Male camels are very much excited during the rutting-season. Duhm reads pārāh, cow, and limmūgāt. According to Grotius Ɔ atraxit ventum amōris suī means eminōs olfecit marem. For the secretion from the scent-glands (Arab. ʤifrā) of the male camel see Jacob, Altarabisches Beduinenleben (1897) p. 70.

HEB. ȘEĞĀL, QUEEN = ARAB. ŢAJLĀ’

In Nah. 45 I stated that Heb. șeğāl, queen, was identical with Heb. șeğār, dam, which might be a Saphel of gūr, young. Similarly šikaru, brandy, is derived from the root kar which we have in Arab. takūrrā = nāma, to sleep (see JHUC, No. 287, p. 32). The translation Wurf, given in GB11 808a, is incorrect: șeğār does not mean litter, brood, but dam, female parent (so correctly Siegfried-Stade) and the original form of the absolute state is șeğar = șigaru, not šāgr. If we hesitate to substitute șeğār in Ex. 13:12, we must at least point șe șar instead of șe șar. This šeğr = șigr is a syncopated form of șigar, just as we have in Assyrian šikru = šikaru, brandy, and zikru = zikaru, male. Similarly the construct of katēf, shoulder, is ䷋= katp = katip; cf. ䷋= ark = arik, as construct of ䷋, long, Assyr. arku = arik, fem. ariktu. I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyr. șigrēti (for șigarāti) ladies of the harem (AL5 178b) is identical with Aram. șeğlātā in Dan. 5 and șeğlōnōl, concubines, Snh. 95b (BT 7, 411). Similarly our quean 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 șeğāl, queen, and the obscene verb šağēl. I stated Nah. 46 that while șeğāl = șeğār might be a Saphel of gūr, young, the verb šağēl might be a Saphel of gal, well. Sexual intercourse with a woman was regarded as irrigation of a field; see my note Well and Field = Wife in JAOS 36.

Lagarde, Nomina, 51, 20; 153, 20 remarked that šegāl seemed to be a Babylonian loanword, but Peiser's conjecture (OLZ 8, 336; AkF 7) that Heb. šegāl represents the Assyr. ša ekalli, of the palace (Sumer. egal) is as unsatisfactory as the explanation that Heb. sāris, eunuch, is the Assyr. ša rēši (AkF 6). I have pointed out in JHUC, No. 287, p. 32 that sāris, eunuch, means mashed, just as Assyri. serāšu, beer (contrast AkF 40; OLZ 19, 41) denotes originally mash. The stem of Heb. sāris and Assyri. serāšu appears in Arabic as šārasa = mārasa, Assyri. marāsu (AkF 38). Heb. sāris corresponds to ḥalāwān, ḥalāwā (BL 47). The famous surgeon of the Byzantine school of medicine, Paul of Ἁγινα, 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 ἥλωσαν sive ἥλαβαν appellabantur. See W. Ebstein, Die Medizin im AT (Stuttgart, 1901) p. 50, n. 2. The original Greek text of Paulus Ἁγινητα's Κατερκή was published at Venice in 1528. The passage quoted is found in Book 6, c. 8.

Heb. šegāl may be connected with Arab. tajīla, to be big-bellied (tajīlat = 'ūzuma bāṭnunhā). The ideogram for Sumer. ama, mother, is also used for dagal, wide, spacious, Arab. bāṭin (SGl 52. 131; BA 9, 2, No. 231). Also Assyri. ummu, mother, means originally (pregnant) wēmb (AJSL 20, 171. below). Orientals consider a fat woman especially beautiful: see my remarks on the etymology of ḵīriām in AJP 27, 163. The fact that we have a t in Arab. tajīla does not disprove my theory that the š in šegāl = šegār is the causative prefix (JAOS 28, 114). T for š is often secondary (ZDMG 64, 707, 10): Assyri. šaqālu, to weigh, which is a Saphel of qal, appears in Arabic as tāqala.
At any rate, Arab. tájila is a denominative verb, as is also Arab. táqula, to be weighty (contrast AKF 23). The original meaning of ša-qal, to weigh, is to lift; cf. Aram. šeqal, 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, šuqallulu (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 = ságala, to polish, is a Šaphel of qal; cf. nēhōšt qaúl, burnished bronze in Ez 1:7; Dan. 10:6 and the verb qilqal in Eccl. 10:10 (see Mic. 98). The statement made in Fürst’s lexicon that we must read šeqal instead of šalúl in Jud. 5:30 is gratuitous (JAOS 34, 423). Nor can Heb. šeqál be combined with Arab. šágala = jámaʿa. Arabic šágala = yázana is a doublet of táqula; but both verbs are loanwords.

I have subsequently noticed that Rödiger in Ges. Thes. 1363 refers to both Arab. tájila and šágala = jámaʿa, although he combined the verb šaqél with Arab. táqula, to be pregnant. My attention was drawn to the connection between Heb. šeqál and Arab. tájila by the form ‘atjál cited as a parallel to Arab. ‘āyṣaj = auṣag = Assyr. (u)asag, brier (see my note on Askari, soldier, and Lascar, sailor, in JAOS 36).

ARAMAIC LĒHENĀ, CONCUBINE

In my paper on Heb. leq, wanton, and meliq, spokesman (BA 10, part 2) I have shown that Heb. leq corresponds to Arab. daʿiq. We find interchange between d and l also in Arab. dāʿaba, to play = lāʿaba, while dāʿaba, to repudiate, is a transposed doublet (AJSI 32, 65) of dāfaʿa (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 disanma = nākaha. We find also dāxama = jámaʿa. For the partial assimilation of the original m to the initial d cf. Heb. dašén, fat = Arab. dásim, Heb. dāsn, offal = Arab. samud (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