Derivatives of the root *lat* are *latta, lat'a, lataba, lataha, lataxa, lata'da, lataxa, lataga, latama*. For the modern *la'tat* — *ratata* cf. *lakina* which means originally to *chew* the words. In German, *Worte* or *Silben kauen* means to *utter* or *pronounce with hesitation* or *imperfectly*, to *articulate indistinctly* (French *mâchonner ses paroles*).

The root *la't* is found in *laffa, lafa'a, lafaza, lata,a, la'tama, la'tia*. For *la'z* cf. *la'zaa* and *la'aga*. See my remarks in AJS 22, 205. 257; 23, 241. 248. 252; GK 38, p. 107, n. 1.

Johns Hopkins University

Paul Haupt

Heb. *sed*, haughty — Assyrian *sittu*, remnant

In GB 16 Heb. *םי* or *ת* is combined with Assyrian *כדwise* (impf. *כדwise*) to *glow*; but this etymology (suggested by Jensen, KB 6, 390) is untenable. It is true, the *t* instead of *ש* might be due to partial assimilation as in Syr. *ד'*, *righteous* — *ד'* (JAOS 28, 116) or *ת*, *echo* in the Siloam Inscription (ZDMG 65, 565, 1) — *סדי*, but the etymological equivalent of Heb. *ת* — Arab. *סד* in Assyrian is *sittu*, remnant.

I pointed out above (p. 56) that Heb. *םי* or *ת* is combined with Assyrian *כדwise* (impf. *כדwise*) to *glow*; but this etymology (suggested by Jensen, KB 6, 390) is untenable. It is true, the *t* instead of *ש* might be due to partial assimilation as in Syr. *ד'*, *righteous* — *ד'* (JAOS 28, 116) or *ת*, *echo* in the Siloam Inscription (ZDMG 65, 565, 1) — *סדי*, but the etymological equivalent of Heb. *ת* — Arab. *סד* in Assyrian is *sittu*, remnant.

According to AL 172* *sittu* (which would be a form like *mitu*, dead, or *nizu*, quiet — *mašitu*, *našixu*) means other, plur. *sittiti*, the others, and *sittu* (a feminine form of *situ*) denotes *remnant*, remainder; but this explanation is unsatisfactory.

Nor can we assume that *sittu* stands for *sirtu* — *siratu* — *סדר*, although we have for *םי* (ZDMG 69, 168, 21) the form *סדר*; *ס״א* appears in Hebrew as *םי*, consequently we must have a *ש* in Assyrian (JAOS 28, 115). For the same reason Schrader's explanation that *sittu* corresponds to *סדי* (KAT 3 576) is impossible, since *סדי* appears in Hebrew as *םי*. 
Assyr. sittu, remnant, stands for sidtu, just as ṣidṭu, with me — idṭi (מועד) my side (GB^18 77r, l. 6). In Arabic this stem ṣib means, with partial assimilation of the ʾ to the ַ, as ṣib, just as we have Assyr. zabalu, to carry — Heb. מָלָל, or Ethiop. zabāṭa, to strike, instead of sabāṭa — Assyr. šabāṭu (ZDMG 64, 708, 20). Arab. زِبَاء means increment, excess, surplus, residue. In legal parlance surplus denotes the residuum of an estate after the debts and legacies are paid. In Assyrian, sittu means exclusively residue, remnant, remainder, rest.

On the other hand, Assyr. atāru (← yatāru) means to increase, to exceed, whereas Heb. מָלָל — to be left over, remain; מָלָל — abundance, excess and remainder, remnant. Heb. מָלָל and Arab. زِبَاء have originally the same meaning (overflow, surplus). The caudate lobe of the liver is in Hebrew מַעְלֵה in Arabic زِبَاءة لَكِبَد.; in Arabic زِبَاءة لَكِبَد. The primary meaning of both terms is excrescence. HK 125 thinks it remarkable that no one has called attention to the Syr. מַעְלֵה כֵּבֵד; he has evidently overlooked my note in ZDMG 61, 195. In Hebrew, מַעְלֵה means to be excessive, i.e. overbearing — overwhelming (cf. Mic. 76,* or haughty; it means also to overflow, boil over, boil, seethe.

For the plural with preservation of the fem. מ, Assyr. sittāti, sittāti or (with חֵל sittāti) cf. littātu, progeny, from lītu — līdu, offspring — לִיל (לִיל) or birtātu, fortification, from bīrtu, fortress (Est. 7) or littāti, victories, plur. of lītu, strength, power, fem. of lēʾu, strong (stem נָל; cf. ZAT 29, 282; JAOS 32, 17). Similar formations in Hebrew are מַעְלֵה, מַעְלֵה, מַעְלֵה instead of Assyr. qasāti, dalāti, šapāti (HK^28 § 87, k; § 95, f; AG^2 § 95, note).

Johns Hopkins University  
Paul Haupt

Semachonitis — Jungled Region

In my address on Armageddon (JAOS 34, 419; cf. WF 208, n. 60) I have shown that both Meroz and Merom (in the Waters of Merom) are corruptions of Megiddo (cf. GB^18 xvii^2,