

156). Male camels are very much excited during the rutting-season. Duhm reads *pârâh*, cow, and *limmûdat*. According to Grotius *¶ attraxit ventum amoris sui* means *eminus olfecit marem*. For the secretion from the scent-glands (Arab. *ḍifrâ*) of the male camel see Jacob, *Altarabisches Beduinenleben* (1897) p. 70.

HEB. *ŠĒĠĀL*, QUEEN = ARAB. *TAJLĀ'*

In *Nah.* 45 I stated that Heb. *šĕġāl*, queen, was identical with Heb. *šĕġār*, dam, which might be a Šaphel of *ġūr*, young. Similarly *šikaru*, brandy, is derived from the root *kar* which we have in Arab. *takârrâ* = *nâma*, to sleep (see JHUC, No. 287, p. 32). The translation *Wurf*, given in GB¹⁰ 808^a, is incorrect: *šĕġār* does not mean *litter, brood*, but *dam, female parent* (so correctly Siegfried-Stade) and the original form of the absolute state is *šĕġar* = *šġaru*, not *šġr*. If we hesitate to substitute *šĕġār* in Ex. 13:12, we must at least point *שְׁגָר* instead of *שֶׁגָר*. This *šĕġr* = *šġr* is a syncopated form of *šġar*, just as we have in Assyrian *šikru* = *šikaru*, brandy, and *zikru* = *zikaru*, male. Similarly the construct of *katēf*, shoulder, is *כַּתְּף* = *katp* = *katip*; cf. *אֲרֵךְ* = *ark* = *arik*, as construct of *אָרֶךְ*, long, Assyrian *arku* = *ariku*, fem. *ariktu*. I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyrian *šigrêti* (for *šigarâti*) ladies of the harem (AL⁵ 178^b) is identical with Aram. *šĕġlâtâ* in Dan. 5 and *šġlônôt*, concubines, *Snh.* 95^b (BT 7, 411). Similarly our *queen* is a doublet of *queen*, and *dam* is identical with French *dame*, just as *sire*, male parent of a beast, is the French *Sire* used in addressing a king. Luther used *Dirne* for *girl*, but the word means now *courtesan*, and German medical writers use Lat. *puella* in the same sense. Our *wench* had originally no depreciatory implication. For these changes of meaning cf. *Est.* 62; ZDMG 64, 703, 16. Nevertheless there is no connection between *šĕġāl*, queen, and the obscene verb *šġĕl*. I stated *Nah.* 46 that while *šĕġāl* = *šĕġār* might be a Šaphel of *ġūr*, young, the verb *šġĕl* might be a Šaphel of *ġal*, well. Sexual intercourse with a woman was regarded as irrigation of a field; see my note *Well and Field = Wife* in JAOS 36.

König's *Wörterbuch* combines *šĕġál* with Arab. *sajl*, pail, pitcher; cf. the Arabic parallels cited in BL 91, n. 40. Storchenski says to Elga in Gerhart Hauptmann's *Elga* (Berlin, 1905) p. 53: *Mein Eigentum bist Du! Mein Eigentum! Du bist mein kostbares Eigentum! Du bist wie ein Krug! Es giebt kein zweites Gefäss so köstlich wie Dich in der weiten Welt, und wär' es aus Onyx oder Jaspis geschnitten. Man trinkt daraus den köstlichsten Wein. Nie wird es leer* (BL 90, nn. 34, 35).

Lagarde, *Nomina*, 51, 20; 153, 20 remarked that *šĕġál* seemed to be a Babylonian loanword, but Peiser's conjecture (OLZ 8, 336; AkF' 7) that Heb. *šĕġál* represents the Assy. *ša ekalli*, of the palace (Sumer. *egal*) is as unsatisfactory as the explanation that Heb. *sârís*, eunuch, is the Assy. *ša rêši* (AkF' 6). I have pointed out in JHUC, No. 287, p. 32 that *sârís*, eunuch, means *mashed*, just as Assy. *serášu*, beer (contrast AkF' 40; OLZ 19, 41) denotes originally *mash*. The stem of Heb. *sârís* and Assy. *serášu* appears in Arabic as *šarasa* = *márasa*, Assy. *marášu* (AkF' 38). Heb. *sârís* corresponds to *θλαδύς*, *θλιβίás* (BL 47). The famous surgeon of the Byzantine school of medicine, Paul of Ægina, who seems to have lived in the 7th century, describes this method of emasculation as follows: *Puerorum balneo tepido submersorum comprimebantur et fricabantur testiculi aut manibus aut per instrumenta. Tali modo evirati θλωσάμ sive θλιβίáι appellabantur*. See W. Ebstein, *Die Medizin im AT* (Stuttgart, 1901) p. 50, n. 2. The original Greek text of Paulus Ægineta's *Ἱατρικὴ* was published at Venice in 1528. The passage quoted is found in Book 6, c. 8.

Heb. *šĕġál* may be connected with Arab. *tájila*, to be bigbellied (*tájilat* = *'ázuma báṭnuhá*). The ideogram for Sumer. *ama*, mother, is also used for *dagal*, wide, spacious, Arab. *baṭin* (SGI 52. 131; BA 9, 2, No. 231). Also Assy. *ummu*, mother, means originally (pregnant) *womb* (AJSL 20, 171. below). Orientals consider a fat woman especially beautiful: see my remarks on the etymology of *Miriam* in AJP 27, 163. The fact that we have a *t* in Arab. *tájila* does not disprove my theory that the *š* in *šĕġál* = *šĕġár* is the causative prefix (JAOS 28, 114). *T* for *š* is often secondary (ZDMG 64, 707, 10): Assy. *šaġálu*, to weigh, which is a Šaphel of *qal*, appears in Arabic as *táqala*.

At any rate, Arab. *tájila* is a denominative verb, as is also Arab. *tájula*, to be weighty (contrast AkF 23). The original meaning of *ša-qal*, to weigh, is *to lift*; cf. Aram. *šeqál*, also our *to weigh anchor* and *to weigh a ship that has been sunk*. A thing that is easily lifted is light (Heb. *qal*). In Assyrian, *šūqallulu* (HW 686) is used of clouds floating or hovering (lit. *hanging, suspended*) in the air. Ethiopic *saqála* means *to hang, suspend*. The two pans of a balance are suspended. Also Arab. *qáqala* = *sáqala*, to polish, is a Šaphel of *qal*; cf. *nēhóšt qalál*, burnished bronze in Ez. 1:7; Dan. 10:6 and the verb *qilqál* in Eccl. 10:10 (see *Mic.* 98). The statement made in Fürst's lexicon that we must read *šegál* instead of *šalíl* in Jud. 5:30 is gratuitous (JAOS 34, 423). Nor can Heb. *šegál* be combined with Arab. *šáqala* = *jáma'a*. Arab. *šáqala* = *uázana* is a doublet of *tájala*; but both verbs are loanwords.

I have subsequently noticed that Rödiger in *Ges. Thes.* 1363 refers to both Arab. *tájila* and *šáqala* = *jáma'a*, although he combined the verb *šagél* with Arab. *tájula*, to be pregnant. My attention was drawn to the connection between Heb. *šegál* and Arab. *tájila* by the form *'atjal* cited as a parallel to Arab. *'áusaj* = *aušag* = Assy. (*u*)*ašagu*, brier (see my note on *Askari*, soldier, and *Lascar*, sailor, in JAOS 36).

ARAMAIC *LĒHENĀ*, CONCUBINE

In my paper on Heb. *leç*, wanton, and *melic*, spokesman (BA 10, part 2) I have shown that Heb. *leç* corresponds to Arab. *dá'ic*. We find interchange between *d* and *l* also in Arab. *dá'aba*, to play = *lá'aba*, while *dá'aba*, to repudiate, is a transposed doublet (AJSL 32, 65) of *dáfa'a* (with partial assimilation of *p* to *d*). In the same way Aram. *lēhenā*, concubine, stands for *dēhenā* = *dēhemā* = *dahimat*. The stem appears in Arabic as *dúhama* = *nákaha*. We find also *dáxama* = *jáma'a*. For the partial assimilation of the original *m* to the initial *d* cf. Heb. *dašén*, fat = Arab. *dásim*, Heb. *dāšn*, offal = Arab. *samād* (ZDMG 58, 631, below; JBL 32, 221, 5).

Wetzstein in Delitzsch's commentary on Canticles and Ecclesiastes (1875) p. 454, n. 1 derived Aram. *lēhenā* from Arab. *lāhina*, to be concealed; according to Wetzstein a concubine