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II. — *On Semitic Words in Greek and Latin.*

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INTRODUCTORY REMARKS.

TIME was when even respectable scholars like GUICHARD (1606), THOMASSIN (1697), COURT DE GÉBELIN (1775), JO. A. ERNESTI and others, believed the Hebrew language to have been the mother tongue of all ancient and modern languages, the *lingua primæva*.¹ Following the lead of earlier Jewish commentators,² they attempted to prove this assertion by such arguments as these: (1) That the nouns and proper names before the confusion of tongues were of a distinctly Hebrew origin, *e.g.* אָדָם (*ādām*), 'man,' or הֶבֶל (*hébel*), 'breath, transitoriness.' It did not occur to them that these names were formed by the Hebrew nation, and thus of no high antiquity. (2) That there are in almost all languages traces of Hebrew words, which they considered a convincing proof of the common origin of all. (3) By an historical exegesis of Gen. ii. 23. Thus they tried to derive every Greek, Latin, and German word from a Semitic prototype. Such hypotheses have been advanced even by men of the nineteenth century; *e.g.* MATHIAS NORBERG³ derived ἔθνος from עַם (*am*), 'people,' with epenthesis of *θ*; λέγω by metathesis from קָוַל (*qōl*),

¹ Étienne Guichard 'Harmonie étymologique des langues, où se démontre que toutes les langues sont descendues de l'hébraïque' (Paris, 1606); Louis de Thomassin 'Méthode d'enseigner la grammaire ou les langues par rapport à l'Écriture sainte; en les réduisant toutes à l'hébreu' (2 vols. Paris, 1690-93) and 'Glossarium universale hebraicum' (Paris, 1697); Court de Gébelin 'Le monde primitif, analysé et comparé avec le monde moderne' (9 vols. Paris, 1775-1784); Johann August Ernesti 'De vestigiis linguae hebraicae in lingua graeca, Opuscula philologica critica' (L. B. 1762), 178 ff.

² Onkelos and Targum Hierosolymitanum *ad* Gen. xi. 1; also Josephus, *Antt.* I, 4; IO, 2.

³ Opuscula, II. Dissertationes 15 and 16 (Londini Gothorum, 1818).

voice, *μυθέω* as well as *βασιλεύω* from the same מַשַׁל (*māšāl*), 'to liken and to rule'; again, J. BRAUN⁴ derives *πνεῦμα* from Hebr. פְּנוּם (*pēnūm*),⁵ Λάμος from Lamech, and *Καινεὺς* from Kain.

Shortly after the discovery of the Sanskrit language scholars sought to find a genetic connection between this and the Semitic languages, *e.g.* ADELUNG (*Mithridates* I. 149–76), comparing Skt. *ādima*, 'first,' with Hebr. אָדָם; *rājā*, 'king' with Hebr. ראש (*rōš*, *rēš*), 'head, prince.' There are, it is true, even to this day not a few philologists — and among them some authorities deserving the highest respect — who hold that correspondences enough have been found between Indo-European and Semitic *roots* to prove the ultimate connection of these two families of language.⁶ Here we have to mention above all

I. RUDOLF VON RAUMER, 'Ueber die Urverwandtschaft der semitischen und indoeuropäischen Sprachen.'⁷ The main substance of von Raumer's arguments consists in a series of correspondences between weak or geminate Hebrew roots and Indo-European words; and he claims respecting them that, both in number and in degree, they are altogether beyond what could be explained as the result of chance or of anything but genetic connection. This claim is by no means to be admitted, says an authority such as WHITNEY (*Proceedings of Phil. Assoc.*, 1876, 27). A few examples may suffice to illustrate his method of procedure: Hebr. כֹּבֶה (*būḥ*), 'be hollow' = *puppis*. Again, בָּכָה (*bākāh*), 'cry, shed tears, drip' = *πηγή*; נָבַע (*nāḥā*), 'pour out, bubble forth,' with

⁴ 'Naturgeschichte der Sage; Rückführung aller religiösen Ideen, Sagen, Systeme, auf ihren gemeinsamen Stammbaum und ihre letzte Wurzel' (München, 1862).

⁵ No such Hebrew word is known to me; perhaps he meant פְּנִיָּאֵל, *pēnū-ēl*.

⁶ W. D. WHITNEY, 'Language and the Study of Language,' 394.

⁷ In his 'Gesammelte Sprachwissenschaftliche Abhandlungen,' 1863, pp. 461–539, and its four 'Fortsetzungen,' pp. 24, 35, 18, and 22, published Frankfurt a. M. in 1867, 1868, 1871, 1873; also his answer to SCHLEICHER's critique in 'Herr Professor Schleicher in Jena und die Urverwandtschaft der semitischen und indoeuropäischen Sprachen, ein kritisches Bedenken,' 1864, pp. 17; 'Sendschreiben an Herrn Professor Whitney über die Urverwandtschaft,' etc., 1876, pp. 20; *Zeitschrift für vergleichende Sprachforschung* (= *KZ.*), 22, 235–249.

νάπη; סָגַר (*sāgār*), 'lock up,' with sacer. Had Raumer known Assyrian he would have found a great many more examples, e.g. βέλος and Assyrian *bēlu*, pl. *bēlē*, 'implements of war,' etc.

2. More scientific than Raumer's are FRIEDRICH DELITZSCH's studies.⁸ But he has given up for many years the views proposed in his book, and no longer believes in the possibility of establishing proof for a connection between Semitic and Indo-European.

3. Also ERNST NÖLDECHEN's⁹ attempt to prove that the two great families are descendants of the same parent speech, has not gained its point. His comparison of such words as כְּפִיר (*kēfir*), 'young lion,' and caper (he-goat); נֶפֶל (*néfel*), 'untimely birth, abortion,' and Skt. *napan* (read *napāt*), Lat. nepos, 'grandchild'; רָדָם (*rādām*), 'sleep soundly,' and Latin dormio; אַרְבַּע (*arbā'*), 'four,' and the Skt. *arbha*, 'lowly, few'; יָצָא (*iāṣā*), 'go out,' and Skt. *vais*, 'become light' (rise, said of the sun), class him with Raumer and others.¹⁰

4. JAMES F. MCCURDY published in 1881 his views on 'the Aryo-Semitic Speech' (Andover, pp. 176), in which he claimed to have made an advance upon any of his predecessors in the same inquiry. In the first place, the morphology of the Proto-Semitic as well as of Proto-Aryan roots is fully discussed; secondly, it is postulated that if the two families of speech were ever one, the only evidence of their identity is to be adduced from their expressions for primitive and simple ideas. The method employed in the book is to take such elementary notions, and see how they have been expressed in the two systems of speech. Some few instances

⁸ 'Studien über indogermanisch-semitische Wurzelverwandtschaft' (Leipzig, 1873, pp. 119; II. edition, 1884).

⁹ 'Semitische Glossen zu Fick und Curtius,' Marburg, 1876 and 1877 (2 Programme, Q. pp. 94).

¹⁰ "Ein indogermanisch-semitisches Urvolk mit ausgebildeter Rede oder gar Mythos ist überhaupt nicht zu erreichen; wir gelangen, höchstens, um mit Renan zu reden zu zwei nackten Kindern, welche nahe bei einander geboren wurden und schon bald nach ihrer Geburt sich völlig trennten. Nur die naturwissenschaftliche Ethnologie kann eine Urverwandtschaft beider Rassen beweisen, wenn solche je existirte" (F. DELITZSCH in Zarncke's Lit. Centralblatt, 1877, col. 791, 792).

will show this method : I-E. *bhas*, 'shine,' is compared with Hebr. **בִּיעָה** (*bēṣāh*), 'egg,' primary notion being that of 'whiteness, shining;' also Arabic *bāšara*, 'be joyful' (literally 'have a smooth, unwrinkled face'), and Hebr. **בָּשָׂר** (*bāsār*), 'flesh,' belong to this same root; again, Hebr. **בָּשַׁל** (*bāšāl*), 'cook,' is connected with Lat. *frigo*, Greek *φρύγω*, 'roast' (p. 127). But Skt. *bhrj*, Lat. *frigo*, is = *bhr̥zgō* or *bhr̥zgo*. Skt. *marś* is connected with Assyrian *marṣu* (**מַרְסוּ**), 'be vexed, suffer, suffer patiently' (p. 139); or Skt. *sad*, 'go' (Greek *ὀδός*), with Arab. *ṣādḍa*, 'turn aside,' Hebr. **צָד** (*ṣaḍ*), 'side' (p. 149);¹¹ with this goes also **צַעַר** (*ṣā'āḍ*), 'go up or down, proceed, march,' and perhaps **צָדִיק** (*ṣāḍḍiq*),¹² originally 'go straight on, do right.' The best part of McCurdy's book are cc. I. and II. containing a good résumé of 'the past and present treatment of the subject,' and 'criteria of relationship' (pp. 1-52). Had he remembered the warning of Gesenius,¹³ he would have seen that most of these so-called root-affinities are purely a matter of chance, and in many cases the result of false interpretation of Semitic or Indo-European words. These similarities of sound are utterly unavoidable on account of the comparatively small number of human sounds of articulation.

5. Here belongs also AUGUST UPPENKAMP's Programm 'Der Begriff der Scheidung nach seiner Entwicklung in den semitischen und indogermanischen Sprachen.'¹⁴ As regards method, judgment, and sobriety, it is by far the best attempt to prove a genetic relationship between the two families. In many of his comparisons he follows his predecessors Raumer, Nöldechen, and, above all, McCurdy (pp. 129-136), of whose treatise he does not seem to be aware; but it will not do to connect Hebr. **כָּלָה** (*kālāh*), 'com-

¹¹ But the primitive meaning of **צָדִיק** (*ṣāḍḍiq*) is to 'ensnare, trap,' as shown by the cognate Semitic languages (DELITZSCH, 'Hebrew and Assyrian,' p. 29).

¹² On **צָדִיק** see E. KAUTZSCH, 'Ueber die Derivate des Stammes **צָדִיק** im Alt-Testamentlichen Sprachgebrauch' (Tübingen, 1881).

¹³ 'Geschichte der Hebräischen Sprache und Schrift' (2^{te} Auflage, Leipzig, 1827), p. 67.

¹⁴ Beilage zum Programm des königl. Gymnasiums zu Düsseldorf für das Schuljahr 1890-91 (Bonn, 1891, pp. 39, Q.).

plete, be complete,' כֹּל (*kōl*), 'whole,' with Greek καλός, 'beautiful' (p. 31 and *rem.* 2).

Many other attempts in this direction have been made in the past, some in a very superficial fashion, others with the use of scientific methods,¹⁵ to establish the relationship between the Semitic and Indo-European languages. 'The often-asserted relationship between their beginnings does not at present offer any appreciable promise of valuable light to be thrown upon their joint and respective history. The whole fabric and style of these two families of language is so discordant that any theory which assumes their joint development out of the radical stage, the common growth of their grammatical systems, is wholly excluded' (WHITNEY, *Language and the Study of Language*, 307). It cannot be denied that even scholars, like G. I. ASCOLI, F. W. VIGNOLI (*Myths and Science*, 31), and others, believe that the Semitic language-group originally belonged to the Aryan family, or, at least, that there is an ultimate relationship of the two. But the number is yet greater of those who regard the asserted proof as altogether nugatory. It was very natural to suppose that the languages of the two races which, with the single exception of the Egyptians and the Chinese, have formed and moulded human civilization, who have been near neighbors from the earliest times, and who, moreover, seem to bear a great physical resemblance to one another, can be nothing else than two descendants of the same parent speech. But all these endeavors have wholly failed. It is, indeed, probable, says NÖLDEKE,¹⁶ one of the best critics of this question, that not only the languages of the Semites and of the Indo-Europeans, but also those of other races, are derived from the same stock; but the separation must have taken place at

¹⁵ A. RAABE, 'Gemeinschaftliche Grammatik der Arischen und der Semitischen Sprachen; voran eine Darlegung der Entstehung des Alphabets' (Leipzig, 1874, pp. 132). — JULIUS FÜRST, 'Lehrgebäude der Aramäischen Idiome mit Bezug auf die Indogermanischen Sprachen' (Leipzig, 1835); 'Hebräisches und Chaldäisches Wörterbuch' (Leipzig, 1861). — JUL. GRILL, 'Ueber das Verhältniss der Indogermanischen und Semitischen Sprachwurzeln; ein Beitrag zur Physiologie der Sprache' (ZDMG. 27, 425–60). — PAUL BOETTICHER, 'Wurzelforschungen,' 1852.

¹⁶ *Encyclopaedia Britannica* (9th edition), XXI. 642.

so remote a period that the changes which these languages underwent in prehistoric times have completely effaced what features they possessed in common, if such features have sometimes been perceived, they are no longer recognizable. It must be remembered that it is only in exceptionally favorable circumstances that cognate languages are so preserved during long periods as to render it possible for scientific analysis to prove their relationship with one another.¹⁷

The great Semitic scholar, W. GESENIUS, was almost the first¹⁸ to see the error, into which his predecessors had fallen, of reconstructing an Aryo-Semitic parent speech. He showed that many of their conclusions were drawn from wrong premises, their results based on vague and unscientific combinations. He correctly maintained that the Semites had, at a very early period, come into contact with the Egyptians¹⁹ as well as with the Greeks, whence it would naturally follow, that the Greeks had adopted many words

¹⁷ The following is an instance of the manner in which we may be deceived by isolated cases. 'Six' is in Hebrew שש (šš), almost exactly like the Skt. and Modern Persian šaš, the Latin sex, etc.; but the I.-E. root is *sweks*, or perhaps even *ksweks*, whereas the Semitic root is *šid*, so that the resemblance is a purely accidental one, produced by phonetic change. Compare also the Egyptian šš, which goes back to *sids* (ZDMG. 46, 127, *rem.* 5). Many years ago Gesenius, p. 66 of his *Geschichte*, said: שש (šš), sex, sechs, and שבע (šeba), septem, sieben, are the result of chance. Prof. A. WEBER, however, in a discussion of Joh. Schmidt's lecture, 'A testimony for the prehistoric migrations of the Indo-European tribes' (read before the Stockholm-Copenhagen Congress of Orientalists, 1890, and since published in the *Abhandlungen der königl. Preussischen Akademie der Wiss. zu Berlin*, 1890, under the title of 'Die Urheimath der Indogermanen und das europäische Zahlensystem,' pp. 56, Q.), draws attention to the fact, in proof that the Germanic tribes must in their original seats have been in close and neighborly relation with the Semites, (1) that the words for six and seven (and only these!) are common to both the Indo-European and Semitic languages, and (2) that the Indo-European tribes reckoned time originally by the moon ('the measurer'). See Trübner's *Oriental Record*, 3d series, I. 5, p. 153, *rem.* — LAGARDE believed šš, six, and the Avestan forms to have been borrowed from the Semitic (G.G.Nachr. 1891, 178), while, on the other hand, *énra* cannot be brought into relationship with שבע (šeba), seven (Z.üb. 38).

¹⁸ The same views, expressed by Gesenius, are found two centuries earlier in S. BOCHART'S 'Opera Omnia,' *Hierozyicon*, I. and II., and *Phaleg* (Lugdun. Batav. 1692).

¹⁹ See e.g. ZDMG. 46, 102-132.

and names of Semitic products and articles of trade, musical instruments, and precious stones, at the time when the Phoenician colonists and merchants imported these articles into Greece and its neighboring countries. It cannot be denied by students of ancient history and geography that the names of many of the oldest and most important seats of culture in ancient Greece can only be satisfactorily explained as derived from the Semitic; that, therefore, the Semitic nations, especially the Phoenicians, must have wielded great power and influenced to a large extent the early history of the forefathers of Homer and Herodotus.

The student who examines the Greek word-stock borrowed from the Semites must, however, beware lest he consider as borrowed the onomatopoeitic or mimetic words common to both families,²⁰ or those in which the sameness or similarity of meaning follows readily from the nature of the kindred sounds, according to the universal type of human speech. Neither sameness nor similarity establishes a genetic relationship, to the direct proof of which the agreement also in grammatical structure is essential.

The small list of Greek words borrowed from the Semitic as given by GESENIUS, *Gesch.* 66 ff., was accepted with a few changes by MOVERS,²¹ RENAN,²² and AUG. MÜLLER.²³

Minor additions were also made by TH. BENFEY,²⁴ FRIED.

²⁰ Examples of such onomatopoeitic stems are given by GESENIUS, 'Geschichte,' 67; *Hebr. Grammar* (Engl. Transl., Andover, 1884), p. 5, to which many more could be added, e.g. Mandshu *shun* and Engl. *sun*; Mandshu *sengi* (blood) and Latin *sanguis*; North American *potomac* (river) and *ποταμός* (Sayce, *Introd. to Sc. of Lang.* I. 149); Egyptian *ḥnm* and Semitic *xānm* (חַמ), 'be warm'; Egyptian *ʿp* and Sem. *ʿp* (ʿūf) = to fly; Egyptian *h'r-t* and Greek *χῆρα* (both = widow); or Germ. *Scheune* and Coptic *šeune* (= barn), ZDMG. 46, 106; *Χάρων*, the Greek god of the dead, and *χάρων* (Diodor. I. 92, 2), the Egyptian ferryman of the dead, from Egyptian *kār*, 'the ferryman, coachman.'

²¹ Article 'Phoenizien' in Ersch und Gruber's *Allgemeiner Encyclopaedie*, III. Section, Vol. 24, pp. 358 ff.; also his work 'Die Phoenizier,' especially Vol. II. no. 3 (Berlin, 1856).

²² 'Histoire générale et système comparé des langues sémitiques,' quatrième édition, Paris, 1863 (= R.), pp. 204-211.

²³ 'Semitische Lehnworte im älteren Griechisch' (BB. I, 273-301).

²⁴ 'Griechisches Wurzellexikon,' 1839-42 (abbreviated B.).

MÜLLER,²⁵ H. L. FLEISCHER,²⁶ and above all by PAUL DE LAGARDE,²⁷ the Scaliger of the nineteenth century. In his 'Mittheilungen' (= *M*), 2, 356, Lagarde writes: "Die aus dem semitischen in das griechische eingedrungenen Wörter verfolge ich seit 40 Jahren. Ich hoffe was ich über sie weiss, noch vorlegen zu können." It is a great pity that his sudden death (Dec. 22, 1891) made this promise impossible; for no one was better fitted to do such a work than Lagarde, a perfect master of language and literature. It was—by the way—also Lagarde who first pointed out the connection between the Assyrian and the Cyprian (*Æ*.arm. 154 rem.), a fact entirely overlooked by recent writers on the Cyprian dialect. Mention must also be made of FRANÇOIS LENORMANT's treatment of Greek words from the Semitic in his article, 'The Kadmos legend and the Phoenician settlements in Greece.'²⁸ His statements, however, have to be carefully examined, and his results are sometimes faulty and not exact. It is therefore best for one not acquainted with both families of language not to rely too much on Lenormant's criticisms. PAUL SCHRÖDER in his book 'Die Phönizische Sprache' (Halle, 1869), and A. v. KREMER's paper on 'Culturschichtliche Beziehungen zwischen Europa und dem Oriente' (Wien, 1876), have some remarks on the subject under discussion. E. RIES' dissertation 'Quae res et vocabula a gentibus semiticis in Graeciam pervenerint, quaestiones selectae' (Vratislaviae, 1890, pp. 59) is not very satisfactory, and shows a lack of acquaintance with the literature on loan-words.

²⁵ KZ. 10, 267, on ἐλέφας; 319, on οἶνος. Kuhn's *Beiträge*, 2, 490, on ξίφος, ταῦρος, ῥόδον.

²⁶ In his additions to LEVY'S 'Wörterbuch über die Targumim und einen grossen Theil des rabbinischen Schriftthums,' 1881.

²⁷ A list of Lagarde's contributions to this branch of science will be found under the heading of 'abbreviations.'

²⁸ 'La légende de Cadmus et les établissements Phéniciens en Grèce,' *Annales de philosophie chrétienne*, 1867, pp. 1-24, 93-110, 178-203, 269-279, 325-335, and reprinted in his 'Les origines de la culture' (1876). He considers as very old loan-words, occurring already in Homer, χρυσός, κυπάρισσος, φύκος, χιτών, μύρρα (cf. μύρομαι), τιθαιβώσσω; βοῦς he explains as the I-E. word for ox, bull; while ταῦρος, Latin taurus, is borrowed from Aram. תִּירָא (*tōrā*); מַשֵּׁל (*māšāl*) = βασιλεύς.

VANIČEK's 'Fremdwörter im Griechischen und Lateinischen' (Leipzig, 1878, pp. 81) is still valuable for the mass of literature it contains, although otherwise without much merit. O. KELLE's remarks on Greek and Latin words from the Semitic in his two books: 'Thiere des klassischen Alterthums' (Innsbruck, 1877), and 'Lateinische Volksetymologie nebst einem Anhang über griechische Volksetymologie' (Leipzig, 1891) are to be used with caution and distrust.²⁹

On Greek proper names and names of cities and countries JUSTUS OLSHAUSEN has written some excellent articles; other contributions have been made, of late, by A. SONNV in the *Philologus*, Vol. 48; and H. LEWY in Fleckeisen's *Neue Jahrbücher*, Vol. 145, 177-191.³⁰

H. EWALD's views on the connection between the Semitic and Indo-European families of language are found in his 'Abhandlung über den Zusammenhang des Nordischen (Türkischen), Mittelländischen, Semitischen und Koptischen Sprachstammes' (G. G. Abh. Vol. X, 1862, pp. 80, Q.). Shortly before this, in 1861, KAULEN had published his book 'Die Sprachverwirrung zu Babel.' Ewald and Kaulen were severely criticised by POTT in his 'Anti-Kaulen, oder mythische Vorstellungen vom Ursprunge der Völker und Sprachen; nebst Beurtheilung der zwei sprachwissenschaftlichen Abhandlungen Heinrich von Ewald's' (Lemgo und Detmold, 1863). R. F. GRAU's 'Semiten und Indogermanen, in ihrer Beziehung zu Religion und Wissenschaft' (2^{te} Auflage, Stuttgart, 1887, pp. 261), and J. RÖNTSCH's 'Ueber Indogermanen und Semitentum, eine völkerpsychologische Studie' (Leipzig, 1872, pp. 274) do not enter into a discussion of the linguistic affinities, and do not therefore concern us.

²⁹ The former book contains a great deal of instructive and learned material, for which we must be thankful to Keller; but his etymologies from the Semitic are usually "an den Haaren herbeigezogen." A review of his 'Volksetymologie' is found in A.J.P. XIII. 228-235.

³⁰ *Rhein. Mus.*, Neue Folge, 8, 321-340; *Hermes*, 14, 145 ff.; Monatsberichte der Berliner Akademie der Wiss., 1879, 555 ff.; F. HITZIG, *Rhein. Mus.* 8, 601 ff., attempted in vain to overthrow some of Olshausen's results. Hitzig is followed by ALEX. ENMANN, 'Kritische Versuche zur ältesten griechischen Geschichte, I., Kypros und der Ursprung des Aphroditekultus' (Mémoires de l'Académie Impériale des Sciences de St. Pétersbourg), 1886, pp. 85, Q.

FRIEDRICH MÜLLER³¹ believes that Semitic and Indo-European are two entirely different families of language, showing no connection whatever; all words, therefore, common to both, are either onomatopoetic or borrowed by the one from the other. FR. HOMMEL,³² on the other hand, following A. v. Kremer, proposed the theory that certain words common to both families have been borrowed in early pre-Semitic and pre-I.-E. times either by the Semites from the Indo-European nations or *vice versa*; that these prove the primitive neighborhood of the two great families, which, however, are not originally related to each other. The examples adduced are six:—

- | | |
|-------------------|---|
| 1. ταῦρος, | Pre-I.-E. <i>staura</i> , Pre-Sem. <i>šauru</i> (bull). |
| 2. κέρας (cornu), | “ <i>karna</i> , “ <i>garu</i> (horn). |
| 3. λῆς, λέων, | “ <i>laiwa</i> , “ <i>babi'atu</i> (lion). |
| 4. χρυσός, | “ <i>gharata</i> , “ <i>xarūdu</i> (gold). |
| 5. silber | “ <i>sirpara</i> , “ <i>šarpu</i> (silver). |
| 6. οἶνος, | “ <i>waina</i> , “ <i>uainu</i> (wine). ³³ |

JOH. SCHMIDT, ‘Die Urheimath der Indogermanen,’ p. 9, rejects Hommel’s statements, and denies a common origin of these six words as the result of close neighborhood in very early times; he believes, however, that Latin *raudus*=Sumerian *urud* (copper) and *πέλεκυς*=Assyrian *pilaqu*, Sumerian *balag* show some connection between the Indo-European and Semitic races, and that there are, besides, certain affinities in their numerical systems. An original connection between Indo-European, Semitic, and Hamitic is assumed by MARTIN SCHULTZE³⁴ and CARL ABEL.³⁵

³¹ ‘Indogermanisch und Semitisch,’ Sitzungsberichte der Wiener Akademie, Philos.-Histor. Classe, Bd. 65 (1870), 1–21; especially p. 6.

³² ‘Die ursprünglichen Wohnsitze der Semiten’ (Beilage zur allgem. Zeitung, 1878, no. 263); ‘Arier und Semiten’ (1879). On the relation between the I.-E. and the Semitic, see also Pott in ‘Techmer’s Zeitschrift,’ 3, 251 ff.

³³ See O. SCHRADER, ‘Sprachvergleichung und Urgeschichte,’ Jena, 1883, pp. 111, 146–149; also II. edition, 133 ff.; F. MAX MÜLLER, ‘Biographies of Words’ (1888), *passim*, says ‘the so-called Semitic loan-words, bull, horn, lion, gold, silver, and wine, in Greek, lend themselves as well to an Aryan as to a Semitic etymology.’

³⁴ ‘Indogermanisch, Semitisch, und Hamitisch’ (Berlin, 1873, pp. 36).

³⁵ ‘Einleitung in ein ägyptisch-semitisch-indo-europäisches Wurzelwörterbuch’ (1887), and ‘Wechselbeziehungen der ägypt., indo-europ. und semit. Etymologie’ (Leipzig, 1889).

The following chapters treat of about 400 Greek and Latin words, which have been considered by various writers as borrowed from the Semitic, Egyptian, and other Eastern languages. More than one-half of these must be rejected because they are either genuine Indo-European, or, at least, cannot be traced to an Eastern home. According to Wharton the percentage of borrowed words in Greek (proper names excluded) is only 2½, while in English 75, in Persian 62, in Latin 14, chiefly from the Greek. In classical Greek, down to 300 B.C., there are about 41,000 words, of which perhaps 1000 are foreign.

Of the GREEK ALPHABET I need say but little, it being admitted by all that its origin is to be sought among the Phoenicians, which also explains the names of the letters. Herodotus 5, 58, 2, indeed, says: the oldest alphabet used by the Greeks was, as the saying goes, brought from Phoenicia by a certain Oriental, Kadmos,³⁶ and thus called the Kadmean or Phoenician. It had only sixteen letters (*καδμῳῖα γράμματα*). Whether the Phoenicians were the inventors of the alphabet, as they were its disseminators, is yet an open question, and does not concern us here.³⁷ I do not agree with Super (l.c. 509) that *'aleph* probably became first *alepha* and then *alpha*, under the influence of the recessive accent. The *-a* is rather based on the analogy of *γράμμα*,³⁸ and the letters need not have been adopted from an Aramean people. Like the Phoenicians, the Greeks saw that there were at least five vowels, and they had the courage to use *έέσει*, as vowel-signs, the consonant signs of the Semites,

³⁶ On Kadmos see J.H.U.C. no. 81, 76.

³⁷ See C. W. SUPER, 'On the early history of our Alphabet' (Bibl. Sacra, 1892, 496 ff.), and the literature cited, to which should be added such standard works as: F. Lenormant, 'Sur la propagation de l'alphabet phénicien dans l'ancien monde' (Paris, 1866, pp. 132); A. Kirchhoff, 'Studien zur Geschichte des griechischen Alphabets' (Gütersloh, 1887); F. Hommel, 'Geschichte Babylonien und Assyriens,' pp. 50-57; Pietschmann, 'Geschichte der Phoenizier,' pp. 242 and 285 ff.; C. Schlottmann's excellent article, 'Schrift und Schriftzeichen,' in E. Riehm's Handwörterbuch des biblischen Alterthums, II. 1416-1431; P. de Lagarde, 'Symmicta,' I. 113-116; Brugsch, 'Aegyptologie,' 41 ff.

³⁸ P. SCHRÖDER, Phönizische Sprache, 30-31; and GEO. HOFFMANN, 'Über einige phönikische Inschriften,' p. 6, *rem.* 1 (G.G.Abh. Vol. 36).

א, ה, ח, י, and ע, for which they had otherwise no use. What remains of the Phoenician alphabet corresponds from β-τ to the consonants of the Greeks.³⁹ 'Iōta originated from Hebr. י (iāḏ), Greek ω for Semitic ā occurring quite often;⁴⁰ the τ instead of δ (by the side of λάμβδα) is due to 'Auslautstellung.'⁴¹ — Zā'in became ξῆτα, after the analogy of the following ῆτα (= חית) and θῆτα (= טית), which latter may also have influenced partly the τ of iōta. — Greek υ and Σ were originally two distinct consonants, υ going back to cāḏē and Σ (σ) to šīn. Cāḏē and šīn served to represent the same s-sound in Greek, at first indifferently; later, some Greeks preferred υ, others Σ. The inscriptions of Abu Simbel belong to the first, those of Miletus and Naucratis to the second group (see *Rhein. Mus.*, 44, 467-77). The name σίγμα is = Hebr. שכמה (šikmāh, *Ag. III.* 4, 383). Doric σάν may be the nominative-dual of the genitive שַׁן (שן, i.e. šai'n-sēn); ξ is derived from Semitic Sāmek, originally = kš, and was pronounced ξελ.⁴²

In his explanation of ε, ϕ, χ, ξ, and ψ, Super seems to have followed throughout CLERMONT-GANNEAU, who by his 'loi de la contiguïté' derives F from E, X from T, Ψ from Τ, and Φ from Ϝ, after Τ had been relegated to the end of the alphabet after tau. Notice should have been taken of V. GARDTHAUSEN's article, 'Zur Geschichte des griechischen Alphabets,' in *Rhein. Mus. für Philologie*, Vol. 40, 598-610, and that of G. HIRSCHFELDER, *ibid.* 42, 209-225, and 44, 467-77, an answer to E. A. GARDNER's contribution toward our knowledge of 'The Early Ionic Alphabet' in *Journal of Hellenic Studies*, VII. 220-239.

³⁹ *Ag. III.* IV. 370 ff.

⁴⁰ E.g. Οἰλῶμος for עולם (ōlām), Mattonus for מתן (mattān), -αθων for חתן (iātān), etc.

⁴¹ Cf. also the second ט אשרד ("Ασδωτος) becoming τ in "Αζωτος, the ζ instead of σδ being due either to a popular analogy after δζω(σ)τος, or because the Athenians pronounced Indo-European zd as ζ (cf. Lesb. ὕσδος = ὕζος, etc.).

⁴² On this important question see Bochart, *Phaleg*, 451; Wallin, *ZDMG.* 9, 60; J. Olshausen, *Monatsberichte der Berliner Akademie*, 1879, 566, 567; Lagarde, 'Symmicta,' I. 114; 'Armen. Studien,' §§ 1680 and 1687; *Ag. III.* I, 69 and 152; 4, 370 ff.; Paul Haupt, *G.G.Nachr.* 1883, 99, *rem.* 4; A. Müller in *Stade's Zeitschrift*, 11, 267-8.

The system of transliteration of the Semitic sounds, adopted in this article, is that proposed by Prof. PAUL HAUPT in the *Beiträge zur Assyriologie und Semitischen Sprachwissenschaft*, I. 247-67, viz.: א = ' ; ב = b ; ג = g (Arabic ج = j) ; ד = d ; ה = h ; ו = u ; ז = z ; ח (i.e. unpointed Arabic ح) = h ; ח (i.e. pointed Arabic ח) = x ; ט = t ; י = i ; כ = k ; ל = l ; מ = m ; נ = n ; ס = s ; ע = ' ; פ = p ; צ = ç (Arabic ض, i.e. pointed ז = d) ; ק = q ; ר = r ; ש = š ; ת = t.

Raphé (i.e. the spirant sound) of the ת פ כ ג ד ב has been, with the exception of פ, indicated by a stroke beneath the letters, viz.: *ḥ*; *g* (also = Arabic غ); *d*; *k* and *t*; פ with *raphé* is written *f*.

Dagesh forte is indicated by the doubling of the letter.

The long vowels are marked by a stroke above the vowel-letter; Šēṣṣā, simple and compound, by ˘, while the commonly called short vowels receive no special mark at all.

The word-accent is indicated by the acute over the syllable which has the summit-tone.

Examining the list of loan-words, we find that in general Greek β = ב; γ = ג, later sometimes = ע and כ; δ = ד; ι = י; κ = ק, ג, and כ; λ = ל and occasionally = ג (cf. λέπρα); μ = מ; ν = נ; νν = נח; π = פ; ρ = ר; σ = ס, ש, ש, צ (also = σσ), and ῥ (ῥσσωπος); σσ = ש and צח; and τ = ת, also = Arabic; φ = פ and פ; χ = [ח], ב. H. EWALD⁴³ and P. DE LAGARDE⁴⁴ have proved that, on the whole, in earlier Greek, Semitic ת was transcribed by τ, and ט by θ. Cf. Ἀστάρτη = עשתרת (ʿaštōret, a corruption for ʿaštārt); βαίτυλος = בית אל; Βήρυτος = בארת (Bē'ērōt, of which Latin Puteoli is simply the translation); Κίτιον = כתיים (kittīm); Παλαιστίνη = פלשתיים (Pēlišṭīm, Lag. 'Symmicta,' I. 114 and Z.üb.). Ἀταργάτις = תרעהא (Tar'āṭā), corrupted into Δερκετώ; Ταίναρον, from Hebr. Tannūr (Zend. tanūra), a promontory of Laconia, containing iron ore; λιβανωτός = לבנות (cf. Λιβανών = לבנון); κασύτας = כשותא (kašūtā), etc. — On the other hand, for ט = θ we have μάλα = מלת (mélet, but ??), ὀθόνη = אטון (ēṭūn); the Punic name Θορπάθ

⁴³ Hebr. Gramm.⁸ § 47, *rem.*

⁴⁴ Ges. Abh. 255, 256; 'Agathangelus,' 141.

= מרפס; *Kathána* (Catina) on Sicily = קטנה. *Kóthōn*, the name of the second harbor of Carthago, mentioned by Schröder (Phön. Sprache, 171, 28) and A. Müller (BB. 1, 282) as = קטן (*qāṭōn*), is the same as the good Greek *κώθων*, 'bottle, flask,' which the shape of the harbor resembled.⁴⁵ — In later time the order was reversed, Semitic ת being transcribed by θ, and ט by τ. Thus we have *μόθαξ*, *ἀβάθματα*, *θίβωνος*, etc.; LXX. Γοθολία = עתליה (*Ἀθαλία*, *Athalia*), i.e. 'whose Lord is Jehovah,' from a root *gatala*, 'be ruler, lord'; Γοθονήλ = עתניאל (*Θονηλ*), with a variant ל for נ (*cf.* *λίτρον-νίτρον*); the original may have been עתליל, 'whose Lord is God,' a case of dissimilation.⁴⁶ — ט became τ, e.g. *Ταβιθά* = טביתא (*ṭabīṭā*) = *δορκάς*, Acts ix. 36; *Ταλιθά* (*κούμ*, var. *κούμι*) = Aram. טליטא, fem. to טליא, youth (Mark v. 41), τὸ κοράσιον (J. Ar. 229, Lag. III. 1, 228); *σατανᾶς* (Matt. iv. 10) = סטנא (*satānā*, stat. emph. to סטן, *sātān* = *διάβολος*).

ק and כ in earlier Greek were usually transcribed by κ, e.g. *κάδος*, *κίδαρις*, *κίταρις*, *κλωβός*, *κύπρος*, *σίκερα*, *φῦκος*; *Κύρνος* (Corsica) = Old Phoen. קרן (*qéren*, *qūrūn*, Kiepert, 256); *Μυκίνη*, from Hebr. מכנה (*mēkōnāh*, fem. to מבן, *mākōn*, 'settlement,' Kiepert, 158, *rem.* 1; Ries, 6, 7); but also by χ, especially in later Greek, e.g. *χάραξ*, *χαυ(ν)ῶνες*; Uruk = Ὀρχόη; כשדים (*Kašdim*, later *Kaldu*) = *Χαλδαῖοι*; *Χνᾶ* = כנען; כלב (*Kālēb*) = P.N. *Χαλέβ*; *Χόλοιβος* (Periplous of the Red Sea) = Arab. *Kulāib*; כלין = *Χελαιών* (Lagarde, 'Onom. Sacra,'² 62, 5 = consummatio); *Μάλχος* = מלכי (*Mālēxī* = *Μελχι-σέδεκ*), while in earlier Greek, *Μάλικα* (= מלך); *Μοσόχ*

⁴⁵ Geo. Hoffmann, 'Über einige phönikische Inschriften,' 6, *rem.* 1. — On Bochart's peculiar views on *κώθων*, see his *Phaleg*, 469.

⁴⁶ *Βεθφογορ* = ביתפער (Josh. xiii. 20); *Νεεσθάν* = נחשתן (2 Kings xviii. 4); *Λευιαθάν* = ליתון (J. ü. 188 and 205); *Ἐμάθ* (sometimes incorrectly *Αιμάθ*) = חמת (J. ü. 238). In the New Testament we have *Βηθεσδᾶ* (John v. 2) = ביתחסדא (*bēt xesdā*), 'house of grace,' or according to Westcott and Hort = *βαθζαιθα* = ביתרחא ('olive-house'); *Μάρθα* = מרתא (*mārṭā*), Lady (Luke x. 38), stat. emph. to מרתא, fem. to מר, Lord, which we find in *μαραναθᾶ* (1 Cor. xvi. 22, the Lord cometh, J. a. 39), read *μαρανα-θα*, i.e. *μαρανᾶ*, the Lord, + *θᾶ* = *ἀθά*, with initial aphaeresis of *ἄ* (Nöldeke-Wellhausen). — In Joseph. *Ant.* 3, 10, 6, we have *ἀσαρθά* = אסרתא, 'the assembly,' especially on the seventh day of the Passover and the eighth day of the Feast of Tabernacles. — *Ὀδάλιαθος* (Periplous), from Arabic *ʿudāinatū* (J. ü. 87).

(= **משך**, *mēšek*), the **Μόσχοι** of classical authors and **Μέσχοι** of the church fathers, **Χοδολλογομορ** = **כדרלעמר** = Assy. *Kudur lagamara*. Sometimes they were rendered by **γ**, e.g. **γόης**, **γοςσύπιον**. — Semitic **Π** was represented in Greek by **κ**, e.g. **κέραμος** (= **כרם**); **κόλλυβος** = **כלב**; **Κάμειρον** = **כמר** (*Argillosa*, Bochart, Ph. 366; Ries, 44); **Malaca** = **מלחה**; **Calacene** = **כלל**; **Κάρραι** = **כרר** (*Ag. B.* i, 228); **Κιλικία** = **כלק** (*Lib.* 57, *rem.* i); also the Homeric **Κιμμέριοι**, from **כמר**, their huts being called *ἀργίλλαι* (*Neue Jahrbücher*, 1892, 180, *no.* 3); others = **גמר** (*Gömer*, Gen. x. 2 and Ez. xxvii. 11); — or by **γ**, e.g. **κῆρυξ** (*xēfer*) = **Γεβερέ**, Josh. xix. 13; — by **χ**, especially in later Greek: **Ἀμμόχωστος** = Assy. *Ammi-hadašti* (Esarhaddon) becoming **ἄμμο-**, after the analogy of **ἄμμος**, **ψάμμος** (**ἄμμόχρυσος**), and **χέω**; it appears also in the Venetian *Famagusta*; **χαλβάνη**; **χαλκός** (?); **χείμαρρος**; **χρυσός**; — also by *spiritus asper* and *lenis*, e.g. **Ἄννων** = **חנן** (*Hannōn*); **βδέλλα** = **כדלל**; **Νεέλ**, from **נחל** (*nīxīl* for *naxal*), prototype of **Νεῖλος** (*Lib.* 140, *rem.* i); **Ὀλήν** (the Lykian poet and prophet) > **חלם** (*hōlēm*), ‘a prophetic dreamer’; **Ὀπῆς** (in Ephesus), from **חופית** (*hōf-īt*), fem. to **חוף**, ‘coast, shore’; the goddess appears in Greek as **Ἀκτία**, just as Apollon as **Ἀκτιος** (Lewy); **ἄβρα**; **ἀμέθυστος**; **ἄμωμον**; **ἄριζος**, etc. — **נח** (*nx*) appears as **νν**, e.g. **μάννα**, from **מנחה**, *ὅπερ θυσίαν οἱ Ἑβραῖοι καλοῦσι* (Theodoret, 2, 630). — **ג** was transcribed by **γ** or **κ**, e.g. **Γέρασα**, abbreviation of **יגרא שחרתא** (*iggar saharātā*, *Ag. B.* 2, 147); Gadeira, Phoen. *Gādēr*; **Κάμηλος** (**גמל**); **Κιμμέριοι** (**גמר**), and, according to Lewy, also **Κρόνος** > Hebr. *gārōn* (**גרין**), constr. state *gērōn* (‘throat,’ from a verb meaning ‘to swallow’). — **פ** is represented by **π** (*ἰασπῖς*) or **φ**, e.g. **ἄλφα**; **Σάπφειρα** = **ספיר** = *sappīr*, after the analogy of **Σαπφώ**, **κέλυφος**; **κεκρύφαλος** (?); **κόλαφος**, and **κολαπτήρ** (Stowasser, but ?). — **ש** was rendered either by *spiritus lenis*, **γ**, or **κ**; thus **ἀγόρ**, **ἄρραβών**, *Agylla* (= Caere), from Semitic **עגל** (*‘āḡṣāl*, fem. *‘āḡállā*, ‘round, rounded’); also **Ἀχόλλα** · πόλις *Λιβύης* (Steph. Byz.); *Abydos* > **עבר**; **Ἀταργάτις**, **Ἀταργατή** = **תרעתא**; **Γομόρρα** = **עמר**; **Γαράφ** = Arabic *‘ārafun* (Dioscor. 2, 140). — **כ** is very often represented by **στ**, e.g. **ἀλάβαστρος**; **ὀίστος** (but ?); **στύραξ**; **Βόστρα**, **Μεστραῖμ** = Hebr. *Miṣraïm*;

thus Latin *castrum* became in Arabic *qaṣr*, and *stratum* = Arabic *ṣrāṭun*; *ληστής* = Arabic *laṣṣun* or *liṣṣun* (Fränkel, 248; ZDMG. 29, 423; 32, 409; G.G.Anz. 1865, 735; Lagarde, 'Semitica,' I. 47). It was also rendered by *σ*, especially at the beginning of words, *Σιδών*, *Σαρέφθα* (Jos. Antt. 8, 13, 2) = *Σάρεππα* (Luke iv. 26), and *Σάραππα* (Steph. Byz.); *Σέριφος*, etc. — *י* was transcribed mostly by *ξ*; in the case of *ύσσωπος* = *אזוב*, Aug. Müller (BB. 1, 285) suggests that the brevity of the first vowel in Greek, having the accent, accounts for *σσ* = *י*.

To save space I have employed in this article the following

ABBREVIATIONS.

- A.-S. = *Anglo-Saxon*; Arm. = *Armenian*; Arab. = *Arabic*; Aram. = *Aramean*; Hebr. = *Hebrew*; I.-E. = *Indo-European*; Idg. = *Indogermanic* (*Indogermanisch*); Lith. = *Lithuanian*; O.H.G., M.H.G., and N.H.G. = *Old, Middle, and New High German*; O.N. = *Old Norse*; Phoen. = *Phoenician*; Skt. = *Sanskrit*; Sem. = *Semitic*; Slav. = *Slavonic*.
- A.J.P. = *American Journal of Philology* (Baltimore, Md.); B. = Th. Benfey, *Griechisches Wurzellexikon* (2 vols. 1839-42); BB. = Bezenberger's *Beiträge zur Kunde der Idg. Sprachen* (Göttingen, 1877 ff.); G. = Gesenius, *Geschichte der hebräischen Sprache und Schrift*; G.G.Abh. = *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*; G.G.Anz. and G.G.Nachr. = *Göttingische Gelehrte Anzeigen* and *IDEM: Nachrichten*; Hdt. = *Herodotus*; I.F. = *Indogermanische Forschungen* (vols. I. and II., Strassburg); J.H.U.C. = *Johns Hopkins University Circulars*; KZ. = Kuhn's *Zeitschrift für vergleichende Sprachforschung* (Berlin, 1852 ff.); LXX. = *The Greek Translation of the Old Testament*; Mém. = *Mémoires de la société de linguistique de Paris* (Paris); R. = E. Renan, *Histoire générale et système comparé des langues sémitiques* (4^e édition, Paris, 1863); ZDMG. = *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (Leipzig).
- ℒ.a. = Paul de Lagarde, *Gesammelte Abhandlungen* (Leipzig, 1866); ℒ.arm. = *IDEM: Armenische Studien* (Göttingen, 1877); ℒ.p. = *IDEM: Anmerkungen zur griechischen Übersetzung der Proverbien* (Leipzig, 1863); ℒ.r. = *IDEM: Reliquiae iuris ecclesiastici antiquissimae graecae* (Leipzig, 1856); ℒ.üb. = *IDEM: Übersicht über die im Aramäischen, Arabischen und Hebräischen übliche Bildung der Nomina* (Göttingen, 1889); ℒag.aff. = Lagarde, *Mittheilungen* (4 vols., Göttingen, 1884-91); ℒ.r. = P. Boetticher (Lagarde), *Rudimenta Mythologiae Semiticae* (Berolini, 1848).
- Baudissin I. and II. = W. W. Graf Baudissin, *Studien zur semitischen Religionsgeschichte* (Leipzig, 1876 and 1878); Boch(art) H. I. and II. = S. Bochart, *Hierozyicon*, parts I. and II.; *IDEM* Ph. = *Phaleg* (Lugduni Batav. 1892, F.); Bradke = P. von Bradke, *Methode und Ergebnisse der arischen Alterthums-Wissenschaft* (Giessen, 1890); Curt(ius)⁵ = Georg Curtius, *Grundzüge der griechischen Etymologie*, 5^{te} Auflage (Leipzig, 1879); (Curtius) Studien = *Studien zur griechischen und lateinischen Grammatik*, herausgegeben von Geo. Curtius, 10 Bände (Leipzig, 1868-78); Enmann = Alex. Enmann, *Kritische Versuche zur ältesten griechischen Geschichte*, I. *Kypros und der Ursprung des Aphroditekultus* (St. Petersburg, 1886); Fick⁴ I. = August Fick, *Vergleichendes Wörterbuch der indogermanischen Sprachen* I. (4^{te} Auflage, Göttingen, 1890); Fränkel = S. Fränkel, *Die aramäischen Fremdwörter im Arabischen* (Leiden, 1886); Gruppe = O. Gruppe, *Die griechischen Culte und Mythen in ihren Beziehungen zu den orientalischen Religionen*, I. Band (Leipzig, 1877); Hehn = Victor Hehn, *Cultivated plants and domestic animals in their migration from Asia to Europe* (English translation, London, 1891);

Helbig = W. Helbig, *Das homerische Epos aus den Denkmälern erklärt* (Leipzig, 1884); Jubainville = H. D'Arbois de Jubainville, *Les premiers habitants de l'Europe* (2^e édition), I. Paris, 1883; Keller = O. Keller, *Lateinische Volksetymologie und Verwandtes* (Leipzig, 1891); Keller, *Thiere* = IDEM, *Thiere des klassischen Alterthums* (Innsbruck, 1887); Kiepert = H. Kiepert, *A Manual of Ancient Geography* (London, 1881); Lewy = H. Lewy's article in Fleckeisen's *Neue Jahrbücher*, 1892, vol. 145, 177-191; Löw = Im. Löw, *Aramäische Pflanzennamen* (Leipzig, 1881); Meltzer = O. Meltzer, *Geschichte der Karthager*, I. Band (Berlin, 1879); Ed. Meyer I. = Ed. Meyer, *Geschichte des Alterthums*, Band I. (Stuttgart, 1884); G. Meyer² = Gustav Meyer, *Griechische Grammatik*, 2^{te} Aufl. (Leipzig, 1886); the references to these two books are to the paragraphs. Movers = F. K. Movers, *Die Phoenizier* (Breslau, vol. I. 1841; II. 1849-56); Müllenhoff = K. Müllenhoff, *Deutsche Alterthumskunde*, I. (Berlin, 1870); Pietschmann = Rich. Pietschmann, *Geschichte der Phoenizier* (Berlin, 1889); Pott² = A. F. Pott, *Etymologische Forschungen* auf dem Gebiete der indogermanischen Sprachen, 2^{te} Aufl. (Lemgo, 1859, 1861); Prellwitz = W. Prellwitz, *Etymologisches Wörterbuch der griechischen Sprache* (Göttingen, 1892); Pusey, *Daniel* = E. B. Pusey, *Daniel the Prophet*, nine lectures delivered in the Divinity School of the University of Oxford (New York, 1885); Ries = E. Ries, *Quae res et vocabula a gentibus Semiticis in Graeciam pervenerint, quaestiones selectae* (Vratislaviae, 1890); Saalfeld = A. Saalfeld, *Tensaurus Italo-graecus* (Wien, 1884); O. Schrader = O. Schrader, *Sprachvergleichung und Urgeschichte*, 2^{te} Auflage (Jena, 1890); Schröder = P. Schröder, *Die Phönizische Sprache*, Entwurf einer Grammatik, nebst Sprach- und Schriftproben (Halle, 1869); Schumann = C. Schumann, *Kritische Untersuchungen über die Zimmländer*; *Ergänzungsheft 73* zu 'Petermann's Mittheilungen' (Gotha, 1883, pp. 53); Stade I. and II. = B. Stade, *Geschichte des Volkes Israel* (2 vols., Berlin, 1887 and 1888); Stowasser I. and II. = J. M. Stowasser, *Dunkle Wörter*, Erste und zweite Reihe (Wien, 1890 and 1891); Uppenkamp = A. Uppenkamp, *Der Begriff der Scheidung* nach seiner Entwicklung in den semitischen und indo-germanischen Sprachen (Bonn, 1891); Vaniček = A. Vaniček, *Griechisch-lateinisches etymologisches Wörterbuch* (2 Bände, Leipzig, 1877); Weise, *Lehnwörter* = O. Weise, *Die griechischen Wörter im Latein* (Leipzig, 1882); Wiedemann = A. Wiedemann, *Sammlung altägyptischer Wörter*, welche von klassischen Autoren umschrieben oder übersetzt worden sind (Leipzig, 1883).

The other abbreviations can easily be understood without a special key.

I. — RELIGION.

The great influence of the Oriental nations in shaping the religious belief, rites, and customs of the Greeks has been recognized by almost all writers on Greek history.¹ Consequently a great many Greek words belonging to this class have been derived from the Semitic, a few of which will be discussed in this chapter; while others, especially the names of divinities, will be reserved for another occasion.

Thus *βαίτυλος*, Lat. *betulus*, 'a meteoric stone, held sacred because it fell from heaven,' is connected with the

¹ See especially E. Curtius, 'Alterthum und Gegenwart, gesammelte Vorträge, II. 55-72, and O. Gruppe, 'Die griechischen Culte und Mythen.'

Hebr. **בִּית־אֵל** (*bēt-'ēl*, Phoen. *bēt-'ūl*).² The *κάβειροι* are *Τιτᾶνες*, *θεοὶ μεγάλοι*, *χρηστοὶ*, *δυνατοὶ* (Macrob. *Saturn.* III. 4) = Sem. **כַּבְבִּירִים** (*kabbīrīm*), 'potentes.' Ships were regarded as their invention, and a sculptured image of one of the Cabires was placed on every Phoenician war-galley, either at the stern or the stem of the vessel (Hdt. 3, 37). These *κάβειροι* are the **בְּנֵי אֱלֹהִים** (*bēnē 'elohīm*) = *Διόσκουροι* = *Διὸς κοῦροι*, while the *καβειρίδες* are the *bēnōt 'elohīm*. The youngest of the Cabeiri was *Esmūn* ('the eighth'), whose name Lenormant, after Bochart, has identified with that of the Greek hero *Ἰσμηνός*.³ The images referred to are called *πάταικοι* (Hdt. 3, 37), a name derived by some from the Egyptian *Ptah*, the god of creation,⁴ while the majority of scholars connect it with the Hebr.-Phoen. *pittuhīm* (√ **פָּתַח**, 'carve') = 'sculptures.'⁵ Bochart believed that the name could also be from Hebr. **בַּטָּח** (*bāṭāx*), 'confidere, securum esse.' — *Ὀρτός · βωμός · Κύπριοι* is compared by O. Hoffmann to Arabic *irṭūn*, 'hearth' (BB. 15, 99, no. 298), while in his 'Griech. Dialekte,' I. 122, he derives it much better from *δρ-νυμι*, *δρ-ος*. — *Σάπιθος · θυσία · Πάφιοι* is perhaps = Hebr. **זֶבַח** (*zēbah*, Assyrian *zebu*), 'sacrifice.' — If *τὰ*

² Gesen. 'Monum. ling. Phoen.,' 384; Ed. Meyer, I. § 205; Pietschmann, 206; Stade, I. 456; Keller, *Thiere*, 265-6. J. Halévy (*Mélanges de critique*, 425) derives the Greek from **בְּתוּלָה** (*bētūl*) = 'young man.' *Batrylos* is explained as = Phoen., 'abaddīr' (**אֲבַדְדִיר**), which Boch. Ph. 708 changed to **אֲבֵן דִיר** (= 'ēben dīr) = 'lapis sphaericus.' See also *Rev. de l'hist. des religions*, 3, 31, and compare the 'saxum silex' and 'Jupiter lapis' of the Romans.

³ Mém. 4, 89; Wiedemann, 'Hdt.'s zweites Buch,' 235-6; Ries, 4-5; on *Esmūn* and the Cabires, see also Tiele, in *Rev. de l'hist. des religions*, 3, 197; Brugsch, 'Aegyptologie,' p. 25, §. r. p. 1.

⁴ Kenrick, Phoenicia, p. 235, following Movers. Berger, Mém. 4, 354, believes also that Greek *Hephaistos* is from the same Egyptian word; but see BB. 2, 155; 18, 141; Fick.⁴ I. 414.

⁵ So Bochart, Rawlinson, Ed. Meyer, I. § 58. According to Tiele the Hebrew form is *paṭṭahīm*, 'formateurs.' Bochart also explains *Axios*, the Phoen. *Ceres*, from **אֲחִי אֲחִי** (*'axa-ēreḡ*), contracted into *'axi-ēreḡ* = 'holding the earth,' while *Axiokersos* and *Axiokersa* (= Pluto and Proserpina) are **אֲחִי קֶרֶס** (= *'axa-zi-qereḡ*, whence *'axi-qereḡ*, *qereḡ*, meaning 'excidium, mors,' Jer. xlv. 20); the correct etymologies for these words are given by Sophus Bugge, 'Altital. Studien,' 45; Fick, BB. 3, 168; Darmesteter and Bréal in Mém. 4, 90 and 142. Planta, 'Gramm. der Oskisch-umbrischen Dialekte,' I. 489 ff.

μυστήρια, 'the mysteries, religious celebrations,' are really from סתַר (*sātār*), 'cover, veil, hide,' as Keller, 356, ingeniously teaches, they must in form correspond to a *Hof'al* מסתַר (*māsītār*). But how are we to account for μυστικός, μύστης, and μυσταγωγός, which cannot be separated from μυστήριον and yet belong evidently to μνέω? There is still a mystery about the word, which even Keller cannot remove. Keller had long been forestalled by Levy in his 'Chaldäisches Wörterbuch,' II. 55, col. 2; but see the warning of Fleischer, *ibid.* p. 568, col. 2: "Bei der zweifellos ächt griechischen Herkunft der Wörter μύστης und μυστήριον von μνέω (μύω), μύζω wäre selbst die blossе Hindeutung auf die 'zuweilen' versuchte Ableitung des letzteren Wortes von סתַר besser unterblieben." The Greek passed into Modern Hebr. as מִסְתִּירִין (*mistīrīn*). One might just as well accept in good faith Jacob Wackernagel's humorous translation of μυστήριον by 'Mauseloch' (from a stem μυσ), proposed to offset Kretschmer's rendering of βαλάντιον by 'Wurfspiess' (from √βαλα-). Professor Gildersleeve calls my attention to the fact that this playful etymology of μυστήριον from μῦς and τηρέω is found as early as Athen. 3, p. 98, D; cf. also Ar. *Vespae*, 140. — The human sacrifices σύβακχοι Keller derives (p. 191) from a Phoen. word corresponding to Hebr. שוחה (*šūxāh*), 'cleft, depth' (from the verb שָׁחַח, 'be deep'). Lewy, in a review of K's book,⁶ refers the Greek to שבח (*šāḥāx*), which in the *Pi'el* and *Hif'il* means 'to calm, pacify,' e.g. the waves (Ps. lxxxix. 10; lxxv. 8); or the anger (Ps. xxix. 11). If the word has to be derived from a Semitic etymon, we might just as well connect it with שָׁבַק (מ) (*mēšubbāq*), *Pi'al* of שָׁבַק, 'forsake, cast out,' thus = 'cast out, forsaken'; or with Hebr. זָבַח (*zēḥāḥ*), 'sacrifice.' But all these etymologies are *ἐτοιμολογίαι*. — I cannot agree with Keller, that διάβολος in the meaning 'Satan' is but a popular metamorphosis of zēḥūl or zēḥūḥ in Ba'alzēḥūl or Bē'elzēḥūḥ.⁷ — The song of the Sirens did not attract the attention of Curtius⁸, nor did Scylla and Charybdis disturb his mind.

⁶ *Woch. f. Klass. Philol.* 8 June, 1892, col. 626.

⁷ See A.J.P. XIII. 233-4, and Lewy, *l.c.*, col. 625.

The pit of Acheron, the shades of Hades, the terrible hellhound and the Elysian fields, were equally unknown to him as far as they concerned his etymological studies. Vaniček has σκύλλα (for *σκυλ-ǵa, after Pott, KZ. 5, 255) = 'tearing asunder'; Postgate translates χάρ-υβ-δ-ι-ς by 'a yawning gulf,' √CHAR.⁸ "Αιδ-ης⁹ is derived from *à privat.* + *φιδ* by Vaniček, 962; or considered = Αἰφίδης, KZ. 27, 276; and Ἡλύσιον πεδῖον (for *φαλνυ-σιον*), is connected by Fröhde, BB. 3, 298, with O.N. *vallu* for **valnu* in *völlr*, 'plain,' cf. *Iða völlr* (Grimm, 'Mythologie', 783); while Vaniček, p. 60, makes Ἡλύσιον (√ελ-υθ) = "Aufstieg; Ort, wohin die Seelen aufsteigen," quoting Fick's statement in KZ. 19, 251. These etymologies are all wrong according to old and new authorities. Σειρῆνες, the ensnaring damsels, are not to be connected any more with √*svar*, 'sound,' nor with *σειρή*, 'rope,' as Vaniček and others have made us believe; nor are they = *Συέριενες, 'dont le nom est dérivé de Σείριος = **sver-īo-s*, un des noms du soleil,' as D'Arbois de Jubainville thought,¹⁰ but Σειρήν is = שִׁיר הֵן (*šīr-hēn*), 'song of favor,' i.e. 'bewitching song'; compare אֶבֶן הֵן (*ēben-hēn*, Prov. xvii. 8), 'a stone of favor, magic stone.'¹¹ If so, *šīr-hēn* must be an abbreviation of *bēnōt šīr-hēn* (cf. Eccles. xii. 4), 'the daughters of the enchanting song.' But the clever etymologist has overlooked the fact that, many years ago, Bochart derived *σειρῆνες* from שִׁיר, 'quod cantionem sonant, quia navigantes λιγυρή θέλγουσιν αἰοιδῇ · cur pro תַּנִּים (*tannīm*), i.e. draconibus et בְּנוֹת יַעֲנָה (*bēnōt ǵa'ēnāh*), i.e. struthionibus Græci sirenes habeant, minus pateat, nisi Sirenes crediderint esse θρηνηλικά ζῶα' (H. ii. 830, 6).¹² Scylla, Lewy (*ibid.* 184, 10) derives from Hebr. שְׂכוּלָה (*šakkūlāh*), 'a ferocious, tearing animal,' properly 'one bereft of young.' Scylla, according to Stesichorus, was the daughter of Lamia,¹³ who was robbed by Hera of all her chil-

⁸ A.J.P. III. 336.

⁹ For the spiritus asper see Keller, 213.

¹⁰ Mém. 3, 331.

¹¹ Lewy, 181, no. 4.

¹² Also Lewy's etymology of Leto (Λάτω) is found in Boch. H. I. 1073.

¹³ Whose name some future etymologist may derive either from לָהֵם (*lāhdm*), 'to devour,' or from לֹא אִמָּה (*lō 'ammāh*, older *lā 'ammāh*) = 'no (longer) a

dren, and then retired to a lonely cave, becoming a rapacious monster; Scylla may have been originally identical with Lamia, or rather an epithet of her. *Xάρυβδις* is also found in Syria, and is perhaps connected with Hebr. חר אבר (*xūr 'ôbed*), 'hole of perdition, abyss.' Bochart, Ph. 523, explained

mother.' Lamia's loss of her children brings to our mind the similar fate of Νύβη, a name derived by Lewy (*l.c.*, 190) from the Semitic **nî-iijôbâh*, 'the lamentation of those hated (by the gods),' or from **ně žiābâh* (נאִיבָה), 'the hated one' (ptc. fem. of *Nif'al*). Both etymologies are very improbable, as is also F. Max Müller's derivation of the name from Skt. **Nyava*, 'snow,' KZ. 19, 42 f. Crusius *Rhein. Mus.* 47, 61 (*rem.* 2) says: 'Νύβη = νεο-, nomen epicum est; per hypocorismum (cf. Πόλυ-βος, Ἐκά-βη), a **Neóbaiia* vel *Neoβούλη* derivandum est.' Keller, *Thiere*, 259, believes that the legend of Nisos and his daughter Scylla is only the Greek rendering of the Samson-Delilah story of the Old Testament. Samson was a Nazarite = Ναζωραῖος = Hebr. *Nēzîr-'elohîm*. This *Nēzîr* passed into Greek as *Nîσος*. Again, he says, the legend of Nisos being changed into an eagle, is due to the confusion of the similar sound of the two words *Nēzîr* (Nisos) and Hebr. *nešer*, 'eagle.' But he does not say when and where this confusion was likely to have occurred; whether we have to put it to the account of the Greeks, or to credit the Semites with such a stupid mistake. Such etymologies carry us back to the days of Gerard Croese, the Dutch Quaker, who strove to prove, in a Latin work written about 1704, that the songs of Homer were nothing but adaptations into Greek verse of the narratives of the Bible (The *Jewish Quarterly Review*, Vol. 5, 170-4). Homer is derived from Hebr. 'omēr (אומר), 'the speaker, the teller of narratives.' The names 'Iliad and Odyssey' were added later by Pistratos. The τυφλὸς ἀνὴρ is not 'the blind man,' but connected with ἱψέλ (טפל), 'framing words.' Thus Hesiod is a compound name of Hebr. עצה (*icēāh*), and ψόη = 'a counsellor in song.' Achilles is derived from אכל (*'ākāl*), 'eat, devour' (cf. Iliad, I. 87), and his Myrmidons are from מורדה מורע (*mōrēh mōrēq*), 'rebellng and stumbling.' The whole Greek Pantheon is from the Semitic, e.g. Apollo from עפל (*'ōfel*), 'tower'; Zeus from יש זeh (*zeh, zēš*), 'this one is the existing one'; Juno = יונה (*iōnāh*), 'dove' (which, however, according to J. arm. 7, 53, is probably from the Persian *yanā*). Διώνη would then be = דִּי יונה (*dī iōnāh*) = 'mistress of the dove,' that bird being specially assigned to her. Mercury from מערכה (*ma'rākāh*), 'battle-array'; Juno from יונה (*iōnāh*), 'a dove.' Pallas from פלא (*pele'*), 'wondrous,' which is not more wonderful than Keller's derivation from פלט (*pāldt*), 'to save'; nor is the etymology of Ἀθήνη from אתן (*'ātān*), 'strong,' worse than Keller's comparison of the name with the Semitic *Ate*.—Prof. Hommel's well-known etymology of Greek *Aphrodite* from Hebr. *ʾĀštōret* appears to me very improbable, because the Hebrew presents a Massoretic vocalization after the analogy of the Greek. This is clearly shown by the plur. *ʾāštarōt*, presupposing an original singular *ʾāštar*, and by the fact that the other Sem. dialects show forms corresponding to this original Hebr. singular. I shall take up this question more fully in a special paper on Proper names from the Semitic and Eastern languages. Maass, *Hermes*, 25, 405, mentions Σκύλλα, a hypocoristic form of Σκυλάκη.

Scylla = Phoen. סְקִיל, 'exitium,' and Charybdis = חֲרִי-אוֹבֵד (*xôr-ôḫed*) = 'foramen perditionis.' The Ἠλύσιον πεδίον of Homer, Lewy tells us, is the 'Elisāh (אֵלִישָׁה) of Gen. x. 4; but he is not willing to identify it with Ἀλαισα = Halaesa (Cicero) as *Tag. III.* 2, 261, does.¹⁴ If Lewy's etymology of Ἠλύσιον πεδίον were correct, what then is to become of the Ἀλγῖον πεδίον, which is evidently a good Greek word, notwithstanding Ebers' etymology from the Egyptian (see Gutschmid, 'Kleine Schriften,' I. 383). Ἀχέρων, Pott (BB. 8, 49) interpreted as 'perhaps joyless.' H. Fox Talbot (*Trans. Soc. Bibl. Archaeol.*, London, II. 188) remarks: 'Acheron is evidently the Hebr. אַחְרוֹן (*axārōn*), the west, because since the sun ends there his career, the west was connected by the ancients with the abode of the departed spirits. Another meaning of the Hebr. אַחְרוֹן was ultimus, postremus. To these I would add the name of Atropos, one of the Fates, which I conjectured was originally a name for Hades, meaning, as Assyrian *erçit lā tārāt* = land without return.' Thus Lewy's § 11 (*l.c.* p. 184) contains nothing new, especially as he must have been acquainted with p. 169 of Gruppe's book, and Movers, I. 437. One cannot help thinking, in this connection, of Croese's etymology of Στύξ, the original form of which he says was undoubtedly *Syx* or *Tsyx* or *Tsys*, from Hebr. צִית, 'to kindle.' Talbot (*ibid.*) derived Ἀιδης from the Assyrian *bīt EDI*, or, as he read it, HADI (= בֵּית עַד), 'the house of eternity.' But there is no such word in Assyrian with the meaning of eternity.

¹⁴ On אֵלִישָׁה see also Ed. Meyer, I. § 282, *rem.*, where, with Schulthess and Stade, he explains it as meaning Carthage, or the whole shore of North Africa. If so, the name of Elissa, the founder of Carthage, is coined after the name of the town (like Roma-Romulus). Meltzer's oversceptic views (I. 90 ff.) are to be modified according to Gutschmid, 'Kleine Schriften,' II. 64 and 89. M. H. Derenbourg (*Mélanges Graux*, 236) recognizes in 'Elisāh the Greek Ἀλώλις, and Oberhammer, 'Phoenizier in Akarnanien,' compares it with *fālis* (but *cf.* Fick⁴, I. 543, Ἠλῖς = *fālis* = Vallis). See also J. Halévy, *Rev. des études Juives*, XVII. (34) 161 ff.; and Bochart, *Ph.* 472, who believed still in Elissa as a real sister of Dido, explaining it as אֵל אִשָּׁה, 'virgo dei,' an etymology about as good as that of Ἀσκληπίος (Aesculapius), from אֵשׁ כַּלְבִּי (*ʾiš kalbī*), 'vir caninus' (Boch. H. I. 663, 70). On 'Elisāh see further Wilson in *Presbyt. and Ref. Review*, i. 258-9, and A. Dillmann, *ibid.* 3, 770.

The ideographic expression referred to by Talbot is KUR-NU-GI-A = *erçit lâ târat* (see above). Talbot continues: 'Again, we see, especially in line 7 of the inscription relating the descent of Ištar into Hades,¹⁵ that this place is called in Assyrian *bīt 'eribūš*, which has passed into the Greek as *ἔρεβος*.' But this line 7 reads *ana bīt ša eribu-šu zummū*, '(she went) to the house whose entrance was bolted.' Talbot is by no means the only one who derived *ἔρεβος* from the Semitic ערב (*'éreb*), 'evening, darkness,' literally 'entrance or setting of the sun.' Others have done this before and after him. So Kiepert, I 5, *rem.* 1; Müllenhoff, I. 119; Sonny (*Philologus*, 48, 561) and Jubainville, *Mém.* 3, 348. Gutschmid, 'Kleine Schriften,' II. 14, connects with this Hebrew noun even the name of the Homeric *Ἐρεμβοί*.¹⁶ To these Kiepert, *l.c.*, adds *εὔρωπος*, 'darkness'; others also *Εὐρώπιος*,¹⁷ the narrow strait of Eubœa; and everybody, of course, *Εὐρώπη*,¹⁸

¹⁵ In Vol. IV. pl. 31 of the 'Inscriptions of Western Asia, edited by Sir H. C. Rawlinson.' — It is astonishing that '*Ὀρφεύς*, Doric **Ὀρφης*, usually compared with Skt. *Ribhu*, has not yet been explained as a Semitic word. It is well known that the singer's great anxiety for his wife made him turn around to ascertain whether the beloved was indeed coming. Now Hebr. ערף (*'ōrēf*) means 'neck,' and נתן ערף is = 'to turn away, around,' which in some way or other may have become on Greek soil '*Ὀρφεύς*, **Ὀρφης*. Of course this etymology is not yet 'allem Zweifel überhoben.' I can well imagine the surprise of F. Max Müller when he read in the American reprint of his book, 'India, what can it teach us,' added to his words 'some indirect relations have been established between Hermes and *Sārameya*, Dionysos and *Dyunisya*, Prometheus and *pramantha*, Orpheus and *Ribhu*,' the following note by the learned American editor: 'I am very strongly inclined to regard these names as Kushite or Semitic; Hermes from חרם, 'the sun'; Dionysos from *dyan*, 'the judge,' and *nisi*, 'mankind' (a statement appropriated from H. Fox Talbot, on which see A.J.P. XIII. 235); Orpheus from *Orfa*, the Arabic name of Edessa; Prometheus from *πρὸς* and *μανθάνω*.' These etymologies almost excel those of Paulus Cassel ('Paulus oder Phol.' 1890), making *Hödur* = Hades; *Hermodur* = Hermes; *Baldr* = Sardanapal, Pallas-sar (!); *Phol* = Apollo and also = *Vali*.

¹⁶ But Ed. Meyer, I. § 176, says: 'The name of the *Arameans* seems to be found in the *Ἐρεμβοί* of Homer (*Od.* 4, 84; Strabo, 16, 4, 27; 1, 2, 34); perhaps also in the *Ἀρμιοί* of *Il.* 13, 783.'

¹⁷ Bezenberger in BB. 4, 329: "*Εὐρώπιος* und *Εὐρώπη* gehören zusammen. *Εὐρώπιος* = Meerenge oder Strasse von Europa."

¹⁸ On *Εὐρώπη* see J. H. Voss, Uckert, J. Oppert, Kiepert, etc.; and, again, F. Hitzig, ZDMG. 9, 758, and KZ. 6, 408; also *Ḫ. arm.* 1779. Asia and Africa are likewise of Semitic origin; see Kiepert, § 15, and J.H.U.C. 81, p. 76.

'Europe,' i.e. *māt ša ereb šamši*, 'the land of the setting sun,' as the Assyrians called it. If ἔρεβος were really borrowed from the Semitic, "und das dürfte heute keinem Zweifel mehr unterliegen" (Lewy, 184), the Greeks must have done so at a very early date, for it gave rise to the adjective ἑρεμνός (for *ἔρεβ-νός, as σεμνός for *σεβ-νός, KZ. 23, 312), which cannot be separated from it. To me this Semitic etymology is very doubtful, in view of the fact that the Greek corresponds to Armenian *erek* (evening), Skt. *rajas*, Gothic *riquis* (darkness, O.N. *rōkkr*).¹⁹ — The Hebrew *'ereḥ*, 'west,' corresponds to the Homeric expression *πρὸς ζόφον* and the later Greek of the country *Ἑσπερία* (cf. the modern 'Occident,' the Italian 'Ponente'). *Πρὸς ζόφον*, 'westward,' is derived by Savelsberg²⁰ from *κνέφας*, which gradually became *γνόφος*, *δνόφος*, and then *ζόφος* (with *ν* elided); but Joh. Schmidt²¹ confesses that we know nothing positive concerning the biography of this obscure *δνόφος*. Bochart, H. I. 517, and Müllenhoff, I. 119, derived the Greek from the Semitic *צֶפֶן* (*ṣāfōn*), literally 'a dark, obscure place.'²² This *צֶפֶן* seems to have given rise to several Greek names. Thus the western region of Armenia (= 'Arminia, an artificial contraction of the two names *Ar[rarat]* + *Min[ni]*), made by the Persian conquerors for the sake of convenience,' M. J. Darmesteter; see A.J.P. XII. 383) reaching to the Euphrates is called *Sophene* (*Σωφηνί* or *Σωφα-*

¹⁹ *Œ. arm.* 717; Lag. 'Baktrische Lexikographie,' 8: "Zu *ῥαυ*, da ἔρεβος bekanntlich bei Homer nie Aufenthalts-, sondern stets Durchgangsort der Seelen ist (vergl. den *limbus patrum* der Kirche).' Hübschmann, 'Arm. Stud.' 30, 99 (KZ. 23, 22); also KZ. 21, 263; 22, 264; 23, 338; 25, 110, 161; G. Meyer², §§ 6, 193; Curtius⁵, 480; Fick⁴, I. 11, 117, 526.

²⁰ KZ. 16, 57, after Pott², II. 1, 807; also Curtius⁵, 705-6.

²¹ KZ. 25, 150. Professor Bloomfield kindly calls my attention to Meringer's explanation of *δνόφος* as *δ-νοφος* ('Zur Geschichte der indogermanischen Declination,' in 'Sitzungsberichte der Wiener Akademie,' Vol. 125, II. 40).

²² From *צֶפֶן* (*ṣāfān*), 'cover, conceal.' To the Semites the dark district was the north; to the Greeks, the west. On *ζόφος* see also Gruppe, 101. Connected with it is *ζέφυρος*, according to Curtius⁵, 706; Buttmann, 'Lexilogus,' I. 120; and F. Max Müller, 'Techmer's *Internationale Zeitschrift*,' I. 215 f., against whom, however, see Gruppe, *l.c.*, and KZ. 29, 576, *rem.* 1. G. Meyer² and Johansson consider it an obscure, difficult word. In Od. 5, 295, etc., *ζέφυρος* means 'stormy, violent'; it is of all winds the swiftest. Now, Arabic *zāfara* means 'to blow, be swift.' Can there be no connection between the two words?

νηή, Armenian *Dzoph*, Syriac *Ḥōfān*, *Ḥ.*a. 69, 20; *Ḥ.*arm. 1070), and to be derived from this Semitic noun; so also the name of the island of Siphnos (Ries, 52; Keller, 200 and 239²³) *Τυφῶν* 1) in the meaning of *θάλασσα* (Plutarch, *Isis*, 32) is connected with Arabic *ṭūfān*, and thus with Hebr. *צפון*. The Greeks could not write *Θυφῶν* (*cf.* *θρίξ*, *τριχός*, *Ḥ.*p. 87); 2) as a proper name of the god *Τυφῶν* it is = Phoen. *zēfōn*.²⁴ This latter passed into Greek, and became the name of the dark enemy of the gods of the light (Lichtgötter), or the north wind. In later time *τυφῶν* (*τυφώς*) became the designation of a special wind. Hesiod, *Theog.* 871 ff., calls the winds the children of Typhoeus. On the relation between Typhoeus and Typhon see Gruppe, 534 and 577. The translations of this name by 'draco' or 'ophites' (Malala, *Chron.* 8, 197) are due to a popular confusion of *צפון* with *צפע* (*zēfā*),

²³ Keller also derives *Persephone* from *פֶּרִי-צֶפֶן* (*pēri-ṣāfōn*), 'the hidden fruit,' i.e. "die Frucht des im Boden verborgen gewesenen Samenkornes"; and H. Lewy considers *Πηλαπος*, used in Lampsakos (= *פֶּלֶס = Δαπσαχος = Δάψακος*) as a surname of Dionysos as = Hebr. *פֶּרִי-יָאֵה* (*Pēri-īāh*) = 'the fruit is sweet' = *εὐκαρπος*, a well-known epithet of the god (Preller, I.3, 584). If so, why not go a step further and derive also Dionysos from the Semitic? *Διόνυσος* stands for *Διοσσυνσος*. *Διος*, of course, belongs to Zeus (*Mém.* 3, 299; *KZ.* 29, 123; 30, 88). Gruppe and others have maintained that *-νσος* is of Semitic (Phoenician) origin, but they have not been able to prove it. It is agreed upon by all that Dionysos and his worship is of Asiatic, perhaps Semitic, origin. Now, in Ex. xvii. 15, we find *Jehovah-nissi* = the Lord my banner, as the name of an altar. This Hebr. *נִסִּי* (*nēs*) was probably borrowed from the Assyrian *nīṣu*, properly 'sign,' then also 'name,' from *naṣū*, 'to raise.' Could not this *-νσος* be of like origin? We know that Dionysos is called 'Idō in several oracles (*cf.* Baudissin, I. 211 ff.). Thus *Jehovah-nissi*, perhaps a banner-cry of his followers, became on Greek soil *Διος* (= *יְהוָה*) *νσος* = *Deus Nyssaeus*, as he is called also. According to F. Max Müller, the Greek is = Skt. **Dyunisya*.

²⁴ Gruppe, *Philologus*, 48, 487, following Fürst, 'Hebrew Lexicon,' *s.v.* *צפון*. He compares Cyprian *Σόρ* = *Tūpos*, or, perhaps better, *Σώρ*, Appian calling the founder of Carthage *Zōpos* (J. Olshausen, 'Berliner Akademie, Monatsberichte,' 1879, 555-86). On *Ḥūr-Tūpos* see also Pietschmann, 61, *rem.* 2. *Tāupos*, the mountain range in Asia Minor, is also from the Aramaic *טור* = Hebr. *צור* (*Ḥag. Ḥ.* I, 60; Kiepert, 20), as well as the name of the island of Syros (Ries, 54). Yea, even *Sarpedon* (*Σαρπηδών*) contains this word, if we can believe Lewy that the proper name is = *צַר-פָּדֹן* (*Ḥar-pādōn*), rock of salvation (*l.c.* 186, no. 15). On this proper name Tiele has some interesting remarks in *Rev. de l'hist. des religions*, 2, 139. Hebr. *צ* = *τ* also in *Távus* = *צֶטֶן* (*Ḥōian*).

or rather צִפְּוֹנִי (*ṣif'ōnī*), 'serpent.'²⁵—Kiepert, § 246, speaking of Hispania, says: 'The name of West Country = Ἑσπερία, originally of wider application and including Italy, was still in use side by side with Iberia, at least in poetic parlance, and from *this* appears to have come the name *Hispania*, commonly used in Italy for the whole peninsula.' I do not agree with the eminent geographer, but believe Hispania to be of Semitic origin. We know that the Phoenicians traded largely with Italy and Spain, and that in this way the Greeks may have gained their first knowledge of the Western countries. Ἑσπερία was used for all the country west of Greece. Therefore I consider Ἑσπερία, 'west-country,' as the translation of a Hebr.-Phoen. צפן = שפן, from which is derived Σπανία, or with \aleph prostheticum אשפן = Hispania. — Sonny, *Philologus*, 48, 561, connects κέρβερος, 'the hell-hound,' with Semitic עֶרֶב (*'éreb*) in the meaning of 'the dark one.'²⁶ That ערב should have been borrowed under both forms ἔρεβος and κέρβερος would not be so strange; many languages have borrowed a word twice in different form and meaning.²⁷ Nor is the development of a spiritus lenis into κ so very seldom; cf. e.g. Καμάρα, Καμαρία, and ἀμάρα (channel, trench, Lobeck, *Path.* I. 107); ὀροφή and κορυφή; Ὀρόπη and Κορόπη; καβεδ (LXX.) = עֶבֶר (*ʿĕḇ*, 77). Σωρηκ = צֶרֶחָ (*ibid.* 85). Ἀταργάτις = תַּרְעָתָא (*Tar'āṭā*) = Δερκετώ (*ʿarm.* 846; *ʿag.* III. 1, 77); Slav. *arbŭz* = Mod. Greek *καρπουσία* (cucumber, watermelon); Greek ὄστεον = Slav. *kostī*; Hypanis-Kuban; Alanic name *Aspar* and German *Gaspar*, *Kasper*; the cultivated pear-tree is called ὄγγυνη in Homer, κόγγυνη in Hesych; Armenian *kapar* from Syriac *ayārā*, 'lead.' ZDMG. 46, 239, no. 52; also Fränkel, 95, 150, 151, and Meringer, p. 41 of his article, cited in note 21. The combination of κέρβερος with Skt. *ṣabala* (*ṣarbara*) = 'dog of the night,' has been rejected

²⁵ Wiedemann, Hdt. 513. The controversy between Gruppe and Ed. Meyer on 'Ba'al-Zephōn, *Philologus*, 48, 488, 762; 49, 751-2, does not concern us here.

²⁶ Following Welcker, 'Trilogie,' 130, *rem.*, and 171, from *Ἐρέβερος; Preller, 'Griech. Mythologie,' I.² 634; Jubainville, *Mém.* 3, 348; Gruppe, 113, *rem.* 17.

²⁷ Thus 'ward' and 'guard,' French 'cause' and 'chose,' and many other examples, given in list vii. of the Appendix to Skeat's 'Dictionary.'

by O. Schrader², 596 and 614; Gruppé, 113-115, and others; see, however, Pott², III. 1028-9; Bartholomae, BB. 15, 211; Professor Maurice Bloomfield's article 'The two dogs of Yama in a new rôle';²⁸ and F. Max Müller's elaborate announcement of these contributions in the London *Academy*.²⁹ What the relation is between κέρβερος and κόβαλος (a form like κόναβος, KZ. 23, 267) on the one hand, and the Sanskrit word on the other hand, I cannot exactly define; nor is this necessary for the etymology of κέρβερος.

II. — HUMAN BEINGS, PROFESSIONS, AND TRADES.

Λεώς, 'people,' is derived by Bochart, H. i. 507, 14, and §.p. VIII., from the Semitic לָאֵם (*le'ôm*); this was changed in later time to λαός. Lenormant, p. 334 of his article in the *Annales de philosophie chrétienne*, 1867, combines it with Semitic רָעָה (*rā'āh*), 'lead, conduct'; also 'feed, govern, rule'; in the passive, 'to be led'; the people, he says, are properly the flock of the ποιμένες λαών. For the I.-E. etymology see Curtius⁵, 362; BB. 3, 319; 6, 111, 114. — Γειώρας, 'immigrant, stranger' (LXX. and later writers), is compared to Aram. גִּיּוּרָא (*gīōrā*) by Bochart, H. i. 577, 49; §.ub. 97, 14; and others. Theodoret has γειώρας· προσήλυτος (II. 266). — Ἀβάθ (Hesych.) διδάσκαλος· Κύπριοι was long ago corrected by Gesenius into ἀβά = Syr. אַבָּא (*ābbā*); also cf. the New Test. Ἀββᾶ· ὁ πατήρ (Mark xiv. 36). Ries, 42, still reads ἀβάθ, and compares Hebr. אַבְתָּ, אַבְתָּ. — Late Greek ἀσκάνδης, 'messenger, courier' = Mandaean ܐܫܢܐܢܕܐ (*āšnānḍā*) = ἄγγαρος,¹ occurs also in Babylonian as (*amelu*) *ašgandu* for

²⁸ 'Contributions to the interpretation of the Veda' = *Journ. Am. Or. Soc.* 15, 163. On κόβαλος see Havet, *Mém.* 6, 21.

²⁹ Aug. 13, 1892, p. 134. See also Ernst Windisch in *Lit. Centralblatt*, 1892, no. 51, col. 1835-6.

¹ Ἀγγαρος = ἄγγελος, §.atm. 2203; Keller, 328, whence also, according to Ceci, 'Appunti Glottologici,' 1892, Latin 'ambulare' under the influence of ambire, through a reconstructed *angulus; see, however, Stowasser, II. 25, III. 10, *rem.* On ἀσκάνδης compare also Fleischer in Levy's 'Neuhebräisches Wörterbuch,' I. 280, col. a. §.t. 32, no. 15; Jensen in *Zeitschrift für Assyriologie*, 7, p. 174.

(*amelu*) *āskandu*, an official, from *šakanu* (שָׁכַן); cf. Bochart, H. i. 537, 10; *℣.a.* 186, 26; *℣.arm.* 18, 208. ἀσάνδης is an entirely different word, according to Th. Nöldeke, G.G.Anz. 1871, 155. — Liddell and Scott⁷ derive γόης, 'enchanter, priest,' from γοάω, thus properly 'a wailer, howler,' following Aufrecht and Curtius⁵, 477, no. 642, rem. Prellwitz, s.v., connects it with γόος, 'lamentation,' Skt. *hāvas*, 'call,' etc. *℣.üb.* 112, rem. 1, suggests that the Greek originated from the Semitic כֹּהֵן (*kohēn*). Hesychius has κοίης (κοίην) · ἱερεὺς καβεῖρων ὁ καθαίρων φονέα, οἱ δὲ κοίης; see also Bochart, H. i. 517. — Μάγος, Lat. magus, 'wizard, magician,' from the Babylonian *emgu*, 'wise' (= Assyrian *emgu*, עִמְקוּ, 'be deep'); Lenormant; Justi, 'Geschichte Persiens,' 68. Pott², III. 990, considers the word as I.-E. from the √*mag* (Lat. magnus) = 'great, venerable'; so also Bötticher (= Lagarde), 'Arica,' 22, 58, and *℣.arm.* 106, 1513, where nothing is said of a Semitic root. On Old-Persian *maguš*, whence Aramean אַמְוִשָּׁא, which, in its turn, returned into Neo-Persian as مغر شَا, see Nöldeke's excellent article, 'Griechische und aramäische Fremdwörter im Persischen' (Sitzungsber. Wien. Akad. Phil.-Hist. Classe, 1892, Abh. XII. 37). — Μαγανεία,² 'jugglery' (properly 'incantation'), Aristoph. and Plato, from מַגְנִינָה (*mangīnāh*, Lam. iii. 63), *℣.r.* XXXVIII.; whence also μάγγανον, Latin mango, mangones (Keller, 103-4), μαγγανεύω, 'juggle'; Engl. 'manganel, mangle.' The Greek returned in later time again to the Syriac, and thence to the Arabic (Fränkel, 135).³ — Προύνικος, 'runner, messenger, porter,' was derived by Bochart, H. i. 794, from פְּרוּנֵקָא (*prouneka*), Persian *parvānah*, 'servant'; but *℣.a.* 77, 26, and A. Müller, BB. I. 300, reject

² Benfey derived the Greek from √*mag*, Skt. *manḡ*, 'knead, mix'; Vaniček from √*mag*, 'enlarge, be able,' *trans.* 'assist,' whence μάγγανον, 'jugglery' (= φάρμακα, γοητεύματα). Pott², I. 172 = Skt. *man* 'purify' = 'medicine, philter'; see also Prellwitz, 188. — The Galeotae, Γαλεῶται, a sort of diviners in Sicily, are derived by some from the Semitic גָּלָה (*gālāh*), 'to reveal, divine.' Γάλλος, priest of Cybele, generally a eunuch, according to Liddell and Scott⁷, so called from the river Gallos, may perhaps be גָּלָה; cf. Ethiop. גָּלָה, 'amputavit, excidit' (*℣.r.* 14-5).

³ M. Darmesteter, Mém. 3, 68, compares Avestan *maṅgala*; on the Armenian, see ZDMG. 46, 245, no. 78. Meillet, Mém. 7, 166, has 'μάγγανον δὲ μηχανή.'

this etymology. — Wharton (Lat. Loan-words, p. 185) derives latro, 'steward, hireling,' from the Greek *λάτρων (*cf.* λάτρης), and this again from the Hebr. **nōṭēr* (נֹטֵר), 'guardian, keeper.'⁴ If so, then also λάτρης (Theogn.), λατρεία (Pindar), λατρεύω (Solon), λάτριος, and λάτρον, must be derived from the Semitic. Wharton, however, overlooks the fact, pointed out by Ewald and Lagarde, that in classic Greek a Semitic ט is represented by θ. This makes the combination impossible. An I.-E. etymology is given by Curtius⁵, 363, *no.* 536, *rem.*; Fick⁴, I. 120, 532, 539. — Κιξάλλης, 'pirate, robber, footpad' (Democr. *apud* Stob. *Flor.*), from שָׁלַל (*šālāl*), 'rob, plunder'; R. 208, 'par un redoublement analogue à celui de τιθαιβώσω; ou comprend que le nom des pirates et de la piraterie soit venu de Phéniciens.' But it is very difficult to see how a nominal form of שָׁלַל could yield κιξάλλης.⁵ Savelsberg, KZ. 16, 70, *rem.* 3, quotes Koen, who posits the form *κισδάλης, which became κιξάλης or κιξάλλης (C.I.G. 3044, 19), just as κισσός, κρισσός, through Ionic change of σσ to ξ, became κριξός.' I am very thankful to Professor Smyth for the following remarks: As for an Ionic change of σσ to ξ, this will scarcely hold. -ξός in διξός and τριξός is of course from -κτιος, and not directly equivalent to -ττός. In Ionic inscriptions recording Karian names the Karian ξ has been changed to σσ: so Halikarnassos, 238, 240 (Bechtel's collection). Βρύασσις, Iasos, 104, 2, 17, 20, has been corrected on the stone to restore the Karian spelling. Brugmann, 'Studien,' 7, 342, writes: 'Κιξάλης stands for *(σ)κι-σκάλ-ης, and has the same root as Lat. scelus, crime.' I prefer by far this etymology to the one suggested by Renan. — Μαστροπός, 'pander, bawd (Lat. leno), μαστροπέειν, Lat. masturbo.' (Keller, 76 and 197) 'vocabulum a Semitis petitum, nam

⁴ For change of *n* to *l*, *cf.* λίτρον = νίτρον, 'natrum' = Hebr. *nēṭēr*; Assyrian *billu*, Hebr. בִּלְיָ (bēlō), a corruption for בִּלְתָּ, J. Oppert *ad* Ezra iv. 13; = Ethiopic *bēndt* (Paul Haupt), whence *bandāta*, 'pay tribute' (*Proc. Am. Or. Soc.*, 1887, LII. *rem.* 1); δέλτα (דֶּלֶת), Eth. *dent*; Assyrian *kallatu*, 'bride,' Arab. *kanāt*; Labynetos for Nabynedos (*Nabuna'idu*); Greek δάφνη, 'laurel, bay-tree,' became Arab. *diḡla* and this Spanish *adelfa*.

⁵ Raumer, II. 'Fortsetzung,' 20, *no.* 5, connected this Hebr. word with συλ-άω, 'rob, plunder'; σῦλον, 'plunder.'

ista'rab, cuius participium est *musta'rib* obscœne locutus est, appetivit marem' (Æ. r. XXVI.). Müller, BB. 1, 292, justly rejects Lagarde's etymology. I.-E. derivations are proposed in Wölfflin's *Archiv*, I. 107; *Breslauer Studien*, 4, 80; Prellwitz, 192. — Εὐνοῦχος is derived from חנוך in *Zeitschrift für Assyriologie*, I. 20, *rem.* 2; the Greek, again, passed into Syriac as 'ewnūksa (Acts viii. 27), ZDMG. 32, 748. — Castrare, from castor (κάστωρ, properly 'scratcher,' 'Kratzer,' BB. 18, 281), is taught by Keller, 285, and Stowasser, II. 6-7; but W. Meyer-Lübke, I.F. I. *Anzeiger*, 121 f., warns against this etymology. Could the words be derived from the Hebr. קצר (*qāṣār*), 'cut,' the צ becoming as a rule -στ- in Greek and Latin? It is, however, better to connect it with Skt. *ṣastra*, 'knife.' — An interesting example for the difference of transliteration of dentals in early and late Greek is the following. Utica, Ἰτύκη (in Africa), is the Greek writing for עִתְּקָה (*'ittūq*).⁶ It denotes, like Arabic *'atīq*, the old town, in distinction from Carthage, the new town, the *qarta-ḥadasta*, and shows in its form a very old vocalization.⁷ From this same verb, in the meaning 'to set free' (Lane, 'Arabic Dictionary,' s.v.), I derive μόθαξ, which is simply the partic. pass. *mūtaqun*, 'a man set free, a libertus.' It is usually said that μόθαξ is a secondary formation from μόθω. I do not believe that they are related to each other; μόθαξ belongs to the post-classic Greek, when ת was rendered by θ, and ט by τ. — Ἀβρα,

⁶ Boch. Ph., 464-5; J. Olshausen, *Rhein. Mus.* 8, 329; Meltzer, 450; Ḥ.üb. 48, *rem.*; Keller, 19-20. I cannot agree with K. Vollers (ZDMG. 45, 354) that Arabic *'atīq* in the meaning of 'high, noble' properly 'separated' is a genuine Semitic word, while in its meaning of 'old' only a loan-word from Lat. 'antiquus.'

⁷ Meltzer, 90; Freeman, 'Essays,' 4, 1-24. It was the *Boçra* or *Bēçūra* (בַּצִּירָה = *Bōçra*) of Dido, changed by the Greeks into *Bύρσα* (Ḥ.üb. 56. 10; according to whose statement Keller, p. 200, must be corrected). Hitzig's strange derivation from בעשתרה is found in *Rhein. Mus.* 8, 600. — Pape and Benseler, 'Wörterbuch der Griech. Eigennamen,' translate both *Bύρσα* = 'Carthage,' and *Bύρσα* = 'the nickname for Athens' (Hesych. s.v.) by the classic German 'Fellin.' Aristophanes called Athens *Bύρσα* (Kock, *fragm.* I. 467, no. 292), with reference to Cleon, its *βυρσοδέψης*, whose *Bύρσα* the city was. — On Carthage and its three parts: Cothon, Byrsa, and Megalia or Megaria, see Bochart, Ph. 469-70. The same, *ibid.* 464, derives also Ἰθάκη from עִתְּקָה, although it belongs to *ʿidh* (KZ. 29, 200).

'female companion, bonne, slave' (Menander) = Aram. **ܚܒܪܐ** (*ḥabṛā*), *℣. x. XXVI.*, Hesych. ἄβρα, δούλη, παλλακή· ἄβραι, νεαὶ δούλαι. Fick, KZ. 22, 216, considers it a Macedonian word, and compares Latin ebrius, 'tender.' See, however, Müller, BB. I, 283; Keller, 196-7. Ἀβαριστάν· γυναικίζομένην. Κύπριοι, may belong to this ἄβρα, though Meister, 'Griech. Dialekte, II. 326, and O. Hoffmann, BB. 15, 47, following Schmidt, KZ. 9, 299, refer it to ἄβρός, 'delicate' (cf. νεβρός); see also BB. 7, 81. — The most difficult word in this class is παλλακή, παλλακίς, 'concubine,' Lat. paelex (pellex). The masculine πάλλαξ is a make-up of the Greek grammarians (Ammonius and Lexx.).⁸ Παλλακίς occurs as early as Homer, *Il.* 9, 449 and 452; *Od.* 14, 202 (ὠνήτη παλλακίς); παλλακή (Hdt.), and παλλακίς, are opposed to the γυναῖκες γνήσιαι, 'conjuges legitimae' (Pott², II. 2, 863-4). Demosth. LIX. 122, tells us what the παλλακή was to the Greeks. Into Latin the word passed under the form paelex, which became pellex by a popular analogy after pellicere, 'to seduce.'⁹ The relation between παλλακή (-ίς) and Hebr. פִּלְגֶּשׁ (*pīlegeš* and *pillegeš*, Aram. פִּלְקֶתָא) has been a great puzzle to many students. There are those who do not admit any connection between the two nouns. Benfey compared πάλλαξ with Skt. *bāla*, *bālaka*, 'child, boy.' Vaniček, 527-8, does the same, adding also Engl, 'fellow.' Other etymologies are proposed by Bezzenberger in BB. I, 295-6; Fick, *ibid.* 6, 237, and 18, 134; 'Wörterbuch'⁴, I. 481; Prellwitz, 237; Fröhde, BB. 17, 308; Curtius⁵, 'schweigt sich aus.' None of these writers believe in a connection with the Hebrew noun. Again, others have claimed that the Semitic was borrowed from the Greek. Thus Michaelis, 'Supplem. ad Lex. Hebr.' no. 2034; Ewald, 'Hebr. Gram.'⁸ 279;¹⁰ Movers, III. I, 81; R. 209; Gutschmid, 'Kleine Schriften,' II. 5, and Stade, I. 380, *rem.* 3. On the other hand, Semitic origin of the Greek is maintained by G. 65; Lottner in KZ. 7, 165; Pott², II. 3,

⁸ In late inscriptions it is registered by Dittenberger, *Sylloge*², 586, no. 396, 7, παλλήκων (gen. plur.) = μελλέφηβοι (Nauck, 'De Arist. Byz.' 88 ff.).

⁹ A.J.P. III. 171; BB. 5, 84; *Rhein. Mus.* 38, 544; Keller, 77 and 167.

¹⁰ In G.G.Anz. 1862, 371, Ewald suggested an Armenian origin of the noun.

403 f., and §.r. XXVI. A. Müller, BB. 1, 295, leaves the question undecided. I believe that the Hebrew form was borrowed from the Greek *παλλακίς* (*παλλακιδ-*). Lagarde says that Hebr. *pillegeš* stands for older *pallagiš*, which is exactly the Greek form. The biography appears to be the following: *παλλακή*, though occurring in written literature later than *παλλακίς*, seems to be in reality the earlier form, borrowed directly from the Phoenicians, who carried on a trade in female slaves, used as concubines. The Semitic form would be **פלגה* (*pallāgāh*), the feminine to an intensive form like *gannāb*, 'thief,' etc. This **pallāgāh* is a derivative of the verb *פלג* (*pālāg*), 'separate,' thereby indicating that the bearer of this name was separated from the real family, was a slave, a concubine. Thus we have the verb *פלג* giving the noun *פלגה*; this passed into Greek as *παλλακή*; the latter became on Greek soil *παλλακίς*, and returned again to the Semites as *פלגוש*, whence Aram. *פלקתא* (*pēlaqtā*).¹¹

III.—COUNTRY, LAND, AND SEA.

According to Lewy, 178, *aiā*, 'land,' and *Aīa*, the name of the island Colchis, are connected with Hebr. *אֵי* (*'i*), from *√א״י*, 'dwell, live'; cf. Assyrian *E = bītu*, 'house, dwelling.'¹ In Hebrew the noun means 1) coast, coast land, 2) island. Compounds of this *אֵי* are Ebusus, now *Ivīsa*, one of the Balearic islands = island of firs (Phoen. *'i-būsīm*), rendered by the Greeks *Πιτυούσσα* (Kiepert, p. 266; Meltzer, 482, *rem.* 2); Imaxra, on Sicily, between Centuripa and Herbita = *מַלְקָרַת אֵי* (Schröder, 101, *rem.* 6); while *Mákapra*, on the same island, is the Semitic *רֶשׁ מַלְקָרַת* = 'promontory of Melqart,' the later Heracleia. Speaking of Melqart (= *Melek-qart*) =

¹¹ As a curiosity I will mention that Elias Levita explained the Hebrew as a compound of *פלג* (half) and *אשה* (wife).

¹ Compare, on the other hand, Johansson, BB. 18. 4; and H. Weber, KZ. 10, 250, who derives the Greek from *l* = 'go' + suffix *-fa* and prefixed *a-*, separating it entirely from *γαῖα*, whose Epic form it is said to be *metri gratia* (Liddell & Scott).

Mákap,² Keller, 187, following Gutschmid and Olshausen, combines with it also Melikertes and Meleagros.³ — Τὸ ἔλος (Cyprian) Lewy, I.F. I. 510, correctly combines with Hebr. 'āḇ, אֶבֶל, in the meaning of 'highland,' as against Meister's, 'Griech. Dial.' II. 208, 'El-land' (i.e. land of God *El*). — Πάγος, 'mountain-peak, rocky hill,' is derived by Pott², II. 4, 556, Curtius⁵, and others, from √ΠΑΓ in πῆγνυμι, etc., properly

² Weise, *Rhein. Mus.* 38, 540, derives *Mákap* from Hebr. מכר (*māḵdr*), 'to sell.'

³ Also Thebes is a νῆσος τῶν μακάρων, a city of Melqart. — On *Maīqar* see also Tiele in *Rev. de l'hist. des religions*, I, 77 and 2, 137, *rem.* 1. — Μαλῖκα, τὸν 'Ηρακλέα· Ἀμαθούσιον, stands, according to Schröder, p. 101, for Μαλικας = Μαλικαρ = מלִיקָר; but much better compare Syriac *Malkā* (Hebr. מֶלֶךְ, *mēlek*). This was the name of Heracles in Sidon and Tyre, just as *Malk Ba'al* in Palmyra (Greek Μαλαχβηλος, Lat. Malagbelus, Pietschmann, 185, *rem.* 3). The objections raised by Enmann, p. 9, *rem.*, against the identification of *Mákap*, *Μακρ*, and *Melqart* are futile. Even Ζεὺς μελιχίος is but the Hellenic mask of the terrible Moloch (prop. *mēlek*), greedy of human sacrifices (Weise, *Zeitschr. f. Völkerpsych.* 13, 243; Keller, 188; Gruppe, 348 and 402). Pott², II. 3, 543, compared it with μελισσω, while Preller, 'Mythologie' ⁴, 129, says: Ζεὺς μελιχίος = 'the friendly Zeus,' as opposed to Ζεὺς μαιμάκτης = 'the hostile, angry Zeus.' The word, however, has nothing to do with Greek μελιχος (BB. 3, 298). Not only are Μαλῖκα, Μελικαρτ-, etc., derived from the Semitic, but even Ἡρακλῆς, 'who is none but the Syrian Sun-god *Archal* or Ἀρχαλεὺς, another type of Melqart,' is to be derived from Semitic רכל (*rāḵdl*), 'go around, wander' + article *ha* (l) (Keller, 218; 236-7). What satisfaction would K. have felt, had he known that also in the Assyrian inscriptions we meet with *irkallum*, רכל = *rāḡdl*, 'march,' as the name of one of the *dei inferi*. But until better proof has been adduced, I prefer to say with Ed. Meyer, I. § 192, *rem.*: "Herakles ist zunächst ein echt hellenischer und von den Griechen eifrig verehrter Gott, den dieselben allerdings dem phoenizischen Melqart gleichsetzten." Ἡρακλῆς and Ἀρχαλεὺς are two entirely different words. The latter, no doubt, is derived from the Semitic verb, referred to by Keller, who might also have added אַרְקַל (*'arqāl*) of Ps. xix. 6, 7 (פֶּרֶץ 8-9). The etymology of Ἡρακλῆς is by no means established. P. Kretschmer, in 'Aus der Anomia,' believes still in the old etymology of Ἡρα + κλῆς = Hera-glory, although F. Weck (see A.J.P. VII. 265) long ago showed that -κλῆς has nothing to do with κλέος (κλέφος = *cravās*), but is a termination equal to Latin -culus (Paterculus); I will say, however, that Professor Bloomfield reminds me of Ἑρεοκλῆς = Skt. *satya-cravās*; also cf. Hesych. Ἡρύκαλος, and *Wochenschr. f. Klass. Philolog.*, 1890, 98; Ὡ.arm. 2084; Lag. 'Agathangelus,' 140. — Many years ago G. Croese derived Persephone from פֶּרֶץ, פָּנִים (*pérez pānim*), 'rebellious in countenance.' Minos, he says, is probably the same as Abraham (from נִץ, מֵאָה = 'flourishing for a hundred years'); Deucalion = עֲלִיזָה, רֵץ ('small, yet exalted'), and Heracles, the strong (from לֵץ, אֵרֶךְ = 'the one who scoffs for a long time.')

= 'that which is fixed or firmly set,' as opposed to the 'loose earth.' It occurs as the name of a mountain near Smyrna. This etymology is preferable to Lagarde's combination with Arab. *fajj*, *Ḥ*. XXXVII., after Freytag, 'Lexic. Arab.' IV. 39. Also see Boetticher, 'Wurzelforschungen,' p. 11. — *Πῶν*, 'peak of a mountain, promontory' (Homer), is also connected by *Ḥ*. VIII. with Aram. *ri's*, 'head, summit.' This was rejected by Müller, BB. I, 296, but upheld anew by its author in his *Ḥ*. I, 116, *rem.* I. Sophus Bugge, BB. 3, 12; Fröhde, *ibid.* 17, 304; KZ. 22, 267; Fick⁴, I. 132; Prellwitz, 274; and G. Meyer², 29, derive it from the I.-E. *√frso*, found in Lith. *virszūs*, 'summit'; Old Slav. *vřichu*, *vřchŭ*, Lat. *verrūca*, Skt. *vārṣman*, 'summit'; in addition to which Leo Meyer (KZ. 15, 18) quotes three passages from Homer, *Il.* 8, 25; 14, 154; and *Od.* 9, 191, where the word occurs with initial digamma, thus establishing the I.-E. etymology. — *Χηράμός* = *χεῖδ*, 'hole, cleft, gap' (Homer), is combined by Freytag ('Lexicon Arab.' I. 480, b) with Arabic *ḥōram*, in which he is followed by *Ḥ*. XXXVII., 'petrae fissuras rupturasque habentes.' But this is rather doubtful, and I fully agree with A. Müller's remarks, BB. I, 290. Also see Postgate's etymology in A.J.P. III. 336. — G. 66 mentioned Hebr. כַּר (*kar*), 'fat pasture-land,' whence Ionian *κάρ*, *κάρα*, *κάρνος*, and P.N. *Καρία* = Caria, in Asia Minor (Fürst, 'Lexicon,' 692). — *Ὀάσις* (Hdt. 3, 26), 'region in the desert, plain,' is the Egyptian (Coptic) *Uah*, 'station, resting-place,' a name given to the oases from their situation in the midst of the desert. The form *αὔσις*, Strabo, II. 130, is merely an attempt at a Greek etymology, as if from *αὔω*, *ἀναίνω*. The common word for *ὄσις* in Egyptian is *ut*, which has nothing to do with the Greek (Wiedemann, 15); there is, on the other hand, in Egyptian the stem *āa*, 'isle, coast,' which could also mean 'oasis.' M. Renan, p. 205, derived the Greek from the Arabic *uadi*; but this, Professor de Lagarde informed me, was "sicher falsch." — Of late it has become the fashion to assume for many difficult Greek words Semitic origin. Thus Keller, 253, apparently following J. H. H. Schmidt, 'Griech. Synonymik,' I. 648, derives *πέλαγος*, *pelagus*, 'ocean, sea,'

from the Semitic $\sqrt{\text{פלג}}$, 'to flow' (?); פלג (*péleg*), 'canal'; but the Semitic verb never means 'to flow,' nor the noun 'ocean, sea'; while, on the other hand, there is no passage proving $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$ in the meaning of 'canal, river.' Uppenkamp, 21, too, has Hebr. *pēlaggāh*, 'river, brook' = Arab. *falaq*, 'cleft' = Greek $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$, 'ocean.' The primitive meaning of פלג is 'divide, separate,' whence פלג (*péleg*, Assyrian *palgu*), 'canal or river,' as a means of separating (like our English 'brook'). I prefer by far Bezzenberger's combination of $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$ for $*\phi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$ with M.H.G. *bulge* = 'wave'; O.N. *bylgja*, etc. (BB. 4, 335; Fick⁴, I. 493). To the Greeks $\pi\acute{\epsilon}\lambda\alpha\gamma\omicron\varsigma$ was the expansion, the wide open sea (= Lat. *aequor*). — Keller also derives $\chi\epsilon\acute{\iota}\mu\alpha\rho\rho\omicron\varsigma$, 'torrent, forest-stream,' from Semitic חמר (*xāmār*), which, in Ps. xlv. 4, is used of water in the meaning of 'bubble, swell.' See, however, Fick⁴, I. 151, 576. — Καταρράκτης , Lat. *cataracta*, 'a cataract,' is usually combined with καταρρήγνυμι . But *Æg.* III. 1, 205-6, says: ' καταρράκτης (Arrian) and *cataracta* (Ammianus) are from $\sqrt{\text{כרר}}$ (*kārāx*), whence *karx*, Aram. plur. *karxāiā*, 'canals for irrigation.' Qāmūs *karāxat* = Aram. $*\text{כרר}$ (*kērāxā*), with article כררתא (*kērāxētā*); this was changed to *kērāxtā*, 'water-gates.' A masculine form we find in $\Sigma\text{πασίνου χάραξ}$ (= καραχς = *karāx*). The whole region was called *Χαρρακήνη*, on account of its many water-gates. The form καταρράκτης , of course, would ultimately be the result of a popular analogy to καταρρήγνυμι . — There are in Greek two nouns $\phi\acute{\alpha}$: one = $\mu\eta\lambda\omega\tau\acute{\eta}$, 'sheepskin with the wool on,' or a garment made of it, and connected with $\phi\acute{\iota}\varsigma$, 'sheep'; and another, which is the Greek transliteration of the Aram. איזא , plur. איזאֵת , 'edges, pinnacles'⁴ = Hebr. אֵצֶל , then also 'the edge, seam of a dress' (Moschus, 2, 123); ZDMG. 32, 753; G.G.Nachr. 1881, 405; *Æg.* III. 1, 80. Bezzenberger, on the other hand, combines $\phi\acute{\alpha}$, 'seam, border,' with Skt. *ās* (*ās-n-ās*), Lat. *ōs, ora*; and Kluge (Paul and Braune's *Beiträge*, 8, 522) adds A.-S. *ōr, ōra*, 'border, beginning'; also see Joh. Schmidt, 'Pluralbildungen der Indogerm. Neutra,' 117. — Fürst, 'Lexicon,' 374, derives $\pi\upsilon\rho\alpha\mu\acute{\iota}\varsigma$, 'pyramid,' from an

⁴ Also Lat. *pinna* is from the Sem. פנה (*pinnāh*), G. 66.

Egyptian *p-iram*, and this from the Sem.-Arab. *haramun*, 'a pyramid,' from הָרָם, 'be high.'⁵

IV.—THE HOUSE, ITS PARTS AND SURROUNDINGS.

M. Renan, 206, says: 'τιθαιβώσσω parait venir de רִבֵּשׁ (*dēbāš*) + prefix τι.' In Homer it means 'to build, make a nest'; of bees also, 'to make honey-combs' (*Od.* 13, 106). This, of course, must have been its primitive meaning, if the word is to be derived from the Semitic (*dēbāš*, 'honey, honey-comb'). I do not agree with Renan, and consider A. Müller's objections (BB. I, 298) as a convincing proof against it. — Materials used for building purposes are ἄγουρος, γύψος, and πλίνθος. Ἄγουρος, 'brick,' is mentioned by *Æ. arm.* 4, 11 = *Arm.* *agoür* = Persian *āgur*; all from Assyrian *agurru*.¹ — Γύψος, gypsum (the Latin from the Greek accusative γύψον), 'plaster, mortar,' is derived by Blau (ZDMG. 25, 542) from Arabic *jibs*; Prellwitz quotes Persian *jabs*. The best gypsum was imported from Syria, a fact which points to an Eastern home. Fränkel (p. 9), however, believes that the Arabic was borrowed from the Greek. In Egyptian we have *ārqabasa*, which, according to Bondi, p. 29, is from the Semitic אֶלְגַּבִּישׁ (*elgābīš*, Ezek. xiii. 11; Job xxviii. 18), LXX. γαβίς = רִבֵּשׁ = κρύσταλλος. — Πλίνθος, 'brick, tile,' is usually connected with O.H.G. *flins*, 'quartz, flint'; A.-S. *flint*, German Flinte, Swedish *flinta*, Slavonic *plinŭto*.² Georg Hoffmann, in ZDMG. 32, 748, and in Stade's *Zeitschrift für die alttestamentliche Wissenschaft*, 2, 72, § 19, explains the Greek word as a me-

⁵ Weise (BB. 7, 171), too, considers the Greek an Egyptian loan-word; but Erman, *ibid.* 337; Wiedemann, Hdt. 468; L. Dickermann (*Proc. Am. Or. Soc.* 1890, XXV.); Brugsch *et al.* hold it to be a genuine Greek word. See also BB. 5, 85; Gruppe, I. 67; Gutschmid, 'Kleine Schriften,' I. 223; and on Latin peramus, Keller, 128.

¹ Literally = 'enclosure, encasement,' and collectively = 'backed clay, bricks' used for encasing the walls, kiln-brick. This Assyrian word passed also into Arabic through the medium of the Aramean.

² KZ. 22, 110, *no.* 3; 30, 450; Curtius⁵, 279; G. Meyer², 203; Fick⁴, I. 487; Prellwitz, 257. I.-E. etymol. for τιθαιβώσσω proposed by Henry, *Mém.* 6, 43.

tathesis of $\lambda\pi\omega\theta = \lambda\beta\iota\nu\tau$ = Semitic *libnāt* (לִבְנַת, Assyrian *libittu*, construct. state *libnat*). Perhaps the Greeks learned brick-making from the Phoenicians. Latin *plinthis*, *plinthidis*, is borrowed from *πλινθίς*, *-ίδος*, the *dimin.* of *πλίνθος* (Lat. *plinthus*). Quite ingenious is O. Schrader's remark on p. 315 of his 'Sprachvergleichung und Urgeschichte.'²: "Das lat. *plumbum* (**plomfo*) vergleicht sich genau dem griechischen *πλίνθος* 'Barren,' 'Ziegelstein,' wenn man sich entschliesst, dieses Wort auf eine Grundform **plenthō* zurückzuführen oder *λι* als Vertreter sonantischer Liquida anzusehen (vergleiche G. Meyer², p. 66 f.); das sächliche Geschlecht des lat. *plumbum* erklärt sich durch die Analogie der übrigen Metallnamen im Lateinischen." — The Septuagint and late Greek *βάρης*, 'a large house, tower, palace' = *πύργος*, is from the Hebr. בִּירָה (*bīrāh*), 'the same,' G. 66. — *Κασᾶς*, or *κασῆς*, 'felt, carpet or skin to sit upon, a saddle' (τοὺς *κασᾶς*, 'housing'), is compared by Sophocles, 'Dictionary,' s.v., with Sem. כֶּסֶה = *καλύπτω*, *σκεπάζω*. — *Il.* 5, 387, we read *χαλκῆφ δ' ἐν κεράμφω δέδετο τρισκαίδεκα μῆνας*, 'thirteen months he lay bound in a strong prison.' The Scholiast on this passage says: οἱ γὰρ Κύπριοι τὸ δεσμωτήριον κέραμον καλοῦσι. Theon, in *Progymn.*, chapter 'concerning law,' has: εἴ τις λέγοι τὸν κέραμον ἀντὶ δεσμωτηρίου, καθάπερ Κύπριοι; see also 'Etym. Magn.' 98, 31. O. Hoffmann (in Bezzenberger's *Beiträge*, 15, 87, and 'Die Griechischen Dialekte, I. 119) does not know how to explain it. The noun, evidently assimilated to *κέραμος*,³ 'potter's earth,' is borrowed from the Sem. כֶּרֶם (*xērem*), 'prison,' I.F. I. 506. — The late Greek *κουπήϊον*, *καμάρα ἢ ἐπὶ τῶν ἀμάξων γινομένη* (Hesych. II. 525, no. 3834, Mor. Schmidt), Latin *cupa*, *cupula* = *fornix rotundus*, whence German *Kuppel*, is perhaps from the Hebr. קִבְּהָ (qubbāh), 'tent, chamber' (Num. xxv. 8); cf. Arabic *qúbbatun*, 'tent-roof, vault, tabernaculum,' and Cyprian *κύβηνα* = *σκήνωμα*.

³ Concerning *κέραμος*, 'potter's earth,' Hehn, 441, says very significantly: 'As Corinth was a chief seat of Phoenician culture, there may be in the statement that the potter's wheel was invented by the Phoenicians (Hyperbios, *Schol.* to Pind. *Ol.* XIII. 17), a hint as to the origin of the potter's art among the Greeks.' Could *κέραμος*, which admits of no good I.-E. etymology, be connected with Sem. כֶּרֶם (Hebr. *kerem*, Assyrian *karmu*, earth, field)?

— A noun of the greatest interest is λέσχη, 'meeting-place.' Pott², II. 1, 814, and KZ. 26, 188, derives it from λέγειν, or perhaps from a verbum *desiderat.* with σ = 'place intended for talking'; cf. λέσσης, ἀδολέσσης. He is followed by Curtius⁵, 364;⁴ Savelsberg, KZ. 16, 364, λέσχη for *λέγη; see also KZ. 26, 188; Schrader², 497, *rem.* 2. Roscher, 'Curt. Studien,' 2, 132, 2, has: 'λέσχη for *λέσκη, √λεγ or λακ (cf. λάσκω).' Thurneysen, KZ. 30, 353, compares Irish *lesc*, 'lazy,' and Ger. 'leer' (= empty). Wackernagel, *ibid.* 33, 39, explains λέσχη for λεχσ-κη (Brugmann, 'Gr. Gram.'² 162). On the other hand, Bochart, Ph. 437; Ewald, 'Hebr. Gram.'⁸ § 51 b, and Lagarde, 'Psalterium memphiticum,' p. 155,⁵ derive the Greek from the Hebr. לִשְׁכָּה (*liškāh*), an etymology accepted by O. Schrader and many others. — Greek μάνδρα, 'fold, stable,' is explained by Brugmann, 'Grundriss,' 2, § 151, p. 433, from Skt. *mand-irā-m*, 'habitation, room'; see also Schrader², 183, 501; Fick⁴, I. 107, 509, who connects it with μάνδαλος; Bradke, 189, *rem.* 2. In late Greek the word means 'convent, monastery,' and in this meaning it was derived by Ḳ. r. XXXVII. from the Arab. *maxḍar* (Hebr. חֲצֵר, *xāḥēr*),⁶ 'place of habitation.' A. Müller

⁴ Curtius, *ibid.*, is inclined to derive from the √λεγ also the name of the Λέλεγες. Kiepert combines it with the Sem. לָעַע (*lā'idg*, to 'stammer'), "da die Leleger im Munde semitisch redender Völker einfach Barbaren, i.e. Nichtsemiten sind." See, however, Ḳ. r. 3, 29. Ries, 8, is undecided. Jubainville, 171, *et passim*: Les Lélèges sont des Égypto-Phéniciens.

⁵ *Ḳānūzā* Syris idem est quod *halliskāh* = ἡ λέσχη (Reg. IV. 23, 11; Ezek. xl. 44), Hebraeis et ἡ ταβέρνα, Acts xxviii. 15 (unde nos *Zabern*, Engl. "tavern," effinximus), Graecis.' See my 'Semitic Glosses to Kluge,' 43.

⁶ 'חֲצֵר' etiam in urbis Adramytti nomine' (Lagarde) = חֲצֵר מַיִת (*xāḥarmāyt*), later = אֲדִרְאִמַּיִת. J. Olshausen (*Rhein. Mus.* Vol. 8, 322–3) was the first to propose this etymology for 'Ἀδράμυττις (*én τῇ Λυκίᾳ*) and Adramyttion, as well as for the African Hadrumentum (Addrumetum, 'Ἀδρύμης). Hitzig (*ibid.* 597 ff.) argued that the similarity between the Sem. and I.-E. was only accidental; but Olshausen strengthened his position in a second article (published in the 'Monatsberichte der Berliner Akademie,' 1879, p. 571). Hitzig is followed by A. Enmann, p. 9, who connects 'Ἀδραμύτιον with 'Ῥαδάμανθος, Aeol. Βραδάμανθος (for *φαρδαμανθος*). See also Ries, 47, *rem.* 2. Another Sem. etymology is given by Bochart, Ph. 478. To the discomfiture of Enmann, it must be said that Lewy, p. 187, derives 'Ῥαδάμανθος from a Semitic רָדָה אֲמֵת (*rōḡē 'emét*), the original form being *rāḡai' amint* = 'ruling in justice' (cf. Isa. xxxiii. 15). The name of his colleague *Mínow* is also borrowed from the Hebr. מִנֵּה (*mōnēh*) = 'determining, al-

very appropriately considered this combination impossible; and yet the Greek may be derived from the Semitic. We have in Aramean *mēdār* (corresponding to Arab. *dār*, 'house'); this was borrowed by the Arabians, where we have *mādaratun*, 'village habitation,' whence *μά(ν)δρα* could easily have been formed. *Madarsuma*, a place in Numidia = *מדר צומא* (*mēdār 'āḡūmā*), 'fortified habitation,' is mentioned by Schröder, 89. — *Μέγαρον*, 'hall, room,' is usually connected with *μέγας*, because it commonly signifies a large room or house, which, however, is by no means always the case.⁷ Lr. XXXVII. writes: '*μέγαρον* eodem quo *tugurium*⁸ refero, ad גור (*gūr*), scilicet.' Phoen. *māgūr* and Latin *magalia* are also to be added (Bochart, Ph. 469-70). Stowasser, III. 5-6, believes that also Lat. *e-migrare*, *im-migrare*, and *migrare* are borrowed from the Greek, just as the latter was borrowed from a Semitic nation. Another word is τὰ μέγαρα, also μάγαρα, 'underground caves,' sacred to Demeter and Persephone, into which young pigs were let down on a particular day in the Thesmophoria. This is to be connected with מערה (*mē'ārāh*), 'cave,' ערר, Lag. 'Symmicta,' II. 91. From the same Semitic word Meltzer, 72 and 442, and J. Halévy, 'Mélanges de critique,' 144, derive the name Μέγαρα, while Geo. Hoffmann ('Über einige Phönikische Inschriften,' 6, *rem.* 1) compares

lotting' (for the vowels compare *Κυμέριοι*, from גומר, *gōmer*). It would be a partic. *Qal* of *mānāh*. Or, this *mōnēh*, says Lewy, could also be a partic. *Hif'il* of נה (*ṭānāh*) = 'the oppressor,' which would explain why *Mīnos* is called *δολοφρων*, *Od.* 11, 322. The form *Mīnos* might go back to a word sounding like Punic **mūnē*. See also Ries, 57-8. But Ed. Meyer, I. § 192, *rem.*, justly warns against such etymologies: "Weit problematischer sind noch die mythologischen Combinationen, die in der Regel jeder soliden Begründung ermangeln. Minos für phönizisch zu halten liegt kein Grund vor." On the other hand be it said that the I.-E. etymologies for Minos proposed by Kuhn, *KZ.* 4, 91; Misteli, *ibid.* 17, 192; Benfey; Johansson, *BB.* 18, 44, and others from the Skt. *mānus* are equally unsatisfactory (*cf.* Gruppe, 104-5; Schrader², 588, 596, 598, and 614; *KZ.* 29, 537). *BB.* 12, 140, explains Minos by the Lykian *minohä*. On Windischmann's and Eckstein-Kuhn's etymologies of Radamanthys, see Gruppe, 99.

⁷ Curtius⁶, 328; Schrader², 497; an I.-E. etymology of *μέγαρον* is proposed by Johansson, *BB.* 18, 36. Fick⁴, I. 512, compares Lith. *mēga*, 'partition'; German, 'Gemach.'

⁸ Curtius⁶, 186, *tug-urium* from *tego*.

the Carthaginian *Méγapa* with מִגְרָשׁ (*migrāš*), “wegen der sachlichen Uebereinstimmung; vergleiche die Verstümmelung *Carthada* from קִרְתַּחְדַּשֶׁת.” — Movers, I. 292, and Müllenhoff, I. 119, derive σῆκος, ‘hut, fold, tent’ (compared by Leo Meyer with German ‘Zwinger’) from Hebr. סִכָּה (*sukkāh*), ‘fold.’ Much better it is, however, to combine the noun with σάπτω (= zwingen, G.G.Nachr. 1892, 313), etc., from √*svāk*, ‘to secure, make firm’; G. Meyer², 221; BB. 12, 240. Curtius⁵, 161, compares Lat. saepe. See also H. D. Müller, BB. 13, 314; and Sophus Bugge, *ibid.* 14, 66. — Σῦρος (not σειρός), ‘pit, vessel for keeping corn in’ (Eurip. *frag.* 4, D), ‘pitfall,’ Lat. sirus, is connected with סִירָה (*sirāh*), ‘kettle, cistern,’ 2 Sam. iii. 26; cf. *J.a.* 210, 23; *J.arm.* 1702. Bochart, H. II. 595, 3, derived the Greek from Hebr. אָצֵר (*āṣār*), ‘hide, stow away.’ — Χάραξ, ‘a place paled in, palisaded place,’ is from כָּרַךְ (*kārāk*), ‘a city, fortified and walled round, a citadel’ (Gesenius, ‘Wörterbuch,’⁹ 401); cf. כִּרְכָּא דְּמִוּאֵב = Χαρακμῶβα (Ptol. and Steph. Byzant.); *Jag. III.* 1, 205, derives it from כָּרַח; see also *Rev. des études juives*, 20, 297, and, on the other hand, Postgate in A.J.P. III. 336. — Εμβολος, means 1) a ‘peg, stopper,’ connected with ἐμβάλλω, and 2) ‘portico, porch’ (late Greek). In this latter meaning it is derived by Geo. Hoffmann (Über einige Phönikische Inschriften, 12, *rem.* 1) from Syriac אַבְּוּלָא (*abbūlā*). — Κίων, ‘pillar’ = Hebr. כִּיּוֹן (*kīyūn*), ‘pedestal statue’ (Amos v. 26).⁹ But Aug. Müller (BB. 1, 290) has already argued that the Hebrew, being a ἄπαξ εἰρημένον, can hardly be taken into consideration. The translation of *kīyūn* by ‘statue, pedestal’ is only a surmise, not to be accepted. It has been shown that the correct reading in Amos v. 26 is כִּיּוֹן (*kēyān*, or rather *kaiyāyān*), a word borrowed from the Assyrian *kāmānu* (*kaimānu*, pronounced in later time *kēyānu*), which in II. Rawlinson, 32, 15, *col. e-f*, is mentioned as the name of the planet Saturn. The planet was called *kāmānu*, ‘true, durable,’ because of its

⁹ Movers, I. 292; Müllenhoff, I. 69; *J.a.* 13, 31; see, however, *J.arm.* 2000; and again, *Jag. III.* 2, 356; O. Schrader², 497; D’Arbois de Jubainville, *Mém.* 3, 349, considers στῦξ, ἄτλας, and στήλη as translations of this Semitic *kīyūn*.

slow motion. *Kíōn* is connected with Arm. *siun* (ℳ.arm. 2000; Hübschmann, 'Arm. Stud.' 49, 251; A.J.P. VI. 439), while G. Meyer², 115, and Fick, BB. I, 333, consider it = *σκειών, comparing M.H.G. *schîē*, 'stake, fence-post.'¹⁰ — Μάνδαλος, 'bolt' = Hebr. מַנְעוּל (*man'ûl*), the same ℳ.r. XXXVII. A. Müller, BB. I, 291, rejected this etymology of Lagarde. Since then, however, it has again been explained as borrowed from the Semitic, and, I believe, correctly. We have in Assyrian *medilu* = *ma'dalu* (√ עַדַּל, bolt, lock) = 'bolt,' which could easily have been borrowed as μάδαλος, μάνδαλος, through Syriac מַדְעָא,¹¹ although Fränkel, 19, *rem.* I, maintains that the Syriac is undoubtedly borrowed from the Greek. Vaniček, 663, derives the noun from a √μανδ, 'hem, hinder'; μάνδαλος, = 'a hindrance, a bolt.' — Ἀριζος (Hesych.) τάφος · Κύπριοι, = 'grove, ditch' = חַרִיץ (*ḥārīṣ*), Hamaker, 'Miscell. Phoen.' 301; Ries, 42; BB. 15, 70. — The most doubtful word is γέφυρα, 'path, way' (Homer), Lakonian διφοῦρα; later = 'bridge.' In Homer always in the plur.; later in sing. and plur.; = Hebr. gēšûr (גִּשּׁוּר); Lenormant; Hitzig (ZDMG. 1854, 747); ℳ.üb. 65; through the Aramean gētūr.¹² The Homeric γέφυρα was 'a dam, a path.' The Semitic denotes a beam, as well as the beam, thrown across the river, serving as a path, a bridge. An I.-E. etymology from √gaf, *gauf*, was proposed by Kuhn in KZ. I, 132 ff. G. Meyer², 48; Johansson, KZ. 30, 414, *rem.* 2, and BB. 18, 28, refrain from discussing its origin.¹³ — Bochart, H. II. 599, 25, also derived λαβύρινθος from Hebr. עַרְבִּלּוּת (*'arbelūt*), by metath-

¹⁰ Also σκηνή, 'tent' (Dor. σκάνα), has been connected with Arab. *sakinum*, 'habitation, mansion' (Bochart, H. I. 465; Raumer, 'zweite Fortsetzung,' 14); it belongs, of course, to O.N. *skaunn* (a poetic name for 'shield'), BB. 4, 348; also 18, 65 and KZ. 30, 431.

¹¹ See Delitzsch and Haupt's *Beiträge zur Assyriologie*, I. 5; A.J.P. VIII. 290. There could well have been a Hebrew noun מַדְעָל (*ma'dāl*) like *ma'ḥār*, etc., from which the Greek could have been borrowed.

¹² For φ from Semitic ʕ is quoted Ἀφροδίτη from ἸἈστῶρετ, ἸἈτῶρετ; Russian Feodor for Theodor; Hebr. שׁוּם (*šūm*), 'garlic' = Arab. *ṭūm*, vulgar Arabic *fūm* (G.G.Nachr. 1883, 97, *rem.* 3).

¹³ The Gephyraeans, one of the pre-hellenic tribes of Boeotia in the valley of the Asopos, were probably Phoenician invaders (Kiepert, 155); they are identified

esis of λ and ρ, for which he quotes the following examples: *calasiri* = 'toga talaris,' from Hebr. קרסל (*qarsöl*), Vulgate tali; κλήρος from גורל (*gōrāl*), and βήρυλλος from Aram. בלור (*billōr*); but λαβύρινθος is evidently connected with Greek λαύρα, λαύριον. Κλήρος is not from the Hebr. *gōrāl*; and for βήρυλλος see below, c. XXII. As for *calasiri*, Greek καλάσιρις, 'soldier' (Hdt. 2, 164; 7, 89; 9, 32), and 'garment' (Hdt. 2, 81), it is mentioned by Pollux, *Onomast.* 7, 16, as an Egyptian noun; although thus far not met with in Egyptian literature.¹⁴ As a synonym of λαβύρινθος Bochart quotes σήραγξ, 'hollow, cleft,' which he derives from the Hebr. שרג (*sārāg*), 'perplexum est.'—As a curiosity I will add that Lenormant derived χόρτος, hortus, from the Hebr. חרש (*xārāš*, 'plough'); *xōreš*, 'forest, mountain-forest,' or from Hebr. חרת (*xéret*, proper name of a forest in Judah). But this is nonsense; cf. Stokes, BB. 11, 70, = Celtic *gort* ('field'); also Fröhde, *ibid.* 10, 301; O. Schrader², 421.¹⁵—On ἐσχάρα, 'hearth, fireplace,' and Syriac כסכרā (*kaskērā*), see J. arm. 1116; ZDMG. 46, 240. Prellwitz compares Slav. *iskra*, 'spark' (from **esklrā*), N.H.G. 'schorn-stein'; see also O. Schrader², 191 and 500; and Zubaty, KZ. 31, 15, *rem.* 2. The Syriac may have been borrowed from the Greek. On Latin *escharosus* compare Keller, 71.

with the Hebr. *gibbōrīm* (גִּבּוֹרִים), 'the strong ones'; by others with Hebr. *kaf-torīm* (כַּפְתֹּרִים). The most natural would be to connect them with the *gēsūrī* (גִּסּוּרִי) = 'the Gentiles.' See also Hitzig, ZDMG. 9, 747, and Bochart, Ph. 454; Fick⁴, I. 34 and 401. Jubainville, 191, explains the word as = 'builders of bridges.'

¹⁴ Kiepert, Manual, derives the Greek from Egyptian *lope-ro-hunt*, according to Keller, 215; but I am not able to find any such statement (see § 116 of his Manual); Wiedemann and Erman do not mention the word as borrowed from that language; on the other hand, see Brugsch, 'Aegyptologie,' 447: "Labyrinthos gelegen in der Nähe der Mündungsstelle *re-hn-t* eines Kanals *hn-t* im Nomos von 'im-*phvu*.'"

¹⁵ Late-Latin *canaba* is discussed by J. arm. 966; J. ag. III. 1, 228, and 2, 363-7; my 'Semitic glosses to Kluge,' 42, also Mém. 7, 56. — Stowasser's etymology of Lat. *macellum* and *macellotae* from Sem. מַכְלָא (*mīkēlā* or *mākēlā* = δρυφακτος), pl. *mākēlōt* seems to me very plausible ('Dunkle Wörter,' II. 3-6). Also cf. J. arm. 1457.

V.—CLOTHING AND ORNAMENTS.

Of the greatest interest in this class is *χιτών*, Ionic *κιθών*, borrowed from the Phoen.-Hebr. כְּתֹנֶת (*kēṭōnet* or *kuttōnet*),¹ or rather כְּתֹנָא (*kēṭūnā*, Budge). I believe that the form *κιτών*, which is said to belong to a Sicilian dialect, is the earliest form adopted by the Greeks (J.H.U.C. no. 81, 76).² It also occurs in papyri (see K.Z. 31, 471). Wharton quotes Sicilian *λίτρα* for **λίθρα*, whence Latin *libra*. According to Joseph. *Antt.* III. 7, 2, the *kēṭōnet* was made of linen: *χεθὼν τὸ λίνον ἡμεῖς καλοῦμεν*, and Thucyd., I. 6, tells us that the oldest *χιτῶνες* were made of linen. From the same Aram. *kēṭūnā* we have (c)tuni(ca), *sc.* vestis = tunica.³—Two other nouns for clothing, *πέπλος* and *φᾶρος*, worn by women, are supposed by Helbig, p. 131, to have been borrowed from a non-I.-E., perhaps Semitic, nation, because the best *πέπλοι* were made by slaves in Sidon. Both are, however, I.-E. words.⁴—*Μανδύη* (ἡ) (and *μανδύας* (ὁ)) is a late Greek word for 'woolen cloak,' usually explained as of Persian origin. Boch. H. i. 237, 20, *§.r.* XXXVII., *§.a.* 209, 8, derived it from Hebr. מַד (*mad*), 'carpet, garment.'—According to Helbig, 131 and 195, *κεκρύφαλος*, 'a woman's head-dress' (Homer), is also borrowed from a non-I.-E. tribe; and Fränkel, p. 164, says: "Eine Ableitung von קַרְקַפָּתָא, Schädel, Schale (*qarqafṭā*), ist קַרְקַפֶּל (*qarqafēl*); damit ist wohl *κεκρύφαλος*

¹ Movers, II. 3, 97; Gutschmid, 'Kleine Schriften,' II. p. 6; Ewald, 'Hebr. Gram.'⁸ 62; R. 207; *§.a.* 256, 12; BB. 1, 280, 284, and 299; Ries, 13; Schrader², 485; *idem.* 'Waarenkunde,' 70, 87, and 118; Helbig, 115. On the other hand, see Pusey, *Daniel*, 515, below.

² On *χιτών*, *κιθών*, see KZ. 19, 22; Curtius, 'Studien,' 2, 50; G. Meyer², § 206; G.G.Anz. 1884, 1016. On *λίτρα*: *libra* comp. M. Bréal, *Mém.* 6, 6, and *bel.* p. 84.

³ Bradke, 253; Stowasser, I. 6; Schrader², 486; Keller, 90.

⁴ *Il.* 6, 289–295; also Helbig, 14 and 195; Ries, 14; Sonne, KZ. 10, 407; Fritzsche, 'Curtius Studien,' 6, 322. Schrader², 472, compares Lat. *pallium* and connects both with *pellis*, O.H.G. *fel*.—On *φᾶρος*, see Fick, BB. 1, 244, and Bezenberger's note, *ibidem*. Liddell and Scott, following Curt.⁵ 300, connects it with *φέρω*, as German 'Tracht' from 'tragen.' Studniczka, 'Beiträge zur Geschichte der Altgriech. Tracht' (1886), combines the Greek with Egyptian *pāār*, 'linen.' The Egyptian word, however, occurs only in late texts, and is borrowed from the Hebr. פֶּאָר (*pē'ēr*), 'head gear' (Brugsch, ZDMG. 46, 110); Schrader², 485–6; Ries, 13–14.

identisch, wenn auch die Bedeutungen nicht ganz genau stimmen; das jüdische Wort wird als Schädelhaut erklärt." I consider this combination very improbable, and prefer to combine it with *κορυφή* (Lobeck, *El.* I. 165) or *κρύπτω* (Geo. Bühler, *Orient und Occident*, I. 337 ff.; and 'Curtius, Studien,' 6, 330). — Fürst, 'Glossarium graeco-hebraeum,' 129, derives Hebr. כְּתֹר (*kéter*) from Greek *κίδαρις*, *κίταρις*; but the Greek is from the Semitic, and this perhaps from the Persian.⁵ — Σάβανον, 'linen, cloth, towel' (Lat. *sabanum*), Arm. *saiian*, is from the Arabic *sabaniziat*, 'cloth, linen made in Saban,' near Bagdâd (Dozy, 'Diction. des vêtements,' 200; *Æ. arm.* 1974). Uppenkamp referred the Greek to *√shap*. — Μανιάκης,⁶ 'bracelet, collar, necklace' (Polyb. II. 31), and *μανιάκον*, 'border of a robe,' are connected by Sophocles, 'Dictionary,' *s.v.*, with Hebr. הַמִּנִּיךְ (*hamnîkē*, Dan. v. 7 : דְּמִינִכָּה). Gesenius, 'Wörterbuch,'⁹ derives the Aram. from the Greek; so also Kautzsch, 'Aramäische Grammatik,' 119; while Benfey (*Æ. a.* 40, 11; *Æ. arm.* 1420) refers it to Skt. **sumanika*.⁷ — Ὀθόνη, 'fine white linen, undergarments' (Homer, always plur.), is a much disputed word as regards its etymology.⁸ Benfey and Fick⁴, I. 129, refer it, doubtfully, to the *√vadh*, 'wind, bind.'⁹ Movers, II. 3, 319, was the first who derived it from the Sem. אֶטֶן (*ēṭūn*, Prov. vii. 16, 'fine linen from Egypt'); he is followed by R. 207, Hehn, Vaniček, Studniczka, Ries, etc.; Helbig too, 128, combines the Greek with this Semitic noun, and adds: "Doch die genaue Kenntniss welche die homerischen Dichter hinsichtlich der Herstellungsweise bekunden, zeigt dass solche Stoffe bereits unter ihren Augen in den ionischen Städten gear-

⁵ Bötticher, 'Arica,' 119 f.; *Æ. a.* 207, 21; *Æ. arm.* 1003; BB. I, 276, and 15, 97; Ries, 42; against a connection with Assyrian *kudūru*, see *Proc. Am. Or. Soc.*, Oct., 1888, p. xcvi.

⁶ Τοῦτό ἐστιν χρυσοῦν ψέλλιον ὃ φοροῦσι περὶ τὸν τράχηλον οἱ Γαλάται.

⁷ Pusey ('Daniel,' 459): *hamnîkē* is derived from the Skt. *manī*, 'jewel,' with a secondary derivative *-ka*; the Latin monile is a cognate word. See also Bochart, Ph. 488; H. Derenbourg, 'Mélanges Graux,' 240; Fick⁴, I. 110; Jubainville, 210, *rem.* 4. Prellwitz, 190, adds O.H.G. *mana* = N.H.G. 'Mähne.'

⁸ *Il.* 3, 141, and 18, 595; *Od.* 7, 107; later = sails. Helbig, 126 ff.

⁹ See W. Stokes in Kuhn's *Beiträge*, 8, 352; Meister, 'Curt. Stud.' 4, 374, and Leo Meyer, KZ. 23, 60, comparing O.H.G. *wāt*.

beitet wurden." Weise, in a review of Schrader's 'Waarenkunde,'¹⁰ urges against the identification of אֶטוֹן and ὀθόνη, 1) that yarn and thread (ὀθόνη) are not the same as linen, cloth (אֶטוֹן), and 2) that the acknowledged Semitic loan-word ὄνος = אֶתוֹן ('*ātōn* = **āsnos*) gives us a hint what the Phoenician word would likely have been on Greek soil. But ὀθόνη in Homer may also mean linen, cloth, and ὄνος is not a Semitic word.¹¹ Schrader, 'Waarenkunde,' 192, and 'Urgeschichte,'², 485, speaks of Egypto-Semitic linen, mentioning Egyptian 'ēṭūn. M. Harkavy,¹² too, derives the Hebrew from Egyptian *aten*, *atennu*, explaining both as 'disc, globe.' Wiedemann does not mention ὀθόνη as from the Egyptian, nor does Erman (ZDMG. 46, 92-130). The form אֶטוֹן ('*ēṭūn*) is a Syriasmus for אֶטוֹן ('*ēṭūn*); it is probably connected with the verb טוה, 'spin, twist' (= Assyrian *ṭamū*, *ṭayū*).¹³ — Another word belonging to this class is μέταξα, μάταξα,¹⁴ 1) 'thread,' 2) 'cocoon of the silk-worm, (raw-)silk' = Aram. מֶטַסָּא (*mēṭaksā*), which, according to Gesenius, 'Thesaurus,' 346, is a transposition of דִּמְשָׁק (*dimašq*).¹⁵ Fleischer, in his additions to Levy's 'Chaldäisches Wörterbuch,' II. 568, says: 'Hellenistic μέταξα, Aram. מֶטַסָּא, and Arab. *midagsun*, are from *Dimašq*.'¹⁶ Fränkel, 40, derives the Aram. from the Greek, whence it passed to the Arab. as *dimasq* for *midags*, perhaps with a popular leaning toward the name of the city Damascus; and on p. 288 he adds: "Since metaxa is Old-

¹⁰ *Zeitschrift für Völkerpsychologie*, 17, 225-6.

¹¹ See below, c. IX.

¹² *Journal Asiatique*, March-April, 1870, 166 f.; see also BB. 1, 294.

¹³ It is amusing to see the mistakes of the LXX. translators of Prov. vii. 16-17.

¹⁴ Also μεράσιον, μέρασις, μέραξον, μέραξος.

¹⁵ Gesenius, 'Wörterbuch' 9, 192 a.

¹⁶ Cf. Hitzig, ZDMG. 8, 213. Lagarde's etymology, 'Reliquiae,' XXXVII., is rejected by A. Müller, BB. 1, 292. See also B. r. 45, 153. דִּמְשָׁק in Amos iii. 12, according to Ewald (G.G.Nachr. 1862, 372), Gesenius, Keil (Minor Prophets, I. 264), does not mean the city of Damascus, but damask; on the other hand, compare Pusey (Minor Prophets, I. 277, *rem.* 2). The text seems to be imperfect or corrupt (Stade's *Zeitschrift*, 3, 102). — Prellwitz's last source is Persian *Māt-shin* = China (but ???), following Schrader, 'Waarenkunde'; this would be a case similar to that of σῆψες (silk), from the Chinese (cf. Corean *sir*; Mandchu *sirghe*, etc.).

Latin (Waddington *ad* 'Edictum Diocletiani,' XVI. 86), there can be no connection with Damascus." Saalfeld, 687, however, states that metaxa occurs only in late Latin. G. Meyer (*Lit. Centralblatt*, 1893, no. 2, col. 49), reviewing Prellwitz's 'Etym. Wörterbuch,' says: "Die unter μέταξα angeführten orientalischen Wörter stammen gewiss aus dem Griechischen." On the whole it is best to remain satisfied with the cautious remarks of *℣*.arm. 1481. — Equally doubtful are βύσσος and σινδών. Βύσσος (Theocr. and LXX.), 'fine yellowish flax, especially from India and Egypt, and linen made thereof.'¹⁷ Σινδών βυσσίνη, 'fine linen bandage' used for mummy-cloths (Hdt. 2, 86), for dressing wounds (*ibid.* 7, 181). It was paid in Egypt as tribute (C.I.G. 4697, 18). In later Greek writers it means 'cotton' (Philostratus, 71; Pollux, 7, 76); it is different from κάμβασις and λίνον (Paus. 7, 76, 6); used of silk, which was supposed to be a kind of cotton. The adjective occurs in Aeschylus. According to Sayce it is the Egyptian *bus*, 'fine linen',¹⁸ but Erman, BB. 7, 337, denies the existence of such a word in Egyptian; and Wiedemann ('Hdt.'s Zweites Buch,' 358), says: "Βύσσος ist weder das ägyptische Wort *vat'* noch das hebr. בֹּוץ (*būz*)"; while R. 205, Schröder, 134, and G. Meyer², 185, have βύσσος = Hebr. *būz*.¹⁹ The Egyptian word for byssus is *šs*, Coptic *šens*, whence Hebr. *šēš* (שֵׁשׁ, formed after שֵׁשׁ = *šēš*, 'white marble'), and perhaps Greek σινδών; *℣*.arm. 80, 1193, too, derives the Greek from the Coptic, in which he is followed by Fränkel, 41. Movers,

¹⁷ Latin byssus, byssoses; Ital. bisso; O.H.G. *bissin*, etc.

¹⁸ So also O. Weise, BB. 7, 170, and Stein *ad* Hdt. 2, 86.

¹⁹ According to Stade, I. 373, *būz* is an Aram. word; Northern Syria furnished the Phœnician merchants with *būz*, says Canon Rawlinson, and Schrader, 'Waarenkunde,' believes that the fact that this word is used first by Ezekiel, who lived in Babylon, may point to its original home. The word seems to be Persian (ZDMG. 46, 234, no. 17). Also cf. Gesen. 'Wörterbuch'; Stade and Siegfried, 'Hebr. Wörterbuch.' Fürst, 'Hebrew and Chaldaic Lexicon,' 189, says: 'It is a genuine Semitic word, occurring in all the dialects'; Lag. 'Semitica,' I. 52; 'Symmicta,' II. 110; 'Arm. Stud.,' 421, has some remarks on the subject. Pusey, 'Daniel,' 515: 'Its etymology is Semitic = white, i.e. bleached.' Prellwitz, 'Wörterbuch,' considers it an I.-E. noun, comparing N.H.G. *kaute*.

II. 3, 319, combined the Greek with Hebr. סָדִין (*sādīn*), a combination adopted by Sayce, 'Hibbert Lectures,' 138;²⁰ Stade, I. 374, and Wiedemann, 'Hdt.'s Zweites Buch.' The Hebrew, again, is derived from the Assyrian *šindhu* (*šinṭu*), and this ultimately from *Sind* = Ἰνδός (India); see also Weise, *Lehnwörter*, 183, *rem.* 1. — Κάπρασος, 'fine flax, linen' (Lat. carbasus). Ṭ.arm. 1148; Arm. *kerpas*, from Arab. كَرْبَاس (*kirb'ās*) = Skt. *karpāsa*; whence also Hebr. כַּרְפָּס (*karpās*, Esth. i. 6), Pers. *karbās*.²¹ Hehn derived the Greek from a reconstructed Phoenician word, while Schrader ('Waarenkunde,' 210) makes the Sanskrit equal to Arabic *korsofah*, *korsuf*, *korsof*; but this Arabic is, according to Ṭ.üb. 114, 1 = late Greek γοσσύπιον (*gossypium*), 'cotton'; so also O. Weise, *Lehnwörter*, 144; while Fränkel, 145, makes the Greek borrow it from the Arabic. — Νάκη, 'a woolly, hairy skin, goat skin' (*Od.* 14, 530); 'sheep's fleece'; later νάκος, τὸ (Latin *nacae*, whence *nacca* = *fullo*), is combined by Bochart, H. i. 419, with Syriac נִקִּי (*neqīṭ*), 'sheep,' while in reality it belongs to Gothic *snaga*, 'garment' (Bezenberger).²² — Σισύρα (*Aristoph. Av.* 121), 'a shaggy goat-skin, thick, rough outer garment,' is derived by Ṭ.r. 43, 136, from Hebr. שַׁעִיר (*sā'ir*), 'shaggy, rough skinned.'²³

²⁰ Sayce: "An ancient list of clothing mentions *šinṭu* or 'muslin,' the *sādīn* of the Old Testament, σινδών of the Greeks. That σινδών is merely 'the Indian cloth' has long been recognized; and the fact that it begins with a sibilant and not with a vowel, like our 'Indian,' proves that it must have come to the West by sea and not by land, where the original *s* would have become *h* in Persian mouths; supposing, of course, that Iranian tribes were already settled to the east of Babylon." Also cf. Pusey, '*Daniel*,' 516, no. 2.

²¹ KZ. 23. 9. Uppenkamp, 15, *rem.* 1, says: "Unbekannt ist die Heimat der Bezeichnung für Baumwolle, auch Leinwand" (κάπρασος); Ṭ.r. 45, 153; R. 209; Saalfeld, 231; Weise, *Lehnwörter*, 183.

²² Keller, 44, brings up again the long-rejected Arab. etymology of 'amuletum.' See my 'Semitic Glosses to Kluge's Wörterbuch,' 8-9; and A.J.P. XIII. 230. — Bochart, Ph. 484, derives Lat. *mappa* from Heb. מַפֶּרֶץ (*mappar*, for *ma'āfār*, 'covering,' מַפֶּרֶץ = אֶפֶר). — The Late-Latin *camisia* (French-Engl. *chemise*, Ital. *camicia*) is from the Arab. *qamiṣ*, 'a shirt, a shift.'

²³ *Ain saepe in dentalem abiit* (sic שַׁעִיר: *sā'ir* est Σάρυρος) atque etiam in sibilantem (*sā'ir* etiam σισύρα, *Aristoph. Av.* 121).

VI. — UTENSILS AND FURNITURE.

Κιβωτός, 'wooden box, chest' = Hebr. תֵּבָה (*tēbāh*).¹ Clemens Alex. 241, 4, says: κιβωτὸς ἐκ τοῦ ἐβραϊκοῦ ὀνόματος θηβωθά (תֵּבָה, *tēbōtā*) καλουμένη. Geo. Hoffmann, ZDMG. 32, 748, writes: Syriac *qīḥōtā*, plur. *qīḥmātā*, from Greek κιβωτός, and this again for *τιβωτός, from תֵּבָה (*tēbōt*).² The Hebrew may have been borrowed from the Egyptian, where we have *tēb't*, 'chest, coffin,' ZDMG. 46, 123. In the Cyprian dialect we have *θίβωνος*· κιβωτός.³ B. ii. 324, connected κιβωτός with *κίβισις*, pouch, wallet (*πήρα*· Κύπριοι); but *κίβισις* (Hes. Sc. 224)⁴ belongs to Hebr. קִבִּי, Ries, 42. The Aetolians use *κίββα* for *πήρα*. Whether this has any connection with Hebr. *qāb* (cf. Assyrian *qabū*, 'chest, box') I cannot say. — An important word is *κάρταλος*, 'basket' (LXX. and Philo). R. 206, derived it from Hebr. אֲגַרְטָל (*āgartāl*), Ezra i. 9. It is, however, more likely that the Hebrew ἀπαξ εἰρημένον is from the Greek or another Eastern language, than *vice versa*. The Hebrew has no etymology.⁵ W. Stokes combines the Greek with Irish *certle* and Lat. *cartilago*⁶ (BB. 9, 88, and 16, 245). G. Meyer², § 173; Curtius⁵, 144, and Fick⁴, I. 15 and 385, add *κροτώνη*, Skt. *kāṭa*, 'wicker-work'; *κῆνάττι*, *κῆτάντι*, *κῆττά*, 'to bind, tie' (√*kart*, 'wind, twine'); so also Siegismund, 'Studien,' 5, 148, while P. Kretschmer (KZ. 31, 393) calls in Skt. *cṛtāmi*, Goth. *haurds*, Slav. *krětaja*, 'texture.' Fränkel, 77–8, de-

¹ Rödiger in Gesen. 'Thesaurus'; Ewald, 'Hebr. Gram.'⁸ § 47 c, p. 123; §.r. XXXVII. Fleischer in 'Berichte der Königl. Sächsischen Gesellschaft der Wissenschaften,' 1866, p. 310.

² See, however, A. Müller, BB. 1, 289; Bochart, H., explaining κιβωτός, mentions as a parallel *κάχλη, whence κάλχη (murex, purple limpet), from the Aram. תִּכְלָה (*tikēlā* or *takēlā*); but cf. Curtius⁵, 152; Fick⁴, I. 437; and ZDMG. 46, 260.

³ KZ. 9, 304, where Schmidt wrongly explains *θίβωνος* for *θίβηνος* = *ἑβηνος* = *βῆηνος*. Also *θίβη* (תֵּבָה) and *θίβις* occur in LXX. *ad* Ex. 2, 3, where Aquila has κιβωτός.

⁴ Also *κίβησις*, *κύβησις*, and *κυβυσία*.

⁵ Those proposed in Fürst's 'Hebrew Lexicon' are all too fanciful; the *κ* is an 'aleph prostheticum', as shown by the corresponding forms in Arabic, Aram., and Syriac.

⁶ Another etymology for *cartilago* was advanced by Hempl in A.J.P. XII. 354.

rives Arabic *qirtalatun* from the Greek, and then continues: "Ob κάρταλλος selbst echt ist, ist allerdings noch eine andere Frage. Es würde wohl möglich sein, dass hier ein persisches (und dies würde zu אגרטל stimmen) oder gar semitisches Fremdwort im Griechischen vorläge." — Of Semitic origin are κλωβός, κλουβός, 'cage, bird-cage,' also 'chamber, room' = Hebr. כלוב (*kēlūb*), Amos viii. 2; Jer. v. 27; Syriac, 'the same.' Boch. H. i. 662, 53; G. 66; R. 207. The etymologies of Curtius⁵, 585, and Vaniček, 1123, are not acceptable; nor do I agree with Prellwitz, 152. — The same is the case with σάκκος (σακκίον; Aristoph. also σάκτας) 'sack' = Hebr. שק (*sag*), Lat. saccus, sacculus = 'Seckel.' G. J. Vossius, 'Etymologicum,' s.v., says: 'Saccus non a sago, sed a Graeco σάκκος, quod ipsum est non a σάπτω, sed a Hebraeo שק.'⁷ According to Hehn it may be of Lydo-Phoenician origin. Schwally in Stade's *Zeitschrift für die alttestamentliche Wissenschaft*, XI. 173, writes: 'שק has no Semitic etymology. It is perhaps an Egyptian word.' But we also find it in Assyrian as *šaqqu ša še'im* = *alluxappu*, 'cornsack' (Delitzsch, 'Assyrisches Wörterbuch'), and Egyptian *sq*, 'mat made of rushes,' occurs only in late texts (ZDMG. 46, 119). — Ἰγδης, 'mortar' (Solon, 38); also ἰγδίου (*Geop.* 12, 19, 5); and ἰγδη (*ibid.* 9, 26, 4), for *μίγδη, is hardly else than a derivative of a verb לה (דקה = דקן). The form λίγδος shows that a consonant has been dropped in the beginning. Λάρισσα also could be explained in the same manner and compared to Arabic *maxrūsatu* (مخروشة, *ẖ.p.* 76). On λίγδος see, on the other hand, Uppenkamp, p. 27, and Fröhde, BB. 3, 15, *rem.* 2. — Another noun of Semitic extraction, according to *ẖ.p.* 76, is ὄλμος, 1) 'a round stone,' *Il.* 11, 147; 2) 'a mortar,' Hes. *Op.* 425, Hdt. 1, 200 = Hebr. הלמות (*halmūt*, Jud. v. 26), 'hammer, crusher.' Curtius⁵, 358; G. Meyer², 10, and KZ. 23, 74, refer it to I.-E. √*fel*. — Stowasser, I. 22, *rem.* 2, derives Lat. *alapa* and Greek κόλαφος, κολαπτήρ, 'hammer,' from the Hebr. כילפות (*kēlappōt*, Ps. lxxiv. 6). כילפה he tells us means 'hammer'; *alap(a)* stands for *halap*, and this for

⁷ See also R. 206, and Pauli in KZ. 18, 2.

kalap. The Vulgate 'in securi et *ascia*' shows that *κόλαφος* and *alapa* are the same. Thus also in this case are 'fist' (*alapa*) and 'hammer' (*κόλαφος*) conceived as identical, the fist being a 'Naturhammer' (Stowasser). *Alapa* and *κόλαφος* mean 'a box on the ear, a cuff'; *κολαπτήρ*, 'chisel.' Fick³, I. 811; Curtius⁵, 166, and Vaniček, 1102, compare the Greek with the Latin *scalpo*, to which Vaniček, 1105, also refers (*k*)*ālāpa*. Besides this, the Hebrew noun does not mean 'hammer,' but 'axe, broad-axe'; it is only the later Aramean **קִלְפָּא** (*qulpā*), which acquires the meaning 'cudgel.' The LXX. translators render the Hebrew by *λαξευτήριον*, 'a chisel'; and the Vulgate by *ascia*, 'the same.' It is therefore not probable that the Greek and Latin should have been borrowed from the Semitic,⁸ especially as we have the corresponding forms in O.H.G. *klaphōn*; M.H.G. *klaffen*; A.-S. *clappian*, Eng. 'to clap' (Kluge⁴, *s.v.* *klabastern*).—Lagarde's derivation of *ράβδος*, 'rod, staff' (Homer), 'whip' (Xen.), from Hebr. **לָמַד** (*lāmed*), 'ox-goad, whip,' would be quite acceptable, if the word had not a good I.-E. etymology.⁹ As regards *m* and *b*, we know that the oldest Greek spelling of the letter L was *λάβδα*, whence also Coptic *labda*; and the change of *λ* to *ρ*¹⁰ is not of rare occurrence: *ναύκλαρος* and *ναύκρᾶρος*; Elean *χαλάδριοι* and *χαράδρα*; Arabic *riṭl*, from *λίτρα* (F. a. 33, 2);¹¹ *λίτρα*, again, is said to be a Sicelo-Greek form of Lat. *libra* (see, however, p. 77); *ἄγγελος* and *ἄγγαρος*.—Nor do I believe that *ἄξίνη*, 'axe' (Homer), together with Aram. **אֲצִינָא**, Ethiop.-Syr. *xaççīnā*, are borrowed from the Assyrian *xaçīnu*, 'axe' (from *√xaçū*, 'cut'), as

⁸ With the same Hebrew noun *kēlappōt*, Keller, 190 and 273, connects *Κύκλωψ* and Latin *Cocles*. But Curtius, Vaniček, Saalfeld, 550, and others refer *Cocles* to *√ska*, which appears in *caecus*, etc., and Möhl has lately given an I.-E. etymology for *Κύκλωψ* = Lith. *kauti*, O.H.G. *houwan*, from *√*ku*, 'to forge,' Samoyedic *kues*, 'metal'; *Κύκλωπες* = *Hasava* (**Kues-lava*) = 'smiths' (Mém. 7, 412-14; see also M. D'Arbois de Jubainville, *ibid.* 3, 333; Havet, 6, 3; and KZ. 31, 355).

⁹ See Curtius⁵, 351; Pott², II. 2, 644; KZ. 14, 39; 15, 6; 22, 264; G. Meyer², 162; and Schrader², 405, *rem.* *√verb* = *verp*.

¹⁰ E.g. *Τίγρις*, a Greek metathesis of *Δικριδ*, and this for *Δικλιτ* (cf. Assyrian *Diglat* and Hebr. **לִידְגֶּל** = *xiddégel*).

¹¹ On the other hand, Keller, 105, says *libra* from Greek *λίτρα*.

Jensen, *Zeitschrift für Assyriologie*, VI. 350, following Fränkel, 87, would make us believe. It is true, that nothing wanders from nation to nation so easily as weapons and names of weapons (V. Hehn), but in this very case there is a good I.-E. etymon.¹² There must have been a connection between the Semitic nouns and Arm. *kazin*, 'axe' (cf. *Ṣarm.* 1133). According to Hübschmann, ZDMG. 46, 241, *no.* 59, the Arm. is borrowed from the Semitic. Two other nouns, widely discussed, are *ἄρπη* and *πέλεκυς*. — "*Ἀρπη*, 'sickle' = *δρέπανον*, is derived by Bochart, H. ii. 760, and *Ṣ.g.* VIII., from Hebr. *חרב* (*héreb*, sword, knife).¹³ A. Müller's main objection, BB. 1, 287, against *ב* = *π*, could easily be overcome if, instead of *חרב*, we would take *חרף*, 'pluck, cut, harvest.' A sickle would be the instrument with which the corn is harvested.¹⁴ The Greek, however, has a good I.-E. etymology, and I prefer to combine it with Old-Latin *sarpo*, 'to prune'; Slav. *srǫpŭ*, 'sickle,' and O.H.G. *sarf*, 'sharp.'¹⁵ With *ἄρπη* is connected *ἄρπιξ* · *εἶδος ἀκάνθης* · *Κύπριοι* (KZ. 9, 301; BB. 15, 70). — *Πέλεκυς*, 'axe' (Homer; cf. Helbig, 76, 251–6), is usually connected with Skt. *paraśū*, *parṣu*, 'axe, hatchet.'¹⁶ Semitists have combined it with Assyrian *pilaqu*, Aram. *פלקא* (*pilqā*), deriving either the Greek from the Semitic (*Ṣ.a.* 49, 10; Delitzsch, 'Assyr. Studien,' 102; *Beiträge zur Assyriologie*, I. 171), or the Semitic from the Greek (Praetorius in '*Literaturblatt für Orientalische Philologie*,' 1, 195). I believe that the agreement in meaning and sound is purely accidental. To consider the Greek word borrowed from the Semitic is impossible on account of the

¹² Cf. Latin *ascia*; Goth. *aqizi* (axe), Fick⁴, I. 349; G. Meyer², 269, *rem.*; KZ. 24, 466; O.H.G. *ach-us*, f. (J. Schmidt, 'Indogermanischer Vocalismus,' II. 30, and 'Pluralbildungen,' 148).

¹³ See also *Ṣarm.* 65, 975; *Ṣ.g.* III. 1, 228; and on Arm. *ḥarb*, ZDMG. 46, 237, *no.* 40.

¹⁴ In this case *ἄρπη* would have been formed after the analogy of *ἄρπη*, 'bird of prey,' √APII, and *ἀρπάξω*. — *חרף* (*xārīf* in Talmud = 'sharp, cutting').

¹⁵ Curtius⁵, 163; 'Curt. Studien,' 2, 62; 5, 211 and 214; KZ. 2, 129; 4, 22; Hehn, 438; O. Schrader², 410; G. Meyer², §§ 196 and 220; Kluge, 'Wörterbuch,'⁴ s.v. 'scharf'; Jubainville, 219, *rem.* 2.

¹⁶ KZ. 24, 243; 30, 199; G. Meyer², §§ 95 and 183; O. Schrader², 326; Fick⁴, I. 83; Curtius⁵, 164, √πλακ, 'beat'; Jubainville, 210, *rem.* 7.

Skt.; and the Semitic noun has a good derivation from פִּלַק = בִּלַק, 'cut, cut down, destroy.'¹⁷ — I do not believe that σμίλη, 'knife for cutting or carving,' has any connection with Sem. סָמַל, 'cut, carve,' nor that σμίλος (= μίλος), 'taxus-tree' (Hoffmann, 'Griech. Dialekte,' I. 53, *rem.* 1), is borrowed from the Semitic; σμίλη belongs to Gothic *gasmīlon*, 'to do, cause, accomplish'; *aizasmīra*, 'smith' (KZ. 29, 85; O. Schrader², 287; G. Meyer², 246). — Ἀβάθματα (Cyprian = στρέμματα), 'rope,' has been cleverly connected by Lewy (I.F. I, 506, *rem.* 1) with Hebr. עֲבֹת ('*āḥōt*, Phoen. perhaps 'abāt) + ματα. — Of σπόγγος, 'sponge,' Franz Delitzsch (Horae Hebr. et Talmud. in Guericke's *Zeitschrift*, 1878, 9), said: 'It seems to be borrowed from the Semitic'; but see Pott in KZ. 26, 189; Savelsberg, *ibid.* 21, 143, and especially W. Meyer-Lübke in 'Philolog. Abhandlungen H. Schweizer-Sidler dargebracht, p. 16, against Keller, 305, and Stowasser, I. 6, below. — Pusey, 'Daniel,' 517, following Bochart, H. i. 851, 68, has the following note on λαμπάς: 'It seems to be connected with the Hebr. לַפִּיד (*lappīd*), the *mp* replacing the *pp* of the Hebrew word.' Fürst, 'Hebrew Lexicon,' 751, quotes an imaginary Phoenician לַמַּפַּד (*lampad*), whence Greek λαμπάδες, λαμπάς, Latin lampas, and the verb λάμπω. So also H. Derenbourg, 'Mélanges Graux,' 241.¹⁸ — Μάρσιπος, μάρσυπος, 'a bag, pouch' = Latin marsupium, from the *dim.* μαρσύπιον = βαλάντιον. B. x. 43, 136; F. p. VIII. and 85, considers it a *maf'il* formation = מַרְגִּיז, from רָגַז (cf. אָרְגַז, 'argāz

¹⁷ Joh. Schmidt ('Urheimath der Indogermanen und das europäische Zahlensystem'), pp. 8–9 and 53, considers Latin *raudus* = Sumerian *urud* (copper) and *πέλεκυς* = Sumerian *balag*, Babylo-Assyrian *pilaqu*, 'axe,' as indications of an early contact between the two great families. The so-called Sumerian forms, I believe, only existed in the fertile brains of the scribes of Assurbanipal. Assyrian *erū*, 'bronze,' I derive with Delitzsch from Sem. עֲרֹה; Lagarde, I confess, also believed in the existence of a Sumerian *urudu* (literally = 'good bronze') = *raudus* = Cymric *elydr* = Arm. *arōḥr* (F. arm. 272; F. ag. III. 1, 88–90). On the other hand, I call attention to Bradke's careful discussion on pp. 100, 105, 175, of his 'Methode,' etc. It was Lagarde who first combined Armen. *oski* with Sumerian *guškin* (gold); F. arm. 1735; F. ag. III. 1, 88; see I.F. 1, 444.

¹⁸ See, however, Curtius⁵, 265; Fick⁴, I. 532; and A. H. Sayce in London *Academy*, 22d Oct., 1892, 366, col. a. '*Lappīd*, "torch," has no Semitic etymology, while the Greek *λαμπάς* is, of course, connected with the root of *λάμπω*.'

= *θυλάκιον*) = *μαργισος*; this became *μάρσικος*, and, being considered an Ionic noun, was changed to *μάρσιπος*.¹⁹ — *Μέσαβον*, 'yoke, leathern strap,' by which the middle of the yoke was fastened to the pole, is connected by *Ῥ. XXXVIII.*, with Arabic *'aṣaba*, 'ligare.' But see Müller, *BB.* 1, 273; Liddell and Scott, as well as Prellwitz, derive it from *μέσος* and *βοῦς*. — Of agricultural implements I mention here *ῥυις*, 'ploughshare,' from Semitic *רִי*; cf. Arab. *ma'ānun* (on which see Nöldeke, 'Persische Studien,' II. 40), Hebr. *'ēṭ* (= *int*), 'the same,' *Ῥag. III.* 2, 254, *rem.* 1; but cf. Fick, *KZ.* 22, 156, and *BB.* 2, 249, and 12, 163; Fick⁴, I. 554; Johansson, *BB.* 18, 38; G. Meyer², 291; O. Schrader², 417; and Solmsen, *KZ.* 29, 81. Sophus Bugge, *BB.* 3, 121, compared O.N. *vangsnī*, Latin *vomis*. — *Μάραгна* (= *σμάραгна*), 'horse-whip,' Bochart connected with Syr. *maragnā*, 'the same,' Aram. *margēnīn*.²⁰

VII. — VESSELS.

**Αγανα* · *σαγήνην*, *Κύπριοι*, 'net,' may have some connection with Semitic *אֶגְגָּן* (*'aggān*), denoting a vessel of any kind. Schmidt, *KZ.* 9, 300, and 'Curt. Studien,' 4, 372, explain it as = **σαγάνα* with loss of initial *σ* (comparing *ῥγα* = *σιώπα* = *σίγα*). See also *BB.* 15, 54 and 73 = Hoffmann, 'Griech. Dialekte,' 1, 105; Meister, II. 247. On Arm. *angan* see *Ῥ. a.* 8, no. 8; *Ῥ. arm.* 112; *Ῥag. III.* 1, 222; and Hübschmann (*ZDMG.* 46, 233, 9). Bochart, H. 1, 507, derived from this Semitic noun also Greek *ἄγγος*, 'cup, vessel.' — **Αμβιξ*, *-ῖκος*,

¹⁹ From the same Semitic *'argāz* we have the Phrygian *riscus*, Bochart, H. i. 386, 66. Also the name of the town *Ἐράγιζα* (Ptolemy) is from this verb. In the LXX. it occurs as *ἐργάβ* and *ἀργόξ*.

²⁰ Amussis, 'rule, level,' Stowasser, II. 27, derives from the Hebr. *'ammāh*, constr. state *'ammāṭ*, 'ell, cubit,' quoting a by-form *emussitatus*; I do not quite believe this, and prefer Weise's much better etymology from *אַמְזִיס*, quietly appropriated by Wharton (*Trans. Philol. Soc.*, London, 1888–90, II. 181). Nor do I agree with Keller's derivation (pp. 100 and 200 of his 'Volksetymologie'). — *Matta*, 'a mat,' Keller compares with Hebr. *מַטָּה*, *mittāh*, 'bolster, litter' (but never = mat). — The palangae of Pliny, *φάλαγγες* of Hdt., *φαλάγγια* of Pollux, Bochart derives from Hebr. *פָּלֶק* (*pélek*), 'a staff, crutch.'

ó, 'cup, beaker,' also ἄμβικος, -ου, ó = Lat. ambix, is considered by Fränkel, 65, *rem.* 3, as a loan-word, perhaps from the Arabic-Syriac **אֲנִבִּיק**, whence also alembic, lambicco, and alambique (J. a. 12, 22; J. arm. 57, 823). Curtius⁶, 294, derives it from ἄμβη, Ionic for ἄμβων; see also Vaniček, 37.¹ — Βῆκος, 'pitcher, beaker' (Hdt. I, 194), perhaps = Hebr. **בִּקְבִּי** (*baqbûq*), 'the same,' J. a. 212, 4; Stein *ad* Hdt. I, 194; Rhedantz *ad* Xen. *An.* I, 9, 25. From this also pichier (French), bicchiere (Italian), 'beaker and Becher.'² — Γαβαθόν · πίναξ ἰχθυήρος · παρὰ Παφίοις · τρυβλίον, 'a bowl.' Lewy, I. F. I, 510, reads γαβατόν³ = Lat. gabata (Martial = cavus), from Sem. **גָּבַעַ** (*gābāʿ*), 'be curved.' — Γαμάριον (so read for γάμβριον, Lewy), a synonyme of γαβατόν, from Sem. **גָּמַעַ**, 'to sip in,' thus 'a drinking-vessel' (on Cyprian ζ = Greek γ, see Meister, II. *no.* 60, 8). — Γαυλός, 'milk pitcher,' and γαῦλος, 'vessel, ship,' from Semitic **גַּל** (Movers, II. 3, 158).⁴ Fränkel, 218, refers γαυλός to *gullāh* (**גֻּלָּה**), and γαῦλος to *gōlāh* (**גֻּלָּה**).⁵ Sonny (*Philologus*, 48, 567) derives from

¹ Fleischer in Levy's 'Neuhebräisches Wörterbuch,' I. 277 ó, derives the Syr.-Arabic from the Greek. G. Meyer considers the Greek as borrowed (*Lit. Centralblatt*, 1893, *no.* 2, *col.* 49. — Helbig, 271–2, suspects *ἄλεισον* = *κυπέλλον*, 'an embossed cup,' to be of Semitic origin. But see Fick⁴, I. 123 and 538; Schrader², 466; and Prellwitz, *s.v.*

² The -ι- in βῆκος originated from the analogy to the -ι- in πίνω, 'drink,' and the whole word was shaped after βῆκος, βῆκιον, Latin vicia.

³ Also γαβαθαῖ, John xix. 13 = **גַּבְתָּא**, stat. emph. of **גַּבְתָּא**, *qabbā*, 'hill,' γαβᾶ = βουνός (Joseph. *Antt.* 6, 8, 1); γάβος, 'sewer, drain' (**גַּב**, **גַּבְתָּא**); and γαβένα = *ἄξυβαφία ἥτοι τρυβλία*.

⁴ Compare Hebr. *gōl*, *gullāh*, 'oil-cruet.'

⁵ To this Semitic **גַּל** belong Γαυλωνίτις in Peraea, and Γαῦλος, island near Malta (= Melite = Semitic *mēlītāh*, 'salvation, safety'). Lewy, 179, believes that this Γαῦλος was the Phaeacian ship, turned into stone. Also Σχερίη, the island of the Phaeacians is derived from the Semitic **סָגֵר** (*sāḡdr* = **סָכַר**), 'bolt, lock,' because here Odysseus found a place of refuge against the wrath of Poseidon. If so, why not also derive, with Bochart, the name of the Phaeacians from the Semitic = Arabic *fāʿiq*, plur. *faʿāqat* = 'eminent, noble'? They are called *εὐδαίμονας καὶ ἰσοθέους*. The Ancients (*cf.* Strabo, 44) considered Gaulos to have been the isle of Calypso (ἡ *καλύπτω*, 'hide,' KZ. 27, 227). The real home of the nymph is Ogygia, Ὠκυγίη *nḥšos*, derived by Lewy from Hebr. **חֹגֶגֶג** (*hōḡḡ*) = forming a circle = Ὠκύγη, whence the adjective ὠκυγίη). Lewy has been anticipated by Müllenhoff, I. 61 and 498, as well as by Bochart, who derived even ὠκεανός from Semitic **חַיָּה** (*hōḡ*), while Kiepert, 19, says: 'The universal sea

γαυλός; with aphaeresis of γ also αὐλός, αὐλόν, whence Latin aula=olla. Sayce, Hdt. 3, 136, says: 'γαῦλος was especially used of Phoenician merchant-ships (Hesych. s.v.; Scylax, *Peripl.* 54; Schol. on Ar. *Birds*, 572 and 598). The word may be Semitic, and only accidentally of the same form as γαυλός = Skt. *gōla*, a globe-shaped water-jug.' Brugmann, ('Curtius Studien,' 7, 305) refers both to I.-E. √*gar*, *gur*, 'curve, be round.' Fröhde, BB. 10, 298; Fick, *ibid.* 17, 32; Wörterbuch⁴, I. 36 and 406, has γαυλός = Skt. *gōla* (see also BB. 16, 246); while Bezzenberger, in BB. 4, 322, compares O.H.G. *kiol*, 'ship,' and not Skt. *gōla*, "denn das neben einander von *gula*, Kugel, und *guḍa*, idem, zeigt dass *gola* aus *goda* entstand." — A noun of undoubted Semitic origin is κάδος, 'pail, jar,' Latin *cadus* = Hebr. כַּד (kād); also καδίσκος and καδία. Σαλαμίνιοι ὕδριαν, 'water-jug.'⁶ The Greek was returned to the Arabic as *qādisun*. According to Pusey, *Daniel*, 517, Semitic and Greek may be derived from Skt. *ghada*. — Κακκάβη, ἡ,⁷ and κάκκαβος, ὁ, 'a three-legged pot' = χύτρα, is, according to J. A. 50, *rem.* 2, from the Semitic,

is designated by a name not of Greek origin, viz. ὠκεανός.' Ὠγύγης is compared to Lycian *μχοχα* in BB. 11, 132 (see also KZ. 25, 164, and 27, 478-9, √*γνγ*, 'to hide'; Fick⁴, I. 546). Speaking of Calypso, I will mention that Lewy believes this name to be the Greek rendering of Λατώ (Leto) from Sem. לַחַח (lāḥāh), 'the hiding one.' Thus already Bochart, H. i. 1073, beg. Raumer even derived the name from לֵב (lāḥāh, 'bear'). Λητώ (Aeolic Λάτων), Latin Latona (BB. 5, 86; KZ. 30, 211), is, of course, not from λάθω (λανθάνομαι, as Pott, KZ. 26, 163, has it), but is = *lada*, 'wife, mistress,' a word found on the Karian inscriptions (see A. J. P. XIII. 233, and add KZ. 27, 369, and 29, 211, *rem.*).

⁶ J. A. 104, *rem.* 2: 'כַּד (κάδος) came together with the red wine (יין) to the Greeks from Phoenicia. In later times they also imported white wine from Asia Minor'; J. A. 3, 366; Baudissin, II. 28; Fränkel, 219. Armenian *katsay* is from Syriac *qadsā*, and this from κάδος (ZDMG. 46, 239, no. 51).

⁷ There are two other nouns κακκάβη, 1) partridge (= πέρδιξ) = Arm. *kaxaiū* = Syr. כַּקְבִּי, J. A. 50, 9; J. A. 1135; ZDMG. 46, 291, no. 60; G. Meyer, *Lit. Centralblatt*, 1893, no. 2, col. 49; an onomato-poetic formation, called so from the voice of the bird (Fritzsche in 'Curt. Studien,' 4, 283); 2) name for Carthage. Semitic etymologies have been proposed by Bochart; Schröder, 105; Meltzer, 470; 478, *rem.* 49; and Sonny, *Philologus*, 48, 559-62. Sonny suggests that from the form 'Ακκάβη, occurring by the side of κακκάβη, we might infer that the corresponding Phoenician word began with an *ājin*, כַּקְבִּי (kāqābē), 'be high or hilly'; κακκάβη = 'height, hill,' would be quite appropriate as a designation of the elevated ancient city.

perhaps a reduplicated form of קֶבֶב = κάβος. The Greek passed again to the Syriac as קֶבְבִּי (*qagbā*). Curtius⁵, 465, and Vaniček, 454, refer it to I.-E. √*pek*. Latin caccabus is borrowed from the Greek. Against Keller's views on caccavum see G. Meyer, *Lit. Centralblatt*, 1892, 411–13, and Meyer-Lübke, in *Zeitschr. f. öster. Gymn.* 43, 325. — Κυβώριον (*καὶ κισούριον*), 'a cup,' so called either from the material or the shape, is compared by Movers with Sem. כַּפּוּר (*kēfōr*, Assyrian *kaparu*), 'cup, goblet.' Hesychius says: *Κυβώριον · Αἰγύπτιον ὄνομα ἐπὶ ποτηρίου* (Athen. 2, 72, a; Diodor. 1, 34, 6; Strabo, 17, 823); but the word is not found in Egyptian (Wiedemann, 25–6).⁶ — Λαβρώνιος, 'wide, large bowl,' according to §.a. 215, 17, a contraction from Bactrian *ḡnavaravant*, "durch semitische Vermittelung den Griechen zugegangen, weshalb das *t* fehlt. לֹוּרִין (*lavrēvān*) wurde wegen des doppelten Vorkommens von ל stärker zusammengezogen." But better connect the Greek with λαβή, λαμβάνω. — Λάγηνος, 'a flagon' (*λάβηνα*), from Semitic-Egyptian לֶג (*lōg*, older *lāg*?), with the Syriac ending *-ēnā* (Nöldeke, 'Syr. Gramm.' § 132), Fränkel, 131. But the word is a good I.-E. noun. The Lat. lagoena, lagēna, is derived by Wharton, p. 180, from **λαγύνη* ('which will be an Aeolic form of **λαγώνη*, *lagōna*'); see also Weise, *Lehnwörter*, 36; Saalfeld, 605; Prellwitz, 173. Others consider the Greek *λάβηνος* from Lat. lagna for lagoena. From the same Hebr. word §.p. VIII. derives λεύγη, 'a milk-jar' (Hesych.); and Bochart, H. i. 549, 60, has *λεκάνη*, *λακάνη*, Lat. lagna from Aram. לִקְנָא; see, however, Nöldeke, 'Persische Studien,' II. p. 381, and Fick⁴, I. 535. — *Μαστός · ποτήριον* (Cyprian), 'drinking-cup, wine-cup' (Athen. 11, 487, δ), perhaps = Assyrian *maštu*, 'the same' (Hebr. *mištēh*), from *šatū*, 'to drink.' — Φάκος (Hippocr. and LXX.), 'a cruet, flask for oil' = Hebr. פֶּךְ (*faḥ*, properly 'anything hollowed out'). — Τρῆχη (*ῥρῆχη*), 'an earthen vessel for pickled fish,' and Lat. orca, are derived by Keller, 99 and 248, from the Semitic

⁶ Κύμβη · ποτήριον · Πάφιοι; κύββα, the same (Hesych.) = Lat. cumba, may have been borrowed from the Sem. *qubbāh*, 'a goblet, a cup'; also cf. κύβος · Πάφιοι τὸ τρυβλίον.

אֶרֶק ('*āraq*, Jer. x. 11).⁹ According to Lobeck, *Paral.* 34, the word is Aeolic. Lat. urceus is from Greek ὕρχη, and connected with urna > urcna, BB. 7, 64; see also W. Stokes, *ibid.* 11, 23; and on the relation between urceus and orca, especially Meyer-Lübke in 'Philol. Abh. Schweizer-Sidler dargebracht,' p. 22.¹⁰

VIII. — FOOD.

Æ. arm. 743, combines ὀπτάω, ὀπτέω, 'to cook,' with Sem. אָפִי (e.g. Assyrian *ēpū*, 'cook'). Egyptian *āpa*, 'cake,' is also borrowed from the Hebrew, according to Bondi, 27.¹ Both are very doubtful etymologies; see Hübschmann, 'Arm. Stud.' 30, 103. — Ἐλφος · βούτυρον · Κύπριοι = חֶלֶב (*xéleb*), 'fat,' Phoenician *alfa*; Bochart, H. i. 328, 60; Gesenius; Schröder, 86; Meister, 'Griech. Dialekte,' II. 208; also KZ. 9, 303, and 365; 22, 316. But the Greek is an I.-E. noun = Skt. *sarpis*; O.H.G. *salbā*; Goth. *salbōn*; A.-S. *sealfian*, 'to anoint'; Albanian *ǵalp*.² — Μάννα, 1) = Hebr. מָן (*man*), G. 66; R. 206; and, 2) according to Æ.üb. 97, *rem.* 1, 5 = Hebr. מַנְחָה (*manhāh* for *minhāh*), ὅπερ θυσίαν οἱ Ἑβραῖοι καλοῦσι (Theodoret, 2, 630); *ννα* = מֶן, just as *σσ* = צַ. — Παλάθη, 'a cake,' mostly of figs, but also of olives (παλαθίς, παλαθώδης), from Hebr. דְּבֵלֶה (*dēbēlāh*, Aram. *dēbēlā*, 'fig-cake'), G. 66; the Greek was formed after the analogy of παλάσσω (Keller, 194, against BB. 1, 295). — According to Bochart, H. i. 506, *πίμελή*,

⁹ Jer. x. 11 is a ἀπ. λεγ., and may be corrupt for אֶרֶק ('*arīq*) = Hebr. אֶרֶס ('*arṣā*). See J. Halévy, *Rev. des études juives*, XI. (21), 69 ff. — Orca, from *δρυγα* (Keller, 249), was proposed more than 200 years ago by Bochart, H. ii. 588, who adds *forda* from *φοράδα*; *sporta* > *σπυρίδα*, on which see now Bréal, *Mém.* 7, 139; *taeda* > *δαῖδα*; *fera* > *θήρα* or *φήρα*; *spelunca* > *σπήλυγγα* (Keller, 305-6).

¹⁰ Latin *culullus* (Hor. *Od.* 1, 32) is derived by Fränkel, 170, from Arab. *qullatun*, 'wine-jar.' — An Egyptian word, according to Hellanicus *ap.* Athen. 11, 470, is *ἡθάμιον*, perhaps = *hetī*, 'a vessel.'

¹ 'Dem Hebräisch-Phoenizischen Sprachzweige angehörige Lehnwörter in hieroglyphischen und hieratischen Texten' (Leipzig, 1886).

² KZ. 22, 316; BB. 5, 166; O. Schrader², 461, and KZ. 30, 478; Joh. Schmidt, 'Pluralbildung der Idg. Neutra,' 378; Fick⁴, I. 140.

'arvina,' is from Hebr. פִּימָה (*pīmāh*), 'fat' (Job xv. 17, from פֶּמֶס); Curtius⁵, 276, refers it to πῖον, 'fat, ripe.' — Of Semitic origin is χαννῶνες (or, better, χαβῶνες, χαύωνες, καυῶνες), 'barley-cake' (LXX.) = Hebr. כֹּן (*kaḡḡān*), R. 207, after G. 66; χαύνων, the spelling of Hesychius, is a mistake.³

IX. — FOUR-FOOTED ANIMALS.

Ἐλέφας, ὁ, in Homer only, 'ivory,' just as 'ebur' in Latin (Plaut. *Mostell.*); in Hdt. 3, 114 = 'elephant.' The word is derived by Sayce, 'Herodotus,' 3, 97, and Ries, p. 31-2, from the Assyrian *al-ap*, 'elephant' (?), probably from *alapu* (Hebr. אֶלֶף, 'élef, 'ox'); compare 'bos Luca' in Latin. Ries refers to Eb. Schrader's 'Cuneiform inscriptions and the Old Testament,' I. 187 (Engl. transl.). The Salmaneser Obelisk Epigr. III., mentioned there, speaks, among other tributes, of *al-ap* (*nār*) *Sa-ki-e-ia* (*Hebraica*, Vol. 5, 294); but *alap* can only be the construct state of *alpu*, 'ox,' and refers to the jack-ox, represented on the corresponding relief.¹ It is now the accepted opinion that Ἐλέφας is a compound of ἐλ + ἐφας, ἐλ = Arab. article *al* (*hal*), + ἐφας = Skt. *ibha*, elephant (or Egyptian *āb*, *ābu*);² but it has not yet been explained why

³ Could σῖτος, pl. σῖτα (Homer, only singl.), which seems to have no I.-E. etymon, be connected with Assyrian šē'u, fem. šē-a-tu, grain, corn? W. Stokes, KZ. 28, 65, quotes Old Irish *sēre*, 'food,' as cognate with σῖτος. Gustav Meyer, 'Albanesische Studien,' III. 51, *rem.* 2, prints: "σῖτος und 'Weizen' sind dasselbe Wort. σῖτος ist ein Lehnwort aus einer Sprache, welche s- für idg. k/- hatte, steht für *svitos und ist ganz oder wesentlich gleich mit got. *hwaitis* u.s.w., das zu got. *hveits* 'weiss,' ai. *svetas* gehört wie bret. *gwiniz*, 'Weizen' zu *gwynn*, 'weiss.' s(v)itos kann illyrisch sein," etc. — Κύλαστος (Ionic κύλλαστος), an Egyptian bread (Hdt. 2, 77), is the Egyptian *kereššā*. — In Latin we have 'mamphula' panis Syriacae genus quoddam from Syriac *manpulā* (Agg. 2, 359-60).

¹ The Assyrian word for elephant is *pīru* (ideogr. = AM-SI), and ivory is *šinni* *pīri* (ideogr. = KA-AM-SI); the plur. fem. is *pīrāte*; *pīru* literally means 'the strong animal,' from פֶּרִי, 'be strong, powerful.' A Sanskrit-Assyrian name, *pīlu*, 'elephant,' passed into the Persian as *pīl*, Armenian *փիլ* (J. arm. 2294); Arab.-Syr. *fīl*; see also J. r. 50, 190.

² Cf. Pictet, *Journal-Asiatique*, 1843, Sept.-Oct., F. Böttcher, ZDMG. (1857), 539-40; also the literature quoted in Vaniček and Ries.

this word, above all others (Keller's etymology of ἀλέκτωρ being more than doubtful), should have preserved the Arabic article in all its purity. It is more than probable that the Phoenician traders would have assimilated the Arabic article, so as to make it like their own (*ha*, Schröder, p. 160), as they have done in many other cases. Schumann, p. 5, has shown that ivory was imported, not from Arabia, but from Punt in East Africa (= Greek Ὀπώνη, Ptol. 4, 7, 11, on the *Sinus Barbaricus* in Ethiopia, Brugsch, 'Aegyptologie,' 22-3). In Egyptian we have *āb*, *ābu* = 'ivory' and 'elephant'; in Skt. *ibha*, 'elephant.' It is possible that Hebr. *šen-habbīm*, literally 'the teeth of elephants' (LXX. ὀδόντες ἐλεφάντινοι) is connected with this Skt. *ibha*; Latin *ebur*, 'ivory,' seems to be derived from the Egyptian in its Coptic form εβου, εβυ, becoming ebur after the analogy of femur, robur, etc.³ There is no proof whatever that Greek ἐλέφας, 'ivory,' is from the Arab.-Skt. *al-ibha*; and I agree with D. H. Müller (KZ. 10, 267) and F. de Saussure (Mém. 3, 208) in considering ἐλέφας (notwithstanding its so-called Semitic appearance) as a genuine Greek word, from the √αλφ (ελεφ), to which belong ἀλφούς· λευκούς (Hesychius); ἀλφός, ὁ, 'kind of leprosy in the face' (Hes. *frag.* 5),⁴ later λεύκη (akin to albus). Ivory was called by the Greeks from its color, just as ἄλφιτον, 'farina,' etc. Thus ἐλέφας : ἀλφός = ἐρέφω : ὄρφνη = ἀλεγεινός : ἄλγος, etc.; ἐλέφα(ντ)ς being properly a partic. pres. of a verb *ἐλέφω, 'be white.'⁵ — Ἐριφος, 'young goat, kid,' is derived by Lagarde from the Syriac ܠܪܝܦܐ (G.G.Abh. 1880: 'Über den Hebraeer Ephraims von Edessa,' 57, 10, and *ibid.* 2, 356). But I cannot

³ Bōs lūca is not a Lucanian cow, but, as Varro has it, lucas ab luce (Bücheler, *Rhein.-Mus.* 40, 149); cf. Horace: elephants albus. The first elephants seen by the Romans must therefore have been of a whitish color. This early Latin word was soon ousted by the Greek elephas and elephantus (from the Gen. ἐλεφάντος). The Hebr. *šen-habbīm* occurs only in 1 Kings x. 22; 2 Chron. ix. 21. According to Rödiger, 'Thesaurus,' 1454, and J. Halévy, *Revue des études juives*, II. 5, we have here an old mistake of the scribe for *žen ḥē-hōbīm*, 'ivory and ebony' (cf. Ezek. xxvii. 15).

⁴ Also ἀλφοπρόσωπος, 'white faced,' and ἀλφόρρυγχος, 'with white snout.'

⁵ The late Greek δελφίνος = Egyptian for ἐλέφας may be from the Arabic *el-fīl* after the Greek δελφίνος, 'dolphin.'

agree with the eminent linguist; ἔριφος is to be connected with Old-Irish *heirpp* (for *eirb*, *erib*).⁶ — Ζαγάριον (Byzantine = canis ferarum odorator) is the Arabic כלב וזארי (*kalbu zagāriiūn*) = Albanian ζαγάρι (KZ. 11, 137), Turkish *zagar* (Tag. III. 2, 252 f.). — Ἰξalos, 'bounding, darting' (Homer, an epithet of the wild goat or chamois), is combined by Gustav Meyer with Arab. 'aiiūl, 'iūial = 'chamois, deer'⁷ (Hebr. אֵיל). If the word is from the Semitic, I would rather derive it from עגל (*ēgel*), Assyrian *agalū*, which, as Jensen has shown, means 'swift-footed,' 'swift-foot,' not 'calf.'⁸ — Κάμηλος, camelus,⁹ 'camel' (Aesch., Hdt.), is derived by all scholars from Semitic גמל (*gāmāl*). According to Sayce, Hommel, and others, the animal came originally from Arabia, the Assyrian and other Semitic forms of the noun being borrowed from there. Boch. H. i. 50, l. 57 and 75, l. 48, and Alex. Pirie,¹⁰ said long ago: גמל (*gāmāl*), 'to retribute,' gave rise among the Hebrews (or rather Arabians) to the word camel on account of the revengeful disposition of that animal. J.üb. 20 and 49, says the same, and draws attention to the fact that the Greeks called it μνησικάκος.¹¹ The only point

⁶ Fick in BB. 2, 341, no. 3; Wörterbuch⁴, I. 364; see also *Kuhn und Schleicher's Beiträge*, 8, 437–8. Legerlotz, KZ. 8, 52, combined ἔριφος = ἔραφος with ἔλαφος, but this is rather doubtful. Joh. Schmidt, 'Pluralbildungen der Indogerm. Neutra,' 173, quotes Umbrian *eri-etu*, Lat. *ari-etem*; Lith. *ėras* (lamb); Old-Bulg. *jari-či* (goat), from **əri-či*. Also see *idem* 'Vocalismus,' II. 297.

⁷ See O. Keller, *Thiere*, 333 f.; 'Volksetymologie,' 194, 226. Prellwitz, *s.v.* compares Old-Bactrian *izaēna* = 'made of animal skin.'

⁸ I.-E. etymologies are found in KZ. 12, 319–20; 13, 19; 22, 208, no. 67; H. D. Müller, in BB. 13, 311, explains it as a compound of prothetic *l* + ξalos (for *σκαλος). Fick⁴, I. 346, compares αἶξ, both from √*aig*, 'to jump.'

⁹ On Lat. camelus, see O. Weise, *Lehnwörter*, 101; Saalfeld, 47, etc.

¹⁰ A dissertation on the Hebrew roots intended to point out their extensive influence on all known languages. Edinburgh, 1807.

¹¹ The Skt. *kramēla*, more frequently *kramēlaka*, appears to be merely a popular transformation of the Semitic noun. I will add here, "um keinem Gerechten in die Hände zu fallen," that I am acquainted with J. M. Kaufmann's Programm: 'Semitische Bestandtheile und Anklänge in unsern indogermanischen Sprachen' (Dillingen, 1874–5), where is found on p. 13: "*gamal*, 'tragen' (!!) davon hebr. *gamal*, 'Kameel' (eigtl. der Träger), *κάμηλος*, etc.; damit hängt wohl zusammen *καβάλλης*, *caballus*, etc. Von der Form *gimel* = *gamal*, 'Kameel,' kommt der Name des Buchstabens *g*." This is one of the best specimens of Kaufmann's Programm. — On Egyptian *k'amly* see Brugsch, 'Aegyptologie,' 387. —

not yet cleared up is the η in the Greek instead of a ($\kappa\acute{\alpha}\mu\eta\lambda\omicron\varsigma$, $\Gamma\alpha\upsilon\text{-}\gamma\acute{\alpha}\mu\eta\lambda\alpha$ = $\kappa\alpha\mu\acute{\eta}\lambda\omicron\upsilon\varsigma$ $\omicron\iota\kappa\omicron\varsigma$, Strabo, 16, 737). At a comparatively much later time were borrowed $\acute{\alpha}\kappa\acute{\alpha}\mu\alpha\lambda\alpha$ and $\gamma\acute{\alpha}\mu\alpha\lambda$ (Hesych.).¹² On *ulbandus* = camel, see \mathfrak{L} .arm. 1760; \mathfrak{L} .üb. 221; O. Schrader², 385-6, and others. — $\text{Κ}\acute{\alpha}\rho$, an Ionic name for sheep (Hesychius), is derived by Boch. H. i. 429, 22, and Pusey, *Daniel*, 516, from Semitic כָּר (*kar*), 'the same'; but cf. G. Meyer², s.v. — From Punt, the Opone of the Greeks, caravans brought the monkey (*kūf* or *kiū*) to Egypt, where it was called *kafu*, *kāf*.¹³ Phoenician merchants exchanged this living freight for other merchandise, and imported it into Greece ($\kappa\eta\pi\omicron\varsigma$, $\kappa\eta\beta\omicron\varsigma$, $\kappa\acute{\epsilon}\iota\beta\omicron\varsigma$), whence it passed to the Romans as 'cepus.'¹⁴ The Greek noun does not occur in literature before Aristotle. Hebr. קֹדֶף (*qōf*) can no longer be taken into consideration, since T. K. Cheyne (*Expositor*, 1891, June, p. 469) has compared this Hebrew with Assyrian *kukupī* (Egyptian $\kappa\upsilon\phi\iota$), 'perfumes.' Dümichen, Ed. Meyer,¹⁵ and others, have derived the Egyptian from the Skt., but P. Kretschmer, KZ. 31, 287, says: it has no etymology in Sanskrit. Schumann's investigations, *l.c.* p. 5, would point to an East African language as the original source of this interesting word. I fully agree with Keller, *Thiere*, p. 325 f., that $\kappa\eta\pi\omicron\varsigma$ is anything but a genuine Greek word, but cannot assent to his ingenious etymology of *kari*, $\kappa\eta\pi\omicron\varsigma$, from Hebr.

Hehn, 203, stated 'that the camel was first introduced into Africa and Egypt as late as the third century of the Christian era, although that animal seems expressly made for the Lybian desert, and has opened that impenetrable region to foreign nations, their trade and their religion.' Against this statement of Hehn's, Houghton has brought forward direct evidence of the camel having been used as a beast of burden by the Egyptians in the time of Ptolemy Philadelphus (born B.C. 309), by calling attention to the statements of Strabo (*Geograph.* 17, 1, § 45, ed. Kramer), and to several extracts from Egyptian texts, in which the words *kamādir* and *ka-dri* ($r = l$ cf. Hebr. *gāmāl*) occur. The camel was known to, and used by, the Egyptians from comparatively early times. See Gen. xii. 16, and Ex. ix. 3 (*Proc. Soc. Bibl. Arch.* 12, 81-4).

¹² KZ. 31, 287.

¹³ Erman, ZDMG. 46, no. 1, writes *g'if*.

¹⁴ O. Weise, *Lehnwörter*, 102; Saalfeld, s.v.

¹⁵ 'Gesch. des Alterthums,' I. § 187; O. Schrader, 'Thier und Pflanzen-geographie,' 14 ff.

כַּף (*kaf*), 'hand,' thus meaning 'Handthier' = animal having hands (like a human being).¹⁶ — Of the two words for 'lion,' λέων and λῆς, the latter is, no doubt, connected with Hebr. לִישׁ (*laiš*), 'lion.' Λέων may perhaps be connected (with Lefmann, BB. 10, 301–3) with Skt. *ravant*, *ravana*, 'roarer.'¹⁷ Compare the analogous Hebr. *šāḥal* = 'roarer' and 'lion,' mentioned together with *'ariēh* (Job iv. 10). See, however, *Paul und Braune, Beiträge*, 12, 209–10. Latin 'leo' is borrowed from the Greek, as *leena* from λέαινα. There is no reason why the Greek should not have had two words for lion, one a foreign, and the other an I.-E. noun. Old-Slav. *lъvu* and O.H.G. *lěwo*, *louwo*, cannot have been borrowed from Greek-Latin λέων-leo, while A.-S. *leo*, O.H.G. *lio*, *leono*, *leon*, are from the Latin. The forms point to a common I.-E. root for λέων, while λῆς does not appear to have any equivalent expressions in the other I.-E. languages. — ὄνος,¹⁸ 'ass, donkey' = Hebr. אֲתוֹן (*ātōn*), 'she-ass' (Benfey-Hehn, 110, 460); so also Vaniček and Curtius. In Greek literature the animal is first mentioned in *frg.* 97 of Archilochus, and as a domestic animal in Tyrtæus, *frg.* 6 (Bergk³). Ąarm. 817, has conclusively shown that neither ὄνος nor Lat. 'asinus' can be derived from the Sem. *'ātōn* (also see BB. 1, 290). This is adopted by O. Schrader², 205, 384–5; KZ. 30, 478, no. 30; G. Meyer, I.F. 1, 319 ff., who believe that ὄνος and asinus are both from the same source, not yet known. See also *Lit. Centralbl.* 1893, no. 2, col. 49. Sumero-Akkadian *anšu*, *anši*, I would not bring to the front until it has been

¹⁶ Another Greek word for monkey, *πίθηκος*, occurs first in Archilochus. According to Zehetmayr, 'Lexicon etymologicum,' p. 17, it is abbreviated from *καπίθηκος.

¹⁷ Bochart, H. i. 61, l. 55; ii. 15; Winer, 'Realwörterbuch, II. 33; Pott², II. 3, 1261 f. Against Sem. origin of λῆς as well as λέων, see BB. 1, 290; Schrader², 362 f.; Ries, 31; Savelsberg, KZ. 21, 123; F. Max Müller, 'Biographies of Words,' 113. I.-E. etymologies for λέων are found in all the books on Greek etymology and other works. Much literature is quoted in Vaniček, 843–4; KZ. 22, 353–5; J. Schmidt, 'Urheimath,' 10–11; Saalfeld, 620; and G. Meyer², § 315. On O.H.G. *lěwo*, *louwo*, see Kluge⁴, 216; Kauffmann in *Paul und Braune's Beiträge*, 12, 207–11.

¹⁸ Perhaps the oldest etymology is found in Ar. *Birds*, 221, ὄνος ὦν = ὁ νοσῶν; also ἀπ' ὄνου = ἀπὸ νοῦ.

proved beyond doubt that there ever existed such a language. Greek *ὄνος* I would rather connect with Lat. *onus*, 'burden' (KZ. 10, 400); thus = 'beast of burden.'¹⁹ F. Max Müller, 'Biographies of Words,' 112, refers both *ὄνος* and *asinus* to the same root, from which we have Skt. *asita*, etc., expressing a dark-grayish color; 'why should not the donkey have been called the gray animal?' O. Weise, *Rhein. Mus.* 38, 545, derives *asinus* directly from the Phoenician without the mediation of the Greek;²⁰ on the other hand, Wharton (*Trans. Phil. Soc.*, London, 1888-90, II. 189) combines *asinus* with a hypothetic **ἄσινος* (cf. *ἄσιλλα*, 'yoke,' Simonides, 163), which presupposes a Doric **ἄτινος* from Hebr. *ʾāṭōn*, while *ὄνος* must be a different word.²¹ — *Μύκλος* (*μάχλος*, *μύχλος*) is derived by Ludwig (see Keller, 197, *rem.*) from a Semitic word 'whose Arabic form is *mukhlā*.' See, however, G. Meyer in I.F. 1, 322 f., and Meyer-Lübke, *Zeitschr. f. öster. Gymn.* 43, 324; Prellwitz, 193, 207. Lagarde, *Agathangelus*, 142-3, believes that *Il.* 2, 851-2; 24, 277-8, and Anacreon, *frg.* 34, point to Mysia and Paphlagonia as the original home of the *ἡμίονοι*, rather than Armenia (also *Æ. arm.* 865), while Bradke is in favor of Pontus. The original home of the donkey can naturally not be far from that of the *ἡμίονος*. — *ὄρυξ*²² = *oryx*, 'gazelle' (perhaps Hdt. 4, 192), in Libya and Egypt. According to Liddell and Scott⁷, it was so called from its pointed horns. Pliny, H.N. 2, 107, calls it an Egyptian word, but Wiedemann and others have shown that this is not so.²³ *Æ. lib.* 131, derives it from the Sem. *אֶרֶץ* (*ʾārāx*),

¹⁹ Fick⁴, I. 15, 368, "Lat. *onus*, *δνος*, hat mit Lat. *asinus* nichts zu thun; wol der (Last) träger, cf. *φορτικός*"; but see Pott², III. 1035 f. M. Bréal, *Mém.* 7, 137, considers Goth. *asilus* as borrowed from Lat. *asinus*. G. Meyer's arguments in I.F. 1, 319, have not convinced me, nor will they convince any Semitist, who is fully aware of the extreme difficulties that beset the so-called Akkadian-Sumerian question, notwithstanding C. F. Lehmann's elaborate c. IV. in his *Šamaš-Šum-ukīn*, Part I. (Leipzig, 1892).

²⁰ See also *Lehnwörter*, 96; *Zeitschrift für Völkerpsychologie*, 17, 226.

²¹ On the early literature, see Vaniček, *l.c.* Solmsen, KZ. 29, 89, etc.

²² There are two homonyms: 1. *ὄρυξ*, *ὄρυγος*, 'pick-axe,' or any sharp iron tool for digging (from *ὀρύσσω*); 2. 'a great fish' = Lat. *orca*, on which see Keller, p. 249.

²³ Weise, *Lehnwörter*, 105, quotes Egyptian *ṯ-urik* from Geiger's 'Ursprung der Sprache,' I. 465.

'be quick, hasten, run,' whence also Assy. *turāxu*, 'steenbock' (Delitzsch, 'Assyrian Grammar'). ὄρυξ = ὄρυγ-ς = ὄρυχ-ς. Some grammarians have compared δόρκας from τρέχω, ἔδρακον, while it is commonly derived from δορκ- in δέδορκα (δέρκομαι), from its large bright eyes. G. Meyer (*Lit. Centralbl.* 1893, no. 2, col. 50) derives ζορκάς from the Celtic, but I would rather explain it as an Aeolic form.— I cannot endorse Keller's²⁴ derivation of πάρδος, pardus, 'pard, leopard,' from the Sem. כָּרַר (bārōḏ), 'sprinkled, grisdled' (Gen. xxxi. 10; Zech. vi. 3, 6), of which 'varia'²⁵ (Pliny, 8, 17) is said to be the Latin translation. From this πάρδος Keller derives πάρδαλις (πóρδαλις), and by a popular etymology also πάνθηρ, whence Latin 'panthera.' The commonly accepted etymology from the Sanskrit was rejected by Keller; he overlooked, however, the great difficulty that there is no Semitic language in which this animal is called bārōḏ.²⁶ If the word be from the Semitic, I would rather derive it from פָּרַר, 'be fierce, impetuous,' which would also explain the initial π. In his 'Volksetymologie,' 205-6, Keller appears to have again accepted the Skt. etymology of πάνθηρ (see my 'Semitic Glosses to Kluge's Wörterbuch,' 52-4).²⁷ — Πόρις, πόρτις, 'young heifer, calf,' is connected with Sem. פָּרָה, פָּרָה (par, pārah), 'the same,' by Fürst, 'Lexikon,' and Paul Haupt in *Beiträge zur Assyriologie, etc.*, I, 114, rem., 'because the Greek and German have no I.-E. etymon.' But they certainly have one; cf. Got. *frasts*, Arm. *ordi* (J. arm. 1745 f.; Hübschmann, 'Arm. Stud.' 46, 232), Skt. *prithuka-s*, 'young animal'; perhaps also Lat. *pullus* > *por-lus*, etc.²⁸ — Ταῦρος, Lat. 'taurus,' J. arm. 648, says: "kann

²⁴ *Thiere des klassischen Alterthums*, 387, 54. Long ago Fürst proposed the same derivation in his Hebrew Lexicon.

²⁵ But this does not prove anything; varia (*sc. avis*) being used by the same writer (10, 29) to denote a species of mag-pie.

²⁶ The common Semitic name, found in all dialects, is נִמְרָה; Assyrian *nimru* and *namru*, Hebr. *nāmēr*, Arab. *namiru*, etc., from the verb *namaru*, 'be savage, fierce,' the animal so-called because of its fierceness.

²⁷ From the Semitic פָּרָה (*péred*), 'mule,' Stowasser, II. 26, derives Latin 'veredus' and its vulgar by-form 'burdo,' through the Greek βέραιδος, βέρηδος.

²⁸ Fröhde in BB. 17, 304; O. Schrader², 378; Curtius⁵, 282; Prellwitz, 260.

die im aramäischen erhaltene ältere Form von שׁוֹר (*šōr*) = *taur* nicht abschütteln." Pusey, *Daniel*, 516, has : ταῦρος is unquestionably = שׁוֹר (in Phoenician θώρ).²⁹ This is one of the six nouns adduced by Hommel to prove the primitive neighborhood of the two great families. That the similarity of form in the Semitic and I.-E. names for the bull is only superficial, perhaps the result of gradual decay, has been amply shown by Joh. Schmidt, 'Urheimath der Indogermanen,' p. 7, no. 1. See also BB. 11, 70; P. Kretschmer in KZ. 31, 448; and Jubainville, p. 205, *rem.* 8.

X. — BIRDS.

Ἀβαρταί· πτηναί· Κύπριοι; *cf.* Hebr. אֶבֶר (*ēbēr*), Aramean אברא (*ābrā*), 'wing, pinion'; the τ of -ται is from the Aramean תא (tā) of the stat. emphaticus; אבר (*ābār*) means literally 'be strong,' in the *Hif'il*, 'rise up, fly.' — Ἀγόρ· αἰτός· Κύπριοι = Hebr. עֲגוּר (*āgūr*),¹ Bochart, H. i. 2 and 10; perhaps a bird of passage; *cf.* Arab. *ājara* = *ākara* (J. ùb. 59 f.; J. ùg. 3, 31). Bochart, H. ii. 69, 68, derived from the same Semitic verb also γέρανος and 'grus.' — Αἰετός, αἰτός, 'eagle' (Hesych. αἰβετός), from Hebr. עֵיט (*āyīt*), 'bird of prey.' Bochart, H. i. 920, 40; ii. 165, 3; Gesenius; Pusey, *Daniel*, 516: 'The Greeks may have transferred the generic name, which they may have learnt in Cyprus, to the eagle.' The etymology from *ǎw* is declared utterly unsatisfactory by Lewy, 182. Schrader², 366; Fick⁴, I. 358, and others, consider the dialectic form αἰβετός, i.e. αἰφετός, as a proof that the root is I.-E. af, and Benfey has αἰετός > α-φι-γ-ετος = Skt. *vi*, bird; Greek οἰωνός. — Ἀλέκτωρ, the poetic form of ἀλεκτρυνών, is derived by Keller from *al* (Semitic article) + *kēter* (כֶּתֶר) = κίδαρις, κίταρις = 'the

²⁹ Bochart, H. i. 604, l. 36; 277, l. 65; Ewald, 'Hebr. Gram.' § 48, p. 123, *rem.* 1; F. Müller in *Kuhn und Schleicher's Beiträge*, 2, 491; Fleischer in Levy's 'Neuhebräisches Wörterbuch,' 4, 680.

¹ On Semitic ע = Greek soft breathing compare Ὀδολλαμ = עֲדֹלָם, the Adul-lamite, and others.

crowned bird.' Hehn, p. 241, says: 'In the religion of Zoroaster the dog and the cock were sacred animals.' We know that the bird was unknown to the early Egyptians; that the domestic fowl is aboriginal in India, and that it first migrated to the west with the Medo-Persian invaders. The civilized Semitic races cannot have been acquainted with the fowl, for it is nowhere mentioned in the Old Testament. This and other reasons speak very much against Keller's derivation.² No satisfactory etymology has yet been offered. — Γρῦψ, γρυπός, 'griffin,' is from the Semitic כְּרוּב (*kērûb*); γρῦψ stands for κρῦβ-ς, ZDMG. 32, 748; Delitzsch, 'Indo-germanisch-Semitische Wurzelverwandschaft,' 106; Ed. Meyer, I. § 200; Ries, 41; Pietschmann, 176, *rem.* 4.³ — Κέπφος, a light sea-bird of the petrel-kind = Sem. שָׁחַף (*šáxaf*), 'sea-bird'; Bochart, H. ii. 264; R. 207. Fick, however, in BB. 1, 339, also 12, 161, connects the Greek with κόβᾱλος, "Gimpel," and κεμφός · ἔλαφος (Hesych.). Joh. Schmidt, 'Indogermanischer Vocalismus,' I. 115, says: κέπφος is a change of Salmasius and M. Schmidt for the MS. reading κεμφός (Hesych. *s.v.* ἀλάποδα). Κεμφός stands for older κεμπός · κούφος, ἐλαφρὸς ἄνθρωπος. — Ταῶς, 'peacock,' is usually derived from the Tamil *tōgai*, Skt. *çikhiṇ*, through the Hebr. *tikkīzīm* (תִּכְיִם). The latter, however, according to T. K. Cheyne (*Expositor*, June, 1891, 469 f.), does not mean peacocks, but 'perfumes.' If so, one important link in the loose chain has gone. Lagarde, 'Baktrische Lexikographie,' 65, writes: 'ταῶς is perhaps an old mistake for παῶς, pavo, and nothing else than the older form of the Armenian *haii* (Պ. arm. 1268), which means ὄρνις, ὀρνίθιον · ἀλέκτωρ'; but see again, Hübschmann, 'Armen. Studien,' 38, 162; and Paul Horn, I.F. 2, 141. On Greek ταῶς and Tataric *ta'uq* see Möhl, *Mém.* 7, 420, *rem.* 4.⁴ —

² See also KZ. 29, 264.

³ Such a metathesis of aspiration is not infrequent, e.g. Τίγριδ(ος) for Δικριδ, and this again for Δικλιτ; Θάψακος for Ταφσαχ, etc. (J.H.U.C. 81, pp. 75 ff.). Prellwitz, *s.v.* "so genannt nach dem krummen Schnabel oder den Krallen."

⁴ Bochart, H. i. 66, 63; R. 207; Lenormant; Raumer, and others derive Lat. *corvus*, 'raven,' from Hebr. עֹרֵב (*ōreḇ*), and turtur from תֹּר (tōr), or דְּרֹר (*dērōr*); see, however, Weise, *Lehnwörter*, 107; O. Schrader², 365-6. Ήβις, Weise tells

Hübschmann, ZDMG. 46, 248, no. 99, suggests the etymology of *ψίττακος* from פפנא (*cf.* Arab. *babbagā*). "Ist der Name mit dem Thier auf dem Seeweg über Babylonien nach Syrien, etc. gekommen?" Another derivation is given by O. Keller, 206.

XI. — OTHER ANIMALS.

Βάτραχος, *βότραχος*, 'frog,' Hebr. צפרדע (*ṣəfardē'a*), Ewald, 'Hebr. Gram.'⁸ 280; Tag. III. 2, 356; *βάρ*-(*βόρ*)-*ταχος*, from the Aramean, which changes צ to פ or כ, and. פ to ק. Hübschmann, 'Arm. Stud.' 25, 76, has: Armenian *gort* = Lith. *vartė* = Lett. *varde* (for *varle*?) = Greek *βάτραχος* = *βότραχος*; see, however, J. arm. 519. The forms occurring in Greek are discussed in 'Curt. Studien,' I. b. 203, no. 14; 4, 191, where W. Roscher refers to *√βρα*, *βap*, 'to cry'; see also KZ. 8, 45; 'Curt. Studien,' 5, 216; BB. 6, 211; 7, 82, and 326; G. Meyer², 175; Fick⁴, I. 410: '*βάτραχος* originally an onomatopoetic word.' Meister, 'Griech. Dialekte,' II. 232, *√βρῦχ*, 'to roar,' Lat. *rugire*; *rana rugiens* = 'bullfrog.' F. de Saussure, Mém. 6, 78: *βάτραχος* is derived from *β(ρ)άτραχος*. Some have connected the Greek with Latin *vatrax*, *vatricosus*. — Regarding *κροκόδειλος*, *crocodilus*, J. r. X. rem. 2, writes: Hebr. כרכר (*karkod*), Is. liv. 12; Ezek. xxvii. 16; Chald. כדכדנא (*kadkedūnā*); Syr. קרכדנא (*qarkednā*) = Lat. *chalconius* (J. r. 53, 226), Greek *καρχηδόνιος* (*cf.* ZDMG. 46, 240, no. 56), quum Lexicographi syriaci cornu bestiae cuiusdam esse dicant quo cultrorum copuli induci soleant, non dubito quin indicum *khadgadhenu* sit, i.e. cultellus, rhinoceros femina, persicum *karkadan* (κροκόττας, Photius, Bibl. CCL., p. 456, A; καρτάζωνον, Aelian, N.A. XVI. 20), graecum *κορκόδειλος* vel *κροκόδειλος*; solent enim

us, is the Egyptian *hib*; so also is *πελεκάν*, *πελεκῖνος*, a water-bird of the pelican kind (*Lehnwörter*, 110) Egyptian, as the bird's home is Egypt; but Wiedemann, in his list of Egyptian words in Greek, does not mention them. — *Χέννιον*, 'a kind of quail, salted and eaten by the Egyptians' (Athen. IX. 393 c), is = *chennu*, 'fowl.' — Late Latin *sacer* (falcon), from Arabic *ṣagr* (Tag. III. II. 252), against Hehn, 486, whom Keller follows (p. 213); see also ZDMG. 46, 266, no. 64.

eadem vocabula alii aliis regionibus animalia designare; also see Vaniček, 145 f. Saussure, *κροκόδειλος* = *κροκόδειρος* (?). The Egyptian name for the crocodile, mentioned by Hdt. 2, 69, *χάμψαι*, is the Egyptian *mesxu* (or *emsax*).¹—Two centuries ago Bochart, H. i. 1081, 40, derived *χαμαιλέον* from the Semitic *גמל* (*gāmāl*), ‘camel,’ the chameleon having a hump like as a camel. This etymology has been revived by Keller, p. 196. But there is no Semitic language in which this animal is called *gāmāl*. — *Ἀράχνη* and Latin *aranea* are derived by Bochart, H. i. 70, 24, from the Hebrew *ארנ* (*ārāg*), ‘spin, weave.’ *Ibid.* 51, 62, he compares *θύννος*, a tunny fish (Hdt. I. 62), a large, long fish, with the Hebrew *תנין* (*tannīn*), Arabic *tinnīn* (from *תנן*, ‘to stretch, be extended’). Wharton follows him² (‘Etyma Graeca,’ s.v.). The accepted etymology is from *θύνω*, *θύω*, because of its quick, darting motion. (See especially, P. Rhode: ‘Thynnorum captura quanti fuerit apud veteres momenti’ in Fleckeisen’s *Jahrbücher*, ‘Supplement Band,’ XVIII. pp. 1–79). Against a Semitic etymology speaks Lagarde’s law, that in early Greek Semitic *τ* = *τ*. — *Σκόρπιος*, says Bochart, H. ii. 634, is derived by some *ἀπὸ τοῦ σκαίως ἔρπειν*; others from *σκορπίζειν τὸν ἰόν*; he derives it from Semitic *עקרב* (*‘agrāḥ*), with prothesis of sigma. So also Ewald, ‘Hebr. Gram.’³ 280, who says: “*עקרב* hängt zusammen nicht blos mit dem Griechischen *σκόρπιος*, sondern auch mit dem deutschen Krabbe, Krebs, crab, Skt. *carcada*, Latin cancer.”³ — *Τάριχος*, ‘dried or smoked fish,’ is from the Armenian *tarek*, *ℳ*.a. 48, 3; *ℳ*.arm. 2205. On the other hand, Sophus Bugge, BB. 3, 100, compares O.N. *dregg*, Icelandic *draugr*, N.H.G. ‘trocken,’ Engl. ‘dry,’ with Greek

¹ I. Rawlinson, 28, 29 a, mentions a *nam-su-xu* among the presents sent by the king of Egypt to the Assyrian king. J. Oppert compared it with Egyptian *emsax* (*emsux*). Hommel, ‘Geschichte Babylonien und Assyriens,’ 533, *rem.* 6, reads *tum-su-xa* (= Egypt. *emsax*, Arabic *timsax*). See also Gutschmid, ‘Kleine Schriften,’ I. 72, and Wiedemann, ‘Hdt’s Zweites Buch,’ 301.

² Wharton, ‘Etyma Graeca,’ believes that *γλάνις*, shad, and *γάδος*, hake, are from the Semitic, but see BB. 8, 108 ff.

³ Some have identified with Semitic *‘agrāḥ* the Latin *carabus*, whence *κάραβος*, Wölfflin’s *Archiv*, 7, 287 (but see ‘Curt. Studien,’ 6, 296 and 341).

τάριχος.⁴ — Βόμβυξ, 'silk worm,' from Βαμβύκη, city in Syria (Arabic *Manbug* = *Mabug*, Hitzig. ZDMG. 8, 211; Th. Nöldeke, GG.Nachr. 1876, no. 1), Latin vestis bombycina. Also cf. βάμβαξ, Turkish *pambuk*, 'cotton,' and *℣.arm.* 343.⁵ — Καλαμῖς · Κερνυῆται δὲ τοὺς μικροὺς τέττιγας καλαμίνδας καλοῦσι. Perhaps to be connected with Assyrian *kalmatu*, 'vermin.' — Σῆς = 'moth' = Hebr. סס (*sās*), Is. li. 8; Bochart, H. ii. 615, 51; G. 66; R. 207; *℣.arm.* 2262 (σεός for σεσός; σητός is a later formation). A. Müller, BB. i. 297, takes exception to this comparison, and Fröhde, KZ. 22, 263, has σῆς to 'tinea' (a form like ara-neā) = σαργάνη to ταργάνη. See also ZDMG. 46, 257, no. 117. — Σήψ, 'a poisonous serpent' (Aristotle) = Hebr. צב (*zāb*), Arabic *ḍabb*; *℣.p.* VIII., Latin seps, sepis. The nouns agree in form, but not in meaning, and I consider the comparison very precarious. An I.-E. etymology is offered by Vaniček, p. 991. — Of Egyptian words belonging to this chapter, I will mention ἄβραμῖς (Athen. VII. 312), 'a fish,' found in the sea and the Nile (cf. τὸ ἄβραμίδιον, Xenocr. 36), from Egyptian *rem*, 'fish' (Wiedemann).⁶

XII. — VEGETABLE KINGDOM, HERBS, ETC.

"Αγρωστis, 'a grass that mules feed on' (Homer, Theocr.), from Sem. גרען (*gārāḥ*) = σχίζω, *℣.ag.℣.* 4, 373.¹ — Βαράκινη

⁴ The islands Ταριχεῖαι on the western coast of Carthage, known for the abundance of fish (Strabo, 17, 3; Pomp. Mela, 2. 7), are perhaps connected with τάρικος; cf. Brugsch, 'Aegyptologie,' 32-3.

⁵ Prellwitz: βόμβυξ ad βομβέω (but ?).

⁶ "Αργολαι (Suidas) = 'aspides,' may be connected with Hebr. חרגל (*xargōl*), 'locust,' etc. On Armenian *xaragul*, see ZDMG. 46, 237, no. 39.

¹ On Σ = στ, see ἀλάστρος, οἰστός(?), στύραξ, Βοστρα = Βεῤῥα; Μεστράτμ = מצרים (*Micraïim*). Σταδία, an old name for 'Pḏos (Strabo) = צר'א (desolata). Note also the Arabic transcription of Latin stratum by *ṣraṭun*, castrum by *qaṣr*. P. Kretschmer, KZ. 31, 377, considers Στάγειος to be of foreign origin. If it was a Semitic settlement like many other towns in the neighborhood, I would suggest Στάγειος = צעירה [עיר] (*īr ṣē'irāh*) = 'small-town' (Σ = στ; ' = γ). The ἄγρωστis is the 'triticum repens,' according to the interpreters ad Theophr. H.P. I. 6, 7. I should like here to call attention to Lagarde's note on ἄγρη

(Hesych.) = ἄκανθα = Hebr. בָּרְקָן (*barqān*), 'a kind of thorn or nettle.' — Γάνος · ὑπὸ δὲ Κυπρίων παράδεισος² = Heb. גַּן (*gan*), 'garden.' — On ἐντυβος, from Latin *intibus*, *intubus*, and this from Arabic *hindab*, see my 'Semitic glosses to Kluge's Wörterbuch,' 22-4.³ — Ζεραφοίς (Byzant.), 'seed of flax,' is the Syriac *zara-pīst* (= פֶּשֶׂת, flax). According to Dioscorides, 2, 125, it is ultimately an Egyptian word for Greek λίνον, *linum*, and Professor Erman, ZDMG. 46, p. 111, compares Egyptian *pš-t*, 'the same.' — Two other nouns belonging to a later period are ζιζάνιον and ζίζυφον. The former is a weed that grows in wheat (*Nov. Test.*), Lat. *zizanium* (= *lolium*). Pott², II. 1, 810, compared it hesitatingly with Persian *zeṭān*. Fritzsche, 'Curt. Studien,' 6, 319, *rem.* 14, considers the first syllable in both nouns as a reduplication; ζι-ζυφ-ον, 'arbor cuius fructus vocantur ju-jub-ae,' is referred to ζυγόν = *jugum* (*ibid.* 325)⁴. Ζιζάνιον, however, is the Syriac ܙܝܙܢܐ = *zinzān* (ܙܝܢ, 'it became dry'), thus = 'something which dries out' ('etwas austrocknendes'), Lag. 'Semitica,' I. 63; Ț.üb. 101, 15. Ζίζυφος is from the Syriac *zūsfā* (Hoffmann, ZDMG. 32, 751). — Κασύτας,⁵ 'dodder,' a parasitic plant. So Hesychius for the incorrect καδύτας of Pliny and Theophrastus. The Greek is from the Semitic כַּשׁוּא (*kašūā*), with article כַּשׁוּאָה (*kašūētā*). Lag.

(Homer, *Od.* 12, 329-332); he explains it as ἀ + γράω = 'not fit to eat,' literally, 'not to be grabbed at.' Compounds of this *γρᾶω are κρεάγρᾶ, ποδάγρᾶ, χεῖράγρᾶ, and especially ζωρπεῖν ('Baktrische Lexikographie,' 23-4).

² The real etymology of παράδεισος is given by Geo. Hoffmann, ZDMG. 32, 761, *rem.* 1. Sonne, KZ. 14, 15, and Weise, BB. 5, 91, add nothing new. Lagarde's treatment is found in his 'Abhandlungen,' 76, 1; 210-11; 'Aus dem Gelehrtenleben,' 9; 'Armen. Studien,' 1878; 'Mittheil.' 1, 237; Ț. r. 51, 201; see also Fränkel, 149. Παράδεισος goes back to the Persian plur. *faradis*, whose singl. is *frādaus*. *Journ. Royal Asiat. Soc.* 'New Ser.' XVIII. 541, has nothing of importance. Russell Martineau (A.J.P. XIII. 325) does not seem to be aware of Hoffmann's article, referred to.

³ The Greek word for *cichorium intybus* is σέπης. From the Egyptian we have ἀγρον (Diosc. 2, 159) = Egypt. *dku*.

⁴ See also Fröhde, BB. 3, 25; Curt.⁵ 626. Fick⁴, I. 399, and Prellwitz refer ζιζάνιον *ad* *vgig*, 'to live,' comparing German 'Quecke,' Lat. *victus*, 'living.'

⁵ The reading καδύτας, no doubt, arose through a confusion with Κάδυστις (Hdt.) = Egypt. *kazatu* = Hebr. אַזְזָאֵה, 'the strong one, fortress' = Gaza. Schröder, 145, 2, takes Κάδυστις for κάδυστις = קְדֻשָּׁה (*qēdēšā*) = 'sancta,' i.e. urbs.

‘Agathangelus,’ 142, *rem.*; *Æt.* 97 and 148; *Æt.* III. 2, 358. — *Κάμων* is a kind of bind-weed (poetic). The form *σκαμμωνία* (Athen. I. 28, *c*) is the result of popular etymology, just as in the case of *σμάραγδος* and *σμύrna*. The Greek is derived by P. Kretschmer, KZ. 29, 440, from Hebr. כַּמֶּן (*kammōn*), Aram. *kamōnā* (כַּמוֹנָא), Phoen. *χamān* (= cummin). ‘The usual combination of the Semitic word with *κύμινον* is not permissible, owing to the difference in the vocalization; while on the other hand, the difference in the meaning of *σκαμμωνία* and Hebr. *kammōn* is not strange in the case of plants, both being used as purgatives’ (Kretschmer). But see below *s.v.* *κύμινον*.⁶ — *Κέγχρος*, Latin *cicer* = ‘millet’ (Hesiod), is derived by Lenormant from Hebr. כֶּכֶר (*kikkār*), ‘orbis, circulus,’ but without foundation, except that Joseph. *Antt.* III. 6, 7, writes *κιγχάρ* for Hebr. כֶּכֶר. O. Schrader², 424, confesses “*κέγχρος* ist mir dunkel”; see, however, KZ. 29, 446, *rem.* — *Κέλυφος*, ‘a sheath, case, pod, shell.’ The *υ* renders connection with *καλύπτω* doubtful, and therefore *Æt.* 1139, derives it from a Hebr. *קֶלֶפָה (**qēlūfāh*). On Armenian *kelev* see now ZDMG. 46, 241, *no.* 61. Lagarde, also, rejects Walter’s combination of the Greek with Latin *glūbo* (KZ. 12, 380; ‘Curt. Stud.’ 5, 138, 26). — *Πράσον*, ‘leek’ = Aram.-Hebr. כֶּרֶשׁ. *Æt.* XXXVII.; *Æt.* 2380; Fleischer in Levy’s ‘Chaldäisches Wörterbuch,’ I. 428, *b*. It was borrowed by the Ionians, brought to Athens, and there changed to *πράσος*, as *κότερος* to *πότερος*. P. Kretschmer, KZ. 31, 394, writes: ‘The origin of the Greek word is thus far obscure; the name of the mountain *Παρράσιον* is perhaps connected with it.’ I do not quite believe in the Semitic etymology of the Greek *πράσον* and Latin *porrum*, which, as A. Müller correctly observes, must have been borrowed from a form **παρσον*. Besides, there is the Old-Slavic *prazŭ*.⁷ The Greek *πράσιον* was later bor-

⁶ Σανιλούμ, mentioned by Diosc. 4. 168, as = Greek *σκαμμωνία* is the Egyptian *senālu*.

⁷ Fick, BB. 3. 162; G. Meyer², 18; Saalfeld, 920; Schrader², 428. Prellwitz, 262, compares also English ‘furze.’ On the Armenian form, borrowed from the Arab.-Syr., see Hübschmann, in ZDMG. 46, 267, *no.* 75. — An Egyptian word for *πράσιον* is *ἀσπερπη* mentioned by Diosc. 3, 109.

rowed by the Arabic as *afrāsīziūn* (Lag. 'Semitica,' I. 54). — O. Weise, *Rhein. Mus.* 38, 544, suggested that σίλφιον and Latin sirpe,⁸ as well as laser, go back to Semitic words, and O. Keller, p. 353, believes that the true African (Punic) form is represented by the Hebr. סרפד (*sirpād*, Isa. lv. 13), 'a prickly plant' (*urtica*); Latin laserpitium for *laser-sirpe = laserpe. But we do not know the exact meaning of the Hebrew noun. There is an Egyptian *srpd* (or *srpti*), apparently a water-plant, compared with the Hebrew. The Egyptian, however, is found only in late texts (ZDMG. 46, 119), and its meaning is not yet settled (see also KZ. 16, 360, *rem.*). — Φύκος, Lat. fūcus, 1) 'sea-weed,' 2) 'paint, cosmetic' (Homer) = Hebr. פִּיךָ (*pūkē*), 'the same.' R. 205; Schröder, 134; *Tag. III.* 3, 281, compares Hebr. כֹּהַה (*puuāh*, Gen. xlv. 13); note also Pusey, *Daniel*, 516, 4.⁹

XIII.—FRUITS AND TREES.

'Αμυγδάλη, 'almond'; ἀμυγδαλή, 'almond-tree' (ἐλαιον ἀμυγδάλινον, Xen. *Anab.* IV. 4, 13), Latin amygdala (Saalfeld, 59)¹ = אֵם גְּדֹלָה (*ēm gēdōlāh*), i.e. '[the tree of] the great mother'; so Hehn, 294, 487–8. Movers, I. 578, 586, remarks: "'Αμυγδάλη is the Semitic name of the Phrygian Cybele, and means 'great mother'; in fact the wakeful tree (Heb. שִׁקְדָּה, *šāqēdā*), that is, the early blooming, the first to wake from the winter's sleep, sprang from the blood of the mother of the gods."² Against this etymology of Movers and others,

⁸ For *sirpium (*σῖρφιον), after turpe, vile, etc.

⁹ Μνάσιον (Theophr. H.P. 4, 9), a plant growing on the Nile, is probably the fruit *ment'a*, mentioned in the *Papyrus Ebers*.

¹ Later amandola and amandula, as if from *d* + *mandere*, 'to munch' (BB. 5, 94), or amandus (Keller, 59); also amiddola (*Appendix Probi*) occurs.

² On the etymology of Cybele, see Geo. Meyer in BB. 10, 195, where the name is connected with Skt. *śubh*, *śobhate*, 'to shine.' Bochart, H. i. 369, 23, derived Cybele from חִבְלָה (*chibbāl*) = 'parēre,' i.e. mater deūm Phrygius. Sonne, *Philologus*, 48, combines Semitic גְּבֵל (*gēbāl*) and Κύβηλα· ὁρη Φρυγίας (Hesychius), whence the name of the Phrygian goddess Κυβέλη, whereof Μητρηρ 'Οπελη, shortened to 'Ρείη, is the translation. On 'Ρεία see, however, *Tag. arm.* 1911; KZ. 30,

Baudissin, II. 298, *rem.* 2, raised grave objections, showing that according to Arnobius it 'was not from the blood of the great mother, but on the grave of Ja, that the tree had sprung up.' Baudissin produced no new etymology, which it was reserved for Lewy, 186, *no.* 14, to give: 'Α-μυγ-δάλ-η is a מַגְדִּי אֵל (*magdī 'ēl*), i.e. 'a precious gift of God,' an etymology by far better than has yet been proposed.³ — Βαλαύστιον, 1) 'flower of a wild pomegranate,' 2) 'unripe pomegranate' (Diosc.) = Syriac בָּלָא, 'the same,' Loew, 364, and Hehn, 474, *note* 53. — Δάκτυλος, 'date, date-palm' = δάκλυτος, from the Phoenician *diqlaṭ*, 'palm, palm-fruit' (*Tag.* III. 2, 356; KZ. 5, 188; 8, 398).⁴ Hesychius has the following gloss: Σοῦκλαι · φοινικοβάλανοι · Σουκλυβάλανοι, τὸ αὐτὸ · Φοίνικες; to which Movers, II. 3, 234-5, adds 'perhaps from *dhogél* = *soqel*.'⁵ A careful study of H. L. Fleischer's remarks to Levy's 'Neuhebräisches Wörterbuch,' I. 443, *b*, and above all of Nöldeke's excellent review of Th. Fischer's essay 'Die Dattelpalme,'⁶ in G.G.Anz. 1881, 1222-1231, has led me to adopt their view, rejecting a supposed Semitic etymology and considering the origin of the Greek as not quite certain. The specifically Arabic word for date-palm is *naxl*, an expression wanting in the other Semitic languages.

405, 409, and 416. Also Punic *abila* is connected with נָבֵל-Kύβηλα, 'namque Abilam vocant gens Punicarum mons quod altus barbaro (= Latino) est.' Avienus, '*Or. mar.*' 345. Omphale seems to have been another 'mater ingens' = אִם פֶּלֶה, i.e. the 'magna mater,' which the Romans brought from Asia Minor, and whose son Sandan > *ṣamdan* (√*ṣ*-m-d, צָמַד, 'to serve') is also found as *Ṣimdan* in the Himyarite inscriptions and in those of Arabia.

³ This so-called prothetic *ā-* is found in many words, especially in proper names, from the Semitic, e.g. Ἀδράστεια, from דֹרֶשֶׁת (*dōrešet*, 'one who seeks satisfaction, revenge,' in its early form **dōrašt*), = Nemesis; also 'one who takes care of another'; Ἀπόλλων, ὁ Ἀμυκλαῖος > מִכְלָ (Enmann, 37, and Gruppe, 152); Ἀταβύριον, the highest peak on the island of Rhodes, an ancient colony of the Phoenicians, from Tabōr, i.e. 'height' (modern *Atairo*); Ἀρυμνος and Τύμνος, from Hebr. טָמֵן (**ṭōmen*, ground form *ṭūmn*, 'concealment'). *Agadir* in the Temashirht language = a fortified place = Γάδερα, Phoenician *Gādēr*, Lat. Gades.

⁴ Aram. דִּקְלָא (*diqlā*), Mishnic (*dēqel*); דִּקְלָה (*diqlāh*), as name of a district, occurs in Gen. x. 27, and 1 Chron. i. 22.

⁵ Cf. Κασμίλος for κάδμιλος, etc.

⁶ 'Ihre geographische Verbreitung und culturhistorische Bedeutung,' *Ergänzungsheft*, *no.* 64, zu 'Petermann's *Mittheilungen*,' Gotha, 1881, pp. 85. Q.

Pliny's statement, 13, 9, § 46, favors a connection between δάκτυλος, 'date-palm,' or rather 'date,' and δάκτυλος, 'finger,' because the oblong, finger-shaped dates were the first imported into Greece by Eastern merchants. On the Latin *palma* see my note in A.J.P. XIII. 228-229.⁷—Εβενος,⁸ 'ebony wood, ebony-tree' (Hdt. 5, 95) = Hebr. הַבְּנִים (*hōbñīm*), Ezek. xxvii. 15; R. 205. The Latin hebenus still preserves the initial aspiration. The Hebrew *hōbñīm* itself was borrowed from the Egyptian, where we have *hbni* (*heben*).⁹—Κάννα, 'reed' (Aristoph.; κανών, Homer), with its many derivatives, is from the Sem. קנה (Hebr. *qāneh*), R. 206. See Vaniček, 'Fremdwörter,' 21 f.; also my 'Semitic Glosses to Kluge's Wörterbuch,' pp. 36 and 41; Hehn, 229.—Κεράτιον, the fruit of the κερατέα, from the Aram. קרמא = Arab. *qarāṭun*, 'shell of the Acacia.' Fränkel, 200-201, remarks: "Dass die allgemeine Bedeutung Schote speciell die der Johannisbrotfrucht bezeichnet, ist nicht sehr auffallend, vergleiche Hebr. *qāneh* = Rohr, speciell Kanēl." But this is not so. Κεράτιον is originally the diminutive of κέρας, 'horn'; the fruit of the carob or locust tree (Arab. *xarrūb*, χαρρούβα, *Æ.äb.* 111) was so called from its horn-like shape (*Zeitschrift f. Völkerpsychologie*, 13, 240). The name of the fruit, first known to the Greeks, was then transferred to the tree itself. From the Greek the name passed to the Aram.-Arab., and thence to other nations (Hehn, 340).¹⁰—Κόττανον, 'a small fig'

⁷ A late name for palm-branch is βαῖς, βαῖον (John xii. 13), from the Egyptian *bā*, Coptic βῆι. Hesych. has βαῖς · ῥάβδος · Φοίνικος, καὶ βαῖον.

⁸ Later also ἔβελος (Suidas). For other changes of ν to λ see s.v. νίτρον, c. XXI.

⁹ *Zeitschrift f. ägypt. Sprache*, 1886, 13; ZDMG. 46, 114. Brugsch, 'Aegyptologie,' 395 ("aus Aethiopien bezogen"). Lieblein, 'Handel und Schifffahrt auf dem rothen Meere in alten Zeiten' (Kristiania, 1886), 69.—Ezek. xxvii. 15 shows that ebony is not a product of Phoenicia or Palestine.

¹⁰ *Kókkos* (Lat. *coccum*), 1) grain, seed, e.g. of pomegranates (Hom. *Hymn. Cer.* 373), and 2) the keremesberry, used to die scarlet, was imported into Greece from East-Africa, the land of Punt (spec. Zanzibar), Schumann, p. 6; *Æ.ä.* 48, no. 175. Its etymology must be sought in the East-African languages.—Fürst, 'Lexicon,' 1260, col. a, and others, have even gone so far as to combine κέρας with Hebr. קרן (*qéren*), 'horn.' (See also Uppenkamp, p. 10.) Sayce, on the other hand, observes that: 'Words like קרן, compared with κέρας, are borrowed'

= Syr. קַטִּינָה (*gaṭīnā*), also κοδώνεια, κυδώνεια (Athen. 9, 385, *a*, εἶδος συκῶν μικρῶν), Latin cottāna (also coctana, cotona, and cottona); κοδώνεια · σῦκα χειμερινὰ καὶ καρύων εἶδος · Περσικόν.¹¹ — Κύπρος, 'cyprus-tree,' 'Cyprus flower,' used to paint the nails, the *henna* of the Arabians (Diosc.) = Hebr. כּפֶר (*kōfer*), R. 205; Ṭ.üb. 231; Fleischer in Levy's 'Neuhebräisches Wörterbuch,' II. 207. Assyrian *kupru* shows that the *u* is older than the *o*. The flower yielded the ἔλαιον κύπρινον. Lag. *III.* 2, 357, 8, writes: "Redet Theophrast (Estienne, 4, 2135) von κύπρος, so hat er von כּפֶר noch die Urgestalt *kupr* gekannt." The existence of Assyrian *kupru* militates against R. Martineau's derivation of the Semitic from the Greek, 'called from Cyprus, where the flower grows' (A.J.P. XIII. 325), unless we admit that Assyrian *kupru* is also borrowed from the same Greek word. — Κύπειρον, 'sweet-smelling marsh plant' (Homer), also κύπερος, κύπερος (Ries, 29) go back to the same Hebr. כּפֶר. — Κυπάρισσος, Latin cupressus, 'cypress' (Hom.), has been a source of great discomfiture to etymologists. Renan, 206, compared it with Hebr. גִּפֶר (*gōfer*), 'a fir-tree' (?); B. II. 148, with Hebr. כּפֶר (*kōfer*), 'pitch.' A. Müller, BB. I, 290, preferred to connect it with גִּפֶר, but is extremely puzzled over the termination -ισσος, "pflegt doch ein solches nie in dieser Weise an ein semitisches Wort gehängt zu werden." Ries, p. 30, is very unsatisfactory. Lag. 'Baktrische Lexikographie,' 74; 'Semitica,' I. 64; 'Symmicta,' II. 92-4, has shown that גִּפֶר in Gen. vi. 14, is shortened from גִּפְרִית (Gen. xix. 24; Isa. xxx. 33; xxxiv. 9)¹² at a time when the latter was considered by the Semites as a feminine adjective, which, however, it is not. גִּפְרִית is the same as the Bactrian *vohūkereti* (Vendidad) = 'pine wood,' and later = 'sulphur.' The wood was very light, and therefore used for the building

(Assyrian Grammar for comparative purposes, 14). See, however, G. Meyer², 158; Joh. Schmidt, 'Urheimath,' 7, no. 2. One might, just as soon, follow Raumer, and identify κεφαλή and Sem. גִּבְלָה; or צִפְרִיָּה (*ṣṣīrāh*), Ezek. vii. 7, 'globe,' with σφαῖρα or σφαῖρα (Delitzsch, *ad* Isa. xxviii. 5).

¹¹ Bötticher, 'Arica'; Vaniček, 'Fremdwörter,' 28; KZ. 18, 5; Weise, *Lehnwörter*, 25 and 139; Saalfeld, 350; Semitic Glosses to Kluge's Wörterbuch, 57.

¹² Gen. vi. 14 should read גִּפְרִית קִנִּים; see also Baudissin, II. 198, *rem.* 7.

of the ark.¹³ From this גפרית (*gōfrīt*) is derived the Greek κυπάρισσος (originally *κυπρισσος, whence Latin cupressus).¹⁴ The word wandered from the Semitic countries into Greece. Crete may have served as the intermediate station; at least, the legend of the transformation of Cyparissos into a cypress-tree points to it. — The βάρατον of Diodor. 2, 49, 'a species of juniper,' is the Hebr. ברש, Aram. ברות (*bērōt* = κυπάρισσος). — Μύρτος, 'myrtle,' is from the Semitic according to Hehn, 473; but see Fick, BB. 5, 168. An Armenian *moürt* is mentioned by Ʒ. arm. 1531. — Πλάτανος, ἡ, Lat. platanus, the 'Oriental plane-tree,' from the Semitic דל(ל)ב, Arabic *dulb*, late Persian *dulb*, *dulbar*, Ʒ. r. 37, no. 66; Lag. 'Semitica,' I. 60. Pliny states that the tree was from the Orient. Hehn, 220, says: 'It is from a Phrygian, Lycian, or some other Iranian source, and not from the Semitic.' Pott², IV. 267; BB. 18, 40, and others connect it with πλατύς, 'broad, giving shade,' which seems to me the most acceptable view. — 'Ποιά (ῥόα), 'pomegranate' (Hdt. Aristoph.), Lat. rheas, -ādis, and rheoa, ae (Saalfeld, 974) = Hebr. רמון (*rimmōn*), 'the same'; B. II. 372, after Bochart, *Hierozyicon*. Hehn, 180, and note 53 (p. 474), writes: 'Ποιά is from the Semitic sphere of language and cultivation. The tree held so prominent a place in Syro-Phoenician worship, that the name of its fruit is the same as that of the sun-god: Hadad-Rimmon.¹⁵ Cf. Hesych. ῥίμβαι, large pomegranates.' With this view agree Baudissin, II. 208; Keller, 192; Ries, 28-9. And yet ροία is not Semitic. The Cyprian form ρνδία, KZ. 9, 364,

¹³ For the same reason Alexander the Great used cypress-wood for ship-building (Arrian. VII. 19).

¹⁴ See Weise, *Lehnwörter*, 134; Hehn, 212; BB. 1, 277; Schrader², 288; Keller, 59.

¹⁵ But Rimmon is not the sun-god, but the storm-god, his name meaning 'thunderer' = Assyrian *Ramānu* (for *ramimānu*, from *ramānu*, 'howl, thunder'). He is the *Addu* or *Daddu*: Hadād of the Syrians. The Old Testament Rimmōn (2 Kings v. 18) is a wrong Massoretic vocalization after the analogy of *rimmōn*, 'pomegranate.' The LXX. 'Ρεμμάν shows still the Old Hebrew pronunciation of Rammān; also compare Hesych. 'Ραμάς· ὁ ὑψιστος θεός, and Steph. Byz. 'Ραμάν. Pott (Techmer's *Zeitschrift*, 3, 250) says: "ῥοία schliesst sich doch gleichfalls wohl irgendwie als rubea, robea den Wörtern für 'rot' mit Einbusse des letzten Konsonanten an."

forbids all connection with the Hebrew (ℳ. arm. p. 190, *ad* 1655; BB. I, 296; G. Meyer², 163). A good I.-E. etymology is found in Pott², II. I, 964; III. 1022; Fick³, I. 225. — According to Bochart, the *πούά* was called in Boeotia *σίδα*; this he derives from the Arabic *sidra*, 'pomegranate,' and connects with it also the name of the town Σίδη. — Σήσαμον, fruit of the 'sesame-tree' (plural in Arist. *Vespae*) = Arab. *sāsīm* or *simsim*, plur. *simāsīm*; Aram. *šumšēmā*, *šušmā*, ℳ. arm. 1713. Fleischer in Levy's 'Chald. Wörterbuch,' 578, *col. a.* — Σίκυς, σικύη, 'cucumber' = Hebr. קישואה (*qišū'āh*), ℳ. arm. 1975; Tag. III. I, 234; 2, 356 = "Die Umstellung des κισύη in σικύη wird zu der Zeit erfolgt sein als -σ- zwischen zwei Vocalen im Griechischen zu schwinden begann; κισύη wäre zu abscheulich gewesen. Da -σσ- nicht hätte zu schwinden brauchen, beweist σικύη dass קישואים nur masorethische Doppelung des קיש. *qišū'im* passte nicht in das System von Tiberias." ¹⁶ Lenormant and Hitzig derived the Greek from פקיע (*paqqū'a*), 'the same.' Also see Hehn, p. 236. Joh. Schmidt, KZ. 25, 48; Johansson, I.F. 2, 14 (*cf. ibid.* 149, *rem.*); and Fick⁴, I. 22 and 449, combine the Greek with the Old-Bulgarian *tyky*, which P. Kretschmer, KZ. 31, 335, declared impossible, favoring at the same time a Semitic etymology. — Συκάμινος, 'ficus sycomorus,' the Egyptian mulberry-tree = Hebr. שקמה (*šiqmāh*), R. 206. The Greek is a hybrid of Hebr. *šiqmāh* and Greek σῦκος, and denotes originally the Arabic *gummeiza*, sycomorus, ficus aegyptiaca.¹⁷ When people began to apply this name also to the mulberry-tree, a distinction became necessary. A new word, συκόμορος, was coined for *gummeiza*, and συκάμινος was reserved for the mulberry-tree (Koch, 'Bäume und Sträucher' ², 74-6). Hehn's suggestion

¹⁶ See also ZDMG. II, 522; H. L. Fleischer in Levy's 'Chald. Wörterbuch,' II. 569. On σῦκος compare H. Graf zu Solms-Laubach, 'Die Herkunft, Domestication und Verbreitung des gewöhnlichen Feigenbaumes' (G.G.Abh. Vol. XXVIII, 1881), and Tag. III. I, 58 ff. Against σῦκος = ficus see Weise, *Lehnwörter*, 128, *rem. I.*

¹⁷ This ought to have been taken into consideration by Ries, 28, below. B., I. 442, suggested that σῦκος was borrowed from the East, and appealed in proof to συκάμινος. Hehn, 85, says: 'Its home is the Semitic Western Asia, Syria, and Palestine. In the Odyssey it occurs only in late interpolated passages.'

(p. 291) that 'μόρον originated from *σुकόμορος*' is rejected by Weise, '*Lehnwörter*,' 137, *rem.* 3, for the reason that μόρον = μῶρον occurs as early as Aesch. *frag.* 107, 224.¹⁸ Hehn also believes that both *σुकάμινος* and *σुकόμορος* were borrowed from Hebr. *šiqmīm* or *šiqmōt* (plurals to *šiqmāh*), or rather from the corresponding forms used in Syria and Lower Egypt. The word *σुकάμινος*, though not found in early Greek, must have been, at Aristotle's time, sufficiently known in Greece, to furnish the proverb of *Rhet.* III. 11, 15. — *Νάρδος*, Lat. *nardus*, 'the nard' = Hebr. נָרְד (nērd), and this from Skt. *nalada*; Lassen (against Movers, II. 3, 102); *Orient und Occident*, III. 364; R. 209; BB. 1, 281: Löw, § 316; *Tag.* III. 2, 25 ff.; Pusey, *Daniel*, 514. — *Κίτριον*, *κιτρέα*, 'the citron tree, citron,' and *κίτρον*, the fruit of the *κιτρέα*, called also *μῆλον Μηδικόν*, is derived from the Latin *citrium*, and this is a derivative of *citrus*, *cidrus*. *Cidrus* is the Coptic *Kettri* or *Ghitre*, and the latter was borrowed from the Egyptian *Dhar-it*, the name of an acid fruit (Loret, 'Le cédratier dans l'antiquité,' Paris, 52 pp.).¹⁹

XIV. — FLOWERS.

'*Ἀνεμώνη*,¹ a plant, flower (Theophr.) = Hebr. נֶעֱמָן (*na'mān*), literally 'pleasantness,' used of plants in Isa. xvii. 10, from a verb נָעַם (*nā'ēm*), 'be pleasant, sweet.' Liddell and Scott translate *ἀνεμώνη* by 'the wind flower,' evidently connecting it with *ἄνεμος*; so also Prellwitz, *s.v.* — *Ἀργεμώνη*, 'agri-

¹⁸ On μόρον, μῶρον = *morum*, see Fick, BB. 5, 168. *Σुकόμορος* seems to be a hybrid formation from Hebr. *šiqmōt* and **μῶρος*.

¹⁹ Lat. *duracinus* (Greek *δοράκινον*) and *uva duracina* are from the Semitic *durāqīna*, collective *durāqīn*, a name given in Damascus to the best kind of peaches. (Koch, 'Bäume und Sträucher,' XVII.; Keller, 232 ff.) — Lenormant and Renan also derived Latin *taxus*, *taxo*, from תַּחַשׁ (*tāxāš*, 'low, below'); but compare Slav. *tišu*, 'yew-tree,' and *тѣхон*, 'bow.' — *Κίκι*, *κίκινον* = Hebr. קִיקִיֹן (*qīqāiōn*), 'castor-berry,' is of Egyptian origin (Brugsch, 'Aegyptologie,' 393).

¹ Prefix *a-* we find also in *ἄμωμον*, *ἄγρωστις*, and see above (p. 106) *ἀμυγδάλη*. LXX. *ἀματταρί* = מַטְרִי = *σκοπός*, 'mark, object,' Regn. I. 20, 20. Against Lagarde, see Löw, 151, *rem.* 1.

mony' = Hebr. אֲרָגְמָן (*argāmān*), 'purple-colored' (Lag. 'Semitica,' I. 32; *Ź.üb.* 205, *rem.* 1).²—Μαλάχη, μολόχη, 'mallow,' Latin *malva* = Hebr. מַלְלִיחַ (*mallūāx*), a salt-plant, perhaps sea-purslain = Greek ἄλιμος; Benfey, O. Schrader and others. But see H. L. Fleischer's remarks in Levy's 'Wörterbuch,' II. 568, *a*, and Löw, §§ 190 and 308. Bochart, H. i. 870, 18, derives it from μαλάσσειν. Μολοκάς is a Corcyrean form (BB. 12, 3; KZ. 29, 410), which may perhaps explain μολόχη (G. Meyer² 55). On Latin *malva* see KZ. 7, 164, 28, 164; Wölfflin's *Archiv*, 1, 591; O. Weise, *Lehnwörter*, 127, *rem.* 2, and *Zeitschrift für Völkerpsychologie*, 17, 224. According to Koch, 'Bäume und Sträucher'², 250, μαλάχη, *malva*, is connected with μαλακός, 'soft, tender'; also see Fick⁴, I. 109.³—'Ρόδον, *rosa*, 'rose,' from Old-Persian *varda*, Armenian *vard*⁴ (KZ. 10, 410; 23, 35). Hehn, 189, says: 'Greek ῥόδον (older βρόδον) is originally an Iranic word; both name and plant came to Greece from Media by way of Armenia and Phrygia. If ῥόδον were not a loan-word, its corresponding Armenian form should have a *t*.' Fick⁴, I. 555–6, refers the Greek to the I.-E. root *vradiq*, 'stem, root'; *cf.* *radix*. Concerning Latin *rosa* Pott, KZ. 26, 140, writes: "Rosa ist den Griechen abgeborgtes ῥοδέα mit Assibilierung, wie Clausus statt Claudius, Italian orzo = orge (*hordeum*)"; also see Keller, 311–12, and Wharton, 'Latin Loan-words,' 181, where the latter remarks that: 'The rose-growing district of Paestum was in Lucania, whose inhabitants, the Samnites, were an off-shoot of the Sabines, who assibilated δι into ς.' In accordance with this Schrader's statements (p. 205) would have to be changed. Fick⁴, I. 556, derives

² "Das ω in ἀνεμώνη entspricht der Voraussetzung, da Ἀζωτος (*Symmicta*, I. 121 = *Ασθωδος* = אֲשָׁוֹד, 'Askalón, Σιδών, ἀρραβών, κιννάμωμον, χιτών für alt-semitisches und arabisches ā allesamt die palästinensische Trübung ō zeigen, und mindestens ἀρραβών, Σιδών sehr alt sind, letzteres weil es sich bei Homer findet, ersteres weil es noch ῥρ und in der ersten Silbe ein a zeigt."

³ Brugsch-Pasha compared Hebr. מַלְלִיחַ with Egyptian *mnḥ*, a plant, mentioned together with papyrus and lotus (ZDMG. 46, 111).

⁴ From the Armenian we have Modern Persian *gul*, Aramean *yardā* (Talmud יָרֵד, ZDMG. 43, 11), Coptic *vert*, *ourt* (Abel, 'Koptische Untersuchungen, 1, 208). Fleischer in Levy's 'Neuhebräisches Wörterbuch,' II. 446, *col.* b.

rosa from *ῥοζᾱ*, a dialectic form of *ῥοδέα*, *ῥοδῆ*, while Weise, *Lehnwörter*, 21, does not believe in a connection between the Latin and Greek, referring the former to an I.-E. root (= *vrodsa*), and considering the latter as borrowed.⁵ — *Σοῦσον*, 'lily' (Diosc. *apud* Athen.) = Hebr. שושן (*šūšān* or rather *šōšān*), Bochart, H. i. 365, 25; R. 206; B.r. 54, 238; L.arm. 1712; L.a. 227, 11; L.ag.B. 2, 15-17. The word originally meant 'lotus,' and is borrowed ultimately from the Egyptian *sššn*, at a time when this was pronounced in Coptic *šōšēn* (ZDMG. 46, 117). Also compare Fick in Kuhn und Schleicher's *Beiträge*, 7, 374-5. In Latin we have *susinus* (from *σοῦσινος*), Pliny, 13, 11.⁶

XV. — SPICES.

'*Ἀλόη* (Plutarch; Diosc. 3, 25), Lat. *aloē*, is the softening of the Hebr. אלהים (*āhālīm*).¹ The Greeks may have learned the name on the spot. The Hebrew itself is adopted from the Skt. *agaru*, *aguru*, which, imported directly to Greece, gave rise to the doublet *ἀγάλλοχον* (Diosc. 1, 21), Lat. *agallochum*. — 'Αμύθα, 'a spice' (Bergk, 'Anacreon,' p. 249), is perhaps = Syriac ܐܡܝܬܐ, Arm. 'amič (L.a. 12, 33; L.arm. 82), from Middle-Persian **āmīč* (ZDMG. 46, 233, 5). According to Liddell and Scott it is the same as *ἄμης*, *-ητος*, 'a kind of milk-cake' (Ar. *Plut.* 499). — 'Αμωμον (Ar. *frg.* 105), 'a spice plant,' Lat. *amomum*, a species of *λίβανός*, from the Aram. חמם (*hāmām*); also *ἁμωμής*, *-ίδος*, *ή* (Diosc.). The Greek form arose perhaps after the analogy of *ἄμωμος*, 'without blame, blameless.'² — *Βάλαμον*, Lat. *balsamum*,

⁵ See also ZDMG. 7, 118, and 13, 390; L.a. 75, 6; L.arm. 2106; L.ag.B. 2, 23. Spiegel in 'Kuhn und Schleicher's *Beiträge*,' 1, 317, derives all from Skt. root *vṛidh*, 'to grow'; Löw, § 88; Koch, 'Bäume und Sträucher' 2, 157; Baudissin, II. 220.

⁶ Hübschmann, ZDMG. 46, 247, no. 91.

¹ The *g* passing into *h*; and the *r* into *l*. L.a. 11, no. 13; R. 209; Löw, 295; Keller, 192. The LXX. has also *άλώθ* = אלהות (*āhālōt*, Ps. xlv. 9; Cant. iv. 14). On the often-mentioned Skt. *aghl*, see F. Max Müller's note in Pusey, *Daniel*, 515.

² Lagarde, 'Semitica,' I. 32; 'Agathangelus,' 154; L.üb. 205, *rem.* I. Theophr. H. P. IX. 7, 2: τὸ καρδάμωμον καὶ ἁμωμον οἱ μὲν ἐκ Μηδίας, οἱ δὲ ἐξ

1) 'balsam tree' (= *βάλσαμος*), and 2) the 'fragrant resin' of the tree, from Hebr. *בשם* (*bésem*), 'the same';³ Movers, II. 3, 226; R. 205; *ℳ. a.* 17, 8. The Greek returned later to the Semitic; cf. Arab. *balsān* and *balasān* (*ℳ. arm.* 330). — *Βδέλλα* (Hesych.), *βδέλλιον* (Galen, Diosc.), a plant and a fragrant gum which exudes from it = Hebr. *בדלל* (*bēḏōlax*);⁴ *βδολχόν*, and this from the Skt. *madālaka* (*μάδελκον*) or *udūkhala* (vel *ulūkhala*).⁶ The form *βδέλλα* is, of course, based on the analogy of *βδέλλα*, 'leech.'⁷ On Latin *bedella* see Weise, *Lehnwörter*, 40, and on *bidellium* Keller, 63. — *Γοίδ*, *γίδ* = Hebr. *גדר* (*gād*) = *κόριον*, *κορίαννον*, 'coriander' (Lat. *coriandrum*, from a lost **κορίανδρον*), Diosc. 3, 64.⁸ In Latin we have *git*, *gith*, and *gicti*. — The Latin *cēra* is derived by Weise from Greek *κηρός* (Doric *kāρός*), which Brandt (*Neue Jahrbücher für Philologie*, 1878, p. 387) connects with Sem. *קור* (*hāmār*), 'be white.'⁹ — *Κασ(σ)ία*, Lat. *casia*, 'a spice of the nature of cinnamon,' but of inferior quality, brought from Arabia (Hdt. 2, 86; 3, 110) = Hebr. *קציעה* (*qēṣī'āh*), R. 207. This spice was imported by Phoenician merchants from Egypt, where it is called *khisi-t*. The Egyptians, again, brought it from the land of Punt,¹⁰ to which it was imported from Japan, where we have it under the form *kei-chi* (= 'branch of the cinnamon-tree'), or better

¹ *Ἰνδῶν*; Diosc. I, 14, *ἁμωμον ἀρμένιον, μηδικόν, ποντικόν*. Greek *ω* for Semitic *ā* is quite frequent; see e.g. p. 113, note 2.

³ From *bāsdm*, 'be fragrant' (cf. Bisam) = Assyrian *bašamu*. See also ZDMG. 46, 258, no. 7.

⁴ *ℳ. r.* X. *rem.* 2; *ℳ. a.* 20, 2.

⁵ R. 209, after Lassen.

⁶ Roth-Boethlingk, I. 921.

⁷ Cf. *βδάλλα*. Uppenkamp, 29, derives all from the same root.

⁸ *ℳ. a.* 57, 10; *ℳ. arm.* 485; Schröder, 128, *rem.* 7; Hehn, 163; Weise, *Rhein. Museum*, 38, 543.

⁹ But this is very improbable. Compare Lith. *kor̃ys* (m), honey-comb, and see *ℳ. arm.* 1145; Weise, *Lehnwörter*, 180, *rem.* 4; Schrader², 464. According to Wharton, 'Loan-words,' 173-4, 'Latin *cēra* is cognate with, but not borrowed from, the Greek *κηρός*. The Doric *kāρός* seems a figment.'

¹⁰ Called 'the cinnamon country.' The Hebr. occurs only in Ps. xlv. 9, and Job xlii. 14 (as a proper name). The Egyptian is transcribed by Diosc. as *γίζιρ*; while Galen and Periplous (about 77 A.D.) mention *γίζι* and *γίζι*, *gizi*. Schumann, p. 6 ff.

kei-shin ('heart of the cinnamon'). The Japanese itself is again borrowed from the Chinese *kei-shi*. The *-t* in the Egyptian represents the feminine suffix. A synonym of *qēṣi'āh* is the genuine Sem. קִידָה (*qiddāh*), Exod. xxx. 24; Ez. xxvii. 19; Phoen. קִידָא (*qiddō*), whence Greek κιντῶ (Diosc. I. 12).¹¹—Hdt. 3, 111, speaking of the cinnamon (κιννάμωμον, *cinnamomum*), says that both the article and its name were imported into Greece from Phoenicia. The Phoenician was probably identical with the Hebrew, which is קִנְמֹן (*qinnāmōn*), Bochart, Ph.; G. 66; R. 206. Nicander has the form κίνναμον and Pliny κίναμον = Latin *cinnamun*. Gesenius derives the Hebrew from a verb קָנָה = קָנָה. Schumann, too, considers it a good Semitic word, connecting it with קָנָה + suffix *-mōn*.¹² J.üb. 199, however, suggests that the Hebrew name was imported from Greece to Palestine, and that the word is probably of I.-E. origin (*cf.* also the Malayan *kājiī mānīs*).¹³—Κρόκος and κρόκον, the 'crocus, saffron, safran,' is borrowed from Hebr. כַּרְכֹּם (*karkōm*, Cant. iv. 14),¹⁴ and this perhaps from the Skt. *kunkuma* (J. r. 45, 144; J. a. 58, 10; J. arm. 2389; B. II. 177). The word passed from the Semitic to the Greeks during or even before the Epic period.¹⁵ A more original form than *κροκωτός* is **κορκωτός*, whence Latin *corcōta* (Wharton, 189). According to Brug-

¹¹ A species or variety of the *κασι* is the *ἀχὺ* = אֲחֻי (*āxū*), Gen. xli. 2, 18; LXX. and Jesus Sirach, *ἀχει*, *ἀχι*. According to Jerome *ad* Isa. xix. 17, it is an Egyptian word, meaning 'omne quod in palude vireno nascitur'; *cf.* Egyptian *āxax*, 'sprout, flourish,' whence Demotic *āchē*, 'calamus.' Bochart, H. i. 403. The Hebr. קִידָה is derived from the verb קָדָד (*qāddā*), 'peel off, split off,' hence the 'rind' of a fragrant tree (Ex. xxx. 24).

¹² Found in the name of other products, imported from Southern Arabia, e.g. *ἀφύσεμον* (a variety of the cinnamon); cassamon (= casia), cardamon, etc.

¹³ Κόμμι (Hdt. 2, 86, 96), Lat. *cummis*, 'mucilage' (*gummi arabicum*), is from the Egyptian *kemai* (Wiedemann, 26; Lieblein, 48, *rem.* 4).

¹⁴ Arm. չրչօյմ; Pers. *karkam*; in Assyrian, *karkuma* (J. Oppert, *cf.* below, c. XXI. s.v. ἡλεκτρον). See also ZDMG. 46, 254, no. 135.

¹⁵ Hehn; Helbig, 149; Löw, 215–220; Ries, 29; Pusey, *Daniel*, 515, says: *κρόκος* is not from the Hebr. *karkōm*, which itself has no Semitic etymology. If the Greek came from the Skt. *kunkuma*, it must have come through another than Semitic channel. The Sanskrit word has no etymology either (F. Max Müller). The Sanskrit passed into Arabic as *kamkām*, whence Lat. *cancamum* (Plin. 12, 98), and Late-Greek *κάγκαμον*.

mann, 'Curtius Studien,' 7, p. 292, *no.* 10, it is an I.-E. word. — *Κύμινον*, 'cummin' = Hebr. כַּמּוֹן (*kammōn*), R. 205; Schrader², 431. In Assyrian we have *kamanu*.¹⁶ — *Λήδανον* (Doric *λάδανον*), Hdt. 3, 107; Strabo, 16, 4, gum of the shrub *ληδον*, 'gum-mastich,' from Hebr. לֶטֶט (*lōt*, older **lāt*), R. 206; KZ. 31, 286. The form *λήδανον* was probably borrowed from Arabic *ladān* or لَادَان (*lādan*) (Hdt. 3, 112), Assyrian *ladunnu*. The word may have belonged originally to the dialect of the Moabites and Ammonites, in whose regions the shrub is found in great abundance.¹⁷ — Another gum, of like qualities, was the *στύραξ*, 'the Syrian resin storax,' Lat. storax, from the Sem. צִרִי (*ṣērī* = *ṣūrī* or *ṣūrū*).¹⁸ The Greeks assimilated the Semitic loan-word to *στύραξ*, 'spike'; the Latinized storax proves that this favorite incense for sacrifices came early to Italy. — *Πητίνη*, 'gum, flowing gum,' Lat. resina, is usually derived from the I.-E. √*srē*, 'flow' (*ρέω*, *φαίνω*), Saalfeld, Prellwitz,¹⁹ while others combine it with the Syriac רֶטִין (*rēṭīn*), a synonym of צִרִי = flowing gum, from a verb רָהַט (*rēḥēṭ*), 'flow.' Wharton (p. 189) derives Lat. resina from an Ionic **ρήτινη*. Weise explains the *s* in the Latin noun as an analogical formation after 'residere.'²⁰ *Πητίνη* passed into Arabic as *rātīnun*, and then returned again to Greek as *ραδινάκη* (Fränkel, 41, against J. a. 225, 26). — *Λιβανός* is the name of the tree from which the *λιβανωτός*, 'the frank-incense,' is won. *Λιβανός* is from the Semitic **liban* (לִבָּן,

¹⁶ Lat. cuminum, cyminum, and ciminum; O.H.G. *chumin*; Old Russian, *kjuminū*; J. arm. 1780; J. äb. 89; Löw, p. 206; M. Derenbourg (*Mélanges Graux*, 242, *rem.* 1) writes: 'Bien entendu כַּמּוֹן et κύμινον ne présente qu'une ressemblance accidentale'; see also above, c. XII. p. 105, *s.v.* κάμων. On Armenian *caman* compare Hübschmann (ZDMG. 46, 248, *no.* 97).

¹⁷ Cf. the proper name *Lōt*, ancestor of the Ammonites and Moabites. On the Latin forms see Keller, 63.

¹⁸ J. ag. 30. 1, 234, 384; 4, 373; Hehn, 318 f.; Koch, 'Bäume und Sträucher', 79 ff.; Hdt. 3, 107, says: *στύρακα, τὴν ἐς Ἑλλήνας Φοίνικες ἐξάγουσι*. J. Ols-hausen (*Hermes*, 14, 145-8) derived *στύραξ* from *ἀστύραξ* = Ἀστὺρα = עֲשֵׁת־רַת (Astarte), but the form Ἀστυρα does not occur. On *Σ* = *στ* compare e.g. *διόστος* (but ?), *ἀγρωστis*, *ἀλάστρος*, etc. (p. 49 f., 103, *note* 1).

¹⁹ Saalfeld, 969. On the Armenian form see ZDMG. 46, 265, *no.* 59.

²⁰ BB. 5, 89; *Lehnwörter*, 29, 173-4; see also Pott, in BB. 8, 49: "*s* für *t* wegen eines nachmals unterdrückten *i*." — KZ. 30, 567.

**lēbān*), 'white,' plur. לבנות (*lēbānōt*) = λιβανωτός, a collective name for the single grains of the incense.²¹ On the Egyptian forms see Brugsch, 'Aegyptologie,' 396. — Μάλθη, 'soft wax for covering writing tablets,' etc. (Latin malta, Italian malta, 'clay, loam'), is said to be borrowed from Hebr. מלט (*melet*), 'mortar' (LXX. μίλτος), G. 66; R. 207; J. a. 256, 11; Lagarde, 'Agathangelus,' 141, *rem.* 2. On the other hand, Pott², II. 3, 543; Schröder, 30, *rem.*; Curt.⁵ 326; and BB. I. 291, connect it with μαλάσσω, μαλακός.²² — Μύρρα, 'myrrh' (Sappho) = מר (*mōr*), or rather מרר (*murrā*), R. 205.²³ It is the product of the 'Balsamodendron myrrha,' which grows in Arabia and the Somāli country, and was called מר from its bitter taste (מרר = 'to be bitter'). The plant

²¹ The white incense was considered the best (Pliny, N.H. 12, 14; Movers, II. 3, 100; J. a. 2, 357; Wiedemann, 'Hdt.'s II. Buch,' 356. Also cf. לבן = Mount Lebanon (Λιβανών). "Wir haben in den beiden Vokabeln (λιβανωτός und Λιβανών) in dem kurzen *i* und *a* semitischen, nicht hebräischen, in -ωτ (Lagarde, 'Semitica,' I. 32), hebräischen Vocalismus, in dem *t* den Erweis dass die Affricierung der בנרכפת damals noch nicht vorhanden war" (Lagarde). Also compare Λοβονί and Λοβόν of the LXX. ad Deut. i. 1 (J. üb. 33); ἀβιβαβόν (Diosc. 3, 116), 'king's lily' = אבב לבן. From this same stem לבן are derived the names Lebinthos (לבינתא) and Lemnos (for *liēnāh* = לבנה, 'white'), Bochart; Kiepert; Helbig, 8; Ries, 7.

²² From מלט in the meaning 'to save oneself, be saved,' is derived the name of the island Μελιτη (Malta) = 'place of safety, refuge' = מליטה (*mēlītāh*), καταφυγή (Bochart, Ph. 497); Kiepert, § 242, says: 'Melite, on account of its deep and sheltered harbour, was certainly one of the oldest Phoenician settlements in the West'; also cf. Lewy, *Neue Jahrbücher*, 1892, 180. But this would militate against Lagarde's law that in early Greek τ was represented by θ. Lewy, *l.c.* considers Σχερίη from סכר (= סגר, to lock up, to keep safe), as a synonym of Μελιτη. Μελιτη was also an older name for Samothrake (Strabo, 10, 472); but Samothrake (Σάμος Θρηάκη, II. 13, 13) must be a very old name, because Samos, as well as Samos, the island, are connected with the Semitic שמה (*šamāh*), 'be high, elevated' (Helbig, 8; Ries, 49). The island consists entirely of the mighty crater of Saōke with a peak, 5500 feet in height. Gerard Croese (1704) had the idea that the family of Esau settled in Thrace, and thus the Greeks of that part had learned Hebrew. To prove this idea, he tells us that the name Thrace is from θρίξ, 'the hair,' and was not Esau a 'hairy man'? — From מלט, Keller, 190 and 225 ff., also derives the Greek Ἀμάλθεια = Rhea, the mother of the gods; while Lewy, *l.c.* 183, explains this name as = Sem. חמלת (**xomālt*, the ground-form of *xōmēlet*), in the meaning of 'compassionate, merciful,' from חמל, 'to have mercy upon,' ἀμάλθεια being originally an epithet of Rhea Cybele.

²³ Also cf. μύρον (Archilochus, 31).

is exotic in Palestine as well as with us; the Phoenicians imported it from Egypt, and the Egyptians, again, brought the gum and the young trees from the land of Punt.²⁴ Sayce (Hdt. 3, 107) combines *σμύρνη* with מֶרְ, and thinks the *σ* was prefixed from a false assimilation to the name of the city of Smyrna. Some scholars consider *μύρρα* (*μύρον*) as well as *σμύρνη* (*σμύρνα*) as I.-E. nouns.²⁵ It is safest to separate the two words: *μύρρα* (*μύρον*) = Hebr. *mōr*, Arabic *murra*, and *σμύρνη* (*σμύρον*) = 'schmiere,' O.H.G. *smero*, 'fat'; Goth. *smairpa*.²⁶ — *Νέτωπον*, 'oil of almonds' (Hippocr.), and *νετώπιον* (Hesych.) are compared to Hebr. נִמְפָּה (*nēṭōfāh*), 'resin-trickling, used of the dropping of an aromatic resin.' The Hebrew is the name of a town or region, 'balsam or storax-place' (from a verb נָפַח = *nāṭāf*, 'to drop, drip, flow'). But the true Greek reading is *μετώπιον* (Diosc. 1, 71; Athen. 15, 688, an Egyptian designation of an ointment), perhaps = Egyptian *met*, an ointment, mentioned in the *Papyrus Ebers*.²⁷ The Greek *μετώπιον* is shaped after the analogy of *μετώπιον*, *μέτωπον*, 'forehead.' — *Υσσώπος* (Theophr. and LXX.) = Lat. *hyssopus*, 'an aromatic plant' = Hebr. אוֹז (ʾēzōḥ), R. 205; ʿ.arm. 794. The Oriental hyssop, however, is a plant, different from ours, which is not found in Syria and Egypt; it was probably the caper plant.²⁸ — *Χαλβάνη*, Lat. *galbanum*²⁹ and *chalbane*, 'a gum' = Hebr. חֶלְבָנָה (*xelbēnāh*, Ex. xxx. 34), R. 205; BB. 1, 279 and 299; Löw, 163-4. It is the resinous juice or gum of the Syrian

²⁴ Schumann, 5 a; ʿ.arm. 75, quotes Armenian *zmoür* and *zmoürs* = *ζμύρνα*; see also ʿ.üb. 40 and 179.

²⁵ Vaniček, KZ. 29, 85; 30, 85, and 440; G. Meyer², 246: '*μύρρα* by the side of *σμύρνα*, where the original *σμ* is preserved.'

²⁶ So Schrader, KZ. 30, 477, and p. 463 of 'Sprachvergleichung und Urgeschichte².' — W. Smith, 'Latin Dictionary,' derives Latin *amarus*, 'bitter,' from the Hebr. *mārāh*, with *a* prefixed; but the Latin belongs to Greek ὠμός (Fick⁴, I. 17); cf. also G. 67. — An Egyptian word for myrrh is βάλ, on which see Wiedemann, p. 16.

²⁷ Wiedemann, 30; ʿ.ag. ʿ. 2, 357. — Pusey, *Daniel*, 515: '*νέτωπον* seems only accidentally connected with נִמְפָּה.'

²⁸ Cf. Stanley, 'Sinai and Palestine,' 21. — On Armenian *zopay*, Syriac *zōpā*, see ZDMG. 46, 236, no. 28.

²⁹ After *galbus*, *galbanus*.

umbelliferous plant.³⁰ — Μόσχος, 'animal perfume,' musk (Aëtius), is connected according to Passow; Liddell and Scott, Curt.⁵ 593; Meringer, *l.c.* p. 37, with ὄσχος, ὄσχη. *℣. arm.* 1527, connects it with Arab. *misk*, Pers. *mušk*, Skt. *muška*.

XVI. — COMMERCE.

Ἀραβών, 'earnest-money, pledge' = Hebr. עֲרָבוֹן (*ērāḇōn* for *arrahōn*), from a verb עָרַב (*ārāḇ*), 'to exchange, pledge.' In Latin we have the forms *arrhabo*, *arrah*, *arra* (whence French 'arrhe'), and *rhabo*, *rabo*. Hesychius quotes ἄρρα · πρόδομα καὶ μνηστρον.¹ — Among the names of vessels we have γαῦλος (see chapter VII.) and κέρκουρος, 'a swift vessel, a boat,' Latin *cercurus*, from the Arabic *qūr qūr*, 'navis longa,' Bochart, Ph. 463. Fränkel, 217, compares also Hebr. כִּרְכָּרָה (*kirkārāh*, fem. to *kirkēr*), used of the swift-running female camel, hence a dromedary (just as Greek *δρομάς*), Is. lxvi. 20. If the κέρκουρος was really an invention of the Cyprians, as Pliny, 7, 57, says, its name must have been coined by the Semitic settlers living on that island. Κέρκουροι are mentioned among the Carthaginian fleet (Appian, *Pun.* 75, 121).²

³⁰ Koch, 'Bäume und Sträucher' ², 256 ff., derives Greek λωτός, 'the lotus,' from Hebr. לוֹט (*lōt*); Brugmann, 'Curtius Studien,' 4, 153, no. 33, argues in favor of an I.-E. origin, and connects it with the √*lāḥ* = *frui* (*cf.* ἀπολαύω); λω-τός, 'proprie esculentus.' According to Athen. 3, 73, it is an Egyptian word. Wiedemann, p. 28, and 'Hdt. II. Buch,' 375, says it has not yet been found in Egyptian literature; see, however, *℣. ag. ℣.* 2, 21 ff., on Hdt. 2, 92, in his article on λείριον, from Egyptian ῥηρι, which by dissimilation became ληρι.

¹ G. 66; B. I. 101; *℣. arm.* 2411; *℣.* b. 188, *rem.* 1; 203, 12-37; *℣. ag. ℣.* 1, 212; Fränkel, 190; Keller, 104. — It may be that ἀπυλος καὶ κάπηλος παρὰ Κυπρίους, is connected with Assyrian *apalu*, 'to exchange, return,' though Hoffmann, 'Griechische Dialekte,' I. 106, *rem.*, derives it from **aḥi* ('towards') + *πέλομαι* (ἐμπολή, πολέω), and O. Weise, *Lehnwörter*, 87, *rem.* 2, from **pal*, 'to guard, watch,' connecting it with Lat. *opilio*. — Κάπηλος, *καπηλεύειν*, stands too isolated in Greek to admit of any certain etymology. Raumer (I. Fortsetzung, p. 9) and others consider it to be borrowed from Semitic קָבַל (*qāḇal*), *Piḥel qibbēl*, 'receive, compensate.'

² In Armenian we have *kurkuray*, 'vessel' (ZDMG. 46, 227 and 241). Brugmann, 'Curt. Studien,' 7, 291, no. 9, derives the Greek from the I.-E. √*kap*, 'to be pointed, sharp.' Κέρκουρος · εἶδος πλοίου καὶ ἰχθύς. — From the Semitic קִיקֵר

— From the Egyptian we have *βᾶρις* (Hdt. 2, 41 and 96; Diod. 1, 96), ‘a flat-bottomed boat used in Egypt’ = Egyptian *barī-t*, found even on the monuments of the XVIII. dynasty (Sayce); Latin *baris*, *barca* (no doubt for *bari-ca*), whence Italian *barca*, French *barque*, etc. See the discussion between Weise and Ad. Erman in BB. 7, 96, and 170 f.; A. Wiedemann, ‘Hdt. II. Buch,’ 387–8, and pp. 194, 253, and 609. — On *ἀντλος, ἀντλεῖν, ἀντλίον* H. L. Fleischer has the following important remark in Levy’s ‘Neuhebräisches Wörterbuch,’ II. 569 f.: “Diese Begriffe kommen aus dem Morgenlande und sind, wie einige andere zunächst auf Schifffahrt und Seehandel bezügliche Wörter von den Phoeniziern zu den Griechen gekommen.” Compare נַטְלָא (*naṭlā*), ‘vessel, pail,’ etc., from נָטַל (*nāṭāl*), ‘lift, draw.’

XVII. — WEIGHTS AND MEASURES.

*Ἀκαῖνα*¹ in the meaning of ‘a ten-foot rod’ used in land-surveying (Lat. *acna*, *acnua*, BB. 16, 187), may be connected

we have the name of the island *Κέρκυρα* (Attic), *Κόρκυρα* (Doric) = Lat. *Corcyra* (Bochart, Ph. 463: *Corcyraei* = קִרְקַר, olim *Phalakes*, i.e. *eminentes* = Arab. פֶּאִיך, *eminens*). The modern ‘Corfu’ is from *οἱ κορυθοί*, the Peaks, names of the two citadels on the island. Johansson, KZ. 30, 414, *rem.*, calls *Κέρκυρα* “ein dunkles Wort.” — A ‘*navis longa*’ may also have been the *Argo* of the Argonauts, derived from the Semitic אֶרְכָה (*arkāh*), ‘long’; for γ = כ, cf. e.g. אַכְבָּר (*ʾakbar*) = *Ἀγβαρος*, and many others. Gerard Croese, of blessed memory, proved, as he thought, that all the heroes in the legend of the ‘Search for the Golden Fleece’ were Jews. Jason is a compound of צֶיִן + צֶיִן (*zāḏ + zūn*), ‘feed and to counsel’; Peleus, from פֶּלֶס (*pālds*), ‘weigh.’ Argonaut, from אֶרְגֵּאָנ + אֲנִי (*ʾargēʾān + ʾnī*), ‘the purple ship,’ which goes to Europe (= *ʾēr-ʾaf*) = ‘the light of the face,’ from Hellas (= הֶלֶל: *hālāl*, ‘shine’), carrying the Danai (‘judges’ = דָּיִן: *dīn*), and which, steered by the helmsman Tiphys (תִּפְיֵס, ‘draw along’), on its journey passes the islands of Kume (קִימֵה, ‘arise’) and Samos (= שָׁמַיִם, ‘heaven’). Lauth (‘Troias Epoche,’ 1877) derived Danaos from Egypt. *dun*, ‘surgere, germinare’; but see Gutschmid, ‘Kleine Schriften,’ I. 551 f.; the same writer also combined νήδυμος ἕπνος (Homer) with Egypt. *netʿem*, ‘dulus, suavis’ (but see Gutschmid, *l.c.* 552). It must be added, however, that Jubainville, the uncomfortably learned French *savant* (I. 178), connects Danaos with Egypt. *Tana*.

¹ Assimilated to the good Greek *ἀκαῖνα*, ‘thorn, prick, stimulus,’ Skt. *ḍṣan*, *ḍṣna* (KZ. 24, 449; 30, 350 and 413).

with the Hebr. קנה (*qānēh*), 'a measuring stick, rod' (= *κάνη, κάννη, κάννα*), Assyrian *qanū*.² O. Weise, *Lehnwörter*, 218, *rem.* 3, derives the Greek from the Latin. — Βάδος (*βάθος* and *βάτος*, also *βαιθ*, LXX.), a measure = Hebr. בת (*bát*); it was a measure of liquids, according to Joseph. *Antt.* 8, 2, 9 = 72 sextarii or $8\frac{1}{2}$ gallons. — Κάβος (LXX. and *Geopon.*) = Greek χοῖνιξ, from Hebr. קב (*qáb*), B. II. 157. The Hebrew may have been borrowed from the Egyptian *qbt* (**qēbēt*), 'a pitcher, a measure.' The *κάβος* was $\frac{1}{5}$ of a סאה (*sē'āh*), which, in its Aramean form סאתא (*sātā*), passed over to the Greeks as σάτον.³ In Assyrian we have *sūtu*, and in Egyptian *s'a*, 'a measure of corn' (Brugsch, ZDMG. 46, 118). — Κόρος (Josephus) for κόρρος, from Hebr. כר (*kōr*).⁴ — Πλάστιγξ, 'the scale of a balance,' is usually connected with the I.-E. *√spal* (Uppenkamp, 38), or *√pela, pla* (Prellwitz). Lagarde, 'Orientalia,' II. 38, derives it from the Sem. פלס + suffix -יג. — Σᾶρος, σῶσος, and νῆρος are, of course, from the corresponding Assyrian words *sar*, *šuššu*, and *nēru*.⁶ — Another measure is σάφιθα, for which compare Aram. שפא, οἰνοπώλης, from a verb שפא (*šēfā*), 'he filtrated'; also cf. σαπάτιον, Lagarde, 'Symmicta,' II. 216. — From the Egyptian we have ἵν, ἰνίον, 'a measure' = Egyptian *hnw* (*hen*), whence also Hebr. הין (*hīn*), R. 204; Brugsch (ZDMG. 46, 114). Against the identification of Greek ἵν and Hebr. הין see Wiedemann, p. 23.

² Hultsch, 'Metrologie,' 385; A.J.P. IX. 421-2. — Ἀχάνη, a measure = 45 μέδιμνοι, is considered by Wharton as Persian, while Bochart derived it from the Talmudic כנא (*kānā*), with the article ה (*ha*) prefixed.

³ *Æ*.arm. 536; *Æ*.ag. III. 2, 367.

⁴ Lagarde, 'Orientalia,' II. 30-31, 'Symmicta,' II. 184; *Æ*.üb. 40.

⁵ Cf. פלס (*pēles*), 'a balance,' Isa. xl. 12; Prov. xvi. 4.

⁶ F. Delitzsch in *Aegyptische Zeitschrift*, 1878, 56-70; Joh. Schmidt, 'Urheilmath der Indogermanen,' 43 ff.; on p. 46 he suggests that German 'Schock,' = 60, and Babylonian *šuššu* are connected etymologically.

XVIII. — MONEY.

Γάζα, gaza, 'a treasure,' is borrowed from the Western Syriac. According to *℣.arm.* 453, it was originally a Median word, which was transferred to the Persian and then to the Sanskrit, since neither Persian *ganj*, nor Skt. *ganja*, admit of a satisfactory etymology.¹ — Δαρεΐκος, a Daric, a Persian gold coin of the value of an Attic χρυσοῦς, is also of Semitic origin. In 1 Chron. xxix. 7, etc., we find 'āḏarkōn (*darkōn* with prothetic א), and another form *darkēmōn* appears in Ezra ii. 69. It was originally not a piece of money, but a measure (*cf.* דָּרָךְ), and afterwards applied to money. In the Assyrian inscriptions there occurs *da-ri-ku* in a contract-tablet of the twelfth year of King Nabonidus (published in the *Proc. Soc. Bibl. Arch.*, 5 Feb., 1884, p. 87). From the same Semitic noun, Fürst, Keller, 357, and others derive the Greek δραχμή, as a weight and a coin. J. Oppert (*Journal asiatique*, 1874, VII. *series*, vol. iv. p. 479) connects it with an Akkadian DARAG-MANA = 'le $\frac{1}{60}$ de la mine.' (See, however, Delitzsch und Haupt, *Beiträge zur Assyriologie*, I. 496.) Δραχμή I take to be an I.-E. word.² Nöldeke, *Persische Studien*, II. p. 35, believes that Persian *diram* was perhaps borrowed directly from Greek δραχμή = *drachm* = *drahm* = *diram*. — Κόλλυβος (*collybus*), 'a small coin, small gold weight,' is borrowed, according to Lagarde, 'Orientalia,' II. 27, from Hebr. קֶלֶח (xālōf); Julius Pollux, ζ, 170, mentions ὁ·νῦν κόλλυβος ἀλλαγή. The Semitic noun belongs to a verb קָלַח, 'exchange, change.' The Greeks could not pronounce χόλλυφος, and changed it into κόλλυβος. — The most interesting word in this chapter is μᾶμα(μ)ῶν,

¹ See also *℣.a.* 27, 35, and 28, 3; Kautzsch, 'Aram. Gram.' 118 and 175; Pusey, *Daniel*, 515-16, contends for a Semitic etymology of γάζα. Keller's statements (p. 249 f.) have to be modified according to G. Meyer (*Lit. Centralblatt*, 1892, no. 12).

² *Cf.* *℣.arm.* 665; G. Meyer², § 18; Hultsch, 'Metrologie' ², 131; Brugmann, 'Curt. Studien,' 4, 104, νδρακ; Siegmund, *ibid.* 5, 154, no. 30 (δράσσομαι, δραχμή, δράγμα unde ducta sint, nondum satis constat). J. Oppert, *l.c.*, derived also ὀβολός, 'an obol,' used at Athens both as a weight and a coin = $\frac{1}{6}$ part of a δραχμή, from the Assyrian *aplus* = 'weight'; see, however, Prellwitz, 217.

or rather $\mu\alpha\mu(\mu)\omega\nu\acute{\alpha}\varsigma$, 'mammon,' from the Aram. מַמְוֹן ($m\bar{a}'m\bar{o}n$) and מַמְוֹנָא ($m\bar{a}'m\bar{o}n\bar{a}$), for מַמְוִן ($ma'm\bar{o}n$), from Aram. עַמֵּן = Hebr. טָמֵן ($t\bar{a}m\bar{a}n$), 'conceal, hide, bury'; thus = $ma\bar{t}m\bar{o}n$ = 'a hidden, buried treasure.'³ M. Duval in the *Revue des études juives*, 1884, p. 143, explains the Aramean as a compound of מָא ($m\bar{a}$) + מֵן ($m\bar{a}n = m\bar{o}n$) or מִוֵּן ($m\bar{u}n$) in the sense of 'quidquid' (= Arabic *mahmā*).—The Hebrew $m\bar{a}n\acute{e}h$ (מָנֶה) came to Greece through the medium of Phœnician traders in the form $m\bar{e}n\bar{a}$, $m\bar{e}n\bar{a}'\bar{a}$ (מְנָא , מְנָאָ) = $\mu\nu\acute{\alpha}$, $\mu\nu\acute{\alpha}\alpha$ (= Latin *mina*). It also passed into Egyptian.—Another coin received by the Greeks from the Phœnicians is $\sigma\acute{\iota}\gamma\lambda\omicron\varsigma$ ($\sigma\acute{\iota}\kappa\lambda\omicron\varsigma$) = שִׁקְלָא ($\acute{s}igl\bar{a}$), Hebr. שֶׁקֶל ($\acute{s}e\acute{q}el$), of which $\sigma\tau\acute{\alpha}\tau\eta\rho$ is the Greek translation (Hultzsch, *l.c.* 132). It is found in Lycian in the form $se\chi\lambda e$ (BB. 12, 149). $\Sigma\acute{\iota}\gamma\lambda\omicron\varsigma$ is better than $\sigma\acute{\iota}\kappa\lambda\omicron\varsigma$, because γ reproduces q more exactly than κ does.⁴

XIX.—WRITING.

Ἀβαξ , $-\kappa\omicron\varsigma$, \acute{o}^1 (Lat. *abax* and *abacus*, from the Greek genitive $\acute{\alpha}\beta\alpha\kappa\omicron\varsigma$, Keller, 80), 'a board for reckoning on,' is derived from the Semitic אַבָּק ($\acute{a}b\bar{a}q$), 'dust,' 'sand,' because the ancients, especially in the Orient, reckoned and figured in the dust. This explains also our Lord's custom of always writing in the dust (St. John viii. etc.).²— $\Delta\acute{\epsilon}\lambda\tau\omicron\varsigma$, 'a writing tablet,' from Hebr. דֵּלֶת ($d\acute{e}l\acute{e}t$) = a page of a roll, column,

³ *Agg. III.* 1, 229, against whom compare Geo. Hoffmann, 'Über einige Phönizische Inschriften,' p. 33. *Œ.üb.* 185; Kautzsch, 'Aram. Gramm.' 10 and 174; Nestle, 'Syriac Grammar' ², pref. xi. *ad p.* 27, *rem.* 1, says: 'Syriac מַמְוֵן = $\mu\alpha\mu\omega\nu$ seems to be a foreign word from Phœnician מָנֶם = money.'—Pinches (London *Academy*, 9 June, 1888, p. 399) derived the word from the Assyrian *mimmu* or *memmu*, 'anything, everything,' 'property,' 'wealth'; but see C. Bezod, *ibid.* 16 June, p. 446; also Fürst, *Lexicon*, 831; and Sayce, 'Records of the Past,' *new series*, vol. 3, 77.

⁴ *Agg. III.* 2, 357.

¹ Also $\acute{\alpha}\beta\acute{\alpha}\kappa\iota\omicron\nu$, $\acute{\alpha}\beta\alpha\kappa\iota\sigma\kappa\omicron\varsigma$ = tessera, tessella.

² *Agg. III.* 1, 222; *Œ.üb.* 224, *rem.* 2, 2; and L. Geiger, 'Ursprung und Entwicklung der menschlichen Sprache und Vernunft' (1868), I. 295. Saalfeld, 'Tensaurus,' derives $\acute{\alpha}\beta\alpha\acute{\varsigma}$ from the letters A, B, T = "eine mit Chiffern versehene und in Felder abgetheilte Tafel oder Tischplatte."

because it is like the wing of a door (Jer. xxxvi. 23). Compare Hdt. 8, 135, ἐν δέλτου πτυχαῖς γράφειν (B. II. 199; BB. I, 287-8). I.-E. etymologies have been proposed by many scholars, e.g. Vanicek; Meister, 'Griechische Dialekte,' 2, 213; Fick⁴, I. 456; and Prellwitz, *s.v.* — Βύβλος, also βίβλος (BB. 12, 60; G. Meyer², 91) was the Egyptian papyrus, the outer coat of which was used for writing on, hence in the plur. 'leaves of byblus'; then also 'a paper, book.' To explain βύβλος we must first explain πάπυρος (= paper), of which the former seems to be the Semitic designation. Πάπυρος is not a Greek word, but the Coptic *Pa-bour* (i.e. the writing material made in Būra).³ Papyrus being thus called after the name of a city where it was manufactured, I join those who derive βύβλος from the בבל, mentioned in Ezek. xxvii. 9. The name of this famous Phoenician city is not = *Gēbāl* (found in Ps. lxxxiii. 8, the Gabala of Strabo and Gebalene of Josephus), but *Gōbel* (Phoenician *Gūbēl*, Assyrian *Gubla*), whence Greek Βύβλος.⁴ Now, we know that Byblos was not only a centre of religious life and literature, but also a great emporium of the Phoenicians in their trade from Egypt to Greece and other countries; and I believe that from the name of this city is derived the Greek βύβλος-βίβλος.⁵ — Latin littera for ditterra is

³ *Tag. M.* 2, 260-61: "Konnten gewisse Salzische und gewisse Turbanbinden Būrische heissen, weil sie aus Būra (bei Damiette in Egypten) stammten, so konnte auch das aus den Rohren des bei Būra gelegenen Menzale-sees gefertigte Schreibstoff als (Koptisch) Pa-bour (das Būrische) bezeichnet werden." Būra, near Damiette, was a well-known centre of paper-manufacturing. See also Löw, § 30. A similar case is that of the word *βροντήσιον*, 'bronze,' from Brundisium, an important place for the manufacture of bronze-mirrors (Berthelot, *Archiv für Anthropologie*, XXI. 180); muslin from the city of Mosul.

⁴ M. Jos. Halévy, in *Journal asiatique*, 1891, Vol. XVII. 241. — The LXX. translate the passage in Ezek. by οἱ πρεσβύτεροι βιβλίων. Change of β to β occurs frequently.

⁵ See Hehn, 232-3; Ries, 30; Wiedemann, 'Hdt.'s II. Buch,' 376 ff. Enmann's remarks to the contrary (p. 9) are of very little importance. Prellwitz, p. 47, simply states: 'an Egyptian loanword,' without producing proof for such an assertion. Byblos could also have been the main place whence the precious material was shipped to the western nations by the Phoenicians. We know that many articles of commerce have not been called after the name of the place where they were manufactured or produced, but after the place from which they

said to be the Greek *διφθέρα* (Keller, 119), an etymology claimed by M. Bréal⁶ as his property, and declared utterly impossible by Gustav Meyer.⁷ Fürst ('Lexicon,' 308), Raumer, and others, went even a step further, deriving the Greek from an impossible Arabic *daf- (dif-) tarun*, which they combined with Hebr. דְּבִיר (*dēbīr*), and explained as קִרְיַת סֵפֶר (*qirjāt-sēfer*) = book-town.⁸ — Πεσσός, 'stone for playing games, draughtsman' = Aram. פִּסָּא (*pīsā*), 'stone, tablet,' Arab. *faṣṣun*.⁹ But this is very improbable. The Greek seems to be connected with the numeral πέντε (BB. I, 296), and the Arabic *faṣṣun* is borrowed from the Greek ψῆφος (Lagarde-Fränkel, 59-60). On Latin pessus and pessum see Keller, 99. — Χαράσσω, 'engrave, write,' is said to have been borrowed from the Phoenician.¹⁰ Concerning χάρτης, 'a leaf of paper,' R. 208, says, 'me parait sémitique (= חָרִיט).' So also Uppenkamp, p. 23. The Latin charta, from Greek χάρτης, returned later as χάρτα. Fränkel, p. 245, however, believes that the Aramean and Arabic forms are from the Greek; so also J. arm. 2352. Prellwitz, 355, simply states, "ein ägyptisches Lehnwort"; but I have not yet heard of an Egyptologist making such a statement.¹¹

were exported to other nations, e.g. caviar from Kafa (ΚΑΦΑ), the great emporium of Theodosia (Strabo), through the Italian caviale; also the German "russischer Thee" and "Englisches Gewürz," etc.

⁶ *Revue critique*, 28 March, 1892, no. 13.

⁷ *Lit. Centralblatt*, 1892, no. 12 (cols. 411-13).

⁸ *Διφθέρα* is derived by Fick⁴, I. 453, and others from δέφω, δέψω, Lat. depso. Compare, further, Mém. 7, 91, *rem.* 2. Littera is connected by Wharton with Latin littus, 'shore,' from the idea of cutting, not with διφθέραι, 'skins.' M. Bréal (Mém. 6, 2) derives littera from διφθέρα, which became 'lipterae' = literae. M. Havet, *ibid.* p. 115, has further remarks on the subject. — *Qirjāt sēfer* does not mean 'book-town,' but 'frontier-city,' and *dēbīr* denotes 'a retreat, a remote town,' at the frontier of the country. On *διφθέρα*, see also Pott in *Techmer's Zeitschrift*, 2, 239 f.

⁹ Fleischer in Levy's 'Chald-Wörterbuch,' II. 527 b; Weise, *Lehnwörter*, 299, *rem.* 3.

¹⁰ Ewald. 'Hebr. Gramm.'⁸ § 49 c, p. 130, χαράττω: χαράσσω = חָרַט: חָרַשׁ (Exod. xxxii. 16). — But see Bezzenberger in BB. 12, 239, no. 4; A.J.P. III. 335; Geo. Hoffmann, 'Über einige Phönikische Inschriften,' p. 11.

¹¹ Χαράσσω (√χαρακ) as well as χάρτης seem to be I.-E. words. — Ἀλάβη· ὑπὸ δὲ Κυπρίων μαρλήν, 'coal-dust, soot, ink made therefrom,' might be connected with Semitic √עלכ, 'to cover something,' as coal-dust and ink serve to cover; F. de Saussure, however, derives the word from √αλφ, 'white' (Mém. 3, 208).

XX. — MUSICAL INSTRUMENTS.

Strabo, X. 3, 17, says: 'Some musical instruments have Barbarian names, nablas, sambuke, barbitos, magadis, and many others.' In accordance with this we find, e.g. *βάρβιτος*, from Arab. *barbat*, 'a musical instrument of many strings.'¹ — *Γίγγκας*, -ου, ὁ, and *γίγγκρος*, 'a small Phoenician flute or fife,' of a shrill querulous tone (Pollux, *Onomast.* IV. 76), is probably the Phoenician *עִיעְרָא* (*i'ī'ārā*) or *עֶרְעֶרָא* ('dominus,' a name of the Phoenician Adonis = אֲדֹנִי), Lat. *gingrina*, *gingrire*. Fick, BB. 7, 94, refers the Greek to Pamphylian *ξειγαρά*, Lett. *dfindfinát*. *Γίγγκας* and *Ἀβωβάς*² seem to have been originally epithets of Adonis in Phoenicia. His father was called *Κινύρας*, evidently from *κινύρα* (*κιννύρα*), borrowed from the Sem. כִּנּוֹר (*kinnōr*) = 'Cithara barbarica,'³ an instrument of ten strings (Josephus) of the shape of a delta (Isidorus Hispalensis); R. 207; *Æ*.arm. 1904 and 2371; Baudissin, II. 200, *rem.* 4; Ries, 40; ZDMG. 46, 153, *no.* 129. The Hebrew was also transferred to the Egyptian, where we have *knīnīwru*. — According to Movers *κύμβαλον*, 'cymbal,' is from the Hebr. קָב (*qōb*), 'the same'; but it is much

¹ *Æ*.arm. 365; Lane, 'Arabic Dictionary,' I, 179. Fränkel, 284, however, states: "*barbat* kennen schon die Araber als fremd; sie suchen es allerdings aus dem Persischen zu erklären; *βάρβυτον* fehlt übrigens in den aramäischen Dialekten." Prellwitz compares *βάρδιστος*, Aeol. *βάρμυτος* (Etym. Mag., 188, 21).

² *Ἀβωβάς* (Hesych., Etym. Magn.) is used especially in Perga, from the Syriac *'aḫūḫō*, 'reed pipe,' *'abbūḫ* (= *ambūḫ* > *andūḫ*, from a verb נָבַח, *nāḫāḫ*), Assyrian *ambūbu*; Zabian and Maltese *amboob*. Compare the collegia ambubaiarum of Hor. Sat. I. 2, 1; *Æ*.ag. *Æ*. 2, 360; Keller, 125.

³ The *κινύρα* seems to have been the same as the Greek *λύρα*. *Κιθάρη* is a compound of Persian *ciar* (four) + *tar* (side). Weise, on the other hand, combines the Greek with Lat. *fides*, from an I.-E. root *ghidh* (*Lehnwörter*, 288, *rem.* 1, following Fick, BB. 5, 352). — Cf. John Akermark, 'Undersökningar angående כִּנּוֹר och כִּנֹּר' (Upsala, 1874). The Greek *κιθάρα*, *κίθαρις* passed into late-Hebrew as *qatṛōs* or rather *qīṭārōs* (Dan. iii. 5). — *Ἀλῖνος*, 'dirge,' a noun formed from *Al' Alve*, the beginning of the so-called *Alnos* song; and this from Phoenician *ai-lēnu* (אֵילֵנוּ) = 'alas for us,' with which the lamentations of the Phoenician worshippers over the death of the divine Adonis were wont to begin (Movers, I. 246; Sayce, 'Hibbert Lectures,' 228; Gruppe, 543, *rem.* 23; 'Hdt.'s II. Buch,' edited by Wiedemann, p. 333 f., etc.). According to others it stands for *hēlil-nā* (הִלְלֵי נָא), weep ye!

better to combine it with Greek κύμβος, 'hollow vessel, basin.' To the same category belongs τύπανον, which Bochart, H. i. 369, 23, and 548, 65; G. 66; Movers; Raumer (II. Fortsetzung, 13); Pusey, *Daniel*, 516, and others, derive from Hebr. תֶּף (*tōf*), Arab. *dūf*, whence Spanish *Adufe*. Professor Peter Jensen (of Marburg) thought that the prototype of all the Semitic and I.-E. forms was Assyrian *tupru*, *tuppanu*, the *m* replacing in Greek the second *p*, and omitted in the form τύπανον, in order to connect the word with τύπτω. Pott², V. 129; Siegismund, 'Curt. Studien,' 5, 216; Gabler, KZ. 31, 280; Prellwitz, 330, connect it with τύπτω. — Another string instrument, μάγadis, is derived by B.r. 14; J.r. XXXVIII. from Hebr. מַחֲלָה (*maxlāl*), 'the same'; while Hamaker suggested מַגֵּד (*maggd*), contracted from מַנְגֵּת (*manéget*), from נָגַן (*nāgān*, 'touch, strike, play'). — Of undoubted Semitic origin is νάβλας (*naúlas*), Lat. nablium and naulium, 'harp' = Hebr. נָבֵל (*nébel*, i.e. *nābl*, Aram. *nablā*).⁴ The Semitic was borrowed ultimately from the Egyptian, where we have *nfl* or *nfr*.⁵ — Σαμβύκη, Lat. sambūca = Aram. סַבְכָּא (*sabbēkā*),⁶ 'a triangular instrument with four strings.' The Greeks themselves call it a 'Syriac invention' (Juba in Athen. IV. 175, d). — Σύριγξ, Lagarde, 'Orientalia,' 2, 38, explains as a participle of שָׂרַק (*šāráq*), 'he whistled,' in its Old-Phoenician form. From σύριγξ the Greeks formed *συρίττειν* and *συρίσδεν*. Pusey, *Daniel*, 91 and 489, believes that Aram. *mašrōqīzā* (flute) has probably a common Sanskrit root with σύριγξ, but is a genuine Aramaic word, and M. Derenbourg (Mélanges Graux, 238) considers the Aramean a compromise between the Sem. שָׂרַק and Greek σύριγξ, the

⁴ R. 207; J.r. 265, 25; Schröder, 31. I fail to see why Wharton explains the Hebrew as 'flute.'

⁵ Brugsch, 'Aegyptologie,' 433; *Lit. Centralblatt*, 1892 (no. 6), col. 171; ZDMG. 46, 112.

⁶ Movers; H. Derenbourg, *Mélanges Graux*, 238; J.üb. 124, *rem.* 2; Pusey, *Daniel*, 91; KZ. 22, 372. — BB. I, 297; Ries, 33; Kautzsch, 'Aram. Gram.' 119, believe that the Aram. is from the Greek; but see Nöldeke in G.G.Anz. 1884, p. 1022. The Latin sambucina, 'harpist,' i.e. *sambuci-cina is formed after tibi-cina.

prefix and suffix being Semitic, while *šrōgi* = *σύριγξ*.⁷ G. 15 declares שֶׁרֶק and *σπρίζειν* to be onomatopoeic formations. Brugmann ('Curt. Stud.' 4, 156, *rem.*) claims I.-E. origin for the Greek, = *σφάριγξ*, from *√svar* (*cf. svar-āmi*, 'sono, canto'). See also Joh. Schmidt, 'Indogerm. Vocalismus,' I. 24; Bezenberger in BB. 13, 299; and Prellwitz, p. 307⁸.

XXI. — MINERALS.

Baûpaξ (Lat. borax) is from the Sem.-Hebr. בֶּרֶת (*bôr*), בְּרִית (*bôrîṭ*), literally 'a cleansing,' salt of lye or alkali for washing = Pers. *bōra*; the word occurs in Armenian as *borak* and in Arabic as *bauraq*.¹ The first occurrence of *βῶπαξ* in Greek literature is in the LXX. translation of Prov. xxv. 20, *a*, where Lagarde corrects the textus receptus ΕΛΚΕΙ (= *ἐλκει*) into [ΒΩ]ΠΑΚΕΙ, the first syllable having been omitted by an early scribe. The LXX. *ad* Jer. ii. 22, translate the Hebrew בֶּרֶת by *νίτρον* (*natron*), which is also of Semitic origin = Hebr. נֶחֶר (*néter* for *nitr*), R. 206. It is a mineral alkali, a carbonate of soda. Our nitre is nitrate of potasia, salt-petre; the German natron is soda itself. The mineral was found chiefly near Memphis in Egypt, and the Hebrew may be borrowed from the Egyptian *ntr*, although the latter occurs only in late texts (Brugsch, ZDMG. 46, 113).² Its use is fully described by Wiedemann in 'Herodot's Zweites Buch,' 357 f.³ In Greek we have two forms, *νίτρον* (Old Attic) and

⁷ On the suffix -γξ see A.J.P. XII. 27.

⁸ Pusey, *Daniel*, 516, derives *aûlós*, 'flute,' from the Sem. חֲלִיל (*ḥālîl*) = 'perforated,' 'pipe or flute.' — There is, of course, no connection between *ἀλαλά* (*alala*), 'loud cry, shout,' and Assyrian *alalu*, 'singing, shouting,' or *δολύζειν*, *ululare* and *ἐτεῖν* (*etēn*), 'play, make noise.' Lat. *jubilare*, however, is from Hebr. יוֹבֵל (*yōbēl*), 'a cry of joy, joyful noise.' R. 207.

¹ *J.p.* 83; *J.a.* 21, 6; *J.arm.* 410; Lag. 'Symmicta,' II. 34, 13. On the difference between בְּרִית and נֶחֶר (*νίτρον*), see Winer, 'Biblisches Realwörterbuch,' s.v. 'Laugensalz.'

² Pott², II. 1, 738; *J.p.* 83; BB. 1, 294.

³ *Cf.* also *νιτρώω*, 'to cleanse with *νίτρον*'; *νιτρίτις* (*γῆ*), etc. On the change of *ν* to *λ* (and *vice versa*), see KZ. 8, 399; 20, 431; 21, 104; 29, 442-3; Cur-

λίτρον (Hdt. 2, 86, and Attic). Grassmann (KZ. 11, 44) derived νίτρον from νίπτρον = 'washwater,' by dropping of π = νίτρον. — Ἡλεκτρον and ἡλεκτρος, 1) amber, 2) a metallic substance compounded of four parts of gold and one part of silver. According to Lepsius ó ἡλεκτρος is = 'gold-silver' (cf. Soph. *Antig.* 1038); ἡ ἡλεκτρος, 'amber ornament' (*Odys.* 15, 460), and τὸ ἡλεκτρον = 'amber,' Hdt. 3, 115 (from Arabic *anbar*). 'Ο ἡλεκτρος (i.e. Egyptian *asem*, 'ismu = Greek ἄσημος)⁴ is combined by Pott², II. 1, 384, with Skt. *ā-rakha*, 'reddish,' from *-rāḡ*, 'shine,' with ρ changed to λ for the sake of dissimilation (also *ibid.* III. 390; KZ. 21, 425). So also J. Schmidt ('Vocalismus,' II. 297), comparing in addition Arm. *arek*, 'ray, sunbeam,' and ἡλέκτωρ, 'sun.' O. Schrader, 'Waarenkunde,' 84, has ἡλεκτρον for ἡλ-σεκρον = ἔλλεκρον = (Semitic article) *al* + σεκρον (Scythian *sacrum*, Plin. 37, 2, 11, after the analogy of *sacrum*, the neuter of *sacer*) > Egypt *sacal*;⁵ Lat. *sucus* (*sucinus*). O. Weise (*Zeitschrift für Völkerpsychologie*, XVII. 225), following Hehn, 482, connects the Greek with ἡλέκτωρ, ἄλέκτωρ, an epithet of the sun-god. Clemm, 'Curt. Studien,' 2, 58; G. Meyer², § 95; Curtius⁵, 137; Fick⁴, I. 22, and Prellwitz follow Pott. Bochart, H. ii. 869, 48, was the first to propose a Semitic etymology; he says: 'עֲלוּקָת אֹרֶנָא' (*alūqat 'ōrnā*) = *resina*

tius⁵, 450; Pusey, *Daniel*, 92; G. Meyer², 169; J.H.U.C. 81, p. 76. — Syriac *lumā* (for **numa*, from. Lat. *nummus*), ZDMG. 46, 237, *no.* 37, and many other instances.

⁴ *Ź.üb.* 221; Brugsch, 'Aegyptologie,' 400, but not identical with the *λευκός χρυσός* of the Greeks and Romans. On Egyptian *asem* = ἄσημος, see *Ź.ä.* 51, 15; Lag. 'Baktrische Lexikographie,' 13 f.; 'Symmicta,' II. 4; *Ź.üb.* 221; also G.G.Anz. 1879, 237; and again, Schrader², 260; Hehn, 443, *note* 19, Bradke, 14 ff.; Ed. Meyer, I. § 188. Nöldeke, 'Persische Studien,' II. 45, writes: "Pehlevi אֶסִּים from Greek ἄσημος, 'ungemünzt,' das in אֶסִּמִּין, 'ungeprägtes Silber' der Mischna und Tosefta noch deutlich vorliegt."

⁵ On *sacal*, *σαχολ*, cf. Bochart, H. ii. 869, 20. O. Weise, *Rhein. Mus.* 38, 543-4, compares *sucinus* with Sem. *šōham* (שֹׁהַם); also cf. Keller, 66, and Uppenkamp, 29. On the so-called Scythian *sacrum*, see, however, Valetton in 'Ελλάς, II. 43; and *ibid.* p. 44, against Hehn's combination of ἡλεκτρον and ἡλέκτωρ. Gutschmid, 'Kleine Schriften,' I. 55-6, says: 'Fraas discovered amber-beds on the Lebanon, and it is possible that the Phoenicians got the amber from mines in that region.' See further on this subject, Jubainville, 330 ff.

pini (Hebr. פִּינָא = pinus), unde fortasse ἤλεκτρον pro sucino, quod esse pini resinam crediderint multi veterum, ut ex Plinio et Isidoro constat.' J. Oppert, *Journal asiatique*, 1857, Vol. IX. 192, *rem.*, writes: "ἤλεκτρον = עֲלֶקְטָרָא, attirant la paille"; cf. the Persian *kahreban*, meaning the same.⁶ A great deal has been written by ancient and modern authors on the amber. According to Hdt. 3, 115, the ἤλεκτρον came from the north, the mouth of the mythical river Ἠριδανός (Hes. *Theog.* 338). The Greeks generally believed that the mineral came from certain Ἠλεκτρίδες νῆσοι in the Adriatic gulf (see Valeton, *Ἑλλάς*, II. 40). Therefore Weise believes that Ἠριδανός was the Sem. יַרְדֵּן (*iardēn*), an old name for the river Po (*Rhein. Mus.* 38, 545); but see Kiepert, 219, *note* 1. Professor Jules Oppert (*L'ambre jaune chez les Assyriens*, Paris, 1880) considers Ἠριδανός to be the *Vistula* (Weichsel), and suggests the coast of the East Prussian sea as the locality whence amber was brought to the south by the Phoenicians and by the Assyrians. He is of the opinion that Assyrian caravans penetrated as far as the Baltic coasts, where they fished amber in the sea. He reaches this conclusion by a unique reading of I. Rawlinson, 28, *col.* 1, lines 13-15, containing the so-called hunting inscription of the Assyrian king Assur-naçir-pal (885-860 B.C.). Oppert reads these lines as follows: *ina tamāt kuççi xalpi-e-su dal-pi ina tamāt nipix kakkab sukunu kar-ku-ma eri içuđu* = 'In stormy seas (i.e. the Persian gulf) merchants fished for pearls, in the seas of the culmination of the star Cynosura they fished for yellow copper' (i.e. amber); this latter part referring to the Baltic. The now universally accepted reading of these lines: *ina umāt quççi xalpē šuripi ina umāt nipix kakkab mešrī ša kima eri içuđu* = 'In the days of cold, snow, and hail, in the days of the rising of the *Mešrī*-star, which glows like as copper,' etc., proves Oppert's opinion to be a mere hypothesis. Müllenhoff, I. 473, changed the *Guttones* mentioned by Pytheas in his account, preserved in Plin. H. N. 37, 3, 44, into *Teutones*. He is followed by Lohmeyer in his essay:

⁶ See also Helbig, 15: "Der Bernsteinhandel war in den Händen der Phoenizier," and Ries, 25. On the other hand compare Valeton, *Ἑλλάς*, II. 29 f.

'Ist Preussen das Bernsteinland der Alten gewesen?' Königsberg, 1872; while Oppert opposes this change, because the Teutones are mentioned only a few lines below. D'Arbois de Jubainville, *Revue celtique*, XII. 13 f., also reads Gutones in both passages, but changes the 'Germaniae gens' into 'Scythiae gens.' Kothe, *Fleckeisen's Jahrbücher*, 1890, Vol. 141, 184-6, explains *Guttones* as the Γαῦται in Swedish Gothland. The locality, he says, where amber was discovered is not, as Müllenhoff believed, to be sought on the west coast of the peninsula of Jutland, but on the coast of the East Prussian sea (Samland, Tac. *Germ.* 45), whence amber was brought by ship by way of Abalus (Falster) of Pytheas, the Basileia of Timaeus (died about 256 B.C.), and Baunonia (Bornholm; so for Raunonia) to Holstein, and thence to Massilia, or by land to the mouth of the Po. This also explains why the *Padus*-Po was identified with the Eridanus (see Valetton, *l.c.* II. 27 ff.). Müllenhoff's change of *Guttones* to Teutones is supported by Olshausen in a paper, 'Der alte Bernsteinhandel der cimbrischen Halbinsel und seine Beziehungen zu den Goldfunden' (*Verhandlungen der Berliner Gesellschaft für Anthropologie*, 19 April, 1890, pp. 270-297, and 21 Feb. 1891, pp. 286-319). He believes that in earlier times (Herodotus, etc.) amber was imported from West Balticum, the mouth of the *Albis* (Elbe) or the *Viadua* (Oder), Jutland and Sweden; and that in the days of Tacitus the trade had shifted over to East Balticum (West and East Prussia). Virchow and Olshausen believe that the Ἡριδανός is the *Albis*. The few specimens of ancient amber found in the East prove that the mineral did not play an important role in the Orient. — Another noun usually derived from the Assyro-Akkadian is *κασσίτερος* (*καττίτερος*, Lat. *cassiteron*, *cassiterum*) = tin.⁷ O. Schrader in his various books derives the Greek from an Assyrian *kasazatirra* = Akkadian *IK-KASDURU*, and refers to Lenormant as his guide. Speaking of *anaku* (𐎶𐎵), Lenormant says in the *Transactions of the Soc. of Bibl. Archaeol.* VI. 337: "Une glosse de II. Rawlinson, 7, 17, g donne comme synonyme accadien de *an-na* le

⁷ On the Homeric use see Helbig, 196-7; on the later use, *ibid.* 226, 282, 305.

nom IT-KAS (BI)-DÜ-RU dans la seconde partie du quel, comme dans le *kazazatirra*, relevé par M. Oppert dans un texte assyrien et dans l'arabe *qazdīr* (קַזְדִּיר) nous retrouvons le *kastīra* (sanskrit), le *κασσίτερος* (grec), qui ne sont probablement pas d'origine aryenne mais plutôt caucasienne."⁸ Lenormant refers to the gloss of II. Rawlinson, 7, 17, *g-h*, but here the Akkadian clearly reads NA-AG-GA (*cf. Zeitschrift für Assyriologie*, I. 14 = *anaku*),⁹ and the parallel text in V. Rawlinson, 39, 19, *g-h*, has NI-IG-GI = *a-na-ku*. This shows that it is not always safe for non-assyriologists to rely on Lenormant's statements. The Skt. *kastīra* has no clear etymology; it is a late word and foreign to that language.¹⁰ Jubainville, *Mém.* 3, 343, derives the Greek and the Sanskrit from the Sem. *kastir* (Aram. נַסְטִירָא, *gastīrā*). Movers suggested that the Sanskrit was probably borrowed from the Greek, through the mediation of the Aramean. He believed that tin was imported by the Phoenicians not only to Assyria (as Rawlinson thinks), but also to India, where the mineral was very scarce.¹¹ R. 299; Schlegel, Benfey, and Lassen, 'Indische Alterthumskunde', I. 281, state that the mineral is also called in Sanskrit *yavaneshti*, i.e. 'desired by the Western nations' (people of Javan, 'Iáoves). Sayce, on *Hdt.* 3, 115, writes: 'The word has been borrowed both by the Aryan and Semitic nations.' Some believe that the name, together with the metal, was imported from Farther India or the Indian Archipelago. The different names of this metal among the principal I.-E. nations seem to show that their ancestors did not yet know it. Slav. *kositerŭ* (masc.), 'tin,' is borrowed from the Greek-Latin. Windisch, in Curtius⁵, 665, *rem.*, combines the Greek with Skt. *kāmsās*, *kāmsya*, *kāmsyam*, "Messing, metallenes Gefäss, messingen,"¹² while Pott², II. 4, 355, derives it from Skt. *kāṣate*, pf. *ṣakāṣe*,

⁸ Ries, 22 ff., quotes Lenormant incorrectly.

⁹ Also *J. arm.* 103.

¹⁰ *Cf.* Germain Bapst, 'Études sur l'étain dans l'antiquité.' H. Kern ('*Ελλάς*, II. 85) believes the Sanskrit to be borrowed from the Greek.

¹¹ See also Gutschmid, 'Kleine Schriften,' II. 5; and Ascoli, 'Kritische Studien,' 373-4, *note*.

¹² *Cf.* also KZ. 29, 336.

'be visible, shine.' Roth and Böhtlingk believed the Skt. *kastīra* to be borrowed, but whence they do not say, and the Greek they consider a corruption from *κατα σίδηρος* = $\sqrt{k\acute{a}s} + \sigma\acute{\iota}\delta\eta\rho\omicron s$. The Latin word *stagnum* (*stannum*) is from the root *stak* (?) = *τακ* (τήκω), 'to melt,' because tin was the metal which could easiest be melted.¹³ Schrader², 315, compares \sqrt{stagh} , whence Greek *σταφύλη*, 'the plummet of a level.' — *Μέταλλον*, 'metal,' is derived by many scholars from the Greek *μεταλλάω*, 'to seek, dig for, look for,'¹⁴ while others combine it with Sem.-Arab. מַטָּל (*mátala*, 'to forge').¹⁵ But there are two grave objections against the Semitic etymology of the Greek, viz.: 1) the stem מַטָּל occurs only in Arabic, and 2) ϑ in early Greek is transcribed by θ and not by τ . Of course, *μέταλλον* for *μέθαλλον* might be the result of popular analogy; but I do not believe it. I rather think that the Arabic is borrowed from the Greek, if one language must be the borrower. On the relation between *μέταλλον* and *μεταλλάω* see especially Kvičala, 'Berichte der phil.-histor. Klasse der Wiener Academie,' 1870, p. 89, *rem.* 3. — Μόλυβδος (*plumbum*) = Hebr. בְּדִיל (*bēdīl*, lead-alloy, *plumbum nigrum*, i.e. *stannum*), which is separated by smelting; R. 206; J. Oppert, *Journal asiatique*,

¹³ O. Keller, Bursian's *Jahresbericht*, XLI. 370, and *Berliner Philol. Wochenschrift*, 1885, 31 Jan., no. 5, 146-9. On *κασσίτερος* see also Meltzer, I. 422. On the *Κασσιτερίδες* compare especially Gutschmid, 'Kleine Schriften,' II. 55, note 2 = 'Scilly islands'; and Unger, *Rhein Mus.* 38, 157-96, who holds that *Κασσιτερίδες* and *Ἀλβίων* have properly nothing to do with the British Islands or any islands in British waters, but rather belong to islands much nearer Spain; so also Götz, 'Die Verkehrswege im Dienste des Welthandels' (1888), p. 108; cf., however, Kiepert, 281. S. Reinach (*L'étain celtique* in *L'Anthropologie*, 3, 274, and *Bab. and Or. Record*, VI. 132 ff.), says: 'Les fles Cassitérides sont les fles britanniques et désignent les fles lointaines *insulae extimae*; *κασσίτερος* est un mot d'origine celtique' (so also Hdt. 3, 115). Reinach derives *κασσίτερος* from *Κασσιτερίδες*.

¹⁴ Pott², I. 754, *rem.*; H. L. Fleischer in Levy's 'Neuhebräisches Wörterbuch,' III. 309 b; Fick, BB. I, 335; Weise, BB. 5, 191, and *Lehnwörter*, 165, *rem.* 1; also Müller, BB. I, 203; Büchschütz in 'Zeitschrift für das Gymnasialwesen,' 1876, 248; Fick⁴, I. 512; Prellwitz = "Suchstelle" (Mine, Bergwerk); cf. Lett. *meklet* (*kl* for *tl*) = 'seek, examine' (BB. 9, 134).

¹⁵ Gesenius, 'Thesaurus,' followed by Lenormant-Renan; J. Oppert, *Journal asiatique*, 1857, IX. 191; Hehn, 443; Keller, 191 f.

1857, IX. 191-2, "un participle de la racine לבב = coaguler, être adhérent"; and Geo. Hoffmann (Stade's *Zeitschrift für die Alttestamentliche Wissenschaft*, 1883, p. 118) writes "כריל, μόλυβδος, μόλιβος, *plumb-*, haben denselben (iberischen) Ursprung."¹⁶ Renan, also, suggests a connection between μόλυβδος and plumbum, in which he is followed by Weise, *Lehnwörter*, 153, *rem.* 1; while G. Meyer², 61, cautiously remarks, "μόλυβος ist sowohl in seiner Herkunft wie in seinem Verhältnis zu lat. plumbum vollständig dunkel." O. Schrader's view is given above (chapter IV. *s.v.* πλίνθος). Pott, KZ. 26, 141, adds to plumbum M.H.G. *blî*, gen. *blîwes*, and Möhl¹⁷ connects the Greek with Prussian *alwis* (lead); Lith. *alwas* (tin) from Ostyakian *lolpa*.—Johansson, KZ. 30, 424, believes that νάφθα is a loan-word in Greek, without being able to say whence. Compare Persian *naft*, Arab. *naft* (Æ. arm. 1602),¹⁸ which, according to Spiegel, are derived from the Zend √ *nap*, 'be moist.'—Keller, 192 and 252, derives Lat. *massa*, Gr. μάζα, 'mass, lump,' from the Hebr. *māsās* (מָסַס), 'smelt, dissolve.'¹⁹—The same writer combines ὀρύγη, ὀρυχή, Lat. *arrugia*, 'a digging, shaft,' with Hebr. עֲרֻגָה (*ʾārūgāh*), 'a garden-bed, border-bed,' so called from the earth being raised.²⁰ I fail to see how a noun, meaning garden-bed in one language, can be borrowed by another nation to designate 'a shaft.'—Σμύρις (*σμύρις*, Lat. *smyris*), 'emery-powder,' used by lapidaries for polishing (Diosc.) = Hebr. שְׁמִיר (*šāmīr*, *šēmīr*), diamond (literally 'thorn, point, diamond-point'), Bochart; G. 66; Lenormant, 327.²¹—Χαλκός, 'copper,' is derived by J. Oppert from Hebr. חָלָק (*chālāq*), 'be smooth,' and χάλυψ, 'steel,' from

¹⁶ See also Ries, 25.

¹⁷ Mém. 7, 410-11; 434, *rem.* 1; also cf. M. Bréal, *ibid.* 6, 132 and 266.

¹⁸ Also Lagarde, 'Aus dem deutschen Gelehrtenleben,' 9; E. Wilhelm, BB. 12, 104-6.

¹⁹ The words evidently belong to the I.-E. √ *mag*; μάζα for μάγγα. Cf. Church-Slav. *maka*, flour (G. Meyer², 47 and 197), and Old-Slav. *mazati*, 'smear,' KZ. 30, 407 and 417; also *ibid.* 29, 332, *rem.*

²⁰ From a verb עָרַג (II.) *intr.* 'rise, ascend' (of steps, garden beds).

²¹ Cf. Assyr. *šemīru*. It is better, however, to combine the Greek with Goth. *smāibr* (n.), 'fat,' etc.

הָלָב (*hālāb*), 'be shining.'²² Both nouns, however, appear to be of I.-E. origin. — *Xpṓsós*, 'gold' = Hebr. חָרֹן (*xārūç*, Assy. *xurāçu*), 'the same'; also Phoen. חָרֶן (ZDMG. 30, 137); R. 206. Some of the best scholars have contended for an I.-E. etymology of *χρυσός*. Thus Curtius⁵, 204, derives it from $\sqrt{\chi\rho\iota}$, comparing Skt. *chari*, 'green, yellow'; Vaniček from \sqrt{ghar} , 'glow, desire'; also see Delbrück, 'Curtius Studien,' I, b, 136; Siegismund, *ibid.* 5, 180; Weise, *Zeitschrift für Völkerpsychologie*, 17, 226. Fick⁴, I. 418, refers the Greek to an I.-E. $\sqrt{ghreudo}$ = 'to pound, crush'; *χρυσός* = *χρυδ-σός* = Lat. *rūdus*, *pl.* *rūdera*; *rudis*; A.-S. *griot*, O.H.G. *crioz*, N.H.G. *griess*. Möhl, *Mém.* 7, 408: *χρυσός* for **χρυτjος* = Goth. *gulps*. J. Schmidt,²³ too, speaks against the identification of *χρυσός* and חָרֹן; and last, but not least, F. Max Müller throws the great weight of his authority in favor of an I.-E. etymon in his 'Biographies of Words': 'Against *χρυσός* from *xārūç* is this to be said, that *xārūç* in Hebrew is only a poetic name for gold, the ordinary name being *zahāb*. As to *xurāçu*, I cannot tell whether it is a common name;²⁴ but whatever it be, why should the Greeks have rendered the sound of *xārūç* or *xurāçu* by *χρυσός*? we might as well identify Semitic *xarūdu* with *gāruda*, a name for gold in Sanskrit. *Xpṓsós* is an Aryan word, and meant the yellow metal, and I do not think the similarity in sound, such as it is, between the Aryan word *χρυσός* and the Semitic *xārūç* at all surprising.' On the other hand, there can be cited many authorities who

²² *Journal asiatique*, 1857, Vol. IX. 192. — For *χαλκός* compare Lith. *geležis* (iron); Old-Slav. *železo* (iron). — Brugmann, 'Curt. Stud.' 3, 311, refers the word to the I.-E. \sqrt{ghar} , 'shine, glow'; Prellwitz, BB. 15, 148, to $\sqrt{ghel-gh}$ = Greek *θελχ-τελχ*, whence *Τελχῖνες*, 'workers in metal.' See also A.J.P. III. 336; Bradke, 82; Schrader², 280-7; Ries, 18 f.; Prellwitz, 354. — *Χάλυψ* is usually derived from the name of the *Chalybes*, famous for forging; Kiepert, 62; Bradke, 38; G. Meyer in I.F. I. 323.

²³ 'Urheimat der Indogermanen,' p. 8, in his criticism of Hommel's peculiar view, stated above in the introductory remarks (p. 44). In his 'Vocalismus,' II. 340 (1874), Schmidt wrote: "χρυσός kann aus *χρυτjος entstanden sein und gehört dann zu got. *gulþ*, russ. *zoloto*, lett. *še'ls*, skt. *hāṭaka*; kann aber auch semitischen Ursprungs sein, Hebr. חָרֹן."

²⁴ It is the main word for gold in Assyrian.

derive the Greek from the Semitic. Beginning with Bochart, H. i. 9, 61, we mention Renan, J. Oppert, Lagarde, Hehn (443), Benfey, Pott² (I. 1, 141), Nöldeke (ZDMG. 33, 327, *rem.* 1); A. Müller (BB. 1, 280, 299); Schrader¹, 280, 299, and second edition, 250-1, 263; Bradke, 3, 28, 72-7; Ries, 15 ff. I am inclined to believe that χρυσός is borrowed from the Semitic.²⁵ The Greek stands almost alone among the I.-E. languages, showing this word in the meaning of 'gold.' This would prove that the metal was not common in the Proto-Aryan period. We know that gold is not often mentioned in early Greek as a metal (mineral), but rather as the material of which cups, vessels, ornaments, etc., were made, which, to a great extent, were imported to Greece by the Phoenicians. Again, the fact that Mycenae is called πολύχρυσος, points to a Semitic source of the metal's name, for Mycenae was undoubtedly a Semitic (Phoenician) settlement. The Greek form may have originated in Cyprus (see ZDMG. 30, 137), where the Assyrians had early settlements, bringing with them their usual word for the precious metal.²⁶ Speaking of metals, I call attention here to P. Bradke's derivation of σίδηρος from the name of the city Σίδη (Σιδήνη) in the Pontus in the northern part of Asia Minor. There was iron-ore in the immediate neighborhood. But the Greeks must have borrowed the word at a very early period. This etymology is much better than the usual

²⁵ On γλουρός see Schmidt, 'Orient und Occident,' III. 383; *Ætym.* 497; Bradke, 73.

²⁶ Concerning χρυσός ἀπυρος, E. Glaser, in his interesting sketch of the history and geography of Arabia (Berlin, 1890), remarks on p. 377, 'that the name Ophir (in 'gold from Ophir') has nothing to do with the Maxritic *a'fur* (red, aurum rutilum), because the latter was pronounced with *Ain* (ʿ); Sprenger's identification of Ophir = ἀπυρος, denoting properly the color, not the place where the most valued gold was found, has to be given up.' Sprenger maintains his view that χρυσός ἀπυρος (aurum apyron) is red gold (*cf.* Pliny's statement on 'dyed gold'). It was a very costly species of reddish hue. The Hebrews misunderstood the word and took it for a proper name (ZDMG. 44, 501-20); *ibid.* 721-6. Glaser contends for Ophir as a geographical name. On Ophir compare also H. Ewald's remarks in G.G.Nachr. 1874, 421-37. On K. von Baer's Ophir = Malacca, see Gutschmid, 'Kleine Schriften,' II. 63, *rem.* 5, and *ibid.* p. 5, on Lassen's explanation of the word as = *Abhira* on the lower Indus.

derivation, repeated also by Ries, 21 f.; it must have escaped S. Reinach, who in *Bab. and Or. Record*, VI. 132, writes: 'It seems probable that some day or other we shall add the Greek name for iron *σίδηρος*, by connecting it with some Anatolian town such as *Σιδαρούς* in Lycia, which possessed a temple of Hephaistos. — The Latin 'ferrum' (from *fer-sum) is connected by F. Hommel²⁷ with Hebr. *barzel* (ברזל, Assyrian *barzillu*), from Sumerian *bargal*, through Neo-Sumerian *barjal*. Hommel's view is accepted by Weise, *Lehnwörter*, 153, *rem.* 2, and O. Schrader², 300; but Hebr. *barzel* is rather from the Egyptian *pirḏl* (*Lit. Centralblatt*, 1892, no. 6, col. 171). Jubainville, 196, also derives 'ferrum' from the Phoenician, while Möhl, *Mém.* 7, 408–9, connects it with the Samoyedic word for iron; ferrum for *fesrom. — Greek-Latin *ἄργυρος*-argentum is derived by all scholars from the I.-E. *√raj*, 'shine'; cf. Skt. *rajata* (Prellwitz, 30), etc. In Assyrian we have *zarpu* (silver),²⁸ from which Hommel and Bradke (p. 16) derive the word 'silver-silber'; see, however, Joh. Schmidt, 'Urheimath,' p. 9. Hehn, 443, connects the word with the Homeric Ἀλύβη in the Pontus (for *Halybē*, and this for *Salybē*?) ὅθεν ἄργύρου ἐστὶ γενέθλη *Il.* 2, 357). So also S. Reinach, in *Bab. and Or. Record*, VI. 132.²⁹

XXII. — PRECIOUS STONES.

Ἀλάβαστρος (ἀλάβαστρον, Lat. alabaster and alabastrum), 'alabaster,' is properly an adjective derived from ἀλάβαστρα,

²⁷ *Augsburger allgemeine Zeitung*, 1881, no. 231 (Wissenschaftliche Beilage); ZDMG. 44, 341, *rem.*

²⁸ From *zarāpu*, 'shine, be brilliant'; properly the shining (metal).

²⁹ Στίμιμος ἢ εἰς τὰ δμματα χρήσιμος· Αἰγυπτίων μὲν ἐστὶ φωνή (Eustath. *ad Od.* ξ 92, p. 1761) = 'Antimony'; also στίμιμ and στίμι, Lat. stimmi, stibium, 'sesqui-sulphurat of antimony,' whence a dark pigment was made with which women especially in the East stained their eyelids (Diosc. 5, 99). The Greek is from the Coptic *σημ*, and this from the Egypt. *ms-dm-t*; Brugsch, 'Aegyptologie,' 405; Lieblein, p. 70; Blau, ZDMG. 25, 332, *rem.* 2; BB. 8, 62. According to Schumann, p. 5, *b*, it was imported from the land of Punt. — Ἀρσενικόν, 'a yellow orpiment,' is derived by *U. r.* 41, no. 106; *U. x.* 47, 20; *U. arm.* 757, from Arabic *zarnig*, Syriac ܙܪܢܝܓ; this from Persian *zarni* = Arm. *zarik* = orpiment.

which stands for Arabic *al-baḡrat* (= stone of Baḡra), a soft stone of whitish color (Hdt. 3, 20); furthermore a casket, a salve-box made of alabaster, especially for unguents.¹ The form ἀλάβαστος (quoted as Attic) is evidently assimilated to the Greek ἀλφός.² — Ἀμέθυστος (ὁ) and ἀμέθυσον (τὸ) is derived by Saalfeld, Prellwitz, and others from ἀ (*priv.*) + μεθύω = 'preventing drunkenness,' a power which the stone is supposed to have had. But *Tag.* III. 1, 236, gives the correct etymology from Arabic *جَمْسُتُون* (*jamsitun*). — Ἰασπις is admitted by all to be from the Sem. יִשְׁפָּה (*iššēfēh*), G. 66; R. 206. — ὄνυξ in the meaning of 'a gem, onyx-stone,' may be connected with the Assyrian *unqu* (עֻנְק), 'ring,' the ὄνυξ being the gem used for such rings. O. Weise, *Lenkwörter*, 159, connects it with Egypt. *anak*. The Greek would be formed analogous to ὄνυξ = unguis, 'claw, nail.' See, further, on ὄνυξ = Eth. *ḥunq* Praetorius in Delitzsch and Haupt's *Beiträge zur Assyriologie*, I., and also Hommel, ZDMG. 47, no. 3, p. 567. — Σάπφειρος is from Hebr. *sappir* (סַפִּיר), and this from the Skt. *ṣanīpriya*, 'amatus a Saturno planeta,'³ R. 206; *B.* 48, 176; *B.* X. *rem.* 2. The Skt. *marakata* was borrowed independently by the Greeks as μάραγδος, which, influenced by σμάω, begot the by-form σμάραγδος (ζμάραγδος), Lat. smaragdus, and by the Semites (Hebrews), who wrote *bārēkāt* for *mārēkāt*, from analogy to Sem. בָּרַק (*bārāq*), 'shine, glitter.'⁴ J. Oppert, *Journal asiatique*, 1851, Vol. I.

¹ *Æ.* arm. 1699; *Æ.* b. 56, *rem.* 2; Lag. 'Symmicta,' II. 216; Blau, ZDMG. 25, 528. Ἀλάβαστρος is the same stone as Hebr. יָזֶז (יִזְזָה), Persian *izša*, Arm. *izš*, *Æ.* a. 83, 21.

² According to Prellwitz, the Greek is a compound of ἀ (*priv.*) + λαβή ('handle'); de Saussure, *Mém.* 3, 208, says: 'perhaps from ἄλφ, if indeed it is a Greek word at all.' According to Juba (*apud* Pliny, H. N. 37, 73), alabastrites is the Egyptian name of the stone, but this word is from the Greek.

³ Cf. Aram. *samfir*, Syr. *sappilā*. On the Armenian see ZDMG. 46, 246, no. 87; *Æ.* a. 3, 27; 44, 5; 72; *Æ.* arm. 786 and 1690; *Tag.* III. I. 231; *Æ.* üb. 90, *rem.* 1. On Greek πφ for double φ (with dagesh forte), see e.g. ZDMG. 32, 746.

⁴ *B.* X. *rem.* 2; Curtius⁵, 526; BB. I, 280-1; 7, 171; KZ. 30, 85 and 440. Against Keller, 192, and KZ. 29, 440, see my remarks in A.J.P. XIII. 234. — There are scholars who have explained σμάραγδος as from Skt. *sa* (= ὁ) + *marakata*. The interchange between μ and σμ is very common in Greek; σμάραγδος returned to the Aramean as אִזְמֶרֶת, and passed thence also into Arabic (Fränkel, 61, and especially Nöldeke, 'Persische Studien,' II. 44).

292, *rem.* 1, derived ζμάραγδος from the Old-Persian *zmarakhtha* or *zmaragda*, 'having a greenish color.' — From the Sanskrit is also borrowed βήρυλλος, 'Beryll' = Skt. *vāīḍūrya* = vidura oriundus, 'the Vidurian stone.' The Aram. *billōr* (בללור) is borrowed from the Greek.⁵ — On 'nympharena' = a precious stone, gem (Pliny, 37, 10), Bochart, H. ii. 762, 22, says: 'Nympharena (lapis) urbis et gentis Persicae nomen habet, similis hippopotami dentibus. נִיב (*nīb*) vel נִיף (*nīf*) Chaldaeis erat dens exertus hippopotami, et Ariene vel Ariana gens Persica, a qua lapis ille niph-ariene dici potuit.' — Late-Greek θαρσίς, 'a precious stone,' is from the Hebr. תרשיש (*taršīš*), Armen. *t'aršīš* (ZDMG. 46, 237, *no.* 34).

XXIII. — MILITARY.

The most important words belonging to this class are λόγχη, μάχαιρα, ξίφος, and ὀϊστός. Λόγχη has been identified with Hebr. רמח (*rōmax*, Pre-Semitic **rumux*, Assy. *ri-im-xu*, V. Rawlinson, 22, 75), by Bochart, Ph. 670; *℣.p.* VIII.; *℣.ub.* 144; *℣.ag.℣.* 1, 384. Schrader², 329, is inclined to follow Lagarde, but thinks that the Greek could also be of I.-E. origin, λόγχη ('longa'), 'the long one,' i.e. μελίη (spear). Weise, *Lehnwörter*, 82, says: 'Lancea, whence λόγχη, is from the northern nations (Gauls and Britons).' But the Latin lancea, whence Slav. *laṣta*, 'spear,' is not an old word, and can hardly be connected with λόγχη (Fick⁴, I. 532). The Old-Irish *laigen* (spear) mentioned by Windisch, 'Curtius Studien,' 7, 379, forbids, once for all, a combination of λόγχη with רמח. — Μάχαιρα, 'sword' = Hebr. מכרה (*mēḵērāli*), *℣.r.* XXXVII.; R. 207. The Hebrew occurs only in Gen. 49, 5. The translation by Talmud and Jerome of מכרה as 'sword' rests on a wrong statement in the Midrash. According to others the Hebrew means 'machination, plan, cunning device.' At any rate, it is not safe to derive Greek μάχαιρα from a

⁵ *℣.r.* X. *rem.* 2; *℣.a.* 22, 5, *no.* 48; *℣.arm.* 396; Pott in ZDMG. 4, 274; A. Müller, BB. 1, 280.

ἄπαξ λεγόμενον of disputed meaning (cf. ZDMG. 40, 731, *rem.* 1). M. Harkavay¹ considers the Hebrew as borrowed from the Egyptian μαχερ, μαχερα = magazine.²—Ξίφος, 'sword' = Aram. סִיפָא (*saifan* = *saipan*), 'the same.' So H. L. Fleischer in Levy's 'Chald. Wörterbuch,' II. 570, *b*; Schrader², 329–30; Pott², II. 369; F. Müller in Kuhn's *Beiträge*, II. 491; Savelsberg, KZ. 16, 7. The Semitic noun, again, is borrowed from the Egyptian *sēfēt*, 'sword,' from a verb *sft*, 'to slaughter,' ZDMG. 46, 119 ("Das sem. Wort ist entlehnt und zwar nicht vor dem neuen Reich, da es das auslautende *t* schon nicht mehr hat"). The majority of scholars, however, derive the word from an I.-E. root. So Pauli, KZ. 18, 11, from √*skip*, 'to split'; Brugmann, 'Curtius Studien,' 5, 231, √*σκα*, 'to hurt' (whence σίνομαι, 'to harm'). Also compare Weise, *Lehnwörter*, 322, *rem.* 6; G. Meyer², 249; Uppenkamp, 9. Wharton combines ξίφος with σκάπτω, and P. Kretschmer, KZ. 31, 414 and 438, with Skt. *śas-t*, *śas-a-ti*, 'he cuts, slaughters,' *śas-tram*, 'knife.' Prellwitz compares κεάζω.—'Οἰστός, 'arrow' = חֶץ (*hēç*), Assyr. *uçu*, *Tag. III.* 1, 384; 2, 356. This etymology, like the preceding, is rather hazardous, and the usual I.-E. derivation is to be preferred.³—Some nouns of minor importance are κυρβασία, 'helmet,' Hdt. 7, 64 = כַּרְבֵּלָא (*karbēlā*), from Assyrian *karbaltu* for *karbaštu*.⁴—Μαγγλάβιον (μαγκλάβιον), 'an instrument for punishment, rod, whip,' from Aramean מַגְלָבָא (*maglēbā*), 'the same.'⁵—Σαμφήρα, 'a kind of sword of state,' is the Syr. סַפְסִירָא

¹ *Journal asiatique*, 1870, March-April, 175.

² On μάχαipa see Pott², III. 1003; Ascoli, KZ. 17, 333; Kluge, *ibid.* 26, 91; Müller, BB. 1, 292, and W. Stokes, *ibid.* 18, 64, who quotes Irish *machtaim*, 'I slaughter,' as cognate with Greek μάχαipa. Prellwitz, 193; Prof. Sayce says: 'Possibly *māḫērōt* in the Blessing of Jacob is another loan-word from the Greek, the Greek original being μάχαipa' (London, *Academy*, 22 October, 1892, p. 366).

³ See Pott², II. 1, 417 f.; *Neue Jahrbücher für Philologie*, 1888, 512; Schrader², 328; Fröhde, BB. 17, 305, connects it with √*sidh*.

⁴ Oppert, 'Mélanges Perses,' 17; Böttcher, 'Arica,' 20. *Wiener Zeitschrift für die Kunde des Morgenlandes*, IV. 127, *rem.* 2, prints: 'The Assyrian is from the Aramean'; in *Beiträge zur Assyriologie und vergleichenden Semitischen Sprachwissenschaft*, I. 535, the Assyrian is translated by 'warrior's coat' ("Kriegsmantel").

⁵ From מַגְלָב, Levy, 'Chald. Wörterbuch,' II. 567.

(*safsīrā*) = Persian *šimsīr*.⁶ — Νίγλα· τρόπαια παρὰ Πέρσαις (Hesych.) is perhaps a mistake for δίγλα, and to be connected with Assyrian *dīglu*, 'banner, trophy,' from *dagālu*. — Parma (πάρμη), 'a small, round shield,' is derived by Bochart, Ph. 741-2, from Sem. פָּרַם (*pārām*); i.e. 'ab incidendo dictum est; Romanorum ancile.' — Ἀκινάκης (Lat. *acīnaxis*) and κινάκη (Soph. *frag.* 899, D; Hdt. 7, 54, Περσικὸν ξίφος τὸν ἀκινάκην καλέουσι), may be connected with Assyrian *kakku*, 'weapon,' which P. Jensen derives from a verb *kanaku*. — Metellus, 'a mercenary, hired soldier,' is combined by Keller, 114-5, with טָלַל (*tālāl*), 'to protect' (?); cf. Neh. iii. 15 (= Heb. צִלַּל). Lévy derives the Latin from Hebr. מַצִּיל (*maṣṣīl*), participle of the *Hif'il* of נָצַל (*nāṣāl*) = 'protecting, protectors.'⁷

XXIV. — WINE, ETC.

Ἀμπελος, 'vine, vineyard,'¹ is derived by ℳ.üb. 153, ℳ.ag. III. 2, 356, from Hebr. עֵנָב (*ēnāḇ*), Arab. *ʿinabun*, Assy. *inbu*, 'grape.' Aram. עִנְבֹּל (*ʿinbul* = *ibbul*), a diminutive formation, whence Arab. *ʿunbūl*, is discussed by Fränkel, 96. — Βότρυς (βόστρυχος, βότρυχος), 'a bunch of grapes' = Sem.

⁶ ℳ.r. 48, 177; ℳ.u. 72-3; ℳ.arm. 1677, 1697, and 2030. According to ZDMG. 46, 250, no. III, the Syriac is from the Greek, and the Greek from the Persian. On Σάμψρα see F. Hitzig, *Rhein. Mus.* 8, 599.

⁷ The following words from the Egyptian may be mentioned: ἀσμάχ (Hdt. 2, 30), 'standing on the left side of the king' (soldier). Wiedemann reads ἀσχάμ; meaning unknown; see, however, Brugsch, 'Aegyptologie,' 221. — Two other words for Egyptian soldiers are said to be Ἑρμοσύβιες (Hdt. 2, 164; 9, 32); but no such word has yet been found in Egyptian; and καλάσιρις, for which compare above chapter IV. p. 76.

¹ According to Koch, 'Bäume und Sträucher²,' 246, ἀμπελος is a primitive ('uraltcs') Greek word. Many I.-E. etymologies have been proposed, e.g. by Pott², I. 579, and KZ. 6, 276 = ἀμφί (or ἀνά) + πέλομαι; Sonne, *ibid.* 12, 365, *rem.* I = ἀνά + πέλω; Liddell & Scott = ἀμπί (Aeol. for ἀμφί) + √ελ (ἐλίσσω, etc.). Angermann, *Philologus*, 48, 428, connects it with ἀπτω, √απ, 'to reach.' Bradke, 274 = ἀγκυλος, Germ. 'Anger'; cf. also Johansson, KZ. 30, 433 f., and Fröhde, BB. 14, 97; while Bugge, KZ. 20, 80, says 'ἀμπελος, vine, is connected with Lat. pampinus, for πάμπελος. The initial π was dropped for the sake of dissimilation, as in ἵπταμαι for πίπταμαι, ἐψω for πέψω.'

bōsēr (בסר), properly ὄμφακες, 'unripe grapes'; *ῥ. p.* VIII.; *ῥ. ag. m.* 2, 356. But *σ* is never = *τ* (BB. I, 287).²—Γίγαντον (*oivos*), 'grape-stone,' in the plur. also grapes, is connected with Aram. *gargar* (or *gīgartā* = גִּיגַרְתָּא), 'kernel, stone.' Compare also Γίγαντον, name of a Phoenician town, at the foot of Mount Libanus. Wine was brought to Greece by the Phoenicians.³—Κάρινον (also καρύινον and κάρυνον), 'sweet wine,' Lat. *carenum* and *caroenum*, is from the Assy. *karanu*, Aram. *qērēnā* (קֶרִינָא).⁴—Νέκταρ, 'nectar,' is correctly explained by Movers, II. 3, 104, *rem.* 2, as *ἰαίν νιqtār* (יִין נִקְטָר), 'smoked wine or spiced wine' (murrhinum). Wine was smoked in the Orient (Arist. *Meteorolog.* 4, 10, 5; Ps. cxix. 83), and Galenus describes a smoke-room in which wine stood bottled in jars. I.-E. etymologies have been suggested by Fick, BB. I, 62 (*cf.*, however, Fick⁴, I. 575); *Neue Jahrbücher für Philologie*, 'Suppl. Band,' 8, 295; Bugge, 'Curtius Studien,' 4, 337; G. Meyer², 246 (p. 325). Prellwitz proposes **nec* ('death,' *cf.* Lat. *necem*, Greek *νέκυς*) + *tar* (overcoming), thus = 'wine which overcometh death'! The Semitic etymology seems to be beyond doubt the correct one.⁵—Σίκερα (for σίκαρα, which was considered a dialect-word),⁶ 'intoxicating drink' = שכר (*šēkār*, Assy. *šikaru* and *šikru*), *ῥ. ag. m.* 2, 357, and 3, 47. J. Olshausen,

² I.-E. etymologies are given in KZ. I, 191, and BB. 7, 79; Bezenberger, *ibid.* 2, 190, against whom see Fröhde, *ibid.* 10, 295–6. Fick⁴, I. 100, connects *βότρυς* with the *ῥ. get*, 'to bind'; comparing Lat. *botulus*, 'sausage.' On Latin *botronatum* see Weise, *Lehnwörter*, p. 36. Bezenberger's combination of *βόσ-τρυχος*, 'hair-lock, curls,' with *βότρυς* seems to me very plausible. See below, *s.v.* χαίτη, p. 148 f.

³ Fleischer in Levy's 'Neuhebräisches Wörterbuch,' I, 436, *col.* b; J. Halévy, 'Mélanges de critique et d'histoire,' 428. Prellwitz compares Lat. *granum*, Goth. *kaurn*; N.H.G. Korn and Kern.

⁴ "Ερπυς, Sappho, *apud* Athen., II. 39, a; Lycophron, 5, 79, wine = Egyptian *arḫ*, Coptic *ερα*, whence the Greek (Wiedemann, 'Hdt.'s II. Buch,' 175). *Zithos* (zythus), according to Diod. I, 34, 10; Pliny, N.H. 22, 164, is the Egyptian name for 'beer,' but the word has not yet been found in Egyptian, where beer is called *hekt*.

⁵ *Neue Jahrbücher für Philologie*, 1886, no. 37; Keller, 47 and 226; Herzog and Plitt, 'Realencyclopaedie für protestantische Theologie,' XIV. 714.

⁶ Change of *a* and *e* is also found in *ἱαπος-ἱεπος*, "Αρεμυς and "Απραμυς, etc. (*ῥ. arm.* 722; Gruppe, 129, *rem.* 15).

KZ. 26, 547, derives the Greek from the Aram. שְׂכָרָא (*šikrā*); see also Keller, 227. — One of the most difficult words is *oĩvos*, vinum, 'wine.' Many scholars have connected the Greek and Latin with the Skt. *vēnas*, 'dear,' an adjective of the soma-juice.⁷ R. 207, says: 'Quant à la ressemblance de יָיִן (*īain*) et de *oĩvos*, que les anciens philologues expliquaient par un passage des Sémites aux Grecs, elle doit, au contraire, s'expliquer par un passage des Ariens aux Sémites; l'origine sanscrite du nom du vin n'est pas douteuse.' Nor does F. Max Müller, 'Biographies of Words,' 114, believe in the derivation of *oĩvos* from the Semitic,⁸ nor in vinum from the Greek,⁹ though the German is borrowed from the Latin vinum, which he connects with *vitis*, *vīmen*, meaning originally a creeping or twining plant. M. Bréal, *Mém.* 7. 136, too, derives Goth. *vein* from Latin vinum. 'From the same root,' Max Müller continues, 'can *oĩvos* be derived without the slightest difficulty. Wine was known to the Aryas in its natural home, the neighborhood of Pontus and the Caspian Sea.'¹⁰ G., 67, believed that there was no connection between the Greek and Semitic. *J.A.* 27; 72-77, and *J.arm.* 484, *rem.*, discussing Arm. *gini*, wine, said: "Ich ver-

⁷ Kuhn in KZ. 1, 191-2; Pictet. Pott², II. 2, 618, calls it the fruit of the vine = *vitis*, 'with which it is etymologically connected'; also Fick⁴, I. 548. Against the derivation of vinum and *vitis* from the same stem, see Bradke, 231 f.

⁸ Nor A. Müller, BB. 1, 294, and Maurenbrecher, *Neue Jahrbücher für Philologie*, Vol. 145, p. 198.

⁹ So also Curtius⁵, 391 and 551; Saalfeld, *Philol. Rundschau*, 1, 710; Weise, *Lehnwörter*, 32 and 127, *rem.* 9: 'vinum connected with *vitis*'; O. Schrader², 466 ff.; Maurenbrecher, *l.c.* 197 f. In favor of vinum from *oĩvon* (the Greek merchants sold *oĩvon* not *oĩvos*), see Helbig, 'Italiker in der Poebene,' 109 ff.; O. Keller, *Neue Jahrbücher für Philologie*, 1886, p. 264, and 'Volksetymologie,' 259-61, and the authors quoted *ibid.* on p. 260. Stolz, 'Lat. Gramm.' 163; Bradke, 232 and 274, *rem.* 1; G. Meyer², 240, and KZ. 24, 233; also *ibid.* 22, 27, on the compounds of *oĩvo-*; Leo Meyer, *ibid.* 23, 82, and J. Schmidt, 26, 352; A.J.P. X. 455, *rem.* 1. — Wharton, 'Latin Loan-words,' p. 177, believes that vinum and *oĩvos* were borrowed independently from foreign sources.

¹⁰ So Schrader², 466-9; and *idem*, 'Thier und Pflanzengeographie,' 24 ff.; Bradke, 41 and 257 ff.; Hübschmann, 'Arm. Studien,' I. 1, 25; "Arm. *gini*, Griech. *oĩvos*, Lat. vinum zeigt dass der Wein über Thrakien nach dem Westen gedrungen"; but Bartholomae doubts Armen. *gini* > *oĩvos*, on account of Lat. vinum. On γάρος = *oĩvos* see *J.t.* 15.

mute *vaina*, das Original zu *oïvo*, sei von Indocelten, und zwar nicht éranischen Indocelten vermutlich den Cypriern, zu den Hebräern und so zu den Arabern gekommen. Gemeint wird damit der rote Wein sein während der weisse vermutlich mit einem ursprünglich lydischen Worte *μῶλος* hiess. Ich denke mir den Zusammenhang so, das der Opfertrank in Indien aus der *asclepias acida* etc. gewonnen wurde." This view of Lagarde's is quoted in Stade und Siegfried's 'Hebräisches Wörterbuch,' as late as 1892. The editors are apparently not aware of the fact that the great Orientalist had changed his views, and joined ranks with those who believe in the Semitic origin of the Greek *oïvos*.¹¹ One of the first scholars who suggested the derivation of *oïvos-vinum* from the Semitic was Friedr. Müller, KZ. 70, 319. Hehn, 72, says: 'That wine reached the Greeks through the Semites we learn from the identity of name.'¹² The course taken by civilization makes it extremely improbable that the Semites should have borrowed the word from the Aryans, that is from the Graeco-Italians, for the Iranians do not have it; the true home of the vine was the luxuriant country south of the Caspian Sea.' Professor Sayce (London, *Academy*, 22 Oct., 1892, p. 366) goes so far as to believe that the Semitic is from the Greek. He says: "The discovery of the name of a *Yivana* or 'Ionian' in the Tel-el-Amarna tablets, coupled with the fact that he was serving in 'the country of Tyre,' opens up the possibility of the introduction of Greek words into the language of Canaan at an early period. The Hebr. *iaïin* or *iaïn*, 'wine,' therefore, no longer presents the same difficulties as heretofore. A. Müller has pointed out that, like the Ethiopic *uëin*, it must have been borrowed from the Greek *oïvos*, *oïvon*, and not the Greek word from it. It is not found elsewhere in the Semitic languages; it has no Semitic etymology, and the vine is not a native of the countries to which the Semitic

¹¹ *Mag. B.* 2, 356 and 366; *W.üb.* 104, *rem.* 2; F. Hommel, 'Die Namen der Säugethiere bei den Südsemiten,' 439, *no.* 79; J. Halévy, 'Mélanges de critique et d'histoire,' 428-9; Ries, 26-28; Keller, 259 f.

¹² Hebr. *iaïn*, Eth. and Arab. *uain* = Gr. *oïvos* = vinum.

populations belonged. According to the naturalists, it is a native rather of Armenia and the Balkans (*cf.* Thracian γάνος and Armenian *gini*). The Hebrew word, however, can hardly have been borrowed from the Armenians, as the Vannic inscriptions have shown that the wine was called *udulis* in the old language of the country."¹³ Sayce's opinion that the Semitic word for wine is only found in Hebrew and Ethiopic is contradicted by P. Jensen, who shows that the Assyro-Babylonian, too, had the common word for wine, *inu*, comparing V. Rawlinson, 52, 64–65, *a*; II. Rawlinson, 25, 38, *b*; and Delitzsch, 'Assyrische Lesestücke³,' p. 84, *col.* iv. 15 (ZDMG. 44, 705). Nor do I see how Sayce can write 'A. Müller has pointed out that the Semitic must have been borrowed from the Greek.'¹⁴

XXV.—VARIA.

Báσavos, 'touchstone' (Theogn.), test, trial (Pindar), in later Greek also used metaphorically = *בַּשָּׁן* (*bāšan*), 'the country of Basan,' or rather = Skt. *pāshāna*, B. II. 65;

¹³ A Semitic etymology for *ין* is proposed by Leyrer in Herzog and Plitt's 'Realencyclopaedie²,' XIV. 708, from a verb *ין* (*iādn*) = *יָן* (*iādn*), 'tread, mash': "Der Wein scheint vom Keltern benannt zu sein; auch *יָסִיס* (*iāsīs*) = γλεῦκος, Joel i. 5, etc., der ungegorene Most hat den Namen vom Zertreten, Auspressen (*iāsds*)."—Pusey, *Daniel*, 517, even derives *μσγω* from Sem. *מִסָּג* (*māsdā*, 'mix wine'); 'such an operation might often occur in commerce'; but compare Lat. *misceo*, Skt. *miṣr*, etc. (KZ. 26, 187); Greek *μλγνμι*, O.H.G. *miskan* (KZ. 21, 426), and Fick⁴, I. 510. Martineau (A.J.P. XIII. 325), on the other hand, derives Hebr. *מִזְגֵּג* (*mēzeg*) of Song of Songs vii. 3 [2] = 'mixed wine,' from the Greek *μσγειν* (see also Löw, 90).

¹⁴ Müller (BB. 1, 294) simply says: "Οἶνος, Wein, wird mit gleicher bestimmtheit im Griechischen und im Semitischen als Lehnwort bezeichnet; aus letzterem satze zieht Hehn die schönsten culturhistorischen folgerungen. Aber sprachlich ist die sache unmöglich, denn eine hebräischem *ין* (*iain*) arab. *uain*, ethiop. *uēin* entsprechende *√ין* wäre die einzige begriffswurzel in sämtlichen Semitischen sprachen, die mit *י* anlautete, könnte also nur angesetzt werden, wenn gar keine andere Möglichkeit der erklärung vorläge. Es ist also jedenfalls an einer indogermanischen festzuhalten, an welcher, habe ich hier nicht zu beurtheilen." This shows that Müller simply rejects the Semitic etymology of the Greek; without, however, advocating just the reverse, as Sayce believes.

according to *Æt.* XLVII. = $\sqrt{\text{כחן}}$ ¹ (Egyptian *bechen*, Wiedemann, 17). A. Müller, BB. I, 287, rejects the Semitic derivation, but says nothing about a Sanskrit etymology (cf. Curtius⁵, 479, *rem.*; Vaniček, 'Fremwörter,' p. 5, *bel.*). — *Δεκανός* (late Greek), an astronomical term from Skt. *drēshkāṇa*, and this from Assyrian *tariṣānu* (תרץ), 'l'enterprête' (J. Oppert, *Zeitschrift für Keilschriftforschung*, I, 62, and *Z. für Assyriologie*, 6, 447–54; also *Trans. Intern. Congr. Orient.* at Florence, 1878, Vol. I. 233). According to Sophocles, 'Dictionary,' the Greek is from the Lat. decanus = 'constable, beadle,' and H. Kern (*Ελλάς*, I, 186), says: 'The Skt. *Drēkāṇa* (!) is borrowed from the Greek *δεκανός* (about 500 A.D.).' — *Ἐλαψα* = *διέφθαιρα* · *Κύπριοι*, is perhaps from the Sem.-Assyrian *elēru* (עלר), 'collapse, be exhausted, go to ruin.' — *Ζαλμάτιον* (Cyprian) = Hebr. *צלם* (*zélem*), 'picture,' I.F. I, 508–9. — *Κάδαμος* · *τυφλός* · *Σαλαμίνιοι*, perhaps connected with *כחם* (*kāṭām*), 'be dense, dark.' — *Κίβδηλος*, 'spurious' = Aram. *כרב*, *Æt.* VIII. The adjective seems, however, to be a good I.-E. word. Cf. Clemm, 'Curtius Studien,' 3, 325; Fick⁴, I. 46 and 421, and Prellwitz, 147; also A. Müller, in BB. I, 288. — *Κολοβός*, 'docked, clipped, stunted,' is compared with the Semitic by Lagarde, 'Praetermissa,' 20, 36; Lagarde, 'Orientalia,' II. (1880, p. 59), *ad colobium* from *κολόβιον*, while Pott², II. 3, 156; G. Meyer², 248 (Skt. *kharbā-*, *karvā-*, 'stunted, clipped'); Fick, BB. 6, 214 (Goth. *halks*, 'lowly, needy'), and Prellwitz, 156, maintain its I.-E. character. — *Κύβος*, from the Sem. *כעב*, *Æt.* III. 2, 356. The *υ* of the Greek was the representative of the Semitic *ṽ*.² On the other hand, see Fränkel, 21, *rem.*

¹ ' *Βάσανος* a Lydis ad Graecos pervenisse credo; nam lapidem lydium a Lydis nomen accepisse rationi consentaneum est. Radicem habemus כחן ; plerumque de metallis examinandi adhibitam Jer. ix. 16; Zach. xiii. 9, unde *βάσανον* quasi examinatorem, et Indos et rem et vocabulum ex occidente accepisse censeo'; see also *Æt.* 274, 35; ש and ח interchange not seldom (*Æt.* 38 f.). From the same stem perhaps also *basalt*. Pliny, H.N. 36, 7, derives the latter from the Hebrew word for iron (*bārzel*, ברזל); see, however, Wiedemann, 17. On the Egyptian *bechen* compare F. C. H. Wendel, 'Ueber die in altägyptischen Texten erwähnten Bau- & Edelsteine,' Leipzig, 1888, 17 ff.

² "Die *כעב* zeigt, dass der *κύβος* für die Religion eine Bedeutung hatte."

1 and 60; Prellwitz, 167. — *Λέπρα*, Lat. *lepra*, 'leprosy,' is perhaps the Sem. *נֶרֶב* (Assyr. *garābu*; cf. *gārēb*, 'leper'). The Semitic was assimilated to *λεπίς*; *℣.üb.* 42, *rem.* 2.³ Uppenkamp, 31, combines the Greek with Lat. *lupus*, from *√slap*; and Fick⁴, I. 536, from *√lepo*, 'peel off the skin.' — *Μασχάλη*, 'loud, riotous laughter' (Cratinus), may be connected with Hebr. *שחל* (*šāḥāl*), 'cry, make a noise, roar,' with the nominal prefix *מ* (Löw, 292). It would then have been assimilated to *μασχάλη*, 'armpit.' — *Σῆμα*, 'sign, name' = Hebr. *שם* (*šēm*), 'sign, name'; Movers, I. 292; Raumer, II. Fortsetzung, 28, and others. But compare Leo Meyer, in G.G.Nachr. 1890, 76 (and again G. Meyer, Alban. Studien, III. 52); KZ. 30, 481, *no.* 34; Fick⁴, I. 32 (= Lat. *in-quam*, *in-quis*); Prellwitz, 283. — *Σκελετόν* is derived by Uppenkamp, 32, from *σκελλω*, 'make thin, dry.' P. Kretschmer, KZ. 31, 399, combines it with *σκλη-ρό-ς*. But Nöldeke, Mandaean Grammar, 75, and Geo. Hoffmann, ZDMG. 32, 788, *rem.* 1, connect it with Syriac *šēlāddā* = Assyr. *šalamdu* (for *šalamtu*, 'corpse,' from *šālāmu*, 'be complete, finished').⁴ — A hotly disputed word is *ῥβρις*, 'pride, wantonness.' Lagarde has always contended for a Semitic etymology, deriving it from *עברה* (*ēḥrāh* 'transgression, wantonness');⁵ while most scholars combine it with Skt. *ugrá*, 'powerful, mighty, violent,' and Zend. *ughra*, 'strong' (BB. 2, 155; but see KZ. 25, 307, *rem.*; BB. 2, 188; 8, 163; G. Meyer², 193). Pott², I. 653; II. 2, 414, connects the Greek with *ὑπέρ*, 'super,' thus = 'transgression,' with *β* for *π*; S. Bugge, BB. 14, 62 f., with *βριθω*, for **ὑ-μρι(θ)*. See also *ibid.* 16, 254; Johansson, KZ. 30, 451; and Zubaty, *ibid.* 31, 55, *rem.* — *Χαίτη*, 'hair-

³ "Es wäre nur in der Ordnung, wenn eine vorzugsweise den Semiten eignende Krankheit von den Griechen mit dem semitischen Namen benannt worden wäre."

⁴ Latin *gabbariae*, 'mummies,' Weise suspects to be of Oriental origin (*Lehnwörter*, 62). Augustinus, *De diversis serm.*, 130, c. 12, assigns it to the Egyptian; but see Wiedemann, 18. If the word is of foreign origin, it could well be connected with Sem. *קבר* (*qāḥār*), the terminus technicus for 'to bury.'

⁵ *℣.p.* VIII.; *℣.ag. III.* 1, 81, and 2, 289: "Die *ῥβρις* ist ziemlich sicher ein Semitischer Begriff, den die Griechen durch das Erleben der *עברה* kennen lernten." (But see BB. 1, 298–9.) *ῥβρις*, in this case, would have been assimilated to *ῥβρις*, 'a night bird' (Stowasser, I, 22, *rem.* 1).

lock' (whence Lat. *saeta*, see Havet, *Mém.* 6, 236), is combined by *Æ.*arm. 1347, with Aram. *szē* (𐤌𐤍) and Coptic *gōit*. The ultimate source he finds in Arm. *seθ*. According to Brugsch (ZDMG. 46, 123) Sem. 𐤌𐤍, 'olive,' is from the Egypt. *doit*; but Lagarde, *G.G.Nachr.* 1889, p. 311 f.; *Æ.*üh. 220, *rem.* 2, maintains that the Egyptian is likewise from the Armenian.⁶ Prellwitz, 353, compares Skt. *hā*, *jihīte*, 'jump up, fly'; also *χαῖος*, Lat. *haedus*, and N.H.G. *Geiss*. — *Χίμαιρα*, originally the designation of a volcano, is from the Sem. 𐤍𐤌𐤓 (*xāmār*), 'bubble, swell,' assimilated, of course, to *χίμαρος*, *χίμαιρα*, 'goat.'⁷ — *Χημεία* (*χημία*) is not an I.-E. word, as is usually taught in the dictionaries, but borrowed from the Egyptian (Coptic) *ḫam* (*chame*), 'black';⁸ and also 'the art of the dark skinned Egyptians.' — Keller, 292, derives Lat. *īdus*, *edus*, 'the ides,' from Greek *εἶδος*. But the Greek never has a meaning that would suggest a connection with the Latin. Bücheler, *Rhein. Mus.* 44, 327–8, says: *Idus* = 'Oscan *eidus* cannot be connected with Greek *αἶθερ*, Lat. *aedes*; its etymology is obscure. The ending *-us* has a temporal signification.' *Idus*, the ides on the middle of the month, is = Etruscan *itus* (their alphabet having no *d*). It has been shown by Helbig, 21, etc., that the Phoenicians had intercourse and traded with the Etruscans much earlier than the Greeks; that they were the first nation that brought foreign customs to southern Etruria. The Semitic month begins toward the middle of the later Roman month; it was initiated by a festival called *ʾīḏ*, *ʾēḏ* (Assyr. *idu*) = 'the beginning of the month, the month.' It has occurred to me that the Etruscan *itu-s* (*idus*) is from the Phoenician *īḏ*, with the *-us* as a temporal suffix. There is at least more ground for such an etymology than for combining it with *εἶδος*.⁹ — K. Macke, *Neue Jahrbücher*, 137,

⁶ See, however, ZDMG. 46, 243, no. 68.

⁷ Ed. Meyer, *L.* §§ 200 and 240; Keller, 190 and 219.

⁸ Whence 'al-chemy'; Bochart, *H.* i. 476, 11; Wiedemann, 'Hdt. II. Buch.' 76; Brugsch, 'Aegyptologie,' 20–21; 406–7.

⁹ Hommel, 'Geschichte Babylonien,' 323, *rem.* 1, derived *χᾶος* (Hesiod) from Babyl. *xaḫḫu* (= *xammu*), 'vast, grand, and totality'; but see Jensen, 'Kosmologie der Babylonier,' p. 322. — There is, of course, no genetic connection

701 ff., believes that Dossennus, in Hor. *Epist.* II. 1, 173, 'quantus sit Dossennus edacibus in parasitis,' is borrowed from the Sem. דשן (*dōšēn*, partic. of *dāšān*, 'be fat, luxuriant'). In this passage of Horace its meaning would be = 'gourmand' or 'bon-vivant.' But Dossennus is mentioned as a proper name in Seneca, etc., and occurs also in the Latin inscriptions. Besides, some of the oldest MSS. of Horace read Dorsenus. Nor do I believe in Lat. omasum, 'the fat intestines of oxen, tripe,' from Hebr. חמש (*hōmeš*), 'fat,' as Macke teaches, *ibid.* p. 708.

ADDITIONS.

P. 40, *rem.* 17. On the I.-E. forms of 'six,' see also F. de Saussure, *Mém.* 7, 73 ff.

P. 45, *rem.* 37. Add: Philippe Berger, 'Histoire de l'écriture dans l'antiquité,' II^e édition, Paris, 1892, pp. 128-43.

P. 59, *rem.* 23. Professor Gildersleeve (in a letter of Feb. 27, 1893) calls my attention to P. Kretschmer's etymology of Dionysus in 'Aus der Anomia,' p. 27, viz.: 'Διο-νυσ-; νύσῳ (Thracian) = νύμφη, κόρη, παρθένος, thus νύσος = κόρος; Διόνυσος = Διὸς παῖς.

P. 104, *rem.* 2. Παράδεισος goes ultimately back to Zend *pairidaēza*, from *pairi* = περί and *dēz*, 'heap,' 'a heaping around, circumvallation' (Spiegel).

between such words as γάργαρα, 'heaps,' and Sem. *gargar* (גרגר), 'heap,' Assy. *agargaru*, 'swarm' (BB. 9, 87, and 16, 258); nor between γαργαρεύω, 'uvula, throat,' and Syr. גרגר, Heb. *gargéret* (גרגרת), *Ġ.* arm. 1171; Brugmann, 'Curtius Studien,' 7, 293; Pott, BB. 8, 48; Bücheler, *Rhein. Mus.* 39, 408; Fick⁴, I. 35; nor between σάρξ (*sárx*), 'flesh,' and Sem. שרץ (*šārāq*), 'be red, reddish' (Zech. i. 8; *Ġ.* üb. 31); flesh being called thus from its reddish color. *Mém.* 3, 74, Uppenkamp, 33, and G. Meyer, *Alban. Studien*, III. 52 (*√twer*, prop. "Fleischstück"), give I.-E. etymologies. The relation between *ράπης* and Aram. רפפים, etc., is discussed by Th. Nöldeke (*Persische Studien*, II. 40).

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¹ Words marked with a superior right-hand asterisk are loan-words from the Semitic or other Eastern languages. *r.* = remark.

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