BRIEF COMMUNICATIONS

Heb. ro', evil = Arab. 'urr

In Zeph. 3:1 Jerusalem is called filthy and polluted. RV substitutes rebellious for filthy, but AV is correct: we must not read mōrē'ā, but mor'ā = mor'ā, participle Hoffal of the stem of the post-Biblical rō'i, excrement = rē'ī. Kel. 17, 2 we have bēt-hā-rē'ī, commode, close-stool, and in Ber. 25b; Shabb. 47a (BT 1, 93, l. 2; 424, l. 29) we find gārāf-šūr-rē'ī, chamber-vessel or bed-pan (gārāf = garrāf). For the spelling of rē'ī with ḫād after the r cf. Levias, § 13; Margolis, § 3, i; JBL 36, 76, n. 3; contrast 38, 155, n. 3. Instead of rō'i, excrement, we had better read rē'ī. ὑποφάνος (.FILL idī'tā) derived mōrē'ā from ra'ā, to see (cf. ZAT 29, 283, n. 2). Buxtorf's lexicon (1710) p. 703 states that according to some, mōrē'ā means inquinata, foedata, monstrosa. Döderlein remarked in Grotius' Annotationes (1776): Vocom Hebraeam mōrē'ā a rē'ī, stercor (sic!) derivat b. Vogel (urbs foeda). Graetz stated in his Emendat. (1893): Mōrē'ā, squalida, immunda, a rō'i = rē'ī, stercus; cf. Nah. 3:6. Levy (4, 405a) had called attention to Rashi's explanation of this passage, but yē-samīk kē-rō'i means I shall make thee a sight, i.e. a gazing-stock of wretched misery (Nah. 10; ZDMG 61, 285, l. 40). Levy (3, 235a) derived also mur'ā, gut, gizzard (Lev. 1:16) from the stem of rō'i = rē'ī, excrement. For the softening of the 'āin see JBL 36, 257; cf. JHUC, No. 316, p. 23.

Also Heb. ga'āl, to pollute, is a doublet of ga'āl which may be connected with Arab. jā'āl, dung-beetle, plur. ji'ālān (cf. abū-ji'ārān). Arab. jā' r, excrement; jā's, dung; jā' y, 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*‘mūs may be a transposition of *maj‘ūs*, just as *zāmhara* may be metathesis of *māzhara* (JBL 34, 55, 1.8; 37, 227). We find also the transposed form *‘ujalāh*, dirt. In the same way Heb. *ga‘āl,* to redeem (originally to pay an equivalent) is identical with Arab. *jā‘ala,* to bribe, inf. *jī‘āl,* pay, wages, bribe (contrast BA 3, 70, 1.36). The primary meaning of *maj‘āl,* salary, is set, fixed, stated, stipulated; cf. Assyr. *šimmu,* price; fem. *šimta,* fate. In post-Biblical Hebrew we have the Babylonian loanword *šūm* (= *ṣijium*; cf. AJSL 1, 180, n. 1; 32, 67, l. 4; JBL 35, 156; 36, 98) appraisement, valuation. For Arab. *jā‘ala,* to begin, we may compare our *to set on* (German *ansetzten*). In Syriac, *ay‘il* means to place for care or custody (*zād ḫrēn*) i. e. commit, intrust.

Just as Heb. *mor‘ā,* filthy, is connected with *rē‘i,* excrement, so Heb. *co‘i,* soiled, is derived from *co‘ā = ṣe‘ā,* excrement (Assyr. *gu*). *Moq‘ōt,* latrines (2 K 10:27) is a formation like *mōbā* (Ethiop. *mūbā;* AJSL 2, 6, n. 1) for *mābō,* entrance (Ethiop. *mebūyā*). The stem of *co‘i* has a *c₂* (cf. Syr. *ṣī = ṣe‘i* and Arab. *nāq‘ā,* to be soiled; also *cāq‘a,* to leave the head in a soiled condition; to clean it slightly, but not thoroughly): it is therefore different from *jaqā,* to go out, which has a *c*\(^3\) (BAL 96; JAOS 28, 115). In vulgar German, *beschissen* (cf. our *dingy = dunghy,* French *merdurer,* Ital. *merdoso* or *merdellone,* and the Catullian *cavata 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. 4). In Ethiopic, *ṣe‘ā* means to stink.

German *Dreck,* excrement, filth, is used as a contemptible expression for something bad or worthless, and *Dreckkerl* (or *Dreckseck,* cf. French *âme de bœuf*) denotes a foul or low fellow (Span. *ragado*). 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. *ju‘sūs,* mean, contemptible, is derived from *ja‘s,* dung, filth (for the form cf. Barth, § 144, γ: ZDMG 61, 714, l. 13). *Dunghy* is also the primary connotation of Heb. *rā‘,* evil, which appears in Assyrian as *raggu,* with *g* for *k* as in Syr. *gēhik* for *rēhik =* Arab. *lāhika,*
to laugh (AJSL 22, 253, ¹; 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 orrido, nasty = Lat. horridus. Luther has scheusslich for mörre, Zeph. 31. The primary connotations of Assyrian bišu, bad, and ṭābu, 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 bübü (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 excrement of a dog, the nurse will say, Bebbēh! 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'ā'ah, female ostrich, is a transposition of 'arārah, fem. of 'arār which denotes the cry of the male ostrich (cf. ru'āb and ru'ābat al-ḥamāmah; see also AJSL 32, 143). We have the same root r', to cry, in jā'ira, to bleeat, and nā'ara, to low, bellow. Heb. nā'r means originally cry-baby, bawler; cf. nā'r bōḥē, Ex. 26; French enfant criard (GB16 xviii, ad p. 510b). I do not believe that Assyrian nāru, singer, is a Sumerian loan-word (ZA 31, 119). Cf. my remarks on Heb. šir, song, in JHUC, No. 316, p. 23. Just as Assyrian šēru, song, is connected with šāru, wind, so Arab. saj', rimed prose, is derived from sā'ā'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; Zimmerm, Babyl. Hymnen und Gebete (Leipzig, 1905) p. 21.

Arab. 'ārra is used of the fecal evacuations of a bird, but it means also to harm ('ārrahu = sā'ahu). 'Arrara signifies to
manure, and a'árra: to be filthy. The twelfth form, 'árrá (ámran qabíhan) corresponds to Heb. heré', to do evil, commit moral wrong. Ta'árra mina'l-lájli must be connected with Heb. ne'ór miš-šenášo (GB16 573b). 'Urrah means dung, filth, vice, and ma'árrah: crime, sin, harm. A'árra signifies more evil, worse, and 'árrá is a bad woman. 'Arr is synonymous with šarr, evil (JBL 36, 141): we find laqitū minhu šárran ya-árran, I experienced from him evil and mischief; ánta šárru mínhu ya-dárru, thou art worse than he and more evil. Syr. ar'ar, to wash out the mouth, to clean the teeth, is privative (cf. Lat. latrinas stereorare; German mirein, to clean the stable; see Est. 35, below; Mic. 105, n.*). A causative (ZDMG 64, 706, l. 36; JBL 35, 329) derived from 'ar is sá'áru, to infect (with itch, Arab. 'arr, 'urár). The original meaning of Arab. árra, 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 scabulic (for scurvy in AV see DB 3, 329b). 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, rubble (syn. rasi'ab; cf. Lat. faex populi, sentina urbis, raenum plebei jum) was more correct than the view of Gesenius, Fürst and König, that Heb. ra'á', to be evil, is identical with ra'á', to break, which is the Aramaic form of Heb. raqár. Fürst even believed that ra', evil, might be connected with Arab. dá'dá'á, to shake, scatter, squander. For ra', evil, prop. mangy, we may compare the French phrase être méchant comme la gale, and for rí'í, excrement, from a stem ra'áj = ra'á', cf. Arab. járá, jájrā = Assyr. gurānu, to run (JBL 32, 141, n. 14) and Syr. márrí, to make bitter, as Pael of mar (= marar) to be bitter (see AJSL 32, 75 and JBL 38, 163.

Johns Hopkins University
Paul Haupt