

BRIEF COMMUNICATIONS

Heb. *rô'*, evil = Arab. 'urr

IN Zeph. 31 Jerusalem is called *filthy and polluted*. RV substitutes *rebellious* for *filthy*, but AV is correct: we must not read *môrě' â*, but *mor' â* = *mor^c â*, participle Hof^{al} of the stem of the post-Biblical *rô'î*, excrement = *rě'î*. Kel. 17, 2 we have *bêt-hâ-rě'î*, commode, close-stool, and in Ber. 25^b; Shabb. 47^a (BT 1, 93, l. 2; 424, l. 29)¹ we find *gârâf-šâl-rě'î*, chamber-vessel or bed-pan (*gârâf* = *garrâf*). For the spelling of *rě'î* with *îôđ* after the *r* cf. *Levias*, § 13; Margolis, § 3, l; JBL 36, 76, n. 3; contrast 38, 155, n. 3. Instead of *rô'î*, excrement, we had better read *rě'î*. Ἐπιφανίης (S *îđi'tâ*) derived *môrě' â* from *ra' â*, to see (cf. ZAT 29. 283, n. 2). Buxtorf's lexicon¹¹ (1710) p. 703 states that according to some, *môrě' â* means *inquinata, foedata, monstrosa*. Döderlein remarked in Grotius' *Annotationes* (1776): *Vocem Hebraeam môrě' â a rě'î, stercor* (sic!) *derivat b. Vogel (urbs foeda)*. Graetz stated in his *Emendat.* (1893): *Môrě' â, squalida, immunda, a rô'î = rě'î, stercus; cf. Nah. 36*. Levy (4, 405^a) had called attention to Rashi's explanation of this passage, but *uě-samtîk kě-rô'î* means *I shall make thee a sight*, i. e. a *gazing-stock* of wretched misery (*Nah. 10*; ZDMG 61, 285, l. 40). Levy (3, 235^a) derived also *mur' â*, gut, gizzard (Lev. 116) from the stem of *rě'î* = *rě'î*, excrement. For the softening of the 'ain see JBL 36, 257; cf. JHUC, No. 316, p. 23.

Also Heb. *ga'âl*, to pollute, is a doublet of *ga^câl* which may be connected with Arab. *jú'al*, dung-beetle, plur. *ji'lân* (cf. *abû-ji'rân*). Arab. *ja'r*, excrement; *ja's*, dung; *ja'û*, dung-heap,

¹ For the abbreviations see vol. 38 of this JOURNAL, p. 142, n. 2.

are derived from the same root (JBL 37, 222). *Ju^cmūs* may be a transposition of *maj^cūs*, just as *zūmhara* may be metathesis of *māzhara* (JBL 34, 55, l. 8; 37, 227). We find also the transposed form *ʿajalah*, dirt. In the same way Heb. *gaʿāl*, to redeem (originally to *pay an equivalent*) is identical with Arab. *jāʿala*, to bribe, inf. *jīʿāl*, pay, wages, bribe (contrast BA 3, 70, l. 36). The primary meaning of *maj^cʿūl*, salary, is *set*, fixed, stated, stipulated; cf. Assy. *šimu*, price; fem. *šimtu*, fate. In post-Biblical Hebrew we have the Babylonian loanword *šūm* (= *šūjūm*; cf. AJSL 1, 180, n. 1; 32, 67, l. 4; JBL 35, 156; 36, 98) appraisalment, valuation. For Arab. *jāʿala*, to begin, we may compare our *to set on* (German *ansetzen*). In Syriac, *aġʿil* means to *place* for care or custody (*ġāḏ ʿhrên*) i. e. *commit*, intrust.

Just as Heb. *morʿā*, filthy, is connected with *rēʿi*, excrement, so Heb. *ġoʿi*, soiled, is derived from *ġoʿā* = *ġēʿā*, excrement (Assyr. *ġū*). *Mōġoʿōl*, latrines (2 K 10 27) is a formation like *mōbā* (Ethiop. *mūbā*; AJSL 2, 6, n. 1) for *mabō*, entrance (Ethiop. *mebuā*). The stem of *ġoʿi* has a ζ_2 (cf. Syr. *ġi* = *ġēʿi* and Arab. *yāġiʿa*, to be soiled; also *cuġġaʿa*, to leave the head in a soiled condition; to clean it slightly, but not thoroughly): it is therefore different from *ġaġā*, to go out, which has a ζ^3 (BAL 96; JAOS 28, 115). In vulgar German, *beschissen* (cf. our *dungy* = *dungy*, French *merdeux*, Ital. *merdoso* or *merdellone*, and the Catullian *caecata charta*) is used for *soiled* (AJP 27, 160). I have shown there that our *cheated* had originally the same meaning (cf. also AJSL 22, 254, †). In Ethiopic, *ġēʿa* means *to stink*.

German *Dreck*, excrement, filth, is used as a contemptible expression for something *bad* or *worthless*, and *Dreckkerl* (or *Drecksecke*; cf. French *âme de boue*) denotes a *foul* or *low fellow* (Span. *cagado*). Shakespeare uses *filth* (cf. Lat. *lutum*) in the same sense, and *filthy* for *low*, mean, contemptible, just as we use *dirty* for *base*, low, groveling. Arab. *juʿsās*, mean, contemptible, is derived from *jaʿs*, dung, filth (for the form cf. Barth, § 144, γ ; ZDMG 61, 714, l. 13). *Dungy* is also the primary connotation of Heb. *raʿ*, evil, which appears in Assyrian as *ruggu*, with *g* for *ʿ* as in Syr. *ġĥik* for *ʿĥik* = Arab. *qāḥika*,

to laugh (AJSL 22, 253, †; JAOS 32, 12, n. 18). Heb. *ra'*, evil, means originally *excrementitious*, fecal, ordurous, filthy, dirty, nasty, foul, vile, offensive, fetid, noisome, disgusting, loathsome. On the other hand, our *ordure* is the Ital. *ordura*, filth, which is connected with *orrído*, nasty = Lat. *horridus*. Luther has *scheusslich* for *môrè'â*, Zeph. 3 1. The primary connotations of Assyr. *bîšû*, bad, and *šâbu*, good, are *fetid* and *fragrant*, respectively (ZA 30, 61). The he-goats, which have a strong and offensive odor, are the emblems of evil (Matt. 25 23, 41). According to CD, *bad* seems to be of nursery origin, viz. a dissimilated form of *ba-ba*, German *bäbii* (both vowels very short and the last syllable strongly accented) which is used as an exclamation to warn infants not to touch something nasty: when an infant tries to touch *e. g.* the excrements of a dog, the nurse will say, *Bebbéh!* Zupitza derived *bad* (= *bad-de*) from OE *bæddel*, hermaphrodite, applied contemptuously (see the new Oxford dictionary).

Heb. *ra'*, bad, appears in Arabic in the transposed form *'arr*. We must assume that the biconsonantal roots were transposed, and that *r'* became *ra'a'*, while *'r* became *'arar*. Similarly *ra'a'ah*, female ostrich, is a transposition of *'ararah*, fem. of *'arâr* which denotes the cry of the male ostrich (cf. *ru'âb* and *ra'abat al-ḥamamah*; see also AJSL 32, 143). We have the same root *'r*, to cry, in *šû'ira*, to bleat, and *nâ'ara*, to low, bellow. Heb. *nâ'r* means originally *cry-baby*, bawler; cf. *nâ'r bôkê*, Ex. 2 6; French *enfant criard* (GB¹⁶ xviii, ad p. 510^b). I do not believe that Assyr. *nâru*, singer, is a Sumerian loanword (ZA 31, 119). Cf. my remarks on Heb. *šîr*, song, in JHUC, No. 316, p. 23. Just as Assyr. *šêru*, song, is connected with *šâru*, wind, so Arab. *saj'*, rimed prose, is derived from *sâjâ'a*, to coo, *i. e.* to utter a low, plaintive, murmuring sound. The American turtle-dove is called *mourning-dove*; cf. *Nah.* 46; ZDMG 61, 296, l. 6, and l. 64 of the cuneiform psalm addressed to Istar, which is translated in the appendix to Delitzsch's third lecture on Babel and Bible (Stuttgart, 1905) p. 68; Zimmermann, *Babyl. Hymnen und Gebete* (Leipzig, 1905) p. 21.

Arab. *'arra* is used of the fecal evacuations of a bird, but it means also *to harm* (*'arrahu* = *sâ'ahu*). *'Arrara* signifies *to*

manure, and *á'arra*: to be filthy. The twelfth form, *í'rárrá* (*ámran qabíhan*) corresponds to Heb. *heré'*, to do evil, commit moral wrong. *Tá'arra mina-'l-lá'ili* must be connected with Heb. *ne'ór miš-šēnaṭō* (GB¹⁶ 573^b). *'Urrah* means *dung*, filth, vice, and *ma'arra*: crime, sin, harm. *A'árru* signifies *more evil*, worse, and *'árrá* is a *bad woman*. *'Arr* is synonymous with *šarr*, evil (JBL 36, 141): we find *laqītu mínhu šárran qa-'árran*, I experienced from him evil and mischief; *ánta šárru mínhu qa-'á'árru*, thou art worse than he and more evil. Syr. *'ar'ár*, to wash out the mouth, to clean the teeth, is privative (to unsoil; cf. Lat. *labrinas stercorare*; German *misten*, to clean the stable; see *Est.* 35, below; *Mic.* 105, n. *). A causative (ZDMG 64, 706, l. 36; JBL 35, 320) derived from *'ar* is *sá'aru*, to infect (with itch, Arab. *'arr*, *'urúr*). The original meaning of Arab. *'arra*, to be itchy, mangy, scabby, is *to be filthy*, loathsome. On the other hand, our *shabby*, mean, base, scurvy, meant originally *scabby*, mangy, and the primary connotation of *scurvy*, vile, mean, worthless, offensive, malicious, is *scorbutic* (for scurvy in AV see DB 3, 329^b). *Shab* is merely an assimilated form of *scab*, and *scab*, which was formerly used as a term of contempt for a mean, shabby fellow, and which denotes now especially a workman who takes the place of a striker, meant originally *affected with scabies*.

Vollers' combination of Heb. *rá* with Arab. *ra'á'*, vicious young men, dregs of the people, rabble (syn. *rusi'ah*; cf. Lat. *faex populi, sentina urbis, caenum plebejumi*) was more correct than the view of Gesenius, Fürst and König, that Heb. *rá'á'*, to be evil, is identical with *ra'á'*, to break, which is the Aramaic form of Heb. *raçáç*. Fürst even believed that *ra'*, evil, might be connected with Arab. *dá'dá'a*, to shake, scatter, squander. For *ra'*, evil, prop. *mangy*, we may compare the French phrase *être méchant comme la gale*, and for *ra'á'*, excrement, from a stem *ra'á'* = *ra'á'* cf. Arab. *járá*, *jájrí* = Assy. *garáru*, to run (JBL 32, 141, n. 14) and Syr. *márrí*, to make bitter, as Pael of *mar* (= *marar*) to be bitter (see AJSJL 32, 75 and JBL 38, 163).

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