEF.M.SG = **land/earth(M)** of = black/Egypt:F

‘I am the son of a chariot soldier from the land of Egypt.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “Ich bin der Sohn eines Streitwagenlenkers aus dem **Land** Ägypten”, bold face D.W.)

(Ex. 111: Boundary Stela A, Amarna, K. V; 14th c. BCE)

hrp t̃ n (r)d(j) sw hr s.t=f
hrp t̃ n = rĉ =sw hr s:t-f
 govern:PTCP[M.SG] **land/earth(M)** for = give:PTCP[M.SG] =3SG.M on place/seat:f-3SG.M

‘(he), who governs the country for the one who placed him on his throne’

(Translation based on the one in the *TLA*; *TLA* translation edited by Gunnar Sperveslage: “[...], der das **Land** für den leitet, der ihn auf seinen Thron gesetzt hat [...]”, bold face D.W.)

Main meaning; cf. also *AegWb.* V, 215.2, 215.8–216.3: “Land im Allgemeinen”, “sehr oft mit Bezug auf Ägypten; aber auch von fremden Ländern”.

(90) Examples for the sense #430 HOMELAND/NATIVE LAND

(Ex. 112: Story of the Shipwrecked Sailor, pPetersburg 1115, 11; 20th/19th c. BCE)

t̃ = n ph = n sw
t̃-n ph-n =sw
land/earth(M)-1PL reach:PFV = 1PL = 3SG.M

‘Our **homeland**, we reached it.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Heinz Felber and Peter Dils: “(und) unser **Land** haben wir erreicht.”, bold face D.W.)

(Ex. 113: Tale of Sinuhe, pAmherst m-q = B, 159–160; 20/19th c. BCE)

| ptr wr.t r ‘b.t- h̃:t=j m t̃ ms(j).kw | jm=f
ptr wr.t r = ‘b:t = h̃:t-j m = t̃ ms-kw jm-f
 what(Q) great:F to = union:F = corps:F-1SG in = **land/earth(M)** give_birth:RES-1SG in:STC-3SG.M

‘What is more important than the unification of my corps with the **land**, in which I was born.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “(Denn) was ist wichtiger als meine Bestattung in dem **Lande**, in dem ich geboren bin?”, bold face D.W.)

(91) Examples for the sense #440 LOWLANDS

(Ex. 114: Stela of Ramses II from Coptos, 19; 13th c. BCE)

jn Pth- T3-tnn jt(j)- ntr.(w) (r)d(j)
jn pth t3-čnn jt- nčr-w rṯ
 AGT Ptah(M) Tatenen(M) father(M)= god(M)-PL give:PTCP[M.SG]

t3.(w) nb.w h3s.(w)t nb.(wt)
t3-w nb-w h3s:t nb-t
 land/earth(M)-PL each-M.PL hill_country:F each-F

hr rd.(wī) n(.i) ntr nfr pn d:t sp 2
hr rṯ-wī n:i nčr= nfr pn č:t sp sn:wī
 under foot(M)-DU of god(M) perfect[M.SG] DEM:M.SG eternity:F time(M) two:M

‘It was Ptah-Tatenen, the father of the gods, who placed all **lowlands** and all hill countries under the feet of The Perfect God’

(Translation based on the one in the *TLA*; *TLA* translation edited by Silke Grallert: “Ptah-Tatenen, der Vater der Götter, war es, der alle **Länder** und alle Fremdländer unter die Füße dieses Vollkommenen Gottes (= Ramses II.) gab für alle Ewigkeit.”, bold face D.W.)

Cf. also *AegWb.* V, 215.1: “Flachland”, “im Geg[en]s[atz] zum Bergland [*h3s.t*]”.

§3.2 Hieroglyphic Egyptian *jwtn* ‘ground’

(92) Examples for the sense #010 SOIL/EARTH

(Ex. 115: pLansing = pBM EA 9994, rto., 4,2–5,7; 12th c. BCE)

*p*³ *j.qd.w-* *nds.t* *wrḥ.w* *m* *jwt(n)* °
*p*³ = *j:qt:w =* *nčs-t* *wrḥ* *m =* *jwtn*
DEF:M.SG = builder(M) = small-f smear:RES[3SG.M] with = ground(M)

mj *nti* *r(m)t{t}.w=f* *m(w)t(.w)* °
mj *nti* *rmt-w-f* *mwt:w*
like REL human(M)-PL-3SG.M die:RES[-3PL]

‘The potter is besmeared with **earth** like one whose people have died.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “Der Töpfer ist mit **Erde** beschmiert wie einer, dessen Leute gestorben sind.”, bold face D.W.; *AegWb.-DZA* 20.481.460: “Der kleine Maurer ist mit **Erde** beschmiert, wie einer dessen Leute gestorben sind.”, bold face D.W.)

(Ex. 116: pLansing = pBM EA 9994, rto., 4,2–5,7; 13th/12th c. BCE)

mw=j (*r*) *t̄y* *jwtn* *m* *t̄y=j* *dr.t* *jmn.t* °
mw-ī *r =* *č̄y* *jwtn* *m =* *ty-ī* *tr:t* *jmn-t*
GRND-1SG to = take:INF ground(M) in = POSS:F.SG-1SG hand:F right-F

mw=j (*r*) *ḥ̄s̄c* <*sw*> *r* *t̄y=j* *smḥ.ī* °
mw-ī *r =* *ḥ̄s̄c* *sw* *r =* *ty-ī* *smḥi*
GRND-1SG to = throw:INF 3SG.M to = POSS:F.SG-1SG left(M)

‘I will take some **earth** in my right hand and I will throw <it> to my left.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Katharina Stegbauer: “Ich werde **Erde** nehmen mit meiner rechten Hand, ich werde (sie) in meine Linke werfen!”, bold face D.W.)

(Ex. 117: Miscellanies, pChester Beatty IV = pBM EA 10684, vs., 2,11–12; 12th c. BCE)

[*n*]̄y = *sn* *wḏ* *ḥs̄.w* *m* *jwtn*
ny-sn wḏ ḥs̄ m = *jwtn*
POSS:PL-3PL stela(M) cover:RES[3SG.M] with = ground(M)

‘their stela are covered with **earth**’

(Translation based on the one in the *TLA*; *TLA* translation edited by Peter Dils: “Ihre (Grab)stelen sind mit **Erde** bedeckt”, bold face D.W.; *AegWb.-DZA* 20.480.840: “ihre Stelen sind mit **Erde** bedeckt”, bold face D.W.)

(93) Examples for the sense #130 GROUND

(Ex. 118: Tale of the Two Brothers, pD’Orbiney, 6,3; approx. 1200 BCE)

jw=f *ḥr w3ḥ* *t3y=f* *3tp(.t) r* *p3* *jwɗn{.t}*
jw-f *ḥr w3ḥ* *ty-f* *3tp:t* *r=* *p3=* *jwtɗn*
 GRND-3SG.M at put:INF POSS:F.SG-3SG.M load:F to= DEF.M.SG= **ground(M)**

‘and he lay that what he carried down on the **ground**’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “Dann legte (oder: warf) er seine Ladung auf den **Boden**.”, bold face D.W.; *AegWb.-DZA* 20.481.240: “Er warf seine Last auf den **Boden**”, bold face D.W.)

(Ex. 119: Miscellanies, pTurin Cat. 1882 vs., 2,5; 12th c. BCE)

ḏ(j)=k *ḥ3y* *pr.t* *r* *p3* *jwɗn{.t}* °
ṯ-k *ḥ3y* *pr:t* *r=* *p3=* *jwtɗn*
 give:sbjv-2sg.m go_down:SBJV seed:F to= DEF.M.SG= **ground(M)**

‘and you would let the seed fall down to the **ground**’

(Translation based on the one in the *TLA*; *TLA* translation edited by Marc Brose: “Du lässt das Saatkorn zu **Boden** fallen.”, bold face D.W.; *AegWb.-DZA* 20.481.260: “Du lässt den Samen zur **Erde** fallen.”, bold face D.W.)

(94) Examples for the sense #135 NATURAL GROUND

(Ex. 120: Hymn to the Sun, Amarna tomb no. 10 [Api], 10; 14th c. BCE)

wɗn *ḥrr.(w)t* *nb* *ḥnh.t* *rd(.w)* *ḥr j(w)tn* *s.rd(.w)*
wɗn *ḥrr:t* *nb* *ḥnh-t* *rṯ-w* *ḥr jwtɗn* *s:rṯ-w*
 be:IPFV.NMLZ flower:F:PL =each live:PTCP-F grow:RES-3PL on **ground(M)** CAUS:grow:RES-3PL

n *wbn=k*
n= *wbn-k*
 for= well_up:SBJV-2SG.M

‘All the living flowers grow on the ground and prosper due to your (i.e. the sun’s) appearance.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Gunnar Sperveslage: “Alle Blumen existieren, indem sie leben, auf der **Erde** wachsen und gedeihen, weil du aufgehst.”, bold face D.W.; cf. *AegWb.-DZA* 20.480.940, 20.480.950)

(95) Examples for the sense #190 TERRESTRIAL BODY

Questionable.

(Ex. 121: Amenemope, pBM EA 10474, 9,20; 7th c. BCE)

wn *p³* *jwtn* *r³=f*
wn *p³=* *jwtn* *r³-f*
 open:PFV DEF:M.SG = **ground(M)** **mouth(M)-3SG.M**

‘The **earth** has opened its mouth.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Peter Dils: “Der **Boden** hat seinen Mund geöffnet”, bold face D.W.)

(96) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 122: Tale of the Doomed Prince, pBM EA 10060, vs. 5,11; 13th c. BCE)

jstw *qd* *n=s* *w^c-n* *pr* ° *jw* *p³y=f* *sšd*
jst *qt* *n-s* *w^c_n* *pr* *jw* *py=f* *sšt*
 while build:PASS DAT=3SG.F INDEF house(M) GRND POSS:M.SG-3SG.M window(M)

{70?} *w³y* 70 *n* {*mh*} *r* *p³* *jwtn*
 w³y 70 *nī* *mḥ* *r=* *p³=* *jwtn*
 be_away:RES[3SG.M] 70 of cubit(M) to= DEF:M.SG = **ground(M)**

‘A mansion had been build for her with a window 70 cubits away from the **ground**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “Nun war ihr ein Haus gebaut worden, dessen Fenster 70 Ellen vom **Boden** entfernt war.”, bold face D.W.; *AegWb.-DZA* 20.480.730: “und es war ihr ein Haus gebaut worden, dessen Balkon 70 Ellen vom **Boden** entfernt war.”, bold face D.W.)

(Ex. 123: Amun Temple in Karnak, column, *AegWb.-DZA* 20.481.020; 13th c. BCE)

... *š^c* *m* *p.t* *r* *jwtn*
 š^c *m=* *p:t* *r=* *jwtn*
 begin:RES[3SG.M] from= sky:F to= **ground(M)**

‘([...] your name forever) from the sky to (the surface of) the **earth**.’

(Translation based on the one on *AegWb.-DZA* 20.481.020: “vom Himmel bis zum **Boden**”, bold face D.W.)

(97) Examples for the sense #160 FLOOR

(Ex. 124: Amun Temple in Karnak, column, *AegWb.-DZA* 20.481.420; 15th c. BCE)

jwtn *m* *jnr* *n(.i) rwḏ.t*
jwtn *m=* *jnr* *n:i* *rwḏ:t*
ground(M) from = stone(M) of sandstone:F

‘the **floor** made out of sandstone.’

(Translation based on the one on *AegWb.-DZA* 20.481.420: “der **Boden** war aus Sandstein”, bold face D.W.)

(98) Examples for the sense #310 TERRITORY

(Ex. 125: Kamose Stela No. II, Luxor Museum J.43, 21; 16th c. BCE)

ḥqḳ *nti* *m-ḥn(w)=s* ... *ḥr thm=j* *ḥr j(w)tn=j*
ḥqḳ *nti* *m_ḥnw-s* *ḥr thm-j* *ḥr jwtn-i*
ruler(M) REL[M.SG] inside-3SG.F at penetrate:INF-1SG on **ground(M)**-1SG

‘The ruler who dwells in it attacked me on my own **territory**, ...’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “Der Herrscher, der in ihm ist, Kamose, der Mächtige – beschenkt mit Leben –, greift mich an auf meinem **Boden**, [...]”, bold face D.W.)

(99) Examples for the sense #380 PLOT OF LAND

(Ex. 126: Letter from Monthhotep to Ahmose, pBM 10102, vs., 4–6; 15th c. BCE)

jm(j) *ḏ(j).tw* *šb.t* *n(.i) pḳ* *jwtn* *n(.i) pr(w)*
jm *ḏ-tw* *šb:t* *n:i* *pḳ=* *jwtn* *n:i* *pr*
give.IMP give:SBJV-IMPRS payment:F of DEF:M.SG = **ground(M)** of house(M)

n *pḳy=f* *nb*
n= *py-f* *nb*
DAT = POSS.M:SG-3SG.M lord(M)

‘Have the payment for the real estate **plot** given to its possessor.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Ingelore Hafemann: “laß die Bezahlung des **Grundstückes** und des Hauses an seinen Besitzer geben.”, bold face D.W.)

§3.3 Hieroglyphic Egyptian *zʾtw* ‘ground’

(100) Examples for the sense #010 SOIL/EARTH

(Ex. 127: Tale of Sinuhe, pBerlin P 3022 and pAmherst m-q = B, 200–2001; 20/19th c. BCE)

dmj.n = j *zʾt.w* |²⁰¹ *d(j).n = j* *sw* *zn* *ḥr šnb{y}⟨.t⟩ = j*
tmj-ī *sʾt:w* *č:n-ī* *sw* *sn* *ḥr šnby:t-ī*
touch:ANT-1SG ground:M give:ANT-1SG 3SG.M spread:RES[3SG.M] on breast:F-1SG

‘I touched the **ground** (or **earth**) and had it (i.e. **the earth/soil**) spreat all over my breast.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “Ich berührte den **Erdboden** (und) gab **ihn** ausgebreitet auf meine Brust.”, bold face D.W.)

(101) Examples for the sense #030 CLAY

(Ex. 128: Story of Meryre und Sisobek, pVandier = pLille 139, Recto, e.g. 5,9, 5,13; 7th/6th c. BCE)

pʾ *r(m)t{(.w)}* *n* *sʾtʾ*
pʾ = *rmč* *n =* *sʾt:w*
DEF:M.SG = man(M) of = **ground:M**

‘the **clay** man (i.e. **golem**).’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “der Erdmann”, bold face D.W.)

(102) Examples for the sense #130 GROUND

(Ex. 129: Story of the Shipwrecked Sailor, pPetersburg 1115, 137–138; 20th/19th c. BCE)

wn.k *r=f* |¹³⁷ *dm̓.kw* *hr* *ḥ.t=j* *dmj.n=j* |¹³⁸ *z̓t.w* *m-b̓ḥ=f*
wn-k *r:f* *ṯm̓-kw* *hr* *ḥ:t-j* *dmj:n-j* *s̓t:w* *m_b̓ḥ-f*
is:RES-1SG *so* *outstrech:RES-1SG* *on* *belly:F-1SG* *touch:ANT-1SG* *ground:M* *before-3SG.M*

‘So I kept lying on my belly, after I had touched the **ground** before him.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Heinz Felber and Peter Dils: “Da blieb ich ausgestreckt auf meinem Bauch, als ich den **Boden** vor ihr berührt hatte.”, bold face D.W.)

(Ex. 130: Book of the Dead spell 99 B, pKairo CG 51189 = pJuja, 671; 14th c. BCE)

ḏḏ *n=j* *rn=j* *j.n* *z̓t.w* *ḏr* *ḥnd=k* *ḥr=j*
ḏḏ *n-i* *rn-i* *j:n* *s̓t:w* *ḏr* *ḥnd-k* *ḥr-j*
say:IMP *DAT=1SG* *name(M)=1SG* *said* *ground:M* *since* *tread:SBJV=2SG.M* *SUPR-1SG*

“‘Tell me my name,” said the **ground (or floor)**, “since you want to tread on me.”

(Translation based on the one in the *TLA*; *TLA* translation edited by Burkhard Backes: “‘Nenne mir meinen Namen’, sagt der **Boden**, ‘da du auf mich treten willst!’”, bold face D.W.)

(Ex. 131: pLeiden I 344 Recto, Admonitions = Ipuwer, 9, 1; 12th c. BCE)

[m=tn] |^{9,1} *nb.w-ḥnk.wt* *hr* *z̓t.w*
m:tn *nb-w=* *ḥnk:wt* *hr* *s̓t:w*
ATTN:2PL *lord(M)-PL:STC=* *bed:M.COLL* *on* *ground:M*

‘The ones who had a bed lie (now) on the **floor (or ground)**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Roland Enmarch: “[Look,] the owners of beds are on the **ground**”, bold face D.W.)

(Ex. 132: The Legend of Isis and Re, Magical papyrus pTurin 1993, 2,4; 12th c. BCE)

pgs.n<=f> *sw* *s:ḥr.w* *hr* *z̓t.w* °
psg:n-f *=sw* *s:ḥr:w* *hr* *s̓t:w*
spit:ANT-3SG.M *=3SG.M* *fall:RES.3SG.M* *on* *ground:M*

‘..., (he) spit it (i.e. the saliva) out, it falling to the ground.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Katharina Stegbauer: “Der göttliche Greis, ihm sabberte der Mund und er vergoss seinen Speichel zur Erde, er spuckte ihn aus, indem er auf den **Erdboden** triefte.”, bold face D.W.)

(103) Examples for the sense #135 NATURAL GROUND

(Ex. 133: oCairo CG 25218 + oDeM 1266, group B, Love song no. 21, 24; 13th c. BCE)

h-rw-rw.(w) nb{.t} rd(.w) hr {p̄}⟨z̄⟩t.w
ḥrr:w nb rṯ-w ḥr s̄t:w
 flower(M):PL each grow:PTCP-M.PL on ground:M

‘all flowers which grow on the **ground**’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “all[e] Blumen, die auf **Erden** wachsen”, bold face D.W.)

(Ex. 134: Edfu temple, inscription soubassement [Edfou VII, 8, 2–5]; 4th–1st c. BCE)

b̄ = tw z̄tw = s m jr.t-Ḥr w̄d̄.t
bA-tw s̄t:w-s m = jr:t = ḥr w̄ḫ:t
 hack_up:PFV-IMPRS ground:M-3SG.F INSTR = eye:F:STC = Horus(M) green/blue:F

m jrp n šfj.t
m = jrp n = šfjt
 INSTR = wine(M) of = GeoN

‘One hacked up its **ground** (and watered it) with The Green Eye of Horus, with wine from Shefit and ...’

(Translation based on the one in the *TLA*; *TLA* translation edited by the Edfu Project: “Man hackte seinen **Boden** auf (und tränkte ihn) mit dem grünen Horusauge (Wein), mit Wein aus Schefit”, bold face D.W.)

(104) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 135: Magical amulet papyrus, pLouvre E 32308, 5; 18th/17th c. BCE)

mtw = tw d̄(j).t {j}ḥ r = k m p.t jw Sth r = k m z̄t.w
mtw-tw ṯ:t ḥ r-k m = p:t jw sth r-k m = s̄t:w
 CORD-IMPRS give:INF cord(M) ATT=2SG.M in = sky:F SBRD Seth to=2SG.M in = ground:M

‘and one will tie a cord on you in the sky, whereas Seth is after you on the **earth**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Katharina Stegbauer: “und man wird dir ein Fangnetz im Himmel aufstellen, während Seth gegen dich ist auf **Erden**”, bold face D.W.)

(Ex. 136: Statue from Deir el-Bahari [BM EA 494], B, 3; 17th/16th c. BCE)

ḥ(j) p.t d{}jr zʔt.w
ḥ p:t ʔr sʔt:w
raise:PTCP[M.SG] sky:F depress:PTCP[M.SG] ground:M

‘the one who raised the sky and depressed the **earth**.’

(Compare pBoulaq 17, 2.7; Translation based on the one in the *TLA*; *TLA* translation edited by A. Schü: “[der] den Himmel [hochhebt,] der die **Erde** herunterdrückt”, bold face D.W.)

(Ex. 137: Papyrus Bremner Rhind [pBM 10188], 12,12, cf. 5,7; 4th c. BCE)

hb(w) p.t r sʔt{}(w)
hb p:t r sʔt:w
penetrate:PFV sky:F to = ground:M

‘The sky sunk(?) to the **earth**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Frank Feder: “Der Himmel ist auf die **Erde** getreten!”, bold face D.W.)

(105) Examples for the sense #160 FLOOR

(Ex. 138: Stela of Antef, Son of Myt [Ny Carlsberg AE.I.N. 891], 12; 21st/20th c. BCE)

zʔt.{j}<w> j[r(j) m] jnr-ḥd
sʔt:w jr:j m = jnr = ḥč
ground:M thereof out_of = stone(M) = bright[M.SG]

‘i[ts] **floor** [was out of] limestone’

(Translation based on the one in the *TLA*; *TLA* translation edited by Lutz Popko: “[I have] built this [tomb] in my lifetime, I set up its columns [... ...], its [...] being of the stone of ja.t, the corresponding **floor** is of limestone, the corresponding door-jambs are of acacia wood”, bold face D.W.)

(Ex. 139: Edfu temple, inscription soubassement [Edfou VII, 12, 2]; 4th–1st c. BCE)

zmʔ zʔtw = sn twt n jr(j).t
smʔ sʔt:w-sn twt n = jr-t
unite:PASS ground:M-3PL be_like:RES to = what_one_does

‘The **floor** is put together as it is supposed to be.’

(Translation based on the one in the *TLA*; *TLA* translation edited by the Edfu Project: “Ihr **Fußboden** ist zusammengefügt, so wie es sein soll.”, bold face D.W.)

(106) Examples for the sense #190 TERRESTRIAL BODY

Questionable.

(Ex. 140: pLeiden I 344 Recto, Admonitions = Ipuwer, 12,11; 12th c. BCE)

nb-tm *jr(j).n=f* *jwd* *p.t* *r* *z3t.w*
nb=tm *jr:n-f* *jwḏ* *p:t* *r* *s3t:w*
lord(M):STC=complete(M) *do:ANT-3SG.M* *separate:INF* *sky:F* *to* *ground:M*

‘The Lord of All made the separation of the sky from the **earth**.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Roland Enmarch: “The Lord of Everything made the separation of the sky from the **earth**”, bold face D.W.)

(107) Examples for the sense #310 TERRITORY

No example at hand; but cf. the meaning #320 DISTRICT or #345 REGION below.

(108) Examples for the sense #320 DISTRICT or #345 REGION

(Ex. 141: Tale of Sinuhe, oBM 5629 = L, 1–2; 16th c. BCE)

mnmn(.n)=j *r* *z3t.w-* *n2.t* *t{r}j* |³² *{m}<n(.i)>* *3h.t*
mnmn:n-i *r=* *s3t:w=* *nw:t* *tr* *n:i* *3h:t*
shift:NMLZ:ANT-1SG *to=* *ground:M:STC=* *city:F* *season(M)* *of[M.SG]* *1st_season:F*

‘At the time of the *akhet* season, I moved to the **district** of Thebes.’

(Translation based on the one in the *TLA*; *TLA* translation edited by Marc Brose: “Zur Überschwemmungszeit begab ich mich in das **Gebiet** von Theben.”, bold face D.W.)

(109) Examples for the sense #380 PLOT OF LAND

(Ex. 142: Stela of Antef, Haanchef [Kairo JE 52456], 10, compare 11; 17th/16th c. BCE)

jn(j).n=j |¹⁰ *z3t.w* *mḥ* 2
jn:n-i *s3t:w* *mḥ* 2
make:ANT-1SG *ground:M* *cubit(M)* 2

§4 Modern English (Daniel A. Werning)

Abbreviated literature:

LDoCE [plus lemma] = *LDoCE* 2014.

§4.1 English *soil*

(111) References for the sense #010 SOIL/EARTH

LDoCE ‘soil¹’, 1: “[uncountable and countable] the top layer of the earth in which plants grow [= earth]: [British English] *The soil here is very poor.* [British English] *The bush grows well in a sandy soil.*”; “**earth** or **soil** is the soft substance that covers the ground and that plants grow in”.

(112) References for the sense #310 TERRITORY

LDoCE ‘soil¹’, 2: “on British/French/foreign etc soil *formal* in Britain, France etc: [American English] *The crime was committed on American soil.*”.

(113) References for the sense #400 FARMLAND (metonymical extension)

Metonymical extension from this meaning.

LDoCE ‘soil¹’, 5: “the soil *literary* farming as a job or way of life: [British English] *They make their living from the soil.*”.

(114) References for the sense #420 HOMELAND/NATIVE LAND

LDoCE ‘soil¹’, 4: “somebody’s native soil *literary* your own country”.

§4.2 English *earth*

(115) References for the sense #010 SOIL/EARTH

LDoCE ‘earth¹’, 2: “SOIL [uncountable] the substance that plants grow in [= soil] [...] *a lump of earth*”.

(116) References for the sense #130 GROUND

(117) References for the sense #135 NATURAL GROUND

(118) References for the sense #140 SURFACE OF THE EARTH

LDoCE ‘earth¹’, 3: “LAND [uncountable] the hard surface of the world, as opposed to the sea or air [= ground] [...] *The earth shook.*”.

(119) References for the sense #180 PLANET EARTH

(120) References for the sense #190 TERRESTRIAL BODY

LDoCE ‘earth¹’, 1: “WORLD [...] the planet that we live on”.

(121) References for the sense #215 DEN/LAIR

LDoCE ‘earth¹’, 12: “ANIMAL'S HOME [countable] the hole where a wild animal such as a fox lives”.

(122) References for the sense #250 WORLD OF THE LIVING

LDoCE ‘earth¹’, 7: “RELIGION [uncountable] used in religion to refer to the time when people are alive as opposed to being in heaven or hell”.

(123) References for the sense #520 ELECTRICAL EARTH

LDoCE ‘earth¹’, 11: “ELECTRICITY [countable usually singular] *British English* a wire that makes a piece of electrical equipment safe by connecting it with the ground [= ground *American English*]”.

§5 Modern French (Gaëlle Chantrain)

§5.1 French *terre* ‘earth’

The examples are from the *Trésor de la Langue Française Informatisé* (ATILF 2014, ‘terre’).

(124) Examples for the sense #020 SEDIMENTS

(Ex. 145: Alain-Fournier, *Corresp. (avec Rivière)*, 1907, p. 301)

[Il] ouvrit la boîte; elle contenait du sable grisâtre... C’est la terre de Sainte-Hélène? dit-il religieusement

‘The river was red of **sediments**(?) carried away by the floods.’

(125) Examples for the sense #120 A NATURAL ELEMENT

(Ex. 146: Maupassant, *Contes et Nouvelles*, t.2, Horla, 1886, p. 1119)

Pourquoi pas d’autres éléments que le feu, l’air, la terre et l’eau ?

‘Why not other elements than the fire, the air, the **earth** and the water.’

(126) Examples for the sense #130 GROUND

(Ex. 147: Duhamel, Suzanne, 1941, p. 103)

On apercevait, par terre, des programmes froissés, des tickets de métro

‘One could see, on the **floor** creased programs, metro tickets.’

(Ex. 148: Bernanos, M. Ouine, 1943, p. 1432)

Le vieux est depuis bientôt quarante ans sous la terre (et c’est lui, Martial, à son tour, le vieux)

‘The old man is for forty years under the **ground** (= is buried).’

(127) Examples for the sense #135 NATURAL GROUND

(Ex. 149: Karr, *Sous Tilleuls*, 1832, p. 235)

*M. Lorrain (...) vint se mettre à deux genoux devant le jardin pour voir si son oseille sortait de **terre**.*

‘he came to put on knees in front of the garden to see if his sorrel went out the **ground/soil**.’

(Ex. 150: Triolet, *Premier accroc*, 1945, p. 213)

*De l’autre côté du Rhône (...) il y avait de la **terre** vallonnée et des vergers.*

‘on the other side of the Rhône, there was hilly **earth** and orchads.’

(128) Examples for the sense #150 DRY LAND

(Ex. 151: Volney, *Ruines*, 1791, p. 21)

*Le dieu qui peuple l’air d’oiseaux, la **terre** d’animaux, les ondes de reptiles.*

‘The god who populates the sky with birds, the **earth** with animals, the water with reptiles.’

(129) Examples for the sense #180 PLANET EARTH

(Ex. 152: Kourganoff, *Astron. fondam.*, 1961, p.7)

*Il fallut plusieurs siècles de recherches en Mécanique pour étayer l’hypothèse du mouvement de la **Terre** sur elle-même et autour du Soleil et prouver ainsi que Copernic (et avant lui Aristarque) avaient raison contre « l’évidence ». En effet, l’un des arguments opposés par le bon sens à cette hypothèse était que si la Terre tournait, les habitants le sentiraient!*

‘It took several centuries (...) to back up the hypothesis of the movement of the **earth** on its own axe and around the sun (...).’

(130) Examples for the sense #190 TERRESTIAL BODY

(Ex. 153: Proudhon, *Propriété*, 1840, p. 137)

*L’évêque d’Hippone (...) croyait la **terre** plate, parce qu’il lui semblait la voir telle.*

‘The bishop of Hippone believed that the **earth** was flat because it seemed to him to see it such.’

(Ex. 154: Mythol. t.1 1981, p. 258)

*Il éloigne à jamais le Ciel de la **Terre**.*

‘He separate forever the sky from the **earth**.’

(131) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 155: P. Leroux, Humanité, 1840, p. 226)

*La **terre** ainsi comprise devient pour l’athée le fini absolu, le fini sans communication avec l’infini.*

‘The **earth** considered in this way becomes for the atheist the absolute finity, the finity without communication with the infinity.’

(Ex. 156: Valéry, Variété III, 1936, p. 196)

*La **terre** entièrement reconnue, explorée, équipée, je dirai même entièrement appropriée*

‘The **earth**, completely recognized, explored, equipped, shall I say even appropriated.’

(Ex. 157: Stendhal, Le rouge et le noir, 1830, p. 388)

*Julien fut saisi d’une envie démesurée de purger la **terre** d’un de ses plus lâches coquins...*

‘Julien was overcome by a disproportionate desire of relieving the **earth** of one of its most cowardly rascal.’

(132) Examples for the sense #270 HUMANKIND

(Ex. 158: Las Cases, Mémor. Ste Hélène, t.1, 1823, p. 414)

*Le règne de Marie-Louise a été fort court, disait l’Empereur; (mais elle a dû bien en jouir); elle avait la **terre** à ses pieds.*

‘Marie-Louise’s reign was very short, said the Emperor (...) but she made **everyone** lie at her feet.’

(133) Examples for the sense #380 PLOT OF LAND

(Ex. 159: Sandeau, Mlle. de la Seiglière, 1848, p. 76)

Tous ses revenus passaient en achats de terres; c'est ainsi qu'il en était arrivé (...) à reconstituer dans son intégrité l'ancien domaine de La Seiglière

'He spent all his income in buying **lands** (...).'

(Ex. 160: Gurvitch(?), Traité de sociologie, 1967, p. 325)

Dans les régions où la société traditionnelle est le mieux conservée, la possession de la terre demeure la source et le signe de la puissance des grands comme l'objet de la convoitise des petits

'In areas where traditional society is the best conserved, **land(?)** possession remains (...) a sign of power (...).'

(134) Examples for the sense #520 ELECTRICAL EARTH

(Ex. 161: Soulier, Grandes applic. électr., 1916, p. 124)

En cas de rupture à l'un des fils de ligne (...) on pouvait toujours assurer le fonctionnement avec l'autre fil et la terre comme conducteur de retour

'In case of break of one of the threads of line (...) we could always provide the functioning with the other thread and the **earth** as conductor of return.'

§6 German (Daniel A. Werning)

Abbreviated literature:

dict.cc [plus lemma] = DICTCC 2014.

DWB [plus vol., col.] = Grimm 1854–1961.

DWDS [plus lemma] = DWSD 2002–2014.

Wahrig [plus p., col.] = Wahrig 1968.

§6.1 German *Erde* ‘earth’

(135) References for the sense #010 SOIL/EARTH

DWB 3, 752: “f) *erde*, solum, humus, ackerland”.

DWDS, ‘Erde’, 1: “meist dunkel gefärbtes Gemisch aus organischen und anorganischen Stoffen, das als formlose, feste Masse den fruchtbaren Bestandteil der äußeren Erdkruste bildet[;] fast nie im Plural”, “Erdreich[;] Worte beim Begräbnis”.

Wahrig 1119,2: “1 [...] Erd-, Ackerkrume, Erdreich”.

(136) References for the sense #100 ORE

Expression *seltene Erden*.

Wahrig 1119,2: “1 [...] <Chem[ie]> Oxyde der Erdmetalle, z.B. des Aluminiums od[er] der seltenen Erden”.

(137) References for the sense #120 A NATURAL ELEMENT

Questionable; but cf. *DWB* 3, 752: “g) *erde*, staub, pulvis, was in der alten sprache *molta*, goth. *mulda* hiesz: [...] *vom menschen bleibt nichts übrig als ein häufchen staub und erde*, er löst sich wieder in einen grundstof, in ein element auf. [...] h) wie sich *stubjus*, *stuppi*, *staub* mit *stôma*, stof berühren ([...]), drückt darum auch *erde* das element aus”.

(138) References for the sense #130 GROUND

(139) References for the sense #135 NATURAL GROUND

DWB 3, 751: “c) die *erde* ist der *grund* und *boden* ([...]), auf welchem die menschen wohnen”.

DWDS, ‘Erde’, 3: “natürlicher oder künstlicher fester Boden unter uns, Erdboden, Fußboden ohne Plural; meist mit lokaler Präposition”.

Wahrig 1119,2: “1 [...] der Boden als Grundlage des Pflanzenwachstums (*Blumen[erde]*)”.

(140) References for the sense #140 SURFACE OF THE EARTH

DWB 3, 752: “d) *erde*, orbis terrarum, *die weite, breite erde*, εὐρεῖα χθών, in aller ausdehnung und erstreckung”.

Wahrig 1119,2: “5 [...] **unter der** [*Erde*] unter der Erdoberfläche”.

(141) References for the sense #150 DRY LAND

Questionable; but cf. *DWB* 3, 752: “e) *erde*, das feste land, gegenüber dem meer und gewässer”.

(142) References for the sense #160 FLOOR

Questionable; but cf. *DWDS*, ‘Erde’, 3: “natürlicher oder künstlicher fester Boden unter uns, Erdboden, Fußboden[;] ohne Plural; meist mit lokaler Präposition”.

(143) References for the sense #180 PLANET EARTH

DWB 3, 751: “a) *erde* bezeichnet unsern zwischen Mars und Venus die sonne umkreisenden planeten”.

DWDS, ‘Erde’, 5: “unser Himmelskörper als einer der neun Planeten des Sonnensystems, Erdkugel[;] ohne Plural”.

Wahrig 1119,2: “1 von der Sonne aus der dritte Planet unseres Sonnensystems, die Erdkugel”.

(144) References for the sense #190 TERRESTRIAL BODY

DWB 3, 751: “b) weit häufiger drückt *erde* den gegensatz zum *himmel*, die unter ihm liegende, von ihm bedeckte aus”.

Wahrig 1119,2: “**2 *Himmel und [Erde]***”.

(145) References for the sense #250 WORLD OF THE LIVING

DWDS, ‘Erde’, 4: “die irdische Welt, das irdische Leben[;] ohne Plural”.

DWDS, ‘Erde’, 4: “die Welt als das gesamte von der Menschheit bewohnte Gebiet”.

Wahrig 1119,2: “**1 [...]** unsere Welt”, “**5 [...]** **auf [Erde]n** im Diesseits, im Leben”.

(146) References for the sense #310 TERRITORY

(147) References for the sense #325 LANDSCAPE

(148) References for the sense #340 AREA

DWDS, ‘Erde’, 2: “Landstrich, Land[;] ohne Plural”.

(149) References for the sense #400 FARMLAND

DWB 3, 752: “f) *erde*, solum, humus, ackerland”.

DWDS, ‘Erde’, 1: “Ackerland, Feld”.

(150) References for the sense #520 ELECTRICAL EARTH

DWDS, ‘Erde’, 6: “Elektrotechnik, Rundfunk[:] zur Ableitung von Fehlspannungen dienende Verbindung zwischen einer elektrischen Anlage, einem Rundfunkgerät und dem Erdreich[;] fast nie im Plural”.

Wahrig 1119,2: “**5 [...]** **als [Erde]** *benutzen* als Verbindung mit dem Erdboden, zum Erden”.

§6.2 German *Boden* ‘ground’

(151) References for the sense #010 SOIL/EARTH

(152) References for the sense #020 SEDIMENTS

(153) References for the sense #030 CLAY

Short for or in expression *Erdboden* (earth = ground) ‘soil’.

Wahrig 723,3 (‘Erde’): “1 Erde”.

Wahrig 1119,2 (‘[Erd]boden’): “Erdoberfläche, Erde, Boden”.

(154) References for the sense #130 GROUND

DWDS, ‘Boden’, 2: “Grundfläche, auf der man steht und geht”.

DWB 2, 211: “4) *boden* und *grund* können oft einander vertreten und erscheinen formelhaft verknüpft: [...] *grund und boden*”.

Wahrig 723,3: “1 [...] Grund (*Erd[boden]*, *Meeres[boden]*)”.

(155) References for the sense #135 NATURAL GROUND

Short for or in expression *Erdboden* (earth = ground) ‘natural ground’.

Wahrig 1119,2 (‘[Erd]boden’): “Erdoberfläche, Erde, Boden”.

(156) References for the sense #140 SURFACE OF THE EARTH

DWDS, ‘Boden’, 1: “äußere (nutzbare), bis mehrere Meter starke Schicht der festen Erdrinde, Erdoberfläche”.

Wahrig 723,3: “1 [...] Erdoberfläche”.

(157) References for the sense #160 FLOOR

Wahrig 723,3: “1 [...] Grund, untere Fläche eines Raumes, Zimmers (*Fuß[boden]*, *Küchen[boden]*)”.

(158) References for the sense #165 ATTIC

Wahrig 723,3: “1 [...] Abstell-, Speicher- od[er] Trockenraum unter dem Dach (*Dach[boden]*, *Korn[boden]*, *Trocken[boden]*, *Wäsche[boden]*)”.

(159) References for the sense #170 CARPET

In expression or short for *Teppichboden* (*carpet = ground*) ‘(wall-to-wall) carpet’.

DWDS, ‘Teppichboden’, 1: “textiler Fußbodenbelag, mit dem ein Raum ausgelegt werden kann”.

(160) References for the sense #195 EARTH'S INTERIOR

Wahrig 723,3: “1 [...] Erdreich (*im Hinblick auf Bodenschätze*)”.

(161) References for the sense #470 BOTTOM/BASE

DWDS, ‘Boden’, 3: “das Unterste von etw.”.

DWB 2, 210: “(2) *boden* ist uns noch heute wesentlich der grund eines fasses, glases, bechers, sakes, beutels”.

Wahrig 723,3: “1 [...] Grund, untere Fläche eines [...] Hohlgefäßes (*Faß[boden]*, *Flaschen[boden]*)”.

(162) References for the sense #475 SHELF BOARD

Short for or in expression *Regalboden* (*shelf = ground*) ‘shelf board’.

dict.cc, ‘Boden’: “Boden [z. B. Einlegeboden in einem Schrank]” – “shelf”.

(Ex. 162: Description of a shelf rack,

<http://www.ikea.com/de/de/catalog/products/S29896362/>, ‘IVAR’, ‘Produktinformationen’; accessed: 15. Aug. 2014)

Mit versetzbaren Böden;

with *displaceable:DAT.PL ground:PL*

der Abstand dazwischen kann dem Bedarf angepasst werden

the:NOM distance there:between can the:DAT need adapted become

‘With displaceable **shelf boards**; the distance between them can be adapted to one’s needs.’

§7 Ancient Greek (Thanasis Georgakopoulos)

Abbreviated literature:

Perseus = Perseus 2014.

§7.1 Ancient Greek *gê* ‘soil’

(163) Examples for the sense #010 SOIL

(Ex. 163: Sophocles, *Oedipus Tyrannus* 269-271; 5th BCE)

εὔχομαι	θεοὺς	μήτ’	ἄροτον	αὐτοῖς	γῆς
<i>eúkhomai</i>	<i>theoûs</i>	<i>mét’</i>	<i>ároton</i>	<i>autoîs</i>	<i>gês</i>
<i>pray:1SG</i>	<i>god:ACC.PL</i>	<i>NEG</i>	<i>harvest:ACC.SG.N</i>	<i>dem.DAT.PL</i>	<i>earth:GEN.SG.F</i>

ἀνιέναι	τινὰ	μήτ’	οὔν	γυναικῶν	παῖδας
<i>aniénai</i>	<i>tinà</i>	<i>mét’</i>	<i>oûn</i>	<i>gunaikôn</i>	<i>paídas</i>
<i>send.up:INF</i>	<i>anyone:ACC.SG.M</i>	<i>NEG</i>	<i>PTC</i>	<i>woman:GEN.PL.F</i>	<i>child:ACC.PL.M</i>

‘I pray that the gods send them neither harvest of the **earth** nor fruit of the womb.’

(Translation based on the one in *Perseus*; translated by F. Storr; bold face Th.G.)

(164) Examples for the sense #120 A NATURAL ELEMENT

(Ex. 164: Aristotle, *Metaphysics* 989a5; 4th BCE)

οὐθεις	γοῦν	ἠξίωσε	τῶν	ἐν
<i>outheis</i>	<i>goûn</i>	<i>ēksíōse</i>	<i>tôn</i>	<i>hèn</i>
<i>no_one</i>	<i>at_least_then</i>	<i>think: AOR.3SG</i>	<i>ART.GEN.PL</i>	<i>unity:ACC.SG.N</i>

λεγόντων	γῆν	εἶναι	στοιχεῖον
<i>legóntōn</i>	<i>gên</i>	<i>eînai</i>	<i>stoukheíon</i>
<i>say:PTCP.GEN.PL</i>	<i>earth:ACC.SG.F</i>	<i>be:INF</i>	<i>element:ACC.SG.N</i>

δηλονότι	διὰ	τὴν	μεγαλομέρειαν,	τῶν
<i>dēlonóti</i>	<i>dià</i>	<i>tèn</i>	<i>megaloméreian</i>	<i>tôn</i>
<i>clearly</i>	<i>through</i>	<i>ART.ACC.SG.F</i>	<i>largeness_of_parts:ACC.SG.F</i>	<i>GEN.PL.N</i>

δὲ τριῶν ἕκαστον στοιχείων εἴληφέ
 dè triōn hékaston stoikheíōn eílēphé
 PTC three:GEN each element:GEN.PL.N take:PRF.3SG

τινα κριτήν, οἱ μὲν γὰρ πῦρ, οἱ
 tina kritén, hoi mèn gàr púr, hoi
 anyone:ACC.SG.M judge:ACC.SG.M ART.NOM.PL PTC PTC fire:ACC.SG.N ART.NOM.PL

δ' ὕδωρ οἱ δ' ἀέρα τοῦτ' εἶναί φασιν
 d' húdōr hoi d' aéra toút' eínai phasin
 PTCL water:ACC.SG.N ART.NOM.PL PTCL wind:ACC.SG.M DEM.ACC.SG.N be:INF say:3PL

‘At any rate none of the Monists thought **earth** likely to be an element —obviously on account of the size of its particles—but each of the other three has had an advocate; for some name fire as the primary element, others water, and others air.’
 (Translation based on the one in *Perseus*; translated by Hugh Tredennick; bold face Th.G.)

(165) Examples for the sense #130 GROUND

(Ex. 165: Aristophanes, *Peace* 894-896; 5th-4th BCE)

ἔπειτ' ἀγῶνά γ' εὐθὺς ἐξέσται ποιεῖν ταύτην
 épeit' agōná g' euthùs ekséstai poieîn taútēn
 then game:ACC.SG.M PTCL immediately is_possible:FUT.3SG make:INF DEM.ACC.SG.F

ἔχουσι αὔριον καλὸν πάνυ, ἐπὶ γῆς παλαίειν,
 ékhousin aúrion kalòn pány, epì gēs palaíein,
 have:3SG tomorrow beautiful:ACC.SG.M altogether on earth:GEN.SG.F wrestle:inf

‘you can start the most charming games from tomorrow, wrestling with her on the **ground**’

(Translation based on the one in *Perseus*; translated by Eugene O'Neill, Jr.; bold face Th.G.)

(166) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 166: Plato, *Phaedrus* 248c; 5th-4th BCE)

βαρυνθεῖσα δὲ
 baruntheísa dè
 weigh_down:PTCP.AOR.PASS.F.ACC.SG PTCL

πτερορρυήση τε καὶ ἐπὶ τὴν γῆν πέση,
 pterorruésēi te kai epì tèn gēn pésēi,
 moult:AOR.SBJV.3SG PTCL CONJ on ART.ACC.SG.F earth:ACC.SG.F fall:AOR.SBJV.3SG

‘and when it has grown heavy, loses its wings and falls to the **earth**’

(Translation based on the one in *Perseus*; translated by Harold N. Fowler; bold face Th.G.)

(167) Examples for the sense #150 DRY LAND

(Ex. 167: Thucydides, *Historiae* 3.89; 5th BCE)

καὶ θάλασσα νῦν ἐστὶ πρότερον οὔσα γῆ
 kai thálassa nūn estì próteron oúsa gē
 CONJ sea:NOM.SG.F now be:3SG before be:PTCP.NOM.SG.F earth:NOM.SG.F

‘that it is now sea which before was **land**.’

(Translation based on the one in *Perseus*; translated by Richard Crawley; bold face Th.G.)

(168) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 168: Plato, *Phaedo* 97d.9; 5th-4th BCE)

καὶ μοι φράσειν πρῶτον μὲν πότερον
 kai moi phrásēin prōton mèn póteron
 CONJ 1SG.DAT say:INF.FUT first PTCL which_of_the_two

ἢ γῆ πλατεῖά ἐστιν ἢ στρογγύλη
 he gē plateiá estin è stroggúlē
 ART.NOM.SG.F earth:NOM.SG.F flat:NOM.SG.F be:3SG or round:NOM.SG.F

‘and that he would tell me whether the **earth** is flat or round’

(Translation based on the one in *Perseus*; translated by Harold North Fowler; bold face Th.G.)

(169) Examples for the sense #260 WHOLE WORLD

(Ex. 169: Thucydides, *Historiae* 2.43; 5th BCE)

ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος
 andrôn gà epiphânôn pâsa gē táphos
 man:GEN.PL.M PTCL famous:GEN.PL.M whole:NOM.SG.F earth:NOM.SG.F grave:NOM.SG.M

‘For to famous men all the **earth** is a sepulchre;’

(Translation based on the one in *Perseus*; translated by Richard Crawley; bold face Th.G.)

(170) Examples for the sense #300 COUNTRY

(Ex. 170: Aeschylus, *Eumenides* 992-995; 6th-5th BCE)

τάσδε γὰρ εὐφρονας εὐφρονες αἰεὶ μέγα
tásde gàr eúphronas eúphrones aiei méga
 DEM.ACC.PL.F PTCL kind:ACC.PL.F kind:NOM.PL.M always big:ACC.SG.

τιμῶντες καὶ γῆν καὶ πόλιν
timôntes kai gên kai pólin
 honour:PTCP.NOM.PL. and earth:ACC.SG.F and city:ACC.SG.F

ὀρθοδίκαιον πρέψετε πάντως διάγοντες
orthodíkaion prépsete pántōs diágontes
 straight.path.of.justice:ACC.SG.F be_conspicuous:FUT.2PL in_all_ways carry:PTCP.NOM.PL

‘for, if you always greatly honor with kindness the kindly ones, you will surely be pre-eminent, keeping your **land** and city in the straight path of justice’

(Translation based on the one in *Perseus*; translated by Herbert Weir Smyth; bold face Th.G.)

(171) Examples for the sense #310 TERRITORY

(Ex. 171: Thucydides, *Historiae* 1.81; 5th BCE)

τάχ’ ἂν τις θαρσοίη ὅτι τοῖς ὅπλοις
tákh’ án tis tharsoíē hótī toís hóllois
 allegedly PTCL INDEF.NOM.SG have_confidence:3SG.OPT CONJ ART.DAT.PL.N weapon:DAT.PL.N

αὐτῶν καὶ τῶ πληθί υπερέρομεν ὥστε τὴν
autôn kai tōi pléthei uperphéromen hōste tēn
 DEM.GEN.PL.M CONJ ART.DAT.SG.N DAT.SG.N exceed:1PL CONJ ART.ACC.SG.F

γῆν δηοῦν ἐπιφοιτῶντες. τοῖς δὲ ἄλλη
gên dêioún epiphoitōntes. toís dē álle
 earth:ACC.SG.F waste:INF invade:PTCP.NOM.PL.M ART.DAT.PL.N PTCL other:NOM.SG.F

γῆ ἐστὶ πολλή ἥς ἄρχουσι,
gê estī pollē hēs árkhouσι,
 earth:NOM.SG.F be:3SG much:NOM.SG.F REL.GEN.SG.F rule:3PL

‘Confidence might possibly be felt in our superiority in heavy infantry and population, which will enable us to invade and devastate their **territories**. But the Athenians have plenty of other **land** in their empire’

(Translation based on the one in *Perseus*; translated by Richard Crawley; bold face Th.G.)

(172) Examples for the sense #380 PLOT OF LAND

(Ex. 172: Lysias, *Against Diogeiton* 32.23; 5th-4th BCE)

ἢ γῆν πριάμενον ἐκ τῶν
 è gèn priámenon ek tôn
 or **land**:ACC.SG.F **buy**:PTCP.MED.ACC.SG.M **from** ART.GEN.PL

προσιόντων τοὺς παῖδας τρέφειν
 prosióntōn toùs paídas tréphein
be_added:PTCP.GEN.PL **ART**.ACC.PL.M **child**:ACC.PL.M **bring_up**:INF

‘or (he might) have purchased **land** and used the income for the children's support’
 (Translation based on the one in *Perseus*; translated by W.R.M. Lamb; bold face Th.G.)

(173) Examples for the sense #410 CITY

(Ex. 173: Euripides, *The Trojan Women* 867-868; 5th BCE)

κεῖνος μὲν οὖν δέδωκε σὺν θεοῖς
 keínos mèn oûn dédōke sùn theoîs
 DEM.NOM.SG.M PTCL PTCL **give**:PRF.3SG **with** **god**:DAT.PL.M

δίκην αὐτός τε καὶ γῆ δορὶ
 díkēn autós te kaì gē dorì
penalty:ACC.SG.F DEM.NOM.SG.M PTCL **and** **earth**:NOM.SG.F **spear**:DAT.SG.N

πεσοῦς’ Ἑλληνικῶ
 pesoús’ Hellēnikōi
fall:PTCP.AOR.NOM.SG.F **Greek**:DAT.SG

‘But he, by the gods’ will, has paid the penalty, ruined, and his **city** too, by the spear of Hellas.’

(Translation based on the one in *Perseus*; translated by E. P. Coleridge; bold face Th.G.)

(174) Varia

(Ex. 174: Sophocles, Theophrastus, *Characteres* 10; 4th-3rd BCE)

ὅπως τὸ ἱμάτιον αὐτοῖς ἔξει πολλήν
 hópōs tò himátion autoîs héksei pollèn
that ART.NOM.SG.N **cloak**:NOM.SG.N DEM.DAT.PL.M **have**:FUT.3SG **much**:ACC.SG.F

γῆν ἵνα μὴ ῥυπαίνηται ταχύ
gên **hína** **mè** **rhupainētai** **takhú**
earth:ACC.SG.F **in.order** **NEG** **make_dirty:SBJV.MP.3SG** **quickly**

‘to let their cloak have plenty of **earth(?)**, in order that it will not be made dirty soon.’

(Translated by Th. G.)

§7.2 Ancient Greek *khthōn* ‘ground’

(175) Examples for the sense #010 SOIL

(Ex. 175: Euripides, *Bacchae* 708-710; 5th BCE)

ὄσαις δὲ λευκοῦ πώματος πόθος παρῆν,
hósais **dè** **leukoû** **pómatos** **póthos** **parên,**
REL.DAT.PL.F **PTCL** **white:GEN.SG.N** **drink:GEN.SG.N** **desire:NOM.SG.M** **be:IMPF.3SG**

ἄκροισι δακτύλοισι διαμῶσαι χθόνα
ákroisi **daktúloisi** **diamôσαι** **khthóna**
end_of:DAT.PL.N **finger:DAT.PL.N** **cut_through:PTCP.NOM.PL.F** **earth:ACC.SG.F**

γάλακτος ἔσμούς εἶχον
gálaktos **hesmoûs** **eîkhon**
milk:GEN.SG.N **group:ACC.PL.M** **have:IMPF.3PL**

‘All who desired the white drink scratched the **earth** with the tips of their fingers and obtained streams of milk.’

(Translation based on the one in *Perseus*; translated by T. A. Buckley; bold face Th.G.)

(176) Examples for the sense #130 GROUND

(Ex. 176: Homer, *Odyssey* 11.52; 8th BCE)

οὐ γάρ ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης
ou **gár** **etéthapto** **hupò** **khthonòs** **euroidéiēs**
NEG **PTCL** **bury:PLPF.MP.3SG** **beneath** **earth:GEN.SG.F** **broad-wayed:GEN.SG.F**

‘Not yet had he been buried beneath the broad-wayed **ground**,’

(Translation based on the one in *Perseus*; translated by A.T. Murray; bold face Th.G.)

(177) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 177: Homer, *Odyssey* 8.375–376; 8th BCE)

ιδνωθεῖς	ὀπίσω	ὁ	δ'	ἀπὸ
idnōtheîs	opísō,	ho	d'	apò
bend.oneself:PTCP.AOR.PASS.NOM.SG	backwards	DEM.NOM	PTCL	from

χθονὸς	ὑψός'	ἀερθεῖς	ῥηιδίως	μεθέλεσκε,
khthonòs	hupsós'	aertheîs	rhēidíōs	methéleske,
earth:GEN.SG.F	on.high	attach:PTCP.AOR.PASS.NOM.SG	easy	catch:AOR.3SG

πάρος	ποσὶν	οὔδας	ικέσθαι.
páros	posîn	oúdas	hikésthai.
formerly	foot:DAT.PL.M	ground:ACC.SG.N	come:INF.AOR

‘and the other would leap up from the **earth** and skillfully catch it before his feet touched the ground again.’

(Translation based on the one in *Perseus*; translated by A.T. Murray; bold face Th.G.)

(178) Examples for the sense #150 DRY LAND

(Ex. 178: Euripides, *Orestes* 1377-1379; 5th BCE)

Ὦκεανὸς	ὄν	ταυρόκρανος	ἀγκάλαις
ōkeanòs	hòn	taurókranos	agkálais
Ocean:NOM.SG.M	REL.ACC.SG.M	bull-headed:NOM.SG.M	embrace:DAT.PL.F

ἐλίσσω	κυκλοῖ	χθόνα
helíssōn	kukloî	khthóna
roll:PTCP.NOM.SG.M	circle:OPT.3SG	earth:ACC.SG.F

‘which bull-headed Ocean rolls about as he circles the **land** in his embrace?’

(Translation based on the one in *Perseus*; translated by E. P. Coleridge; bold face Th.G.)

(179) Examples for the sense #180 PLANET EARTH

(Ex. 179: Euripides, *Bacchae* 678-679; 5th BCE)

ἤνιχ'	ἥλιος	ἀκτῖνας	ἐξίησι	θερμαίνων	χθόνα
heníkh'	hélíos	aktīnas	eksíēsī	thermaínōn	khthóna
at_the_time	sun:NOM.SG.M	ray:ACC.PL.F	send_out:3SG	warm:PTCP.NOM.SG.M	earth:ACC.SG.F

‘at the time when the sun sends forth its rays, warming the **earth**.’

(Translation based on the one in *Perseus*; translated by T. A. Buckley; bold face Th.G.)

(180) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 180: Aristophanes, *Birds* 1750-1752; 5th-4th BCE)

ὦ	χθόνια	βαρυαχέες	ὀμβροφόροι	θ’	ἅμα
ô	khthóniai	baruakhées	ombrophóroi	th’	háma
VOC	under_earth:VOC	deep_voiced:VOC.PL.M	rain_bringing:VOC.PL.M	PTCL	at_once

βρονταί,	αἶς	ὄδε	νῦν	χθόνα	σείει·
brontaí,	haîs	hóde	nûn	khthóna	seíei·
thunder:VOC.PL.F	REL.DAT.PL.F	DEM.NOM.SG.M	now	earth:ACC.SG.F	stagger:3SG

‘Oh, you rolling thunders, that bring down the rain! It is by the order of our king that you shall now stagger the **earth**.’

(Translation based on the one in *Perseus*; edited by Eugene O’Neill, Jr; bold face Th.G.)

(181) Examples for the sense #260 WHOLE WORLD

(Ex. 181: Homer, *Odyssey* 8.222; 8th BCE)

ὄσσοι	νῦν	βροτοί	εἰσιν	ἐπὶ	χθονὶ	σῖτον
hóssoi	nûn	broitoí	eisin	epì	khthonì	sîton
REL.NOM.PL.M	now	mortal:NOM.PL.M	be:3PL	on	earth:DAT.SG.F	bread:ACC.SG.M

ἔδοντες
édontes
eat:PTCP.NOM.PL.M

‘of all mortals that are now upon the **earth** and eat bread.’

(Translation based on the one in *Perseus*; translated by A.T. Murray; bold face Th.G.)

(182) Examples for the sense #300 COUNTRY

(Ex. 182: Sophocles, *Electra* 421-423; 5th BCE)

ἐκ	δὲ	τοῦδ	ἄνω	βλαστεῖν
ek	dè	toûd’	ánō	blastēîn
from	PTCL	DEM.GEN.SG	upwards	sprout:AOR.INF

βρύοντα	θαλλόν	ᾧ	κατάσκιον
<i>brúonta</i>	<i>thallón</i>	<i>hōi</i>	<i>katáskion</i>
<i>be_full_to_bursting:PTCP.ACC.SG.M</i>	<i>branch:ACC.SG.M</i>	<i>REL.DAT.SG.M</i>	<i>shaded:ACC.SG.F</i>

πᾶσαν	γενέσθαι	τὴν	Μυκηναίων	χθόνα.
<i>pâsan</i>	<i>genésthai</i>	<i>tên</i>	<i>Mukēnaíōn</i>	<i>khthóna.</i>
<i>whole:ACC.SG.F</i>	<i>become:aor.mid.inf</i>	<i>ART.ACC.SG.F</i>	<i>Mycenaeans:gen.pl</i>	<i>earth:ACC.SG.F</i>

‘From it branched upward a flourishing limb, by which the whole **country** of the Mycenaeans was overshadowed.’

(Translation based on the one in *Perseus*; translated by Sir Richard Jebb; bold face Th.G.)

(183) Examples for the sense #330 TERRAIN

(Ex. 183: Pindarus, *Isthmia* 3/4, line 59; 6th-5th BCE)

καὶ	πάγκαρπον	ἐπὶ	χθόνα	καὶ	διὰ
<i>kai</i>	<i>págkarpon</i>	<i>epì</i>	<i>khthóna</i>	<i>kai</i>	<i>dià</i>
<i>CONJ</i>	<i>fruitful:ACC.SG.F</i>	<i>on</i>	<i>land:ACC.SG.F</i>	<i>CONJ</i>	<i>through</i>

πόντον	βέβακεν
<i>pónton</i>	<i>bébaken</i>
<i>sea:ACC.SG.M</i>	<i>walk:PRF.3SG</i>

‘has crossed the fruitful **landscape** and the sea.’

(Translation based on the one in *Perseus*; translated by Diane Arnsion Svarlien; bold face Th.G.)

(184) Examples for the sense #410 CITY

(Ex. 184: Sophocles, *Oedipus at Colonus*, 1348-1351; 5th BCE)

ἀλλ’	εἰ	μέν,	ἄνδρες,	τῆσδε	δημοῦχοι	χθονός
<i>all’</i>	<i>ei</i>	<i>mén</i>	<i>ándres</i>	<i>têsde</i>	<i>dēmoúkhōi</i>	<i>khthonós</i>
<i>but</i>	<i>COND</i>	<i>PTCL</i>	<i>man:VOC.PL.M</i>	<i>DEM.GEN.SG.F</i>	<i>guardian:VOC.PL.M</i>	<i>earth:GEN.SG.F</i>

μὴ	‘τύγχαν’	αὐτὸν	δεῦρο	προσπέμψας	ἐμοὶ
<i>mê</i>	<i>‘túgkhan’</i>	<i>autòn</i>	<i>deûro</i>	<i>prospémpsas</i>	<i>emoi</i>
<i>NEG</i>	<i>happen_to_be:IMPF.3SG</i>	<i>DEM.ACC.SG.M</i>	<i>here</i>	<i>send:PTCP.AOR.NOM.SG.M</i>	<i>1SG.DAT</i>

Θησεύς,
Thēseús,
Theseus:NOM.SG

‘Guardians of this **land**, if it were not Theseus who had sent him here to me,’

Data appendix – Ancient Greek (Thanasis Georgakopoulos)

(Translation based on the one in *Perseus*; translated by Sir Richard Jebb; bold face Th.G.)

§8 Classical Hebrew (Jörg Hartlieb)

Abbreviated literature:

BHH = Reicke and Rost 1962–1979

BHS = Ellinger et al. 1997.

CDCH = Clines 2009.

DCH = Clines 1993–2011.

*Ges*¹⁸ = Gesenius et al. 1987–2010.

HALOT = Köhler et al. 1994–2000.

KAHAL = Köhler et al. 2013 (the same German base as *HALOT*).

KTU = Dietrich, Loretz and Sanmartin 1996.

LdÄ = Heck 1975–1992.

LXX = Rahlfs 1982.

SDBH = De Blois and Müller 2000–2013.

Volume-numbers are given in Roman capitals III, IV, V, etc., and references of subsections of (for example *CDCH*) entries follow the page numbers immediately after a “-”.

By *Classical Hebrew* is meant the Hebrew language up to 2nd c. CE as attested in inscriptions, the (consonantal) Masoretic text of the Bible, Ben Sira and Qumran following David J.A. Clines/*DCH*, which served as starting point and frame for the semantic investigations of the source texts here. Claims for ‘contextual meaning not mentioned in *CDCH*’ haven’t been compared to other dictionaries in a systematic way. For accessibility reasons examples of the Masoretic text as given by *BHS* have been chosen if available and all examples are transliterated using the *International Phonetic Alphabet* with the following adjustments (cf. Gzella 2012b, Gzella 2012a, 78-86): [θ] = t̥, [ð] = d̥, [x] = k̥, [v] = b̥, [f] = p̥ and [ɣ] = ġ, if phonetically derived from the respective stops; the traditional transliterations ʔ and ʕ for those emphatics are retained, since their pronunciation is uncertain; while vowel-length being not indicated by the Masoretes is not transliterated here, prolongation of consonants in contrast to consonant clusters is marked by a colon after *or before* (optionally in the extra *glossing transcription*) the consonant allowing for a flexible assignment of gemination to its respective morphemic segment; superscription of helping-vowels (Masoretic *chateph*-vowels) and vowel-letters – please note, that ‘h’

after a vowel has to be pronounced (*He Mappiq*), while ‘^h’ would mark it for length; if the vowel-letter is due to historical spelling (that is, etymologically original) and therefore more relevant for the glossing than the actual vowel, the former is superscripted optionally instead of the later in an extra *glossing transcription*; Masoretic *Maqqef* signifying phonetic unity (Joüon and Muraoka 2006, § 13b) is transliterated by ‘=’ (gloss for ordinary clitic), while *Schwa* is not given. Within translation relevant implicit contextual information is given in square brackets, while explicit textual elements irrelevant (or even communicatively misleading) from an English point of view (as for example 'un-English' use of the definite article or syntactical parataxis with semantical hypotaxis) are marked off by round brackets. In the same way, explanations to explicit textual elements are marked as being not part of the translation proper.

§8.1 Classical Hebrew *ʔeṣṣ* (fem.) ‘land’

Kernel meaning: ‘[part of] (physical) earth’.

(185) Examples for the sense #010 SOIL/EARTH

Cf. *CDCH* 33-3b.

(Ex. 185 = Ex. #010-He-*ʔeṣṣ*-1: Job 16:18)

‘Oh **SOIL** (*ʔeṣṣ*), don’t cover my blood! (And) it shall not exist a [resting-]place for my cry.’

Blood that has been shed was to be covered with earthen material (cf. Leviticus 17,13 with *ʕṓṓṛ*).

(Ex. 186 = Ex. #010-He-*ʔeṣṣ*-2: Isaiah 55:10)

‘[The Rain] has saturated the **SOIL** (*ʔeṣṣ*) and made it fruitful and let it sprout.’

(Ex. 187 = Ex. #010-He-*ʔeṣṣ*-3: Deuteronomy 29:22f)

‘And the future generation will say and the foreigner that will come from a distant **COUNTRY** (*ʔeṣṣ*), when they will see the plagues of this **COUNTRY** (*ʔeṣṣ*) [over there] – sulfur and salt, a burning is all of its **SOIL** (*ʔeṣṣ*), [that] cannot be sown [anymore]’ (Deuteronomy 29:22f).

In the future time depicted here the REGION of Canaan will be the COUNTRY of Israel as political unit. Its *ʔereš*, that is, the *ʔereš* of this *ʔereš* [over there] is best interpreted as its soil, because it is thought to be sown.

(Ex. 188 = Ex. #010-He-*ʔereš*-4: Numbers 13:20)

‘And [see], how the AGRICULTURAL LAND (*ʔereš*) is, if it’s rich or poor, if there is wood in it or not. Besides, incite yourself to boldness. And take something of the fruit of the **SOIL** (*ʔereš*).’

The focus on fertility implied by ‘rich’ and ‘poor’ together with the extension to forestry favors AGRICULTURAL LAND in the first case. The concrete term ‘fruit’ favors SOIL over FARMLAND.

For further examples cf. also Ex. 110-He-*ʔōḇer*-3 [questionable].

(186) Examples for the sense #135 NATURAL GROUND

Cf. CDCH 33-3a.

(Ex. 189 = Ex. #135-He-*ʔereš*-1: Genesis 18:2)

‘[...] (And) when [Abraham] saw [those three men], (and) he ran towards them from the entrance of his tent and bowed himself to the **NATURAL GROUND** (*ʔereš*).’
(Allative, GROUND as neither 3D nor 2D in focus, so 1D: ‘downwards’)

(Ex. 190 = Ex. #135-He-*ʔereš*-2: 1Samuel 26:7)

‘[...] Saul was lying asleep inside the [desert-]camp and his spear was stuck in the **NATURAL GROUND** (*ʔereš*) near his head [...]’
(Illative, 1D, implicit flat 3D activated ‘down therein’)

(Ex. 191 = Ex. #135-He-*ʔereš*-3: Amos 3:5)

‘Does a bird fall into the trap on the **NATURAL GROUND** (*ʔereš*), (and) [if] there is no bait for him? Does a trap spring up from the **NATURAL GROUND** (*ʔ^adōmō^h*), (and) [as long as] it hasn’t made a capture?’
(superessive, ablative, 1D, implicit 2D irrelevant ‘down there’)

(Ex. 192 = Ex. #135-He-?ereš-4: Micah 7:17)

‘They will lick DUST (ʕṓḇṓr) like the snake, like those [animals] that creep [over] the **NATURAL GROUND** (?ereš) [...]’

(2D in focus as motion over the plane)

(Ex. 193 = Ex. #135-He-?ereš-5: Exodus 10:15)

‘[...] [The locusts] ate all plants on the **NATURAL GROUND** (?ereš) and all fruits on the trees [...]’

(2D Stasis or ‘down there’ vs. ‘up there (on the trees)’)

(Ex. 194 = Ex. #135-He-?ereš-6: Exodus 16:14)

‘(And) when the layer of dew-mist went up – Look! - there [all] over the surface of the desert was a fine [layer] of flakes (?), a fine [layer] like (the) hoarfrost on the **NATURAL GROUND** (?ereš)’

(2D Stasis (cf. ‘surface’))

For further examples cf. also Ex. #250-He-?ereš-3, Ex. #135-He-ʔaḏṓmṓ^h-3, Ex. #030-He-ʕṓḇṓr-1 (as to Genesis 2 + 3), #060-He-ʕṓḇṓr-1.

For further examples of not necessarily natural GROUND cf. also Ex. #210-He-?ereš-4, Ex. #480-He-?ereš-2, Ex. #060-He-ʕṓḇṓr-3, Ex. #080-He-ʕṓḇṓr-2, Ex. #110-He-ʕṓḇṓr-3 [questionable], Ex. #480-He-ʕṓḇṓr-3.

(187) Examples for the sense #140 SURFACE OF THE EARTH

Contextual meaning not mentioned in *CDCH*.

Cf. also – with smaller scale perspective – **NATURAL GROUND**.

(Ex. 195 = Ex. #140-He-?ereš-1: Genesis 7:19)

‘The waters [of the Flood] rose very high over the **SURFACE OF THE EARTH** (?ereš), so that all high mountains under the whole sky were covered.’

(Ex. 196 = Ex. #140-He-?ereš-2: Genesis 8:6-9.11.13f)

‘After 40 days Noah opened the window of the ark, which he had made, and sent out a raven, which flew forth and back until the waters had dried up from off the **SURFACE OF THE EARTH** (?ereš). He also sent out a dove away from him, to see, if

the waters were abated from off the **SURFACE OF THE EARTH** ($\text{?}^a\text{d}\text{m}\text{w}^h$), but the dove couldn't find a place to rest for her foot and returned to him into the arc, because on **THE SURFACE OF** all **THE EARTH** ($\text{?er}\text{e}\text{s}$) [still] was water. So he reached out his hand, took her and brought her to himself into the ark. [...] Then Noah knew, that the waters were abated from off **THE SURFACE OF THE EARTH** ($\text{?er}\text{e}\text{s}$). [...] The waters were dried up from off **THE SURFACE OF THE EARTH** ($\text{?er}\text{e}\text{s}$). And Noah removed the top of the arc and saw – exciting! - that the **SURFACE OF THE EARTH** ($\text{?}^a\text{d}\text{m}\text{w}^h$) were dried up. And in the second month, in the 27th day of the month, the **SURFACE OF THE EARTH** ($\text{?er}\text{e}\text{s}$) was dry.'

All those cases are co-referential. While $\text{?}^a\text{d}\text{m}\text{w}^h$ seems to need the constructional complement of lexical 'surface [of]', in the case of $\text{?er}\text{e}\text{s}$ both the lexical (default-case) and the constructional strategy seem to be at hand. Moreover, there seems to be free variance between both Earth-terms here ('to be abated from off $\text{?er}\text{e}\text{s}$ /surface of $\text{?}^a\text{d}\text{m}\text{w}^h$).

(Ex. 197 = Ex. #140-He- $\text{?er}\text{e}\text{s}$ -4: Psalms 104:5f.9)

'[Yahweh] has founded the **TERRESTRIAL BODY** [...] [With] a deep [ocean] like a robe you covered it, high above the mountains the waters stood. [But] you have set a bound, they are not allowed to pass anymore. They will never again cover **THE SURFACE OF THE EARTH** ($\text{?er}\text{e}\text{s}$).'

DRY LAND vs. ocean is excluded by the reference to God's creation, where the waters not only cover the DRY LAND but all the **TERRESTRIAL BODY**. While the first statement depicts the creation of the **TERRESTRIAL BODY** in general, the further plot focuses on its part **SURFACE OF THE EARTH**: its 2-dimensional support of water in large scale perspective (vs. **NATURAL GROUND**).

For further examples cf. also Ex. #190-He- $\text{?er}\text{e}\text{s}$ -6, Ex. #250-He- $\text{?er}\text{e}\text{s}$ -5, Ex. #270-He- $\text{?er}\text{e}\text{s}$ -6, Ex. 135-He- $\text{?}^a\text{d}\text{m}\text{w}^h$ -3 [questionable], Ex. #030-He- $\text{?}\text{w}\text{p}\text{w}$ -1 (as to Genesis 2 + 3), Ex. #140-He-*tebel*-1.

(188) Examples for the sense #150 DRY LAND

Contextual meaning missing in *CDCH*, but cf. *KAHAL*: 48-4: "die Gesamtheit d[es] Landes, d[ie] Erde" (= 'the entirety of land, the earth') with 1st Ex. Genesis 1:10.

(Ex. 198 = Ex. #150-He-?ereš-1: Genesis 1:10)

‘And God named the dry [part] **DRY LAND** (?ereš), while that aggregation of the water he named oceans.’

For further examples cf. also Ex. #260-He-?ereš-3, Ex. #150-He-?dmw^h-1, Ex. #110-He-?p̄or-1.

(189) Examples for the sense #160 FLOOR

Contextual meaning not mentioned in *CDCH*.

(Ex. 199 = Ex. #160-He-?ereš-1: Genesis 44:14)

‘And Judah with his brothers enter the house of Joseph, while he was still there, and they fell down before him onto the **FLOOR** (?ereš).’

(Ex. 200 = Ex. #160-He-?ereš-2: Judges 3:25)

‘And [his servants] waited up to shame, but [Eglon] wasn’t opening the wings of the doors of [his] upper chamber. So they took the key and open and – there! - their master was fallen to the **FLOOR** (?ereš) dead.’

(190) Examples for the sense #180 PLANET EARTH

Contextual meaning not mentioned in *CDCH*.

(Ex. 201 = Ex. #180-He-?ereš-1: Job 26:7) [questionable]

See Ex. #190-He-?ereš-1.

(191) Examples for the sense #190 TERRESTRIAL BODY

Cf. *CDCH* 33-2.

(Ex. 202 = Ex. #190-He-?ereš-1: Job 26:7).

‘[God] is stretching the north[ern sky] over empty [space], is hanging the **TERRESTRIAL BODY / PLANET EARTH** (?ereš) over nothing.’

(Ex. 203 = Ex. #190-He-?ereš-2: Genesis 1:1)

‘At the beginning of God’s creation of the heaven and the **TERRESTRIAL BODY** (?ereš) [...].’

(Ex. 204 = Ex. #190-He-?ereš-3: Genesis 1:16-18)

‘And he made the two great lights [...] and the stars and God put them into the heavenly space, to shine upon the **TERRESTRIAL BODY** (?ereš) and to dominate the day and the night and to set up a distinction between light and darkness.’

(Ex. 205 = Ex. #190-He-?ereš-4: Joel 2:10)

‘Confronted with [that invading nation] the **TERRESTRIAL BODY** (?ereš) will quake, the sky will shake, the sun and the moon will be dark and the stars will lose their brightness.’

(Ex. 206 = Ex. #190-He-?ereš-5: Psalm 103:11)

‘As high as the sky is above the **TERRESTRIAL BODY** (?ereš), [God’s] mercy rises upon those who fear him.’

(Ex. 207 = Ex. #190-He-?ereš-6: Psalm 148:1–11)

‘Praise Jah! (A:) Praise Yahweh from the heaven! Praise him in the heights! Praise him, all his angels [...]! Praise him, Sun and Moon, praise him, all shining stars! [...] For he [was the one, who] commanded and they were [there,] created. [...] (B:) Praise Yahweh from the **TERRESTRIAL BODY** (?ereš), [you] large sea creatures and all depths [of the ocean], [lightning-]fire and hail [...] mountains [...] trees [...] [wild] animals and all domestic animals, crawlers and winged birds, kings of the **SURFACE OF THE EARTH** (?ereš) and all nations [...] !’

For further examples cf. also Ex. #140-He-?ereš-4, Ex. #260-He-?ereš-3, Ex. #270-He-?ereš-3, Ex. #135-He-?admo^h-3, Ex. #230-He-špār-1, Ex. #530-He-špār-1, Ex. #530-He-špār-2, Ex. #140-He-tebel-2, Ex. #270-He-tebel-1.

(192) Examples for the sense #195 EARTH’S INTERIOR

Contextual meaning not mentioned in *CDCH*.

(Ex. 208 = Ex. #195-He-?ereš-1: Job 28:5)

‘The **INTERIOR OF THE EARTH** (?ereš) – out from it food comes, but its lower [parts] are rummaged through as [by means of] fire.’

The context is about mining of metals from the underground with the scope of comparing (cf. V. 12ff) its efforts and outcome to the efforts and outcome of the most precious property: wisdom. But since *ʔereṣ* is distinguished from ‘its lower parts’ here, it doesn’t seem to refer to underground. On the other hand, it doesn’t seem to refer to the natural ground or the surface of the earth here either despite the food-producing specification, since in that case we would probably expect a causative construction with subject *ʔereṣ* and direct object ‘food’ (cf. Genesis 1:12) and in the following verse (underground-)metal and mineral ores are located in ‘its stones’. Hence, we might think of a ‘hypernym’ to both the top-layer of NATURAL GROUND and the deeper (‘real’) underground, that is, ‘earth’ in its internal three-dimensional respect. INTERIOR OF THE EARTH would differ from underground by the missing of a sem *graduation* resulting in a real hypernym. With NATURAL GROUND on the other hand co-referentiality would be possible, but no hypernymity, since both contrast regarding their deictic center (interior vs. exterior). This might hint to an explanation for the different constructions: while with natural ground the connection of food and ground is in focus, with interior of the earth this is not possible and their separation comes into focus, since food and (natural) ground, but not the interior of the earth belong to the (typical) human habitat. So a possible paraphrase of this verse would be, that instead of being content with the accessible resources of the exterior earth, men go a step further towards the real sources (cf. the scope of the context!) and dig into the underground, no matter of the costs, to get more resources. Accordingly, the overturning of the underground material (cf. V. 9 with the active form) is given here with an English translation equivalent connotating the pursuit of gaining goods.

(Ex. 209 = Ex. #195-He-*ʔereṣ*-2: Isaiah 44:23)

‘Shout for joy, heaven! [...] Rejoice, lower parts of the **INTERIOR OF THE EARTH** (*ʔereṣ*)! Give a cheer, mountains, forests and every tree in them!’

(193) Examples for the sense #210 UNDERWORLD

Missing in *CDCH*, but cf. *KAHAL* 48-5.

(Ex. 210 = Ex. #210-He-*ʔereṣ*-1: Exodus 15:12)

‘You [Yahweh] had stretched out your right hand, [so] **THE UNDERWORLD** (*ʔereṣ*) devoured them [Pharaoh’s army].’

The poem in Exodus 15 is widely accepted to be one of the literarily and linguistically oldest pieces of the Hebrew Bible using motives of a common northwest Semitic epic-poetic inventory. Part of this is the conceptualization of death or the underworld as devouring monster, the integration of the semem ‘underworld’ into *ʔarš and the conceptualization of *ʔarš as separate deity, as the Ugaritic corpus shows (cf. *KTU* 1.6:II:22f, 1.5:VI:24f and 1.118:11).

(Ex. 211 = Ex. #210-He-ʔereš-2: 1Samuel 28:3.7.11)

‘[The prophet] Samuel had died [...] And [king] Saul said to his servants ‘Seek for me a woman[, who is] a ghost-conjurer [...] And the woman asked ‘Whom shall I cause to come up for you?’ (And) Saul answered ‘Samuel’ [...] And the woman told Saul ‘I see a spirit coming up out of the **UNDERWORLD** (ʔereš) [...].’

(Ex. 212 = Ex. #210-He-ʔereš-3: Ezekiel 26:20f)

‘And I (Yahweh) will make you (the city of Tyre) to go down to those, who have been going down to the pit [before], to the people of long ago, (and) I will make you to dwell in the lowest **UNDERWORLD** (lit. ‘ʔereš of lower parts’) like [in] ruins of old together with those, who have been going down to the pit [before], so that you will never be inhabited [again]. I will spread glory in the **WORLD OF THE LIVING** (lit. ‘ʔereš of the living’), [but] terror I will put on you [...].’

The different meanings of ʔereš are marked by an attributive specifying genitive ‘lower parts’ and ‘living [ones]’ respectively. That those meanings belong not only to the (explicating) syntagmata, but also to ʔereš itself, is supported by the fact, that the prototypical Hebrew term for ‘underworld’ can take the same qualifying attribute (cf. Deuteronomy 32:22; Psalm 86:13).

(Ex. 213 = Ex. #210-He-ʔereš-4: Isaiah 29,4)

‘[When] you (the city of Ariel = Jerusalem) are brought down, [lying in HUMILIATION] you will speak from the **GROUND** (ʔereš) and from the **DIRT** (ʔṣṣr) your word[s] will come [but] muffledly – [even] like a ghost[’s] out of the **UNDERWORLD** (ʔereš) your voice will happen and out of the **UNDERWORLD** (ʔṣṣr) your word[s] will whisper.’

Since the addressee is not human, but a city, and the topic is its destruction, but not utterly (cf. 31:19), this is figurative speech. One might take all earth-terms here

referring to the underworld (clearly marked by the selector ‘ghost’) because of parallel structure and wording as well as the missing morpho-syntactic determination of the earth terms possibly suggesting a proper name. However, in poetry the article is often omitted (cf. e.g. 55:9), in Semitic poetry parallel cola hardly ever carry the same semantical-communicative load, but B specifies A and unlike Ugaritic, Hebrew \sqrt{fpl} is never used for entering the underworld, but usually has the connotation of humiliation (cf. 2:9.11f.17). So humiliation can be seen as topic of the verse with colon B strengthening the usual picture by extending it via selecting the specific meaning ‘underworld’.

(194) Examples for the sense #250 WORLD OF THE LIVING

Cf. CDCH 33-2 ‘earth, world’, but no fitting example.

(Ex. 214 = Ex. #250-He- ?eres -1: Exodus 9:15)

‘For if I had now stretched out my hand and smitten you and your people with the pestilence, you would have been effaced from the **WORLD OF THE LIVING**(?eres).’

This clearly is WORLD OF THE LIVING, because with his death he would be thought to become part of the UNDERWORLD, which is part of the WHOLE WORLD.

(Ex. 215 = Ex. #250-He- ?eres -2: Genesis 6:5)

‘And Yahweh saw, that the human wickedness was prevalent in the **WORLD OF THE LIVING** (?eres) [...].’

Since the figure is abstract, the ground cannot be the concrete (body or ground of the) earth. $b = \text{?eres}$ (note the non-physical three-dimensionality via b (‘in’!)) in that sense is very common.

(Ex. 216 = Ex. #250-He- ?eres -3: Genesis 2:5)

‘And all the bushes of the field were not yet in the **WORLD OF THE LIVING** (?eres), also all the plants of the field haven’t yet sprout, for Yahweh-God hadn’t sent rain on the NATURAL GROUND (?eres) [...].’

Even plants, which were not considered living things proper, but part of the frame or habitat ‘dry land’ (cf. Genesis 1:10-12), are included. Note the selecting variation of prepositions b (‘in’) and ?al (‘on, over’) here with ?eres

(Ex. 217 = Ex. #250-He-?ereš-4: Genesis 4:14)

‘[...] I (Cain) will [have to] be a fugitive and wanderer in the **WORLD OF THE LIVING** (?ereš) [...].’

(Ex. 218 = Ex. #250-He-?ereš-5: Genesis 8:17)

‘All the animals [...] bring out with you (Noah) and they shall fan out ($\sqrt{frš}$) into the **WORLD OF THE LIVING** (?ereš), multiply and become numerous (\sqrt{rb}) on the **SURFACE OF THE EARTH** (?ereš).’

$\sqrt{frš}$ (‘swarm, fan out’) selects GROUND, etc., by preposition ʕal (‘on, over’) as in (Genesis 7:21, Leviticus 11:29.41f.46), while b (‘in’) occurs only here (and par. 9:7). $\sqrt{rbh} + \text{ʕal}$ with the second ?ereš is an intertextual link to 7:18 (rising of the level of the waters of the flood) and by that implicitly depicts the re-population as flood of life against the former flood of death. Rising of a water level however implies a concrete contextual meaning.

(Ex. 219 = Ex. #250-He-?ereš-6: Psalm 98:4f.7f)

‘Shout in applause to Yahweh, all the **WORLD OF THE LIVING** (?ereš)! Make a loud noise and sing! Sing to Yahweh with a lyre, with a lyre accompanied by melodious vocals! [...] May roar the ocean and its fullness, the **DRY LAND** (teḇel) and those inhabiting it. Rivers may clap hands, altogether mountains may rejoice.’

Besides HUMANITY there are two elements of **WORLD OF THE LIVING** here, which usually are not contextually prominent: FAUNA and nature (or natural phenomena).

For further examples cf. also Ex. #210-He-?ereš-3, Ex. #140-He-?admo^h-2, Ex. #260-He- teḇel -1.

(195) Examples for the sense #260 WHOLE WORLD

Cf. CDCH 33-2 ‘earth, world’, but no fitting example.

(Ex. 220 = Ex. #260-He-?ereš-1: Exodus 9:29)

‘And Moses said to [the Pharaoh]: “As soon as I have gone out of the city, I will spread out my hands to Yahweh [Then] the thunder will stop and the hail won’t be

any longer, so that you will know, that the **WHOLE WORLD** (*?ereš*) belongs to Yahweh”.’

That thunder-storm with enormous hailstones (V. 18ff) is part of the narrative of the 10 Plagues (Exodus 5-12), which form a complex act of divine judgment over Egypt unified by the communicative purpose to rescue Israel out of Egyptian slavery (3:8) by bringing Pharaoh to the willingness to let them go (5:1 *passim*, especially in the announcements of judgment towards Pharaoh 7:16, 8:1.20, 9:1.13, 10:3, 11:8) by acts showing his superiority and authority (7:3-5; 8:6, 9:13-16). He shows himself as ruler over fauna (frogs, gnats, vermin, locusts), disease (animal, human), weather (thunderstorm), (super)natural phenomena (surface water to blood, darkness) and life and death (death of the firstborn) and by that also as superior to the deities (12:12) the Egyptians took as rulers of the respective domains with special focus on Pharaoh as sacred king (see Hoffmeier 1999, 149-155). Since a superiority and authority restricted with regard to other domains or aspects of reality would contradict the communicative purpose, unrestricted superiority and authority illustrated by those acts is in view over everything (in particular 2D TERRITORY, SURFACE, 3D TERRESTRIAL BODY, habitat WORLD OF THE LIVING, UNDERWORLD) except for Yahweh himself.

(Ex. 221 = Ex. #260-He-*?ereš*-2: Genesis 1:1 *passim*)

Part of merism ‘heaven/sky and *?ereš*.’

‘In the beginning God created the **WHOLE WORLD.**’

As (standardized) merism only the syntagma bears a specific meaning within the context, while its parts are somehow under-determined due to missing independent connection to the context.

(Ex. 222 = Ex. #260-He-*?ereš*-3: Psalm 97:1-9)

¹ Yahweh is king. Let the [INHABITANTS of the] DRY LAND (*?ereš*) cheer, let the [inhabitants of] many islands be glad ² [...] Righteousness and judgment are the foundation of his throne. ³ Fire goes before him and burns his enemies round about, ⁴ his lightnings throw rays of light upon THE WORLD OF THE LIVING (*tebel*): the [INHABITANTS of the] TERRESTRIAL BODY (*?ereš*) see[s] [them] and fall[s] into distress, ⁵ the mountains are molten like wax at the presence of Yahweh, at the presence of the lord of the **WHOLE WORLD** (*?ereš*) in its entirety. ⁶ The sky acts as

proclaimer of his [judging] righteousness, and all the peoples are eyewitnesses of his [massive] glory. ⁷ All worshipers of idols shall be put to shame [...] all deities will lay prostrated before him. ⁸ [When] Zion heard [this], she became very glad, and all daughters of Judah started cheering about your judgments, Yahweh ⁹ For You, Yahweh, are the Most High over all the **WHOLE WORLD** (*ʔereš*) in its entirety, you are exalted high [even] above all deities.’

This psalm portrays righteous judgments of Yahweh (V. 2) illustrated in V. 3-7 (motives and terms of judgment in complex and elaborate vertical and horizontal parallelism; V. 8 contrasts with V. 3-7 in the positive (frame-)semantics of the verbs and the subject-noun, while forming an (even chiasmic) verbal inclusio with V. 1b and a topic inclusio (‘judgment[s]’) with V. 2b) as base of his worship by his people (V. 8), rooted in his absolute superiority (V. 9, see also V. 1a.5) and therefore to be extended unto all humans (V. 1b).

The illustration V. 3-7 culminates in the mono-colon V. 7 with the most concrete (core) ‘enemies’ (cf. V. 3) upon which Yahweh executes his judgments: the human idol worshipers and their deities. On the other hand V. 3-6 nowhere suggests differences of judgment as to domain of reality or status of affected entity: it is 1 class of patientes (‘enemies’, V. 3b) located in the same domain (thunderstruck *tebel*, V. 4a || burnt enemies V. 3, **WORLD OF THE LIVING** (including terrestrial body/mountains, sky, inhabitants, V. 4b-6) at the figurative level, **WHOLE WORLD** at the referential level) characterized by boastfulness (at the figurative level ‘mountains’, V. 5a || burnt enemies V. 3, cf. secondary picture of melting wax). In addition there are entities involved sharing that domain, but only indirectly affected, as the co-referent subjects of ‘to see’ in V. 4b.6b. Hence the comprising domain **WHOLE WORLD** is assumed for *ʔereš* in V. 5.9., explicitly including the realm of the deities, the **UNDERWORLD**.

(196) Examples for the sense #270 HUMANKIND

Cf. *CDCH* 33-2: ‘[the earth]’s inhabitants’.

(Ex. 223 = Ex. #270-He-*ʔereš*-1: Genesis 9:19)

‘These three were the sons of Noah and from these all **HUMANKIND** (*ʔereš*) spread.’

(Ex. 224 = Ex. #270-He-?ereš-2: Genesis 10:25)

‘And to Eber were born two sons – the name of the one was Peleg, because in his time **HUMANKIND** (?ereš) was divided [...].’

(Ex. 225 = Ex. #270-He-?ereš-3: Genesis 11:1f.8)

‘And all **HUMANKIND** (?ereš) had one and the same language and words. When they moved eastward [...] And Yahweh scattered them from [Babel] over all the surface of the **TERRESTRIAL BODY** (?ereš) [...].’

The first two examples anticipate the event depicted in the third, so that ?ereš (with or without *kōl* (‘all’)) has the same referent and meaning in all cases.

(Ex. 226 = Ex. #270-He-?ereš-4: Psalms 33:8)

‘All **HUMANKIND** (?ereš) shall fear Yahweh; in awe of him shall be all inhabitants of the world.’

The context portrays the creation of everything (V. 9) including heaven/sky (V. 6) and sea (V. 7).

(Ex. 227 = Ex. #270-He-?ereš-5: Psalms 96:10f.13)

‘[...] [Yahweh] will judge the nations rightly. The heavens shall be glad and **HUMANKIND** (?ereš) shall rejoice [...] for [Yahweh] is coming to punish **HUMANKIND** (?ereš); he will punish **HUMANKIND** (*tebel*) righteously and the nations correctly’.

(Ex. 228 = Ex. #270-He-?ereš-6: Psalms 98: 2f)

‘Yahweh has made known his salvation, for the eyes of the nations uncovered his righteousness. He has remembered his mercy and faithfulness towards the house of Israel. All **HUMANKIND** (lit. ‘ends of **SURFACE OF THE EARTH** (?ereš)’) have seen the salvation of your God”

(197) Examples for the sense #280 FAUNA

Contextual meaning not mentioned in *CDCH*.

(Ex. 229 = Ex. #280-He-?ereš-1: Job 12:7f

‘Instead, ask the beasts, and [they] will teach you. (And) the birds of the sky, and [they] will tell you. Or speak with [the FAUNA of] the ground (?ereš), and it will teach you. Even the fishes of the sea will declare it to you’

For another, implicit example cf. Ex. #250-He-?ereš-6, where the fauna is listed among the referents of WORLD OF THE LIVING.

(198) Examples for the sense #290 INHABITANTS

Cf. also HUMANKIND, FAUNA.

Cf. *CDCH* 33-1e: ‘inhabitants of the land’, although the alleged example 1Sam 14:25 is highly disputed as to its textual form and analysis and would rather fit a contextual meaning ‘crowd’).

(Ex. 230 = Ex. #290-He-?ereš-1: Genesis 41:55)

‘And all the **INHABITANTS** (?ereš) of Egypt starved and the people cried to Pharaoh for bread.’

(Ex. 231 = Ex. #290-He-?ereš-2: Zechariah 12:1.12f)

‘Pronouncement of the word of Yahweh about Israel [...] And the **INHABITANTS** (?ereš) will mourn – every family on its own: the family of the house of David on its own and their wives on their own; the family of the house of Nathan on its own and their wives on their own; the family of the house of [...].’

(Ex. 232 = Ex. #290-He-?ereš-3: Jeremiah 22:29f)

‘O **INHABITANTS** (?ereš), **INHABITANTS** (?ereš), **INHABITANTS** (?ereš)! Listen to the word of Yahweh Thus says Yahweh: “Write [...]”.’

Both imperatives are co-referent, while the first is feminine singular (agreeing with ?ereš) and the second is masculine plural. And both verbs imply a human participant, which is the nation of Judah here (cf. V. 24.30).

For further examples cf. also Ex. #260-He-?ereš-3.

(199) Examples for the sense #300 COUNTRY

Neither the meaning nor a fitting example is given by *CDCH* 33-1 ‘land, territory’.

(Ex. 233 = Ex. #300-He-?ereš-1: Genesis 41:39-41; 42:6; *passim*, also with other states, cf. e.g. Jeremiah 25:20, Isaiah 23:13, 49:12, Psalms 105:23)

‘And Pharaoh said to Joseph: “[...] *You* shall command my house and my whole nation shall yield at your command – only as to the throne I will be greater than you. [...] Hereby I appoint you [as ruler] over the whole **COUNTRY** (?ereš) of Egypt” [...] Joseph was the ruler over the **COUNTRY** (?ereš) and was the one, who sold corn to all the people of the **COUNTRY** (?ereš) [...].’

At this point of the narrative, Joseph and Pharaoh were the primarily political leaders. But in the course of the famine the Egyptian population gave their money, livestock and finally their plots and themselves to Pharaoh for corn, so that he became owner of everything including the territory (cf. 47:14ff).

(Ex. 234 = Ex. #300-He-?ereš-2: Genesis 26:1-3)

‘[When] there was a famine in the **AREA** (?ereš) [within Canaan] [...], Isaac went to Abimelech, the king of the Philistines in Gerar. And Yahweh appeared to him and said: “Don’t go down to Egypt! Stay in the **COUNTRY** (?ereš), which I will name to you. Live in this **COUNTRY** (?ereš) [...] for unto you and your offspring I will give these **COUNTRIES** (?ereš)”.’

Since Isaac seeks shelter, the existence of a government (cf. fronting of King Abimelech) is decisive – hence **COUNTRY**. In the **REGION** of Canaan there were many little (city-)states.

(Ex. 235 = Ex. #300-He-?ereš-3: 2Kings 18:35)

‘(Message of the King of Assyria:) “Who are among all the deities of the [above listed] **COUNTRIES** (?ereš), that have delivered their **COUNTRY** (?ereš) from my power, so that Yahweh should deliver Jerusalem from my power?”.’

(Ex. 236 = Ex. #300-He-?ereš-4: Judges 11:12f)

‘And [the Judge/Ruler] Jephthah sent messengers to the king of the Ammonites to ask: “What is the problem between us that you came to me to fight against my **COUNTRY** (?ereš)?” And the king of the Ammonites answered Jephthah’s messengers: “Because Israel took my **TERRITORY** (?ereš), while it were coming up

from Egypt, from the [River] Arnon up to the [River] Jabbok and the [River] Jordan. So give them back now peacefully”.’

(Ex. 237 = Ex. #300-He-*ʔereṣ*-5: 2Kings 15:19)

‘[When] Tiglath-pileser, the king of Assyria, came against the **COUNTRY** (*ʔereṣ*), Menahem[, King of Israel,] gave [him] 1000 talents of silver [...].

For further examples cf. also Ex. #010-He-*ʔereṣ*-3, Ex. #340-He-*ʔereṣ*-3, Ex. #345-He-*ʔereṣ*-3, Ex. #345-He-*ʔereṣ*-4, Ex. #400-He-*ʔereṣ*-2.

(200) Examples for the sense #310 TERRITORY

Cf. *CDCH* 33-1a, although translated ‘land’.

(Ex. 238 = Ex. #310-He-*ʔereṣ*-1: Genesis 12:5-7)

‘And Abram took Sarai, his wife, [...] and they set out, to go to the **REGION** (*ʔereṣ*) of Canaan, and they entered the **REGION** (*ʔereṣ*) of Canaan. And Abram passed through the **TERRITORY** (*ʔereṣ*) up to the settlement of Shechem, up to the oak tree of Moreh – at that time the Canaanites were in the **TERRITORY** (*ʔereṣ*). [There] Yahweh appeared to Abram and said: “To your offspring I will give this **TERRITORY** (*ʔereṣ*) [...]”’.

Since Canaan wasn’t unified politically under one king, but consisted of many little states/countries, *ʔereṣ* is not rendered **COUNTRY** here but **REGION** – although it is often, like here in V. 1, depicted as on the same level as ‘real’ countries like Ur or Egypt. However, from its very first mentioning in this context on, the significance given to Canaan lies in its final transformation into the **TERRITORY** and **COUNTRY** of the Israelites.

(Ex. 239 = Ex. #310-He-*ʔereṣ*-2: Deuteronomy 4:22)

‘I’m going to die in this **TERRITORY** (*ʔereṣ*) (of Moab, cf. 2:18), rather than cross the [River of] Jordan, but you’re going to cross [it] and take possession of that good **TERRITORY** (*ʔereṣ*) [as your inalienable hereditary property (cf. V. 21)].’

(Ex. 240 = Ex. #310-He-*ʔereṣ*-3: Genesis 13:10)

‘[...] All of [the Jordan plain] was irrigated [...] comparable to the **TERRITORY** (*ʔereṣ*) of Egypt.’

Since no political aspect is relevant here, a contextual meaning including COUNTRY doesn't fit.

(Ex. 241 = Ex. #310-He-?ereš-4: Exodus 13:17)

‘When Pharaoh let the people go, God didn't lead them the route [through] the **TERRITORY** (?ereš) of the Philistines [...].’

Again politics doesn't matter, but geography.

(Ex. 242 = Ex. #310-He-?ereš-5: Numbers 20:17.21)

‘(Petition to the king of Edom:) “Please let us pass through your **TERRITORY** (?ereš)! We won't cross a field or vineyard nor drink water from a well. [Only] the highway of the King we will go, we won't deviate to the right or left until we have passed through your territory.” [...] Edom refused to allow Israel to pass through its territory, so Israel turned away from it.’

For further examples cf. also Ex. #330-He-?ereš-2, Ex. #330-He-?ereš-4

[questionable], Ex. #340-He-?ereš-3, Ex. #390-He-?ereš-1, Ex. #400-He-?admo^h-1, Ex #080-He-špār-1, Ex. #080-He-špār-2.

(201) Examples for the sense #320 DISTRICT

Contextual meaning not mentioned in *CDCH*, but cf. *CDCH* 33-1c: ‘region within a country’, i.e. AREA.

(Ex. 243 = Ex. #320-He-?ereš-1: 1Kings 4:7f.19)

‘And Salomon had [appointed] 12 governors over all of Israel. And these are their names: Ben-Hur in the hill-land of Ephraim [...] Geber, the son of Uri, in the **DISTRICT** (?ereš) of Gilead [...].’

(Ex. 244 = Ex. #320-He-?ereš-2: 2Chronicles 11:22-12:1)

‘[King] Rehabeam appointed as head Abijah, the son of Maacah, as [crown-]prince among his brothers for to groom him to be king. And as a wise act he dispersed of all his sons unto all **DISTRICTS** (?ereš) of Judah and Benjamin, unto all fortified cities, gave them more than enough sustenance and took wives for them. But when Rehabeam had established his kingdom [...].’

(202) Examples for the sense #330 TERRAIN

CDCH 33-1d, only in construct chain with an (indetermined) nomen regentis or a more complex, even clausal (cf. the 3rd instance in Ex. 330-He-?ereš-4) attribute as genitive giving the type of terrain.

(Ex. 245 = Ex. #330-He-?ereš-1: Isaiah 41:18)

‘I will open rivers on bare heights and in the middle of valleys springs. I will turn desert[s] into lake[s] of water and **parched TERRAIN** (lit. ?ereš of parch) into sources of water.’

(Ex. 246 = Ex. #330-He-?ereš-2: Deuteronomy 11:11)

‘The TERRITORY (?ereš), whereto you are going to go over to take possession of it, consists of **hilly and plain TERRAIN** (lit. ?ereš of hills and valleys), [that] gets water from the rain of the sky.’

(Ex. 247 = Ex. #330-He-?ereš-3: Psalm 143:10)

‘Teach me to do, what pleases you, for you are my god. Your good spirit may lead me in **plain TERRAIN** (lit. ?ereš of plain).’

(Ex. 248 = Ex. #330-He-?ereš-4: Jeremiah 2:6f)

‘[The people of Israel] didn’t say: “Where is Yahweh, who brought us up from the COUNTRY (?ereš) of Egypt [and] led us through the desert, through **waste and cleft TERRAIN** (lit. ?ereš of steppe and pits), **parch and deathly TERRAIN** (lit. ?ereš of parch and shadow of death), through **unexplored and uninhabited TERRAIN** (lit. ?ereš of ‘no-one passed through and nobody lived there’)?” Then I brought you into th[is] **fruitful TERRAIN/TERRITORY** (lit. ?ereš of the(!) plantations) to consume its fruit and goods, but you started right away to make my COUNTRY unclean, make my inalienable hereditary property an abomination.’

While all other examples given have an indetermined nomen regentis, the last one has the article. If the article neither has a demonstrative function referring to their land, Israel, nor a generic one in line with the observation, that the lexeme ‘plantation’ hardly ever is used indeterminately, this might be seen as a selector for the contextual meaning TERRITORY over against TERRAIN. However, the undetermined case in Micah 7:14 can well be interpreted as the mountain Carmel

and Isaiah 32:15 in fact is vocalized article-like suggesting a text-critical problem, maybe induced by the parallel element ‘desert’ lacking the article.

For further examples cf. also Ex. #310-He-*ʔ^ad^om^oh*-1.

(203) Examples for the sense #340 AREA

CDCH 33-1c ‘region within a country’.

(Ex. 249 = Ex. #340-He-*ʔ^er^es*-1: 1Kings 9:11)

‘King Salomon grant unto [King] Hiram 20 cities in the **AREA** (*ʔ^er^es*) of Galilee.’

(Ex. 250 = Ex. #340-He-*ʔ^er^es*-2: 2Samuel 5:6)

‘King [David] and his men went to Jerusalem [to fight] against the Jebusites, who inhabited th[at] **AREA** (*ʔ^er^es*) [...].’

Although Jerusalem was not part of David’s country at this point of time, it was surrounded by it and to be conquered now.

(Ex. 251 = Ex. #340-He-*ʔ^er^es*-3: Genesis 47:11.27)

‘Joseph let his father and his brothers dwell and gave them property within the COUNTRY (*ʔ^er^es*) of Egypt, in the best part of the TERRITORY (*ʔ^er^es*), in the **AREA** (*ʔ^er^es*) of Rameses, as Pharaoh commended. [...] So Israel dwelt within the COUNTRY (*ʔ^er^es*) of Egypt in the **AREA** (*ʔ^er^es*) [named] Goshen [...].’

Usually called ‘Goshen’ like in the second verse, the alternative reference by means of the *city* (cf. Exodus 1:11) of Rameses suggests, that Goshen was a purely geographic term – not the name of a city (as a rendering ‘area of Goshen’ might be understood) – and a pretty unimportant one being called after a city built centuries later here (and never mentioned up to now in Egyptian sources). Goshen as portrayed here is thought to be located at the northeastern borderland of the Nile-delta as part of the 8th district of Lower Egypt (see *BHH* I, 585).

For further examples cf. also Ex. #300-He-*ʔ^er^es*-2, Ex. #250-He-*tebel*-1.

(204) Examples for the sense #345 REGION

Cf. maybe *CDCH* 33-1c ‘region within a country’, that is, a subpart (cf. AREA); but here neither politics nor a comprising geographical entity is seen as decisive.

(Ex. 252 = Ex. #345-He-?ereš-1: Genesis 12:5-7)

See Ex. #310-He-?ereš-1.

(Ex. 253 = Ex. #345-He-?ereš-1: Genesis 20:1f)

‘From there Abraham moved to the **REGION** (?ereš) of Negev and settled between Kadesh and Shur. While he sojourned in Gerar, Abraham concerning Sarah, his wife ‘She is just my sister!’. So Abimelech, the King of Gerar, sent for Sarah.’

The Negev is a large region in the south of Canaan/Israel, from which the cardinal direction ‘south’ takes its name in Hebrew. Here there are three (northern) sub-parts mentioned: the country of Kadesh and the two other cities/regions.

(Ex. 254 = Ex. #345-He-?ereš-3: Genesis 47:13)

‘There was no bread in the whole **REGION** (?ereš), because the famine was very severe. The **COUNTRY** (?ereš) of Egypt with the **REGION** of Canaan languished because of the famine.’

Egypt and Canaan seem to be comprised in the first part of the verse. On the other hand Canaan is never portrayed as part of Egypt, and although there were in fact times with strong Egyptian dominion over the city-states of Canaan, it never became a district.

(Ex. 255 = Ex. #345-He-?ereš-4: Jeremiah 44:1)

‘[This is] the message that came to Jeremiah concerning all the Jews, who are living in the **COUNTRY** (?ereš) of Egypt – who are living in Migdol, Tahpanhes, Noph and the **REGION** (?ereš) of Pathros.’

Pathros comprised the whole of Upper Egypt with its districts.

For further examples cf. also Ex. #310-He-?ereš-1.

(205) Examples for the sense #380 PLOT OF LAND

CDCH 33-1b.

(Ex. 256 = Ex. #380-He-?ereš-1: Genesis 23:13-15)

‘Abraham spoke to Ephron [...] “I will give the [full] price of the field [...]” And Ephron answered Abraham and said to him “Milord, hear me! [It’s a] **PLOT OF LAND** (?ereš) of 400 shekel of silver. Between you and me – what is that? [...]”.’

(Ex. 257 = Ex. #380-He-?ereš-2: Leviticus 19:9)

‘When you bring in the harvest of your **PLOT OF LAND** (?ereš), you must neither harvest the corners of your field completely nor do a gleaning of your harvest.’

Since individual fields with their physical properties (corners) are in view rather than a totality and its function, this example is given here rather than with FARMLAND.

(206) Examples for the sense #390 PASTURLAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 258 = Ex. #390-He-?ereš-1: Genesis 36:6f)

‘Esau took his wives, sons, daughters and all people of his household, his [sheep and goat] flocks and all his cattle and all his property that he has acquired in the TERRITORY (?ereš) of Canaan, and he moved to a TERRITORY (?ereš) away from Jacob, his brother. For their property was too large to live together and the **PASTURELAND** (?ereš) of their dwelling places was unable to supply them because of their flocks.’

(Ex. 259 = Ex. #390-He-?ereš-2: Genesis 13:2.5f)

‘Abram was very rich in flocks [...] and also Lot, who traveled with Abram, had sheep, cattle and tents. But the **PASTURELAND** (?ereš) didn’t supply them for living together, because their property was [so] large, [that] they couldn’t live together.’

(Ex. 260 = Ex. #390-He-?ereš-3: Amos 7:1f)

‘Adonay-Yahweh showed me the following: He is forming swarms of locusts at the beginning of the growing of the last grass [before drying time]. And what’s important concerning that grass, too: it was [already] after the mowing of [the grass

for] the king. But when [the locusts] had stripped the vegetation of the **PASTURELAND** (?ereš), I intervened: “Adonay-Yahweh, please forgive [us]! How shall Jacob maintain himself [now]? For he is small!”

The grass that grew after the king’s mowing, was the nutrition base for the flocks of the common people, so that its destruction would lead to increasing poverty with the common people and even destroy the livelihood of many, especially stock farmers. Since ‘last grass’ and ‘vegetation’ might be used for other agricultural plants, one might think of FARMLAND or – better – a comprising AGRICULTURAL LAND in line with the unbounded impact of locusts hardly confining themselves to specific parts of the landscape. However, ‘mowing’ clearly selects the contextual meaning ‘grass’ in V. 1, implying a higher contextual coherence with ‘PASTURELAND’ in V. 2, and in fact PASTURLAND and FARMLAND (and the respective farmer-communities) were separated in Canaan/Israel rather strictly by topography and hence geographically (see *BHH* III, 2108), so that a stripping of the PASTURELAND-part without effecting the FARMLAND-part of the country was altogether possible.

(Ex. 261 = Ex. #390-He-?ereš-4: Joshua 8:1f)

‘Yahweh said to Joshua: “Don’t be afraid or dismayed! Take with you all troops and start to march up to [the city of] Ai. Behold, I will give into your hand the king of Ai, his people, his city and his **PASTURELAND** (?ereš). And you shall deal with Ai and its king like you dealt with Jericho and its king. However, its loot and livestock you may plunder for you”.’

?ereš here doesn’t refer to COUNTRY or TERRITORY both of which are implied in ‘city’ already. If on the other hand the territory of a city-state *outside of the city-walls* were deemed to be so important to explicate it, one would expect the conquest of the land to be conceptualized as taking of ‘all the territories/countries’ (cf. Genesis 26:3) of the defeated kings, not simply of ‘the whole territory’ of Canaan (cf. Joshua 11:16f). It may rather be compared to the several times mentioned *miḡraš* (lit. ‘place of driving out’ or ‘place to which one drives out’) outside of a city, which was allocated to it as pastureland for its herds (cf. Numbers 35:2f, Joshua 14:4, 21:2). This would fit to the explicit mentioning of the livestock of Ai, too. Ai might be seen as model of the Canaanite city-states to be conquered with ‘[their] loot and livestock’ (Joshua 11:14) with the attack therefore described in more detail. This might explain, why the ?ereš of a city-state or king seems to be mentioned only here

– and in a special case in 17:8 (cf. 12:17), where the city proper is detached from its former *ʔereš* and both are assigned to different tribal territories of Israel. The difference of *ʔereš* and *miḡraʔ* might be one of size (17:7 mentions own inhabitants of the *ʔereš* of that city-state), political status (*ʔereš* with – hitherto independent – city-states, *miḡraʔ* with cities as part of a country) or semantic genericity going more in the direction of AGRICULTURAL LAND, especially if the etymology ‘wellspring of apple-tree [land]’ were correct and significant for the natural conditions in Joshua’s time (both of which is questionable) and the importance of farmland for city-states and Israel is in mind (however, in the text it’s missing).

(207) Examples for the sense #395 AGRICULTURAL LAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 262 = Ex. #395-He-ʔereš-1: Numbers 13:20)

Cf. Ex. #010-He-ʔereš-4.

(208) Examples for the sense #400 FARMLAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 263 = Ex. #400-He-ʔereš-1: Exodus 23:10f)

‘For six years you (Israel) may sow your **FARMLAND** (*ʔereš*) and gather its income, but in the seventh year you shall leave it fallow and unused, so that the poor of your nation have food, and what they left will be eaten by wild animals. In the same way you shall deal with your vineyard[-areas] and your olive-tree[-areas].’

Since *ʔereš* is depicted as of the same category as ‘vineyard’ and ‘olive-tree/grove’, it cannot have the genus meaning ‘land’ or the like, but only the (single) ‘field’ (= PLOT OF LAND) here or FARMLAND. Since the addressee of all commandments and laws given in the section Exodus 21:1-23:19 is the nation of Israel as a whole (cf. 20:22 with 21:1; the alternation of 2nd person singular and plural throughout (21:1f, 22:21.22f.25 etc.); ‘poor of your nation’, not ‘poor of your area/city/tribe/neighborhood’; only few people would own and work all three categories) – and even most individual farmers would have scattered property – (single) PLOT OF LAND is excluded. Hence all three singular words refer to a type of agricultural land.

(Ex. 264 = Ex. #400-He-*ʔereṣ*-2: Judges 6:3f)

‘Whenever Israel has sown, Midian [for the first time] came up together with Amalek und the eastern people and [later on] they [again and again] came up [to plunder] it: They set up their [base] camp[s for plundering] them and then destroyed the crops of the **FARMLAND** (*ʔereṣ*) all the way to Gaza and didn’t leave [any] sustenance in Israel – [not even one] sheep, cow or donkey. For they used to come up together with their herds and tents, to come en masse like locusts and they and their camels were without number. [So] they invaded the COUNTRY (*ʔereṣ*) [only], to destroy it. And Israel became very poor because of Midian [...].’

‘crops’ excludes AGRICULTURAL LAND, so the mentioning of sheep, cow and donkey hint to a double strategy resulting in a lost of sustenance and rise of poverty in all Israel: plundering of available and fully usable agricultural products in general including farm animals to nourish and increase themselves and their herds and destroying of unripe crops by the grazing and trampling of their herds (explaining the mentioning of them). Less clear is the decision between SOIL and FARMLAND. But the large scale perspective (‘all the way to Gaza’, destroyed ‘country’, the whole nation of ‘Israel’), the level of generalization (‘crops’ (vs. e.g. ‘fruit’) rather means produce, the carried or yielded stuff, cf. German ‘*Er-trag*’; ‘sustenance’) and the – especially large scale – 2-dimensionality (locusts-metaphor, iterativity of the invasion campaigns, affectedness of the country and – depending on the syntactic analysis – the attribute ‘all the way to Gaza’) favor FARMLAND. In addition *ʔereṣ* seems to be more here than a pure categorization (or localization) of ‘crops’ or ‘fruit’, since the specially mentioned Midianite herds in destroying the crops for sure strongly affected the *ʔereṣ* too. But it would be something odd to speak of SOIL (or GROUND) as destroyed or affected together with its crops/fruit, while the destroying of crops/fruit together with or ‘on the FARMLAND’ would be possible, because soil or ground in their decisive qualities wouldn’t be affected negatively by herds, but only in their actual function as FARMLAND.

(Ex. 265 = Ex. #400-He-*ʔereṣ*-3: 1Kings 11:17f)

‘Hadad fled [from home] – he and some Edomite slaves of his father with him – to go to Egypt [...] And [Pharaoh] gave him a house, promised him sustenance and gave him **FARMLAND** (*ʔereṣ*).’

Since a refugee had no use for a (plot of) land, except for to build a house, start herding or start farming, *ʔereš* should be a functional term here. And since a house was given to Hadad already and herds aren't mentioned (leaving open the question, if there were private PASTURELAND at all in Egypt, cf. Ex. #395-He-*ʔadmo^h-3*), FARMLAND is best fitting.

(Ex. 266 = Ex. #400-He-*ʔereš-4*: Proverbs 8:26) [questionable]

Cf. Ex. #010-He-*tebel-1*

(209) Examples for the sense #420 COUNTRYSIDE

Contextual meaning not mentioned in *CDCH*.

(Ex. 267 = Ex. #420-He-*ʔereš-1*: 2Chronicles 32:2-4) [questionable]

‘[When] Hezekiah saw, that Sennacherib had come [...], he joint by his officers and heroes planned to make inaccessible [from outside] the water of the springs that were outside the city, and they helped him. [So] a large crowd gathered and made inaccessible all the springs and the brook that flowed through the **COUNTRYSIDE** (*ʔereš*), stating “Why should the kings of Assyria, [when] they come, find much water?”.’

The co-reference of ‘outside the city’ and *ʔereš* implying an opposition of both may be an argument for this contextual meaning. However, lacking of more examples places a question mark on it.

(210) Examples for the sense #430 HOMELAND/NATIVE LAND

CDCH 33-1e; marked by the definite article or a possessive suffix.

(Ex. 268 = Ex. #430-He-*ʔereš-1*: 1Kings 4:7.19f)

‘[...] 12 governors over all of Israel [...] And an [additional] single governor, which were in the **HOMELAND** (*ʔereš*) (Judah). Judah and Israel were as numerous as the sand by the ocean.’

This might reflect the perspective of the author writing after the schism into two kingdoms, Judah and Israel, and the effacement of Israel by the Assyrians.

(Ex. 269 = Ex. #430-He-*ʔereš*-2: 2Kings 3:9.27)

‘The king of Israel joint by the king of Judah and the king of Edom went off [to attack Moab] [...] [The king of Moab] took his firstborn son [...] and sacrificed him on the city-wall as burnt offering. Now great [divine] anger came over Israel[’s armies]. So they departed from him and returned to [their] **HOMELAND** (*ʔereš*).’

Literally this text speaks of the departing and returning of Israel to its *ʔereš*. But since Judah and Edom are part of the campaign (while for example children and women of Israel are missing), ‘Israel’ rather should be understood as the armies fighting for Israel’s concern and under the supreme command of Israel’s king. Hence *ʔereš* + article here indeed can be seen as exhibiting the generalized meaning **HOMELANDS/HOME** referring to Israel as well as Judah and Edom. Otherwise the narrative wouldn’t cover the fate of the latter two resulting in contextual incoherence.

(Ex. 270 = Ex. #430-He-*ʔereš*-3: Genesis 24:1f.4)

‘Abraham was old [...] So Abraham said to his servant [...]: “Into my **NATIVE LAND** (*ʔereš*) and to my family you must go, to take a wife for my son Isaac”.’

For further examples cf. also Ex. #300-He-*ʔḍm̄w̄*^h-1, Ex. #270-He-*tebel*-1.

(211) Examples for the sense #435 FOREIGN COUNTRY

Contextual meaning not mentioned in *CDCH*, but cf. also *Ges*¹⁸ 102-5); only in the plural.

(Ex. 271 = Ex. #435-He-*ʔereš*-1: 2Chronicles 13:9)

‘Didn’t you thrust out the priests of Yahweh, the descendants of Aaron, as well as the Levites, and you made for yourselves priests like the peoples in **FOREIGN COUNTRIES** (*ʔereš*)? [...].’

(Ex. 272 = Ex. #435-He-*ʔereš*-2: 1Chronicles 29:29f)

‘Everything about King David [...] is written [in these books] including all [events of] his reign, his power and the period, that happened to him, to Israel and to all the kingdoms of the **FOREIGN COUNTRIES** (*ʔereš*).’

(Ex. 273 = Ex. #435-He-?ereš-3: Psalms 106:26f)

‘[Because of their rebellion after the exodus from Egypt Yahweh] raised his hand [swearing] to them to throw them down in the desert and to throw down their offspring among the nations, to scatter them in the **FOREIGN COUNTRIES** (?ereš).’

(212) Examples for the sense #480 HUMILATION/ABASEMENT

Contextual meaning not mentioned in *CDCH*; rather contextually induced connotation of a construction and a collocation with *ʕōḇōr* (see Ex. #480-He-ʕōḇōr) than contextual meaning.

(Ex. 274 = Ex. #480-He-?ereš-1: Isaiah 47:1-3)

See Ex. #480-He-ʕōḇōr-3.

(Ex. 275 = Ex. #480-He-?ereš-2: Isaiah 25:12)

‘Your high fortified walls [Yahweh] will bow down, will humiliate, will throw [them] down on the **GROUND** (?ereš) to the **DUST** (ʕōḇōr).’

For further examples cf. also Ex. #210-He-?ereš-4.

§8.2 Classical Hebrew *ʔāḏmō^h* (fem.) ‘soil’

Kernel meaning: ‘[part of] (productive) ground’.

(213) Examples for the sense #010 SOIL/EARTH

Cf. CDCH 5-1.

(Ex. 276 = Ex. #010-He-ʔāḏmō^h-1: 2Kings 5:17)

‘One may give unto [me], your servant, a double-mule-wagonload [of] **SOIL** (ʔāḏmō^h).’

(Ex. 277 = Ex. #010-He-ʔāḏmō^h-2: Genesis 4:3)

‘Cain brought some fruit of the **SOIL** (ʔāḏmō^h) as an offering to Yahweh.’

For further examples cf. also Ex. #030-He-ʕōḇōr-1, Ex. #110-He-ʕōḇōr-6.

(214) Examples for the sense #030 CLAY

Cf. *CDCH* 5-1.

(Ex. 278 = Ex. #030-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}\text{-1}$: Exodus 20:24f)

‘An altar of **CLAY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) you may make for me [...] or if you make an altar of stone for me [...].’

(Ex. 279 = Ex. #030-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}\text{-2}$: Isaiah 45:9)

‘Woe to him that quarrels with his shaper. [He is but] pottery beside [other] pieces of pottery [made] of [poor] **CLAY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$). Could the clay criticize his shaper “What are you doing?” or your work [say] “That one doesn’t have two hands”?’

(215) Examples for the sense #130 GROUND

See **NATURAL GROUND**.

For further examples cf. also Ex. #250-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}\text{-2}$ [questionable].

(216) Examples for the sense #135 NATURAL GROUND

CDCH 3-1 (without the specification ‘natural’).

(Ex. 280 = Ex. #135-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}\text{-2}$: 2Samuel 17:11f)

‘[...] In fact, all of Israel should be gathered round you [...] like the sand on the sea[shore] in number [...] [If] we then come upon him in one of the places, where he happened to be, we will let ourselves down on him, just as the dew falls onto/upon the **NATURAL GROUND** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$), and of him and of all the men with him there will be left not even one.’

If the missing of *pney* ‘surface of’ (cf. 1Kings 17:14, 18:1) marks a purely 1D-directional meaning (‘unto’) without 2D-implications (coverage of ground ‘upon’), this would be an (in fact the only) example of this meaning, which usually is served by $\text{?er}\text{e}\text{s}$. However, the dew-metaphor as such and the prominence of both the number of attackers and the affectedness of the attacked group favor a 2D interpretation.

(Ex. 281 = Ex. #135-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}\text{-3}$: Numbers 16:29-34)

Localization 1D ‘the support from below’.

“If these die in the same way as all humans [...], [then] Yahweh hasn’t sent me. But if Yahweh fashions a new [way], namely, that the TERRESTRIAL BODY ($\text{?}^{\text{a}}\text{d}\text{m}\text{w}^{\text{h}}$) opens its mouth and devours them [...], [so that] they alive go down to the underworld – then you will know, that these men had despised Yahweh’ (And it happened) as soon as [Moses] had finished to speak all these words, (and) the **NATURAL GROUND** ($\text{?}^{\text{a}}\text{d}\text{m}\text{w}^{\text{h}}$) under them split and the TERRESTRIAL BODY ($\text{?er}\text{e}\text{s}$) opened its mouth and devoured them [...] and they [...] went down alive to the underworld and the TERRESTRIAL BODY ($\text{?er}\text{e}\text{s}$) covered them. (And) [so] they vanished from [and] in middle of the assembly. [During this] all of Israel, which was encircling them, fled at their clamor, because they said ‘Lest the BODY OF THE EARTH ($\text{?er}\text{e}\text{s}$) devours us [too]!’”.

Since the noun proper for ‘underworld’ is marked illatively rather than inessively by the directional suffix and verbal meaning, it seems to be distinguished from the EARTH-terms here. Since the indirect metaphor of a devouring monster implies an individuating rather than a partitive usage (cf. also the determinative possessive suffix), TERRESTRIAL BODY was chosen over UNDERGROUND in those cases. The remaining two cases share the same referent, but if the perspective or deictic center was with the devoured group inside of the terrestrial body, support from below or constitutive bottom of a space implying NATURAL GROUND wouldn’t fit. With SURFACE OF X on the other hand the deictic center is irrelevant.

(Ex. 282 = Ex. #135-He- $\text{?}^{\text{a}}\text{d}\text{m}\text{w}^{\text{h}}$ -4: Exodus 8:21)

‘[...] The homes of the Egyptians will be filled with flies and even the **NATURAL GROUND** ($\text{?}^{\text{a}}\text{d}\text{m}\text{w}^{\text{h}}$), on which they [i.e. Egyptian people] [live]’

(2D Stasis: ‘[be] all over’)

The flies will be not only inside of the houses, but also everywhere outside on the ground. Since this situation is contrasted in the following verse with the situation of the Egyptian district, in which the Israelites lived, one might alternatively think of something like **TERRITORY**. But on the one hand this would be an intersection with the ‘homes’-sphere, and on the other hand it’s more about the direct and indirect harm (compare V. 24) to people here than about geography.

(Ex. 283 = Ex. #135-He- $\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -5: Genesis 9:2)

‘[...]all [creatures] that crawl the **NATURAL GROUND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) [...]’

(2D Motion: ‘[move] over/across’)

Beside the wild animals (‘of the countryside’), the birds of the sky and the fish of the sea. The verb usually is found as intransitive participle, either simple (e.g. Genesis 1:25), or with preposition *b* {IN} (only Deuteronomy 4:18), or – most frequently – with preposition *ʕal* {ABOVE_WITH_OR_WITHOUT_CONTACT}. Only here and Leviticus 20:25 we find a finite verbal form and also a transitive construction. It is not only used with crawler-like land animals, but also with little sea animals (Genesis 1:21), with flightless land animals in general (Genesis 1:28) and with land animals in general including birds (Genesis 7:21). Since it is a motion verb with the locative-referent as motion-frame its locative is either obligatory passing-by-reference object of the moving agent (*moving over/across the ground*) or optional (static) localization of the event (*moving [which happens] on the ground*). Since the *ʕal*-pattern parallels specifications of typical habitat spaces one might think of the optional interpretation. However, the choice of the verbal over the noun-bounding construction (cf. Genesis 1:25) and the mere frequency favor the obligatory interpretation, which allows for habitat specification too. By its promotion to direct object in the translation (like English *crawl over the ground* > *crawl the ground*) the surface-ness of the ground is underlined by suggesting higher effort and closer connection. The unique *b*-pattern might be contextual leveling or a nuance like crawling attached to the ground (cf. German ‘*am Boden kriechen*’).

CDCH 424-2, *DCH* (I, 130-1 <SUBJ> 1st Ex.), *KAHAL* 345-1c and *Ges*¹⁸ 1248-2 take NATURAL GROUND here to be subject, presumably because of the feminine gender of the finite verbal form. However, this goes against the structure of the context and overlooks the intertextual connection with Genesis 1:28f, which sufficiently can explain the gender by elision of $\text{ḥay:}\text{w}^{\text{h}}$ ‘animal[s]’ (cf. also the standard commentaries of Wenham 1987 and Hamilton 1990)

(217) Examples for the sense #140 SURFACE OF THE EARTH

Contextual meaning not mentioned in *CDCH*.

Cf. also – with smaller scale perspective – NATURAL GROUND.

Cf. 3rd example (“‘surface of the ground’ G[e]n[esis] 8:8”) listed under *CDCH* 3-1 (“land, ground”); only within the syntagma ‘surface of $\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ ’.

(Ex. 284 = Ex. #140-He- רָאדָמָה^h -1: Genesis 8:6-9.11.13f)

Cf. Ex. #140-He- רָעַעַשׁ -2.

(Ex. 285 = Ex. #140-He- רָאדָמָה^h -2: Isaiah 23:17)

‘At the end of 70 years Yahweh will visit Tyre and she comes again to her hire and commits prostitution with all the kingdoms of the WORLD OF THE LIVING (רָעַעַשׁ) on the SURFACE OF THE EARTH (רָאדָמָה^h)’

For further examples cf. also Ex. #140-He- רָעַעַשׁ -2.

(218) Examples for the sense #150 DRY LAND

Questionable. According to *CDCH* 3-1: ‘land, ground in contrast to water’ this should be the basic meaning. However, no fitting example is given and the search for one was astonishingly hard.

(Ex. 286 = Ex. #150-He- רָאדָמָה^h -1: Genesis 7:21-23)

‘And every creature that moves on the DRY LAND (רָעַעַשׁ), died [...] [this part] of everything on dry land [...]. And [Yahweh] wiped out all the existing on the surface of the DRY LAND (רָאדָמָה^h) [by the Flood], from humans to domestic animals to crawlers to birds (of the sky) [...].’

Since only creatures on land are given, one might think of DRY LAND. However, otherwise in the narrative of the Flood ‘surface of the רָאדָמָה^h ’ means SURFACE OF THE EARTH (cf. Ex. #140-He- רָעַעַשׁ -2) due to the global and holistic perspective of the text.

In Ex. #135-He- רָאדָמָה^h -3 and Ex. #250-He- רָאדָמָה^h -2 even TERRESTRIAL BODY seems to be possible.

(219) Examples for the sense #210 UNDERWORLD

Missing in *CDCH*, but cf. *KAHAL* 10-3.

(Ex. 287 = Ex. #210-He- רָאדָמָה^h -1: Genesis 4:10-12)

‘And [Yahweh] said ‘What have you [Cain] done?! The voice of the blood of your brother is crying unto me out of the UNDERWORLD (רָאדָמָה^h)! Now therefore be

you cursed out [or: by means] of the **UNDERWORLD** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$), which had to open its mouth to receive the blood of your brother from your hand! If you will [try to] work the FARMLAND ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$), it shall no longer give its produce for you.’

There are 3 cases of $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ here. In the 3rd case the verbal syntagma and the perspective on fertility favors FARMLAND, SOIL or – less probably – NATURAL GROUND with the latter two be dismissed by V. 14, where Cain is said to be driven out from the surface of $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$, which then would imply – counter-factual – death for him strictly speaking. The first two cases of $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ refer to the same extra-linguistic segment: the final (either achieved or aimed at) location of the brother’s shed blood. So these cases share the same contextual meaning. Since the 2nd $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ is conceptualized as (three-dimensionality implying) creature (having a ‘mouth’), two-dimensionality implying meanings like GROUND as well as partitive meanings like INTERIOR OF THE EARTH are excluded. And since the topic of being dead invokes the (text-linguistic) frame of metaphysics rather than physics with no other word here for UNDERWORLD as in Numbers 16:29ff (where in addition *living* people are portrayed as entering the underworld; cf. Ex. #135-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -3), TERRESTRIAL BODY is dismissed. On the other hand, a conceptualization of underworld as creature as well as – maybe – the motive of crying out of the underworld fits the original culture as can be seen by Ex. #210-He- $\text{?}^{\text{a}}\text{r}\text{e}\text{r}\text{e}\text{s}$ -1. In addition, there may be connections of underworld and fertility in the Ugaritic literature, see the example of the fertility goddess **?aršay*, a daughter and/or concubine of Baal (cf. Smith and Pitard 2009, 221). Given such a connection the agricultural content of the curse can be derived intrinsically from the metaphysical imagery of its announcement, so that Cain’s punishment is depicted as natural consequence of his crime: because the underworld was forced to receive unjustly by Cain, fertility – depicted as mediated by the underworld – will be withdrawn from every field Cain touches. In addition this interpretation avoids the semantic, syntactical and discursive problems of the usual spatial-dynamic interpretation ‘be cursed away from the land/ground/...’ due to the stasis implying nonverbal sentence, the ad-hocism of external motion as implicated participant of a meaning ‘curse’, the conceptualization of $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ as creature and the possibility of working the land implied in V. 12, that presumes presence and accessibility. The statement of V. 14, that Cain has been driven out this day from the face of the $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$, is the best argument in favor of the usual interpretation, but it’s not decisive fitting also the interpretation proposed here and

it presupposes, that V. 14 (content) parallels V. 11 (announcement, reason), while V. 14 || V. 12 (both content) seems more natural.

(Ex. 288 = Ex. #210-He-*ʔāḏmōʰ*-2: Daniel 12:2)

‘And the bulk of those sleeping in the **UNDERWORLD** (lit. ‘*ʔāḏmōʰ* of DUST (עָפָר)’) will wake up – some to everlasting life, but others to shame, to everlasting abhorrence.’

(220) Examples for the sense #250 WORLD OF THE LIVING

CDCH 5-3: ‘earth, world’.

(Ex. 289 = Ex. #250-He-*ʔāḏmōʰ*-1: 2Samuel 14:5-7)

‘[...] And she said: “Alas, I’m a widow [...] and your maidservant had two sons [...] and the one beat the other, so that he died. Now the clan [wants to kill the remaining heir], so as to set to my husband neither name nor descendants in the **WORLD OF THE LIVING** (lit. ‘on the surface of the *ʔāḏmōʰ*”).’

(Ex. 290 = Ex. #250-He-*ʔāḏmōʰ*-2: Isaiah 24:21)

‘And on that day [of judgment] Yahweh will punish the army of heaven (lit. ‘high place’, but cf. V. 18) in the heaven and the kings of the **WORLD OF THE LIVING** (*ʔāḏmōʰ*) on the GROUND/TERRESTRIAL BODY (*ʔāḏmōʰ*).’

Since the first ‘genitive’ (‘heaven’) refers to the origin or domain (‘from heaven’), not the scope of its head (‘army’), the parallel element *ʔāḏmōʰ* is taken the same way (‘from the WORLD OF THE LIVING’), not as scope (‘over/ruling the earth’). The meaning of the 2nd *ʔāḏmōʰ* is hard to fix, since the literal meaning of the lexeme translated ‘heaven’ would favor GROUND/SURFACE OF THE EARTH, while ‘heaven’ would rather suggest TERRESTRIAL BODY as complementary term.

(Ex. 291 = Ex. #250-He-*ʔāḏmōʰ*-3: Deuteronomy 12:1, see also 4:10; Jeremiah 35:7)

‘[You must obey this laws of Yahweh] all the days that you live **IN THE WORLD OF THE LIVING** (*ʔāḏmōʰ*).’

(Ex. 292 = Ex. #250-He-*ʔāḏmōʰ*-4: Genesis 28:14)

See Ex. #530-He-עָפָר-2.

(221) Examples for the sense #300 COUNTRY

CDCH 5-2a, with fitting example but not distinguished from ‘land’.

(Ex. 293 = Ex. #300-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -1: Ezekiel 7:2)

‘[...] Thus speaks the Lord-Yahweh: “To the **COUNTRY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) of Israel an end! The end is coming upon the four borders of the **HOMELAND** ($\text{?}^{\text{e}}\text{r}\text{e}\text{s}$)”.’

The geographic notions of the B-Part of the parallelism exclude **INHABITANTS** and the event of ending doesn’t fit to **TERRITORY**.

(Ex. 294 = Ex. #300-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -2: Jeremiah 23:5-8)

‘Behold, days are coming – message of Yahweh – when I will raise unto David a righteous descendant, [who] will reign as King [...] in the **COUNTRY** ($\text{?}^{\text{e}}\text{r}\text{e}\text{s}$). In his time Judah will be saved and Israel will reside in safety [...] Therefore, behold, days are coming – message of Yahweh – when they will no longer say “[As] Yahweh lives, who brought up the Israelites out of the **COUNTRY** ($\text{?}^{\text{e}}\text{r}\text{e}\text{s}$) of Egypt”, but “[As] Yahweh lives, who brought up and who brought in the offspring of the house of Israel out of the **COUNTRY** ($\text{?}^{\text{e}}\text{r}\text{e}\text{s}$) of the north and out of all **COUNTRIES** ($\text{?}^{\text{e}}\text{r}\text{e}\text{s}$), where I had scattered them” while they will dwell [again] in their [own] **COUNTRY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$).’

The focus on political independence fits better to **COUNTRY** than to **TERRITORY**.

(Ex. 295 = Ex. #300-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -3: Isaiah 15:1.9b)

‘[Yahweh’s] speech concerning Moab: [...] For the waters of [the city of] Dimon are full of blood, for I will set an additional [punishment] onto Dimon: a lion on the survivors of Moab, on the remnant of [that] **COUNTRY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$).’

(Ex. 296 = Ex. #300-He- $\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -3: Isaiah 19:17)

‘And the **COUNTRY** ($\text{?}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) of Judah will become a dread to Egypt. Whenever something will bring it to its mind, it will be in fear because of the plan of Yahweh of hosts, which he has made against it’.

Since it is not the texture of the land, which causes fear, **TERRITORY** is ruled out.

For further examples cf. also Ex. 278 = Ex. #310-He- רָאדְמוֹ^h -2.

(222) Examples for the sense #310 TERRITORY

CDCH 5-2a, although translated ‘land’.

(Ex. 297 = Ex. #310-He- רָאדְמוֹ^h -1: Deuteronomy 26:15)

‘[...] Bless your people Israel and the **TERRITORY** (רָאדְמוֹ^h) that you bestowed onto us, a TERRAIN (רְעֵשׂ) overflowing with milk and honey.’

By using different terms (with the 1st typically determined and the 2nd always indetermined) for the region of Canaan as the – future – territory of the people and country of Israel and for its – familiar – characterization as ‘land overflowing with milk and honey’ it is clear, that different contextual meanings are at hand. Since an apposition must be co-referential while terms like SOIL, AGRICULTURAL LAND or GROUND only cover physical or analytical parts of the referent, type of territory, or TERRAIN, fits best with its type given by the following participle clausal attribute construction. In 13 analogical cases רְעֵשׂ TERRAIN stand in apposition to either רְעֵשׂ (Exodus 3:8.17, 13:5, 33:(1.)3, Numbers 14:8, Deuteronomy 6:(1.)3, 26:9, 27:3, Joshua 5:6, Jeremiah 32:22) or רָאדְמוֹ^h (Leviticus 20:24, Deuteronomy 11:9, 26:15) TERRITORY as head. In 4 cases the earth-term in the apposition of רָאדְמוֹ^h (Deuteronomy 31:20) or רְעֵשׂ (Numbers 13:27, Ezekiel 20:6.15) is elided resulting in a construction with a relative clause. In the remaining 3 cases ‘(indetermined) רְעֵשׂ overflowing with milk and honey’ is used not-appositional: In Numbers 16:13f – referring to Egypt, not the future territory of Israel – TERRAIN fits very well (|| desert, fields, vineyard) too, while the context of Jeremiah 11:5 is indecisive as to TERRITORY (condensing of typical usage via apposition > attribute) or TERRAIN (shortening by elision of the head).

(Ex. 298 = Ex. #310-He- רָאדְמוֹ^h -2: Amos 7:17)

‘(Unto the King:) “[...] Your **TERRITORY** (רָאדְמוֹ^h) will be apportioned with the measuring-cord, *you* will die in an unclean [foreign] COUNTRY (רָאדְמוֹ^h) and, be sure, Israel will go into exile out of its COUNTRY (רָאדְמוֹ^h)”.’

(Ex. 299 = Ex. #310-He- רָדְמוֹה ^h-3: Isaiah 7:16)

‘Before th[at] boy will know how to reject evil and choose good, the **TERRITORY** (רָדְמוֹה) of the two kings, on account of which you are in dread, will be abandoned.’

Since the aggressors Aram and Israel (cf. V. 1) were independent kingdoms/countries, the virtually combined territory of them is in view.

(223) Examples for the sense #380 PLOT OF LAND

Cf. *CDCH* 3-2b: ‘smaller (owned) area, plot, farmland’, although only an example for ‘farmland’ is given.

(Ex. 300 = Ex. #380-He- רָדְמוֹה ^h-1: Psalm 49:6.12f)

‘Those trusting on their wealth [...] Their inward thought is, that their houses are forever, their tenements from generation to generation – they [even] named **PLOTS OF LAND** (רָדְמוֹה) using their own names. But even a honored man will no way abide – he is like the animals that are cut off.’

Since it’s not about kings but about rich persons, neither COUNTRIES nor TERRITORIES fits. One might think of the only preserved case of a plural of רָדְמוֹה ^h with the meaning ‘FARMLAND’ implying a conceptualization as (countable) group-noun-collective (cf. German ‘Länderei’ (rare singular), ‘Ländereien’ (plural)) unlike the English generic-noun-collective, but in Genesis 47 (plots of) farmland belonging to different people are designated by the singular of רָדְמוֹה ^h suggesting a conceptualization similar to English ‘farmland’ (see Ex. #400-He- רָדְמוֹה ^h-1). So in line with ‘houses’ and ‘tenements’ a countable individuated ‘plot of land’ is assumed here.

(224) Examples for the sense #390 PASTURELAND

Although there are no direct examples the existence of a contextual meaning PASTURELAND for רָדְמוֹה ^h can be inferred from its use for #395 AGRICULTURAL LAND (see Ex. #395-He- רָדְמוֹה ^h-1 to 3).

(225) Examples for the sense #395 AGRICULTURAL LAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 301 = Ex. #395-He-*ʔ^aḍmō^h*-1: 2Chronicles 26:10)

‘[King Uzziah of Judah] built [watch-]towers in the steppe and dug many wells, because he had a large live stock [there], also in the Shephelah-lowland and the Mishor-plateau, and field farmers and wine farmers in the mountains and in the fruitful land. For he was loving agriculture (lit. [cultivating the] **AGRICULTURAL LAND** (*ʔ^aḍmō^h*)).’

ʔ^aḍmō^h here usually is thought to have the contextual meaning SOIL metonymically extended to ‘agriculture’. However, AGRICULTURAL LAND exhibits higher contextual coherence by including not only field and wine, but also aforementioned animal farming not naturally connected to SOIL, and therefore a smoother metonymical extension, too.

(Ex. 302 = Ex. #395-He-*ʔ^aḍmō^h*-2: Daniel 11:39)

‘Instead [this king] will honor a god of fortresses, that is, a god his ancestors didn’t know he will honor with gold, silver, precious stones and gems. And [how] will he deal with strong fortresses [he attacks] by the help of [such] a foreign god? [To him,] who acknowledges [him], he will give high honors, that is, he will give dominion to them over the [remaining] crowd as well as **AGRICULTURAL LAND** (*ʔ^aḍmō^h*) as reward’

The singular of *ʔ^aḍmō^h* and its big size implied by ‘high honors’ in this context excludes PLOT[S] OF LAND. Since (sub-royal) dominion over people already implies some kind of dominion over and possession of the ‘land’ those people living on, COUNTR[IES], TERRITOR[IES], DISTRICT[S] and AREA[S] are excluded. Since ownership of AGRICULTURAL LAND is more valuable than ownership of land in general, the former fits more coherently to the honoring-motive of the context than the latter.

(Ex. 303 = Ex. #395-He-*ʔ^aḍmō^h*-3: Genesis 47:19f.23) [questionable]

Cf. Ex. #400-He-*ʔ^aḍmō^h*-1.

It might be the case, that *ʔ^aḍmō^h* here also includes PASTURELAND, since (a) – unlike in Canaan – there was a smooth transition between areas suitable for farming and those unsuitable for farming, but suitable for herding and (b) the land of an

Egyptian farmer typically was scattered. Therefore, ‘a mixed strategy would have been the best approach to balancing farming and herding. [...] [T]his is precisely the type of system the ancient Egyptians employed’ (Brewer 2007, 143f, for (b) see p. 134). If this was the strategy of the individual, as Brewer seems to suggest, the typical Egyptian farmer would have owned both farm- and pastureland, so that ‘his land’ would more precisely have to be called ‘his agricultural land’. On the other hand, when herds have to be driven for hundreds of kilometers during the dry season (ebd.), these areas hardly could be private property (cf. Genesis 47: 6, where Pharaoh first allow the clan of Jacob, to settle with their herds in the area of Gosen, and then ask them to inspect his herds too implying a shared area). In addition there are herds mentioned, that are not fed by pasturing, but by the harvest of farmland (cf. ‘Viehwirtschaft’, *LdÄ* VI, Sp. 1036-1038) raising the question, if the possession of herds (cf. Genesis 47:17: the Egyptians sell their livestock to Pharaoh) really implied the possession of farmland proper. And finally – like in Genesis 47 – pastureland seems never to be mentioned as something sold or donated (e.g. to a temple) unlike farmland, livestock or people. I would like and have to leave the competent answers to these questions to experts in the relevant Egyptian texts and archeology, since the secondary literature I consulted lacked those answers. Be that as it may, in Genesis 47 itself nothing explicitly hints to meaning other than FARMLAND.

(226) Examples for the sense #400 FARMLAND

CDCH 5-2b.

(Ex. 304 = Ex. #400-He- $\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ -1: Genesis 47:19f.23)

‘(All Egyptians towards Joseph:) ‘Buy us and our **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) for bread. Then we and our **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) shall be slaves for Pharaoh And give us seed, so that we may survive and don’t find death and the **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) won’t become desolate’ So Joseph bought the entire **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) of Egypt for Pharaoh, since every Egyptian sold his field[s], because the famine was severe on them. And [thereby] the TERRITORY ($\text{ʔ}^{\text{e}}\text{r}\text{e}\text{s}$) became Pharaoh’s. [...] And Joseph said to the crowd: “Now that I have bought you and your **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$) for Pharaoh, here is seed for you, to sow the **FARMLAND** ($\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$).”

After their money and herds the Egyptians finally have to give themselves and their $\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ in exchange of food. $\text{ʔ}^{\text{a}}\text{d}\text{w}\text{m}\text{w}^{\text{h}}$ here is the entirety of ‘fields’ to be ‘sown’ and hence, because of its singular form, the generic term **FARMLAND**. If one assumes a

deliberate use of unique *ʔereṣ* in this *ʔāḏmā^h*-context, the assumption of a more general meaning TERRITORY would increase contextual coherence as against FARMLAND, which would result in two almost identical statements. Hereby the text presents its narrative as historical explanation of a situation in Egypt, where Pharaoh is not only ruler, but also owner of the territory and the individuals of Egypt.

(Ex. 305 = Ex. #400-He-*ʔāḏmā^h*-2: Job 31:38-40)

‘If my **FARMLAND** (*ʔāḏmā^h*) has cried out against me and its furrows used to weep altogether, [and] if I have eaten its produce without payment and caused the life of its possessors to expire, [then] may thorn[s] instead of wheat sprout and instead of barley stink-weed.’

Since Job has leased his property to a plurality of possessors, it must have consisted of many distinct plots of land, which had as shared prototypical function the produce of wheat and barley. Hence *ʔāḏmā^h* has the contextual meaning FARMLAND here.

(Ex. 306 = Ex. #400-He-*ʔāḏmā^h*-3: Isaiah 28:24-26)

‘Does the plowman plow all the day, so that he can sow? Does he furrow and harrow his **FARMLAND** (*ʔāḏmā^h*) [without end]? Isn’t it rather the following way: When he has leveled the surface thereof, he will scatter black cumin seed, or will strew cumin, or will put wheat in rows, barley in a separate area (?) and spelt on the border thereof? He has guided him to appropriate practice, his God teaches him [continually].’

Appropriate, wise practice as topic of the section is illustrated as including the knowledge, how a specific method has to be applied and which method has to be applied with a concrete task in a concrete situation with its concrete conditions. Different kind of seeds has to be sown differently and has to be chosen according to natural conditions like quality of soil and arrangement of plants. Since the *ʔāḏmā^h* here is sown with different kinds of seed the first two of which even seems to be associated with gardens rather than fields (cf. Mell 2007, § 4), probably FARMLAND consisting of several fields is presupposed here.

For further examples cf. also Ex. #210-He-*ʔāḏmā^h*-1.

(227) Examples for the sense #430 HOMELAND/NATIVE LAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 307 = Ex. #430-He- רָדַמְוָה -1: Jonah 4:2; with possessive suffix)

‘And [Jonah] prayed to Yahweh and said: “Oh Yahweh, wasn’t this my saying, when I still was in my **HOMELAND** (רָדַמְוָה)?”.’

§8.3 Classical Hebrew רָדַמְוָה (masc.) ‘dust’

Kernel meaning: ‘[loose, dry] earthen material’.

(228) Examples for the sense #010 SOIL/EARTH

Cf. *CDCH* 337-1.

(Ex. 308 = Ex. #010-He- רָדַמְוָה -1: Genesis 26:15)

‘All the wells [...] the Philistines stopped up (them) and filled them with **SOIL** (רָדַמְוָה).’

Mass noun רָדַמְוָה ‘dust’ > *nomen unitatis by suffixing וָה (cf. Joüon and Muraoka 2006, § 134p) > plural of composition רָדַמְוָהֹת ‘(dust-)particles’ (cf. Joüon and Muraoka 2006, § 136b).

(229) Examples for the sense #030 CLAY

(Ex. 309 = Ex. #030-He- רָדַמְוָה -1: Genesis 2:7) [questionable]

‘And Yahweh-God shaped the man out of **CLAY** (רָדַמְוָה) from the **SOIL** (רָדַמְוָה) and blew into his nose [the] breath of life. (And) [by that] the man became a living being.’

רָדַמְוָה doesn’t mean DUST here, because it refers to wet material (V. 6). The metaphor of pottery induced by the verb speaks against (top-)SOIL. However, since man is referred to as רָדַמְוָה in many contexts without pottery-language (cf. Genesis 3:19.23, Psalm 103:14, Ecclesiastes 3:20, 12:7, see Ex. #110-He- רָדַמְוָה -3ff), the ‘clay-ness’ seems to be purely poetical here due to indirect metaphor (cf. Leisi 1985, 207-

212). Therefore a less contextually specific rendering may be ‘And Yahweh-God shaped the man out of **PHYSICAL MATTER** from the SOIL [...]’.

In Genesis 2:5 – 3:24 *ʔereš* is used for locative NATURAL GROUND / SURFACE OF THE EARTH (plants on, rain onto, mist from), while *ʔāḏmāh* designates the SOIL-material, which man is to till and whose surface (*pney*) is watered to enable vegetation. For the reference to *ʔāḏmāh* in 3:23 by *mif:ʔm* in the sense of ‘from_it/from_the_aforementioned’ (cf. *CDCH* 467-3b) instead of standard locative ‘from_there’ see 1King 17:13 (baking from oil and flour) or Genesis 10:14 (nation descending from nation).

Like the woman is built out of a rib taken from the man (V. 22 – rather raw-material than locative), the man is shaped out of *ʔāḏmāh* taken from *ʔāḏmāh* and in both cases the intermediate can be omitted (cf. V. 23b with 3:19).

(230) Examples for the sense #040 PLASTER

CDCH 338-2.

(Ex. 310 = Ex. #040-He-*ʔāḏmāh*-1: Leviticus 14:41.45)

‘But the [mildewed] house he must have scraped from within round about and one must dump the **PLASTER** (*ʔāḏmāh*), which one has scraped off, outside the city onto an impure place. [...] [If nothing works], one have to tear down the house – its stones, and its wood, and all the **PLASTER** (*ʔāḏmāh*) of the house [...].’

According to V. 45 *ʔāḏmāh* doesn’t refer to the result of the verbal action, which would be covered best by the meaning RUBBLE/DEBRIS, but to one specific starting material among others. This speaks in favor of the realized-functional against the resultative meaning in V. 41 too.

See Ex. #050-He-*ʔāḏmāh*-1 for an potential-functional usage in V. 42.

(231) Examples for the sense #050 MORTAR/GROUT

Contextual meaning not mentioned in *CDCH*.

(Ex. 311 = Ex. #050-He-*ʔāḏmāh*-1: Leviticus 14:42)

‘Then one can take new stones and bring [them] in the place of that stones, and new **MORTAR** (*ʔāḏmāh*) he can take and [re]plaster the house.’

Note, that MORTAR as well as PLASTER and CLAY are defined in functional terms leaving aside the (difficult archeological) question for the actual composition of the ancient materials. CLAY serves to form complete individual artifacts, MORTAR to join or to cover certain artifacts and PLASTER is the resulting coverage on that artifacts. While CLAY and MORTAR-join can be used, no matter if the function is fulfilled yet (both the wet and the hardened stuff are valid referents) in case of MORTAR-cover the realized-functional meaning is lexicalized as PLASTER.

Cf. Ex. #040-He- ִּֽוֹ־בָר -1.

(232) Examples for the sense #060 DIRT

Contextual meaning not mentioned in *CDCH*.

(Ex. 312 = Ex. #060-He- ִּֽוֹ־בָר -1: 2Samuel 22:43)

‘I crushed them [so that they became] like **DIRT** (ִּֽוֹ־בָר) on [the] **NATURAL GROUND** (?ereš), like [dried] mud on [the] streets I pulverized them, [as I] trampled them down.’

Synoptic variant:

(Ex. 313 = Ex. #060-He- ִּֽוֹ־בָר -2: Psalm 18:42)

‘I crushed them [so that they became] like [dusty] **DIRT** (ִּֽוֹ־בָר) before [the] wind, like mud on the streets I emptied them.’

Not the substance/material as such is in view (**DUST**), but its inappropriateness, uselessness, counter-functionality in the situation depicted. This is made explicit in the variant version by further specification of the intended metaphor by the explicated participant *wind* and by shifting the force of the parallel colon from emphasizing the crushing, pulverizing, trampling to complementing the effect of the wind by *emptying*: in both cases the situation will be or is purged of an unwanted element illustrating the enemies.

Given the semantical-communicative equivalence of both versions abstraction from the material qualities is further indicated by using $\text{t}^{\text{v}}\text{t}$, which usually implies wetness (cf. *CDCH* 141), together with \sqrt{dq} , which usually implies dryness of the patients (cf. *CDCH* 82). In the variant version this indirect metaphor (cf. Leisi 1985, 207-212)

was dropped to the advantage of a doubled illustration of the weeping away of the enemies and a more parallel construction.

(Ex. 314 = Ex. #060-He-*לָפָר*-3: Isaiah 49:23)

‘And Kings will be your foster fathers and their princesses your wet-nurses. [With their] faces [to] the GROUND (*ָרַעַס*) they will bow to you and the **DIRT** (*לָפָר*) of your feet they will lick.’

Cf. also the examples 480-He-*לָפָר* and Ex. #480-He-*ָרַעַס*-2.

(233) Examples for the sense #070 RUBBLE/DEBRIS

CDCH 338-3a.

(Ex. 315 = Ex. #070-He-*לָפָר*-1: 2Kings 23:12)

‘Both the altars (which are) on the roof of [King] Ahaz’s top-floor, which the Kings of Judah had made, and the altars, which [King] Manasseh had made in the two courtyards of the temple of Yahweh, did the King [Josiah] tear down and crush from there and then cast the **RUBBLE/DEBRIS** (*לָפָר*) into the Kidron Valley.

(Ex. 316 = Ex. #070-He-*לָפָר*-2: Nehemiah 3:33f (4:1f))

‘[...] [Sanballat] mocked the Jews and said before his peers and the army of Samaria: “[...] Will they revive the stones out of the heaps of the **RUBBLE/DEBRIS** (*לָפָר*) [of the conquered city], although they [lie] burnt?”.’

This example shows that *לָפָר* used for the result of a destruction-event does imply neither shape nor material nor homogeneity.

(234) Examples for the sense #080 DUST

CDCH 337-1.

(Ex. 317 = Ex. #080-He-*לָפָר*-1: Deuteronomy 28:24)

‘Yahweh will make the rain [onto] your TERRITORY (*ָרַעַס*) powder and **DUST** (*לָפָר*). From the sky it will come on you up to your destruction.’

(Ex. 318 = Ex. #080-He-*ʕṓḇṓr*-2: Exodus 8:16)

‘And Yahweh said unto Moses: “Say unto Aaron: ‘Hold out your staff and strike the **DUST** (*ʕṓḇṓr*) [on] the **GROUND** (*ʔereṣ*). Then it will turn into gnats within the whole **TERRITORY** (*ʔereṣ*) of Egypt”.’

By striking the DUST (patients, not locative) its particles get into the air hovering like insects.

For further examples cf. also Ex. #210-He-*ʔereṣ*-4, Ex. #530-He-*ʕṓḇṓr*-1, Ex. #530-He-*ʕṓḇṓr*-2, Ex. #530-He-*ʕṓḇṓr*-3, Ex. #010-He-*teḇel*-1 (plural, dust-particles) [questionable].

(235) Examples for the sense #090 ASH

CDCH 338-3b.

(Ex. 319 = Ex. #090-He-*ʕṓḇṓr*-1: Numbers 19:17)

"One must take for the impure person [having touched a cadaver] some **ASHES** (*ʕṓḇṓr*) from the incineration of the sin-offering and put onto them fresh water in a vessel.'

(236) Examples for the sense #100 ORE

CDCH 337-1a.

(Ex. 320 = Ex. #100-He-*ʕṓḇṓr*-1: Job 28:2)

‘Iron is extracted from [granulitic] **ORE** (*ʕṓḇṓr*), and [blocky] minerals (*ʔeḇen*) one smelts [into] copper.’

ʕṓḇṓr is no locative (resulting in the meaning TERRESTRIAL BODY), although V. 1 is about the locality (of mining) of metals and V. 3ff describes mining within the body of the earth. V. 2a is morph-syntactically (conjunction, prefix-conjugated main verb) and semantically (concrete *ʕṓḇṓr* & *ʔeḇen* vs. abstract place terms) bound to V. 2b, not V. 1, and *ʔeḇen* is neither locative (missing min) nor co-subject with iron (missing verb agreement), but the starting material of the event of (copper-)mining or refining. Because of the explicit mining context (function) and the connection of SOIL to the topmost layer of the earth, the meaning ORE is preferable to that also,

although the exact composition cannot be reconstructed. Since the terms for silver, gold, iron and copper in V. 1f seems to be used nowhere else for a pre-metal substance like ore and – together with the human efforts to get them – are compared in this chapter to a qualitatively much more precious (wisdom), in V. 1f the results of mining and refining, the metals, are in view. Even if V. 1 only spoke of mining in the narrative presence, refining would be therefore a necessary implicat or implicit intermediate, because the direct results of mining are not metals, but ores. So an interpretation of (prefix-conjugated) V. 2 as more detailed explicit description of this refining process (already alluded by the prefix-conjugation in V. 1bβ) is absolutely coherent with *ʕṓḇṓr* and *ʔeḇen* being the differently grained ore-material (only implicit in V. 1) separated from the earth-body by mining (only implicit in V. 2).

(237) Examples for the sense #110 PHYSICAL MATTER

CDCH 337-1a.c: ‘material of the earth/human body’.

(Ex. 321 = Ex. #110-He-*ʕṓḇṓr*-1: Isaiah 40:12)

‘Who has measured off with his palm [the] [sea-]waters, and gauged [the] sky with his span? And has held with (*b*) his bucket-measure the **PHYSICAL MATTER** (*ʕṓḇṓr*) of his DRY LAND (*ʔereṣ*)? And has weighed with his scale [the] mountains and [the] hills with a balance?.’

Of the five cola the first two and the last two are connected by chiasm and depict the measurements of spatial dimensions and of weight respectively. If the instrumental *b*-element in the middle colon is a measure of capacity (‘bucket-measure’) – which is the standard opinion and would fit the other occurrence Psalm 80:5 also, but is in fact unknown –, the middle colon would integrate both the measurement of volume and of weight and thereby be marked as central not only by poetic structure and the marking of *ʔereṣ* by the (possessive) article, but also by content. The rendering of *ʔereṣ* as DRY LAND fits both the (even chiastic) connection to the other main habitats (cf. Genesis 1:20) seawaters and sky from V. 12a + b and the connection to (implicitly continental) mountains and hills (V. 12d + e). However, since mountains and hills are parts of an entity (partitive nouns), namely of the dry land, while the three habitats are complementary marked-off entities without part-whole-relations, the partitive noun *ʕṓḇṓr* was included for a better fitting parallelism in V. 12c-e, where no spatial dimension and form implying entity like DRY LAND, but mainly material implying mass is in view. But this partitive noun is not in a

partitive relationship to its genitive DRY LAND, because in that case the resulting restriction of the volume-measurement (V. 12a-c) to just the SOIL- or DUST-part of the DRY LAND would contradict the global-holistic perspective of the passage. Neither can be meant SOIL/DUST, of which the DRY LAND consists, as even V. 12d + e shows. Therefore a more abstract meaning like PHYSICAL MATTER seems to be necessary to serve the central position of the middle colon.

(Ex. 322 = Ex. #110-He-*ʕᵗᵗᵗ*-2: Proverbs 8:26, plural-form)

Cf. Ex. #010-He-*tebel*-1.

(Ex. 323 = Ex. #110-He-*ʕᵗᵗᵗ*-3: Ecclesiastes 12:7)

‘[After the death of man] the/his **PHYSICAL MATTER** (*ʕᵗᵗᵗ*) – [then again] as it was [originally] – returns onto the GROUND/to the SOIL (*ʕal ʔereʕ*) and the/his spirit returns to (*ʔel*) God, who gave it.’

If the process of decomposition (cf. CDCH 451-19g) was focused here, *ʔereʕ* as the resulting material of this process would be closest to SOIL, especially given the concept of the origin of man according to Genesis (see Ex. #030-He-*ʕᵗᵗᵗ*-1). But since in V. 7b the parallel element 'God' surely is not a material term, but a goal-locative, and in the – presupposed – Genesis account the source- and goal-material (see Ex. #030-He-*ʕᵗᵗᵗ*-1, Ex. #110-He-*ʕᵗᵗᵗ*-6) of man is lexicalized by *ʔᵗᵗᵗᵗᵗ*^h, while *ʔereʕ* has the contextual meaning NATURAL GROUND or SURFACE OF THE EARTH, GROUND seems more fitting here. And since GROUND not only can serve as a goal-locative, but more naturally as locative of expanse, this even increases contextual coherence by not only depicting a categorical separation of material and immaterial aspect of the human individual in the destructive event of death, but also a further scattering of its material remains illustrating the absolute vainness of human life (cf. V. 8). Therefore preposition *ʕal* as a proper marker of 2-dimensional focus probably is original, while the variant *ʔel* seems to be a secondary assimilation to V. 7b to correct a supposed case of (frequent) *ʔel* > *ʕal* in previous transmission.

(Ex. 324 = Ex. #110-He-*ʕᵗᵗᵗ*-4: Psalm 104:29)

‘[If] you (Yahweh) hide your face, (and) they (Yahweh’s creatures) get terrified. [If] you take away their spirit, (and) they die and return to their **PHYSICAL MATTER** (*ʕᵗᵗᵗ*) (i.e. the physical matter they were composed of).’

(Ex. 325 = Ex. #110-He-*ʕṓḇṓr*-5: Genesis 2:7)

Cf. Ex. #030-He-*ʕṓḇṓr*-1.

(Ex. 326 = Ex. #110-He-*ʕṓḇṓr*-6: Genesis 3:19)

‘With sweat on your face you will eat bread up to your return to the SOIL (*ʔᵃḏᵃᵃᵃᵃᵃᵃ*), because from it you were taken. For you are **PHYSICAL MATTER** (*ʕṓḇṓr*), and to [mere] **PHYSICAL MATTER** (*ʕṓḇṓr*) you will return.’

ʕṓḇṓr designates the material aspect of living humans in opposition to the god-given life-aspect (Ex. #110-He-*ʕṓḇṓr*-3). It (and in this metonymic sense man as a whole) is conceptualized as part of the outside soil/dust (Ex. #110-He-*ʕṓḇṓr*-5/6), as different from the outside soil/dust (comparative attribute in Ex. #110-He-*ʕṓḇṓr*-3 as well as frequent ‘returning to soil/dust’, i.e. (cf. *CDCH* 451, nr. 17 to 20), *becoming* soil/dust again implying, that the former state was different) and as identical with the outside soil/dust (Ex. #110-He-*ʕṓḇṓr*-4). These can be integrated by distinguishing the concrete level of SOIL, DUST, etc. and the human body, which exhibits evident differences, from a more abstract level, at which SOIL, DUST, etc. and the human body are identical accounting for similarities like the soiliness of a decayed human body. This more abstract level of substance in opposition to its concrete aggregate states is named PHYSICAL MATTER here. Since substance is an analytical part of aggregate state, *ʕṓḇṓr* as PHYSICAL MATTER can be put as (sub)part of SOIL or DUST resulting in a conceptualization of the material aspect of living humans in terms of concrete materials SOIL or DUST. And since substance is a common denominator of its aggregate states, *ʕṓḇṓr* as PHYSICAL MATTER can replace SOIL resulting in a conceptualization of SOIL or the outward matter in terms of the material aspect of living humans. The higher abstractness of *ʕṓḇṓr* in these uses may be reflected also by its use in the secondary substantiation (‘For’) within Ex. #110-He-*ʕṓḇṓr*-6. Maybe *ʕṓḇṓr* developed this meaning because of its very fine form, which naturally abstracts from specific source materials.

For further examples cf. also Ex. #030-He-*ʕṓḇṓr*-1, Ex. #010-He-*teḇel*-1 [questionable].

(238) Examples for the sense #130 GROUND

See NATURAL GROUND.

(239) Examples for the sense #135 NATURAL GROUND

Contextual meaning not mentioned in *CDCH*.

(Ex. 327 = Ex. #135-He-*ʕōḇōr*-1: Isaiah 2:19)

‘People will go into caves of rocks and into holes of **NATURAL GROUND** (*ʕōḇōr*) [...].’

(240) Examples for the sense #140 SURFACE OF THE EARTH

Cf. also – with smaller scale perspective – NATURAL GROUND

(241) Examples for the sense #210 UNDERWORLD

Missing in *CDCH*, but cf. *KAHAL* 420-4b.

(Ex. 328 = Ex. #210-He-*ʕōḇōr*-1: Job 17:16)

‘Will [my hope] go down to the chambers (?) of the realm of the dead [ever], or will we descend (?) [even] together [in]to the **UNDERWORLD** (*ʕōḇōr*)?’

Besides the clear parallelism of the usual term for underworld and of *ʕōḇōr* the analysis of the verse is complicated by problems of textual/translational transmission (?), morpho-syntax (form/person of the first verb; (rhetorical) question or statement) and hence of semantics (cf. Hartley 1988, 267.270f; Clines 1989, 375.400f). Since the first sentence is verbal, it’s plausible to assume the same for the second sentence. Moreover the syntactical complexity of the second sentence can more naturally be resolved within a verbal sentence (alternatively one might propose *ʔim = yaḥad* = ‘(Or) [will there be/ is there] at all’ as beginning of a negative rhetorical question assuming its sufficient functional comparability with explicit negative statements (see *CDCH* 151-3d (*yaḥad*)) and a nominal sentence would close the parallelism, the pericope and the whole section of chapters 16f in a highly abstract and contextually incoherent way neither including Job nor (his) hope. To achieve the verbal sentence as translated above either one vocal in the final word must be changed, or an exceptional pausal form (of an exceptional verb, cf. Bauer et al. 1922, 367, 9th entry) must be assumed, or one might think of a deliberate mix-up of $\sqrt{n\dot{h}t}$ (G-stem ‘to descend’) with $\sqrt{h\dot{t}t}$ (G-stem ‘state of having lost former strength and status, by defeat and death, associated with ridicule’, see *SDBH* 2865c) or with *naḥat* (noun, ‘rest, peace’) as interpretative device to mark certain connotations. For interestingly the first verb is also used in 21:13 (sudden

death of the prosperous wicked) with ‘realm of the dead’ as direct object and with the vocalization of the N-stem (causative in relation to the adduced G-stem meaning, see *SDBH* 2865d) of the second verb, and it’s usually emended in 36:16 (feast as illustration of salvation) for the adduced noun.

The verse is analyzed here as rhetorical questions requiring negative answers, because a conditional *?im* would require an apodosis, a temporal *?im* is at best a rare species, neither these nor a concessive make sense with almost synonymous propositions and the previous verse exhibits rhetorical questions.

While ‘realm of the dead’ seems to be conceptualized as three-dimensional space and therefore presents the underworld as a whole ignoring inner structure, *ʕᵗᵑᵑᵗ* seems to be conceptualized as two-dimensional (preposition *ʕal*) and therefore presents the underworld as with inner structure focusing on its, so to speak, natural ground as base of the underworld-space (cf. *ʕᵗᵑᵑᵗ mᵗwᵗᵗ* ‘dust[y ground of the realm] of the (personified) Death’ = (as syntagma) ‘underworld’ in Psalm 22:16). In fact, since proper dust consists of disconnected particles, which therefore neither by framing nor by filling can constitute a (permanent) space, the referent resists a (prototypical) three-dimensional conceptualization. Therefore the second more than the first sentence emphasizes to come *inside* of the underworld, which is marked by the translation ‘into’, although the preposition as such rather has the prototypical meaning ‘on, above’. However, in 34:15 *ʕal* is used without doubt to mark ‘[returning] to (literal) dust’, which usually is coded by *?el* as in 10:9 (cf. Genesis 3:19). In view of Ugaritic (cf. e.g. *KTU* 1.15:VI:6 “They came to (/ʕalê/) [king] Keret”; *?l* as such unattested) and Aramaic (*?l, ʕl > ʕl* as early as Old Aramaic; in later times *?l* only in Egyptian Aramaic formulaic letter address and in (Hebrew and Aramaic intermixing) Samaritan, cf. *Ges*¹⁸ 58, *HALOT* I, 50) evidence such a usage is a plausible part of its original range of meanings in Hebrew and should be explained rather in terms of stylistic/dialectal variation and genetic (shared retention) or areal language change than in terms of secondary textual changes and phonetics. In addition, according to Ugaritic texts the designation of the underworld by *ʕᵗᵑᵑᵗ* can be presumed to be part of common northwest Semitic conceptualization or imagery, cf. e.g. *KTU* 1.161:21f (*?arᵗ ᵗyrd || ʕpr ᵗʕpl*).

(Ex. 329 = Ex. #210-He-*ʕᵗᵑᵑᵗ*-2: Psalm 22:30)

‘[...] Before [Yahweh] will kneel all those, who [once] go down to the **UNDERWORLD** (*ʕᵗᵑᵑᵗ*), (and) he [who then couldn’t] keep himself alive.’

Since the topic is mortality – the state of being alive (V. 30b) or dead (V. 30a), rather than localization, and the individual(s) are conceptualized as agents of the motion-event towards ʕᵇᵇᵇ , UNDERWORLD is chosen over GRAVE.

(Ex. 330 = Ex. #210-He- ʕᵇᵇᵇ -3: Job 7:8f.21)

‘[...] [If] your (Yahweh’s) eyes [will be] for me, I won’t be anymore. [Like] a cloud fades away and disappears – so one, who goes down to the realm of the dead, will not come up [again]. [...] Soon I will lay myself down [in]to the **UNDERWORLD** (ʕᵇᵇᵇ), and [if] you seek for me, I won’t be anymore.’

Since there is no clear example of ʕᵇᵇᵇ ‘realm of the dead’ used for ‘grave’ (maybe Psalm 49:14, but there are textual and semantic problems), this contextual parallelism favors the contextual meaning UNDERWORLD over GRAVE here.

(Ex. 331 = Ex. #210-He- ʕᵇᵇᵇ -4: Job 21:26)

‘Together [after dying the rich wicked and the poor good] lie in the **UNDERWORLD** (ʕᵇᵇᵇ) and worm[s] cover [all] over them.’

Presuming GRAVE causes semantic discomfort with ‘together’, necessitating a artificial periphrasis like ‘the one like the other’, since poor and rich persons were usually buried in different graves (cf. Isaiah 53:9). On the other hand in Job 3:13-19, at the very beginning of Job’s speeches, different kinds of dead people with different burials and therefore graves (V. 16: a miscarriage[that is] hastily buried, cf. *SDBH* 2934b, contextual form ‘Burial’) are described as sharing the same location. Cf. also the vivid description of the underworld in Isaiah 14:9-20, where the king of Babylon joins (and by that disturbs the silence and paralysis of) the other dead kings in the underworld, although he wasn’t buried appropriately. Isaiah 14:11 also shows, that worms and maggots were thought to be present in the underworld and therefore cannot a priori be considered markers for GRAVE.

For further examples cf. also Ex. #210-He- ʕᵇᵇᵇ -4.

(242) Examples for the sense #230 GRAVE

Cf. *CDCH* 338-1e: ‘as place of grave’.

(Ex. 332 = Ex. #230-He-*ḥāp̄ar*-1: Isaiah 26:19)

‘Your (Yahweh’s) dead will come to life again, my carcasses will rise. Wake up and rejoice [all of you, who] inhabit the **GRAVE** (*ḥāp̄ar*)! For a dew of lights is your (Yahweh’s) dew, and the TERRESTRIAL BODY (*ʔereṣ*) will bring forth [again] [the] decedents.’

Dead are in view here with regard to their mortal remains (because the focus is on resurrection and resurrection was thought to be corporal, cf. 66,14, Ezekiel 37:1-14) and the domain of mortal remains as physical aspects of man is not the underworld, but the earth and especially the grave.

(Ex. 333 = Ex. #230-He-*ḥāp̄ar*-2: Job 20:11)

‘His bones were full of his youthful vigor, but [now] it lies with him in the **GRAVE** (*ḥāp̄ar*).’

Lit. ‘on the dust’, that is, on the dusty ground as base of a space. That space is rather the grave than the underworld here, since it’s not about the dead person as a whole individual, which has been thought to have afterlife, but about physical parts (‘bones’) and aspects (‘vigor’) of the living person, which have no afterlife in themselves. Note also the consonantal-orthographic similarity of ‘youthful vigor’ with ‘everlastingness, perpetuity’, which in view of the poetic genre might well be an intentional marker of a such a connotation depicting a person unconcerned about dwindling resources in old age. Since we have an antithetical parallelism here and perpetuity is a semantic feature of UNDERWORLD, this would point to GRAVE too.

(243) Examples for the sense #250 WORLD OF THE LIVING

Contextual meaning not mentioned in *CDCH*.

(Ex. 334 = Ex. #250-He-*ḥāp̄ar*-1: Job 41:23.25)

‘[This monster] makes [the] deep sea foam like a pot, [the] ocean it makes pot-of-ointment-like [...] in **THE WORLD OF THE LIVING** (*ḥāp̄ar*) it has no equal, a created one without fear.’

Since *ḥāp̄ar* in its default concrete meaning implies dryness while the aquatic habitat is included and even the main focus here, it must have a more extended meaning.

(244) Examples for the sense #400 FARMLAND

CDCH 338-4: ‘land, field’.

(Ex. 335 = Ex. #400-He-*ʕṓḇṓr*-1: Murraba’at 24 B_{6-10.15f}, partly reconstructed on the basis of the parallel sections of this highly formalized deed from the Bar Kokhba period 134 CE (!))

‘I, of my own free will, hereby lease from you some of the **FARMLAND** (*ʕṓḇṓr*), which is in Ir-Nakhash, in the [land] that you have leased from Simeon, the prince of Israel [...] I shall hand over to you here each year and every year beautiful and clean wheat [...].’

Because *ʕṓḇṓr* is in the singular, it must have a generic meaning excluding PLOT[S] OF LAND. Because leasing presupposes the boundedness and therefore 2-dimensional size of the leased land, SOIL is excluded. Because the rent is given in wheat, it’s clear, what kind of AGRICULTURAL LAND is implied here.

(Ex. 336 = Ex. #400-He-*ʕṓḇṓr*-2: Nakhal Khever 44:10-13; the same kind and date of material then the last example)

‘And these are the parcels that fell to the portion of Elazar, son of Elazar, and of Eliezer, son of Shemuel: The parcel that is called Khapir, and the parcel that is called Sullam, and the bare **FARMLAND** (*ʕṓḇṓr*) within them, and all trees within them [...].’

Because of the singular and the distribution of the referent over two distinct parcels, *ʕṓḇṓr* must be a generic term. Since it’s contrasted to tree-land without being the genus for both (‘bare land’ vs. ‘wooded land’ implying ‘land’ = *ʕṓḇṓr* = AGRICULTURAL LAND is excluded by syntax), the contextual meaning is fallow ‘FARMLAND’.

(Ex. 337 = Ex. #400-He-*ʕṓḇṓr*-3: Nakhal Khever 45:7f.16f; the same kind and date of material then the last example)

‘I hereby leases to you our garden, the fallow **FARMLAND** (*ʕṓḇṓr*), which is within the limits [...] that you may sow and gather for your private consumption all fruits and crops.’

The expectable products mentioned indicate, that it's neither arid and barren nor AGRICULTURAL LAND in general.

(245) Examples for the sense #480 HUMILIATION/ABASEMENT

CDCH 338-1f: 'representing lowly position of humiliation'; so rather contextually induced connotation of constructions with DIRT within a frame of social hierarchy (out from x, in/on x, into x, in x, like x, to be x) than contextual meaning.

(Ex. 338 = Ex. #480-He-*ʕṓḇṓr*-1: 1Samuel 2:7f)

'Yahweh makes poor and makes rich, humiliates and also exalts. He raises the nobody out of **THE DIRT** (*ʕṓḇṓr*), out of the dunghill he lifts up the poor [...].'

(Ex. 339 = Ex. #480-He-*ʕṓḇṓr*-2: 1Kings 16:1f)

'The word of Yahweh came to Jehu [...] 'Because I had left you up out of **THE DIRT** (*ʕṓḇṓr*) and appointed you as leader over my people Israel [...].'

(Ex. 340 = Ex. #480-He-*ʕṓḇṓr*-3: Isaiah 47:1-3)

'Go down and sit into the **DIRT** (*ʕṓḇṓr*), O virgin daughter of Babylon. Sit on the GROUND (*ʔeṣeṣ*) without throne, O Chaldean daughter [...] Take the mill and grind meal, remove your veil, lift up your skirt, uncover your thigh, cross rivers. Let your bareness be uncovered, even your shame be seen.'

(Ex. 341 = Ex. #480-He-*ʕṓḇṓr*-4: Isaiah 25:12)

See #Ex. 480-He-*ʔeṣeṣ*-2.

(Ex. 342 = Ex. #480-He-*ʕṓḇṓr*-5: Lamentations 3:29f)

'He may pit his mouth into the **DIRT** (*ʕṓḇṓr*). Maybe there is hope. He may turn a cheek to him, who strikes him, he may be sated with dishonor.'

(Ex. 343 = Ex. #480-He-*ʕṓḇṓr*-6: 2Kings 13:4.7)

'[...] The King of Aram had oppressed them [...] For he had left no army for Jehoahaz except for 50 horseman, 10 chariots and 10 alpu-units of foot-soldiers, because the king of Aram had destroyed them and made them like **DIRT** (*ʕṓḇṓr*) for trampling [upon].'

Regarding *ʔlp* as military unit instead of the number '1000', see Ziegert 2009.

§8.4 Classical Hebrew *tebel* (fem., poetic) ‘world’

Kernel meaning: ‘[inhabited] surface of the earth’.

(247) Examples for the sense #010 SOIL/EARTH

Contextual meaning not mentioned in *CDCH*.

(Ex. 348 = Ex. #010-He-*tebel*-1: Proverbs 8:26 (?)) [questionable]

‘[When Yahweh] had not yet made [the] FARMLAND (?) (*?ereš*) and [the] pastureland, and [the] sum of [the] PARTICLES (*ʕōḇōr*) of **SOIL** (?) (*tebel*)’
?ereš is understood here as complementary to *ḥuʷšoʷt*, which is a relative term denoting space outside of something, because otherwise the second colon would be too long, the ‘outside’ wouldn’t be intuitively well-defined and the expanse-terms would be separated. Since the pericope emphasizes the inherent wisdom of Yahweh’s creation of the *natural* habitat of man, an interpretation of *ḥuʷšoʷt* as (supportive) pastureland (cf. Psalms 144,13) has higher contextual coherence than (useless or even hostile) outback or something like that. Something like countryside on the other hand would demand the contextual notion of city, i.e. a *non-natural* habitat, which in addition is nowhere attested as contextual meaning for *?ereš*. Something like settlement area would be a possibility for *?ereš*, but this would push a complementary meaning of *ḥuʷšoʷt* towards the boundaries of the scope of the pericope.

Mass noun *ʕōḇōr* ‘dust’ > *nomen unitatis + *ʕh* (cf. Joüon and Muraoka 2006, § 134p) > plural of composition *ʕōḇōroʷt* ‘(dust-)particles’ (cf. Joüon and Muraoka 2006, § 136b).

tebel may be interpreted as genitive of material like here (cf. *HALOT* I, 862-2b ‘clods of earth’) or alternatively as genitive of the whole (cf. Joüon and Muraoka 2006, § 129f): ‘the sum of the **PHYSICAL MATTER** (?) (*ʕōḇōr*) of the **NATURAL GROUND** (?) (*tebel*)’ (cf. *DCH* VIII, 588- <CSTR> 3rd paragraph: “dust of the world”).

(248) Examples for the sense #130 GROUND

See **NATURAL GROUND**.

(249) Examples for the sense #135 NATURAL GROUND

Questionable; cf. Ex. #010-He-*tebel*-1 (Proverbs 8:26).

(250) Examples for the sense #140 SURFACE OF THE EARTH

Cf. also – with smaller scale perspective – NATURAL GROUND.

Contextual meaning not mentioned in *CDCH*.

(Ex. 349 = Ex. #140-He-*tebel*-1: Isaiah 14:21; same containing proposition also in 27:6)

‘[...] [The sons of the king of Babel] won’t [be able anymore to] rise and take possession of the SURFACE OF THE EARTH (*?ereṣ*) and fill the SURFACE OF (*pneʹ*) THE EARTH (*tebel*) with cities’.

Only 2 in 36 instances of *tebel* are bounded to *pneʹ* (here and 27:6, both with ‘to fill’) and in addition in Job 37:12 to *ʕal* = *pneʹ*, so that it's functional load is hard to establish. I assume *pneʹ* to be an optional extra-marker of inherent 2-dimensionality, as it is pretty clear in Job 37:12 (moving of clouds over/across (not: high above) the surface of the earth) and plausible in Isaiah 27:6 (covering the surface of the earth with fruit (2 dimensionality, focus on quantity of surface), not: heaping up the fruit on the surface of the earth (3rd dimension included, focus on quantity of fruit)). In both cases the emphasized 2 dimensionality could be explicated by ‘whole’. In Isaiah 14:21 *pneʹ* might serve as marker that not the *tebel* and cities previously conquered by the king of Babel (V. 17) are referred to, but all the surface of the earth – not only the previously conquered territory will be lost for his sons, but everything.

(Ex. 350 = Ex. #140-He-*tebel*-2: Psalms 77:18)

‘The voice of your thunder was in the whirlwind, lightnings enlightened the SURFACE OF THE EARTH (*tebel*); the TERRESTRIAL BODY (*?ereṣ*) quaked and shook’

Both the surface and the inside of the ‘body’ are affected.

(251) Examples for the sense #150 DRY LAND

Contextual meaning not mentioned in *CDCH*.

(Ex. 351 = Ex. #150-He-*tebel*-1: 2Samuel 22:16)

‘And the beds of the ocean were seen, the foundations of the **DRY LAND** (*tebel*) were uncovered.’

(Ex. 352 = Ex. #150-He-*tebel*-2: Psalms 98:7)

‘The ocean and its fullness shall roar [in praise], the **DRY LAND** (*tebel*) and those inhabiting it [too].’

For further examples cf. also Ex. #250-He-*?eres*-6, Ex. #270-He-*?eres*-4.

(252) Examples for the sense #250 WORLD OF THE LIVING

(Ex. 353 = Ex. #250-He-*tebel*-1: Job 18:16-19)

‘Beneath [the wicked’s] roots will dry up, and above will wither his branches. His remembrance is vanished from [his] AREA (*?eres*), and he had no name far and wide in the outback. One will drive him, from light into darkness, and from **THE WORLD OF THE LIVING** (*tebel*) one will chase him out. Neither offspring he will have nor descendants among his people [...].’

For further examples cf. also Ex. #260-He-*?eres*-3, Ex. #280-He-*tebel*-1.

(253) Examples for the sense #260 WHOLE WORLD

Contextual meaning not mentioned in *CDCH*.

(Ex. 354 = Ex. #260-He-*tebel*-1: Psalm 89:12) [questionable]

‘To you the heaven belongs, also to you belongs the **WORLD OF THE LIVING** (*?eres*); the **WHOLE WORLD** (*tebel*) and its fullness – you had established them (masculine).’

Syntax and number of syllables vote for the structure {heaven || *?eres* (‘WORLD OF THE LIVING’)} || *tebel* (‘WHOLE WORLD’). Normal usage as to semantics and parallelism vote for *?eres* || *tebel* with the former being the more general term, but this structure wouldn’t cover the first proposition containing ‘heaven’ and the second colon would be much longer than the first. One might also think of three cola with different parts of the world belonging to Yahweh: heaven || body of the earth || dry (cultivated) land, and established by him (cf. plural ‘them’), but then the third colon would neither have the structure of its parallels (‘to you’), nor their length nor a

syntactical connection to them and the fourth colon would nevertheless co-refer content ('fullness') in addition to domain(s) at least implicitly. Therefore this passage makes a strong case for a contextual meaning WHOLE WORLD of *tebel*, which as comprising term for afore mentioned part-domains (cf. Joüion and Muraoka 2006, 149a as to collectives) together with the domain-content, which is prominent in the context, is referred to as plural and – due to the syntagma or a common tendency (cf. Joüion and Muraoka 2006, 516b) – masculine. Cf. Isaiah 54:11 or Habakkuk 1:12 for a figurative extension of 'lay the foundation' of a house to 'establish' with communities > individuals, as it is widespread in post-biblical classical Hebrew (cf. CDCH 155-Qal-1. + 2.).

The section before (V. 6-9) portray Yahweh's reign in the heaven proper (cf. V. 7: in the clouds; sons of deities; V. 8: those who surround Yahweh). The containing section V. 10-13 (subject 'you', at least ('to you belong' = 'you own') logically) somehow switches to the earth portraying Yahweh's rule of nature (V. 10: raging sea), of hostile nations (V. 11: Rahab = Egypt, cf. 87:4, Isaiah 30:7), of history by the resulting allusion to the Exodus from Egypt and Yahweh's ownership of and praise by the world (V. 13: north/[Mount/Baal] Zaphon, south/[Mount/ deity] Amon, Mount Tabor/west, [Mount/Baal] Hermon/east). However, the sea, *Yammu*, is a hostile deity in Ugaritic mythology (cf. *KTU* 1.2) and *Rahab* seems to be a similar category (cf. Isaiah 51:9, Job 26:12), so that motives of theomachy are reused here. V. 13 is ambiguous, too: *šp̄oʿn* 'north' originally is the mountain, where the deity Baal resides (*KTU passim*, cf. 1.4:IV:19), Mount Tabor and Mount Hermon – as most mountains and hills – presumably were cultic centers (a deity Baal Tabor is attested in Greek as Ζεὺς Ἰταβύτεριος and may be reflected in LXX Hosea 5:1 and Jeremiah 26:18 (= Hebrew 46:18) by deviation from common Θαβωρ (cf. Wolff 1965, 125) and a deity Baal Hermon in Judges 3:3; note also 'Hermon' < 'consecrated/sacred place' < *√hrm*, see Tate 1990, 421) and the text-critically problematic (LXX 'sea[s]'; assumed meaning 'south' very rare at best and never together with 'north'; in merisms for 'whole world' 'north' and 'south' are never without 'east' and 'west', which are not demonstrable for 'Hermon' and 'Tabor') second lexeme could be emended to **xamān* > *?amōn* referring to a holy mountain near Zaphon (cf. widespread deity El/Baal Xmn; see Cross 1973, 24-28) homonymical in Hebrew to Egyptian deity *jmn* 'Amun/Amen' (cf. Jeremiah 26:45) and wicked Judean King Amon (cf. 2Chronicles 33:23), which might have given rise to a change (place of) Amun ~ (wicked king) *?amōn* (created by Yahweh) >

(localization of the place of Amun in the) south (*yamīn*, Egyptian *jmn*). So both mentioning the domain of Heaven (V. 12aα) and referring to Heaven and World of the Living by a comprising element, that is, treating them as inseparable, fits the context well due to ambiguous mythological language.

(254) Examples for the sense #270 HUMANKIND

CDCH 483: '(inhabitants of) the world'.

(Ex. 355 = Ex. #270-He-*tebel*-1: Isaiah 13:11.13f)

'And I (Yahweh) will punish (*ʕal*=) **HUMANKIND** (*tebel*) for [their] evil deeds and (*ʕal*=) [the] wicked ones for their sins [...] Therefore I will disturb the sky and the TERRESTRIAL BODY (*ʔereṣ*) will shake away from its place [...] [and] everyone will turn to his people and everyone will flee to his HOMELAND (*ʔereṣ*).'

Tebel takes the same marker *ʕal* as the certainly human recipient within the syntactic argument structure of the verb (cf. B-part; see CDCH 363 √*pqd*, Qal-5a). The cited context shows the global perspective of the section.

(Ex. 356 = Ex. #270-He-*tebel*-2: Psalms 9:8)

'And [Yahweh] will judge **HUMANKIND** (*tebel*) with righteousness. He will pass judgment on the nations rightly.'

(Ex. 357 = Ex. #270-He-*tebel*-3: Psalm 96:13)

See Ex. #270-He-*ʔereṣ*-5.

(255) Examples for the sense #280 FAUNA

Contextual meaning not mentioned in CDCH.

(Ex. 358 = Ex. #280-He-*tebel*-1: Psalms 50:8-13) [questionable]

'It's not because of your sacrifices [as such], that I criticize you – [in fact] your burnt offerings are before me continually. But I wouldn't need to take from your household a bull [or] from your sheepfolds rams. For mine is every animal of the forest, the beasts on a thousand hills. I know every bird of the mountains and everything that moves in the fields is in my mind. If I were hungry, I wouldn't need to tell you, because mine is the **FAUNA** (*tebel*) and its fullness. [But] do I [indeed]

eat bull-meat or drink ram-blood? [Better] sacrifice to God thanksgiving and pay to the Most High your vows.'

FAUNA is the (only) element of WORLD OF THE LIVING prominent in this context. However, within a causal argument, the more general term WORLD OF THE LIVING would fit also and strictly speaking FAUNA would rather be connected to fullness.

(256) Examples for the sense #290 INHABITANTS

Cf. also HUMANKIND, FAUNA.

Since *tebel* seems to be a large perspective term, INHABITANTS of smaller area than the world, that is, others than HUMANKIND (and FAUNA) aren't possible.

§9 Hittite (Tomoki Kitazumi, Lidewij E. van de Peut)

The ‘dictionary method’ discussed above is more difficult to apply to Hittite, because the main dictionaries are not yet complete. The *Hethitisches Wörterbuch* (*HW*²) has only published volumes treating words beginning with the letters A, E, Ḫ, and I, and from *The Hittite Dictionary of the Oriental Institute of the University of Chicago* (*CHD*) volumes of the letters L, M, N, P, and Š have appeared. There are smaller dictionaries (*HW*, *HHW*), as well as an etymological dictionary (Kloekhorst 2008), which are complete, but these generally do not list attestations. The etymological dictionaries of Tischler and Puhvel (also not yet completed) do list attestations (*Puhvel HED* more than *Tischler HEG*), but these are not intended to show the separate contexts in which a certain word occurs, but rather to give an overview of the attested forms of the word. For the survey of the different senses of *tēkan/takn-* below, Tischler’s *Hethitisches Etymologisches Glossar* (*Tischler HEG*) T/D is the only Hittite dictionary which lists attestations which we can use, though they are only few. Some of the examples below are taken from this dictionary, whereas others come from other (non-dictionary) sources.

The examples given below are presented in a bound transcription, though most Akkadograms and Sumerograms are not transcribed into Hittite. Partly because in most cases it is uncertain which form of the corresponding Hittite word is meant, or which Hittite word is intended in the first place. Akkadograms are written in uppercase and italics, whereas Sumerograms are written in uppercase only. Determinatives are written in superscript. These agree with the general conventions of transliteration for Hittite.

Abbreviated literature:

CHD = Güterbock et al. 1980ff.

Puhvel HED = Puhvel 1984–2011.

Tischler HEG = Tischler 1977–1990.

HHW = Tischler 2001.

HW = Friedrich 1991.

*HW*² = Friedrich et al. 1975ff.

§9.1 Hittite *tēkan/takn-* ‘earth’

Hittite *tēkan/takn-* is translated as ‘earth’ in all Hittite dictionaries (Kloekhorst 2008, 858; *HW* 220a; *Tischler HEG T/D* 292). The derivative ^{MUNUS}*tagānzepa-* is also translated as ‘earth’ or ‘goddess of the earth’ (Kloekhorst 2008, 812; *HW* 204a; *Tischler HEG T/D* 35f.). However, this word is not taken into account in the present study. The attestations of *tēkan/takn-* in the examples below are all glossed as ‘earth’. The attestation, its gloss and its translation are marked in **bold**.

(257) Examples for the sense #010 SOIL/EARTH

(Ex. 359: Ritual of Pallija, KBo 9.115 (+) KBo 9.119 obv. i 46’-47’, see Beckman 2013, 119, 135)

lukkatta = *ma* *INA* *UD.III*^{KAM} *LÚ* *AZU* *ANA* ^d*U* *peran*
 at_dawn = CONJ in day.3rd divination_priest to DivN before.POST

katta *tagan* *āpin* *ūazi*
 downwards.ADV **earth**.LOC.SG.N ritual_pit.ACC.SG.C make.3SG.PRS.ACT

‘At dawn on the third day, the divination priest makes a ritual pit in the **earth** before the Storm-god.’

(Ex. 360: Ritual for the royal couple, KBo 17.1 + + rev. iii 8, see Otten et al. 1969, 30-31, *Tischler HEG T/D* 293)

uilnaš *ÉRIN*^{MEŠ}-*an* *teššummiuš* = *ša* *taknā* *ḫaremi*
 clay.GEN.SG troops.NOM-ACC.SG.N cup.ACC.PL.C **earth**.ALL.SG bury.1SG.PRS.ACT

‘the troops of clay and the cups I bury into the **earth**’

(258) Examples for the sense #130 GROUND

(Ex. 361: Thunder-ritual, KBo 17.11 + + obv. i 11, see *Tischler HEG T/D* 293)

^{GIŠ}*G*[(*ÌR.GU*)*B*] [*t*]*akān* *ti*[*a(nzi)*]
 stool **earth**.LOC.SG place.3PL.PRS.ACT

‘they place the stool on the **ground**’

(259) Examples for the sense #135 NATURAL GROUND

See the examples listed under #130 and below under #140.

(260) Examples for the sense #140 SURFACE OF THE EARTH

(Ex. 362: Telipinu myth, KUB 17.10 + obv. ii 33'–34', Asan 2014, 17, 25f.)

^dTelipinuš lēlanijan̄za ūet uṽantiṽanta[z]
 DivN.NOM.SG.C infuriate.PTCP.SG.NOM.C. come.3SG.PRT.ACT lightning.INSTR

tithišketta katta dankui **tēkan** zaḥḥišk[e]zzi
 thunder.3SG.PRS.ACT below.ADV dark.DAT-LOC.SG.N. **earth.LOC.SG.N.** strike.3SG.PRS.ACT

‘Telipinu came in anger. He thunders with lightning. Below he strikes the dark **earth.**’

(261) Examples for the sense #190 TERRESTRIAL BODY

(Ex. 363: Invocations to Hattic deities, KUB 8.41 obv. ii 5'–6', see Neu 1980, 183, Tischler HEG T/D 292)

dandukišni ^dUašezziš DINGIR^{MEŠ}-naš = a [ištarna] UR.MAḪ
 human.being.DAT-LOC.C DivN.NOM.SG.C god.DAT-LOC.PL.C = but between.POST lion

LUGAL-uš zik nu nepiš **tēkan = na**
 king.NOM.SG.C you.2SG.NOM and.CONJ heaven.NOM-ACC.SG.N **earth.NOM-ACC.SG.N = CONJ**

[ḥarši]

have.2SG.PRS.ACT

‘For the human being, (you are) God Wašezziš, but [among] the Gods, you (are) “Lion King”, and [you hold] heaven and **earth.**’

(262) Examples for the sense #210 UNDERWORLD

(Ex. 364: The song of release, KBo 32.13 obv. ii 9–14, see Neu 1996, 221)

^dIM-aš = kán ^dŠuwalijazaš = ša kattanta tankuṽai
 DivN.NOM.SG.C = PTCL DivN.NOM.SG.C = CONJ down(wards):ADV dark.DAT-LOC.SG.N

taknī iṽannir
earth:DAT-LOC.SG.N go.3PL.PRT.ACT

‘The Storm-god and Šuwaliyatt went down to the dark **earth (= netherworld).**’

(Ex. 365: The song of release, KBo 32.13 ii 11, see Neu 1996, 221, *Tischler HEG T/D* 293)

taknaš 𐎠UTU-*uš*

[earth.GEN.SG](#) [DivN](#)

‘Sungoddess of the **netherworld**’

(In the Hurrian original she is referred to as the goddess Allani, a goddess of the netherworld.)

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