THE ETYMOLOGY OF ‘ÔR, SKIN

Heb. ‘ôr, skin, is identical with Arab. ‘ágrab, pudendum, which we have in Hebrew in the transposed form ‘áryá. The stem ‘âr appears in Heb. ‘érerím, naked, more correctly ‘iróm for ‘óróm (cf. Mic. 76: JAOS 34, 416). In mî’tá’hirém (Hab. 2:15) the ô is due to dittography of the r (JBL 35, 288, below): the correct form is ma’tá’hirém (cf. Nah. 3:5 and Arab. ma’ran, plur. ma’árín). This reading was suggested by Wellhausen. In Assyrian we find both āru (from a stem media y) and uru (from a stem tertiae y or i). Also the form āru may be derived from a stem tertiae infirmae: āru may stand for urru, urya or uru (cf. Arab. ‘urýân, naked, ‘áriá, nakedness) just as we have bánu, child = bánu = bánu; or qâmu, thirst = qâmu, qam’u; qâlô, sin = qâlô, qâlô; qâlû, rib = qâlû, qâlû, qâlû; zâru, seed = zâru, zarru, zar’u (SFG 11: BAL 90.92; AG2 50, e). The primary connotation of both ‘ôr, skin, and ‘áryá, pudendum, is nakedness, bareness. AV renders gallít ‘áryá (e.g. Lev. 18:6): to uncover the nakedness (Assyr. petû ša árî). For the semantic development we may compare Heb. bâsár which denotes both flesh, body, and pudendum, while the corresponding Arab. bâsàr means skin (AJSI 26.1). This etymology is preferable to the explanation cited in GB16 574. The primary connotation of ‘âr, young ass, is alert: it must be connected with the stem ‘âr, to be awake, which does not correspond to Arab. gâirân, jealous (cf. gâiriyya = âilî‘a). Heb. ‘ôr does not mean body or flesh in Job 18:13; 19:20, as Fürst and König think; contrast Buöde’s commentary. I have subsequently noticed that Gesenius’ Thesaurus states sub ‘ôr: Fortasse cuitis a nuditate dicta est. Fürst gives this explanation as an alternative.

Bišsár, to bring tidings, is a denominative verb derived from bâsár, skin; the original meaning is to affect the skin, produce a change of countenance, paling or flushing it (cf. Lagarde, Mitteilungen, 1, 217). In Syriae we have this stem in the transposed form sabbár; Syr. sîhârtâ, gospel. is the Heb. bîsôrâ, Arab. bîsrârah, glad tidings. The original meaning of bâsår, skin, is covering, integument (cf. German Decke, skin). In Arabic we have beside âbšaratî ‘l-ârdû, the earth was covered
with plants, the forms *baršā'ū* and *ramšā'ū*. Arab. *ābšara*, to adorn, corresponds to our *to deck*, and the primary connotation of *ābšara*, to conceive (*ābšurarāti ‘n-nāyatu*) is to be covered (cf. German *Deckhängst*). See my paper *Was David an Aryan?* in *The Open Court*, vol. 33, p. 87.

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THE ALDINA AS A SOURCE OF THE SIXTINA

It is not known to me at the present writing whether the view advanced in the heading to this brief Note has been given utterance to by any Septuagint student. What I mean, of course, is that the editors of the Sixtina may have placed before the typesetters as ‘copy’ the Aldina into which they had entered the variants from the Vaticanus. In this way only, it seems to me, is it to be accounted for that an error of the Aldina in Joshua 22:25 was carried into the Sixtina: *καὶ αὐτὸν τριστοῦντες αὐτὸν μεταστέκειν* μή. From the Sixtina (I have before me the Paris edition 1628) the error was carried into the editions based on the Sixtina (Bos, Walton, Holmes-Parsons; these I have on hand). Holmes-Parsons notes in the apparatus that 16, 18, 55, 75, 106, 131, 134, 144, 209, Alex., Cat., Nic. have *τῶς κοινὸς ημῶν* and 30 *τῶς κοινὸς ημῶν*. How careless this note is may immediately be recognized from the fact that the Compl. is not added as a witness for the correct reading. But as a matter of fact the wrong reading is found in none of the Greek manuscripts collated by the editors of the larger Cambridge Septuagint nor in some 17 additional codices of which I possess photographs. In other words, the Aldine reading stands for the present as a singular reading which may have been copied from some Greek manuscript, but most likely in a misprint. Mill prints the correct reading and puts the wrong reading in the Apparatus; and so does Breitinger. Walton conversely puts the correct reading at the bottom, and in the sixth volume records as witnesses for it *Oti, e. cod. Oxoniensis, 73, Holmes-Parson, g Brooke-McLean* and *C (= Complutensis*)

It remains to be added that Masius (Additamenta in *Critici Sacri*, Amsterdam 1698) remarks: In Graecis codicibus per