

near the town of Arnama. The legion of Sutekh was on the road, apparently at the "Lake of the Land of the Amorites," or of "*Amuli*." They were all at a considerable distance from Kadesh and from Rameses, on their way from the south.

This account is easily explained if Kadesh be placed at *Kades* close to Tell Neby Mendeh. Arnama will then be *Hirmil* in the Orontes valley, Sabatuna, *Zabun* further south, and the Lake of Amuli, the great lake of *Yammâneh* on the east slope of Lebanon. All these places I have visited. They lie on the direct road between Kadesh and the Lebanon Pass to Afka. This agrees also with the statement in the poem of Pentaur, "He marched through the valley of the River Orontes." The Egyptian corps were each 14 miles or a day's march apart.

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16th June, 1890.

CONQUESTS OF RAMESES IN GALILEE.

IN his eighth year Rameses II attacked Galilee, and took the towns of Shalama (Shunem), Marona (Merom), Ain Anamin (probably Engannim), Dapur (Tabor), and "the town Kalopu on the mountains of Beitha Antha."

This last is apparently Beth Anath in Upper Galilee, which Sir C. W. Wilson fixed at 'Ainitha. Looking at the map, I see that the ruin *Shelabun* is on the hill to the west of Ainitha. The site (Mem. 1, p. 245, Sheet IV) is ancient and important, and may very well be the Kalopu of this campaign.

C. R. C.

JEWS AND GENTILES IN PALESTINE.

To draw a picture of Palestine about the Christian era, it is necessary not only to understand the Jews, but to know also all that can be known of the non-Jewish population of the country, and to judge their relations to the Jewish population. Outside the New Testament we have no literary aid except in the works of Josephus; though the Mishna, put into its present form about 190 A.D., no doubt represents the conditions of Jewish society before the destruction of Jerusalem. Our monumental information is confined to a very few inscriptions in Hebrew and in Greek, but it is here proposed to show what light can be thrown on the subject by the occurrence of foreign words in the language of the Talmudic books; and to carry down this inquiry as late as 500 A.D. This philological inquiry may be divided into three parts: First, as regards the words used in the Mishnah in the second century A.D. Secondly, those occurring in the Jerusalem Gemara, the Bereshith Rabba, and the Targums in the third and

fourth centuries. And thirdly, the additional foreign vocabulary of the Babylonian Talmud in the fifth century A.D.

The Greeks in Palestine are mentioned in the New Testament (John xii, 20 ; Acts xi, 19) ; but without the aid of philology and of inscriptions we should hardly be able to discover how important an element of population the Greek-speaking people of the country must have been.

Greek first appears in Palestine on the coins of Alexander and the Seleucidæ, then on those of the later Hasmoneans, of the Herods, of the Procurators, and down to the reign of Titus, after which the inscriptions of the imperial coinage are Latin. Greek architectural ideas form the basis of all the Syrian styles from the second century B.C. to the third century A.D., or for five hundred years.

As regards other inscriptions, we have in Syria, as yet, none of the time of the Seleucidæ in Greek, but at Hosn Suleiman, in the mountains west of Homs, there is a Latin text of the second century A.D., which includes a decree in Greek of one of the Antiochuses. The discovery of texts written in cuneiform and in Greek (bilingual), shows us that the use of this language early spread much further east than Palestine, and the recent discoveries of Humann and Puchstein show that about 70 B.C. Greek was the court language of the kings of Kommagene near the Euphrates. Antiochus the First already calls himself about that date "the friend of the Romans and of the Greeks ;" but though he places Rome first, and was himself half Persian by birth, the language of his inscriptions is Greek.

That Greek was extensively understood in Palestine in the days of our Lord, is proved by the Greek inscription from the Court of Herod's Temple, discovered by M. Clermont Ganneau, and by the inscriptions of Herod's Temple at Siah, in the Haurân, which are of special importance,¹

¹ See Waddington, Nos. 2364, 2365, 2366, 2367, 2368, 2369. They belong to the time of Herod the Great and Agrippa II :—

Βασιλεῖ Ἡρώδει κυρίῳ Ὀβασίατος Σαύδου ἔθηκε τὸν ἀνδριάντα ταῖς ἐμαῖς δαπάναις

Ἐπὶ βασιλείῳ μεγάλῳ Ἀγρίππα φιλοκάισαρος εὐσεβοῦς καὶ φιλωρωμαίου τοῦ ἐκ βασιλείῳ μεγάλῳ Ἀγρίππα φιλοκάισαρος εὐσεβοῦς καὶ φιλωρωμαίου Ἀφареὺς ἀπελεύθερος καὶ Ἀγρίππας υἱὸς ἀνέθηκεν

Ὁ δῆμος ὁ τῶν Ὀβασιηνῶν ἐτείμησεν Μαλείχαδον Μοαίρου ὑπερὶ κοδομήσαντι τὸ ἱερὸν ἀρετῆς τε καὶ εὐσεβείας χάρις

Σειηνῶν τὸ κοινὸν ἀνέθηκεν Μαλειχάθψ Αὔσου τοῦ Μοαίρου ὅτι κατεσκευάσας τὸ ἱε[ρόν] καὶ το[ν] περι[τῶ]ν ἀύτ[ῶ] πάντα ἐδο[σ]μον

Μαλείχαδος Αὔσου τοῦ Μοαίρου

Μαλείχαδος Μοαίρου.

as showing no less than others of later date that Greek was understood by a native population, and Greek texts carved by people to whom the language was not entirely familiar. The longer text in honour of Malichathus, son of Ausus, at this pagan temple of Herod's east of the sea of Galilee is bilingual, the other script and language being the Aramaic, which in the time of Christ was the native speech of Palestine.

Immediately after the destruction of the Temple, we find the power of Rome recognised by the Palmyrenes in 79 A.D., when a tribe, called the "Claudian tribe," after the Emperor Claudius, existed in the city. Another Greek text from Palmyra dates from 83 A.D. The trade of Palmyra with the East is witnessed as early as 240 A.D. by a Greek text. In the third century the Palmyrenes assumed Roman names, but the texts are bilingual, the native Aramaic being the language of the populace, and Greek apparently that of the rulers and traders.

Under the great Emperors, Greek was the literary language not only of the East, but even in Rome itself. The inscriptions of Roman governors and military chiefs in the Haurân are in this age all written in Greek, and among these the most remarkable is the decree attributed to the Emperor Anastasius, which regulates trade and military affairs (Waddington, 1906). After the separation of the Empire, the language of Christianity in all parts of Syria continues to be Greek, though we have evidence that the native tongue and script continued also in use, and that Cufic was found in use among the Christian princes of the Haurân when the Moslems broke in from Arabia.

Latin was much less frequently used in inscriptions by the Roman rulers of Palestine than was Greek. A Latin text of Vespasian's at Beirut dates about the time of the fall of Jerusalem. The Roman milestones of the second century are also inscribed in Latin, and Roman funerary texts are in the same language. So too are the texts describing the making of the military road at Abila, and the dedication of the Baalbek temple; at Jerusalem the statue of Hadrian also bore a Latin inscription; two other texts occur at Husn Suleiman, and at Nejha (Wadd., 2720a; 2559); but the first of these, though headed with the Imperial order in Latin, whereby Valerian and Galienus confirm the ancient rights of the inhabitants of the town, contains the details of those rights in Greek. There are also two Latin texts at Bostra of the time of Marcus Aurelius. Hence it appears that Greek must have been much better known to the native population than Latin, and indeed it was evidently used much as French is now used in Turkey, as the diplomatic language.

It is evidently natural therefore that the Gospel, intended for Gentiles as well as for Jews, should have been written in Greek; and Josephus in like manner uses Greek in writing for the information of the Romans. As regarded the use of this language and character among the Jews themselves, we have various indications in the Talmud, which show considerable differences of opinion. According to the Babylonian Talmud

(Sota, 49 *a*) it was forbidden during the war against Titus to teach children Greek or "Ionian" (יוניתי), but in the Jerusalem Talmud (*see* Buxtorff, col. 942) it appears that notes on the Scriptures were to be written in Greek, no doubt to prevent such notes from being copied afterwards as part of the text. The Rabbis allowed children to be taught Greek where it was necessary, and a knowledge of Greek was esteemed an accomplishment for girls. Even the phylacteries might, according to another account (Megella, 9, *a*), be inscribed in Greek. On the other hand, the more prejudiced view is expressed in the words, "cursed is he that rears swine, and he who shall teach his son the wisdom of the Greeks" (T. B. Sota, 49 *b*). Yet logic, arithmetic, and astronomy might be learned from Greeks. It appears even that the Greek translation of the Scriptures was used in Palestine in some synagogues. Rabbi Levi went to Cæsarea (which was reckoned to be outside the Holy Land) and found the Jews reading the *Shema* ("Hear, O Israel") in Greek. He desired to prevent this but Rabbi Jose approved it (Tal. Jer. Sota, vii). Another Rabbi said it was lawful to teach Greek wisdom (הכמת יוניתי) to a son, in a time which should be neither day nor night—because of Psalm i 2.

From such passages we may judge that the old hatred of the Greeks which dated from the days of Judas Maccabæus continued down to 500 A.D., yet that it was found impossible entirely to forbid the study of the Greek language.

It is now proposed to inquire what were the classes of society in contact with the Jews who must have spoken Greek even before the destruction of Jerusalem. Our guide in this matter is found in the foreign words used by the Jews.

The Rev. A. Löwy ("Proceedings Soc. Bib. Arch.," April, 1884) gives a good many such words, not all here enumerated, but he apparently includes very late Rabbinical writings not here mentioned. He classes as follows the technical words of the Hebrew Scriptures:—

Artificers' work	....	....	160	words.
Building	....	....	140	"
Implements	....	....	130	"
Garments	....	....	50	"
Food, drink, ointments	....	....	40	"
Weights and measures	....	....	35	"
Colours	....	....	15	"
Weaving	....	....	130	"
			<hr/>	
Total	....	....	700	
			<hr/>	

The language of the Mishna is the literary language of the Jews of Palestine in the 2nd century of our era. It is much purer than that of later centuries, yet at least forty Greek and Latin words used in the

Mishna will be found in Buxtorff's great Lexicon. These which I have there noted are as follows¹ :—

אנסודרא	Ἐξέδρα	"Porch" (of the Temple), Middoth, 1, 5.
אנגריא	Ἄγγαρος	"A porter," Baba Metzia (78, 1) cf. Mark xv, 21.
אינומלין	῾Οινομελι	"Wine and honey," Sabbath (39 b).
אנפוריא	Ἀμφωρα	"Wine jar," Baba Metzia, ii, 1.
אסמדיא	Ἰσθμῖον	"A city square," Aboda Sara (16).
איסטוא	Στοιὰ	"A cloister," Nidda (59 b).
אסטרובלין	Στρόβιλος	"A millstone," Baba Bathra (65 a).
אסטרטיא	Στρατεία	"A name list," Kiddushin (76 a).
אסכלא	Ἐσχάρα	"A cooking pot," Pesakhim, vii, 1.
אסקוטלא	Scutella	"A dish," Moed Katon, iii.
אסר	Ἄσάριον	"A farthing," Cholin (end), Matt. x, 29.
אפיקומן	Ἐπίκωμος	"Dessert," Pesakh (119 b).
אפיקורוס	Ἐπικουρεὺς	"An Epicurean," Sanhedrin, xi, 1.
ברסיא	Βυρσεὺς	"A tanner," Ketuboth, vii.
זיתוס	Ζύθος	"Egyptian beer," Pesakh, iii, 1.
טבלא	Ἰσθμῖον	"A tablet," Erubin, v.
טופס	Τύπος	"A type," "copy," Gittin (26 a).
מלוגמא	Μάλαγμα	"A plaster," Shebiith, viii.
מרקוליס	Mercurius	"Mercury," Aboda Sara, iv, 1.
נימוס	Νόμος	"Law," Gittin, vi.
ננס	Νάνος	Nanus, "dwarf" (pillar), Middoth, iii, 5.
סיטן	Σιτώνης	"A provisioner," Demai, ii, &c.
ספוג	Σπόγγος	"A sponge," Sabbath, xxi.
סרד	Συρικόν	"Syricum" (red colour), Kelim, xv.
פילא	Φιάλη	"A vial," or "bowl," Sota, ii (Rev. xvi, 2).
פולמוס	Πόλεμος	"War," Parah, viii, 9.
פרגול	Περίγρη	"Compass," Kelim, xxix.
פרקליטא	Παράκλητος	"An advocate," Pirke Aboth, iv, 11 (1 John, ii, 1).
קטיגור	Κατηγορος	"An accuser," Pirke Aboth, iv, 11 (Rev. xii, 10).
פרתבול	Προσβολή	"Defence," Sabbath, x, 3.
קולא	Κόλλα	"Paste" (for books), Pesakhim, iii, 1.

¹ Those cases in which [the chapter and verse is quoted I have, as a rule, verified in the Hebrew of the Mishna.

קולבון	Κόλλυβον	"Discount," "agio," Bechoroth, ix.
קוליים	Κολίας	"A species of fish," Sabbath, xxii.
קמוליא	Cimolia	"A kind of earth," Sabbath (89, 2).
קנון	Κανών	"Basket," "sieve," Kelim, xvi.
קרדיקוס	Καρδ.ακός	"Heart disease," Gittin, vii.

These thirty-five words, to which others may perhaps be added, refer to government, law, medicine, coins, trade, and in two cases only to the Roman philosophy and religion. We may fairly conclude that the upper and middle classes with whom the Jews came into contact spoke Greek, and, as has been noted, some of the words are used in the Greek of the New Testament.

The relations of the Jews with Gentiles may be gathered from many passages in the Mishna which agree with the deductions thus reached. The tract on "strange worship" (*Aboda Sara*) contemplates trade with idolaters, but precautions were to be taken lest the Jew should even seem to encourage or take part in any idolatrous custom. The feasts of the idolaters are explained (1, 3) to be "the Kalends, the Saturnalia, and the Quartesima." Certain things were not to be sold to idolaters (1, 6), because they would be used for idolatry, but Jewesses were allowed to have pagan nurses for their babies (ii, 2). Medicine might be bought of pagans (ii, 3), but not for human disease, only for "property." Food might be prepared for them under certain restrictions (ii, 6), and cooking vessels bought from them (v, 12) if purified before use. It would seem, therefore, that the relations between the non-Jewish and Jewish population of the country must have been intimate.

The Jews themselves were engaged in trade. The most famous and honoured Rabbis were artisans or traders in many cases. The Jews are described in the Mishna (*Shevi'ith*, v, 6) as agriculturists; also (*Sabbath*, vii, 2; *Pesakhim*, iv, 6) as bakers, shearers, dyers, weavers, butchers, tanners, scribes, builders, goldsmiths, porters, tailors, barbers, washers, and shoemakers.¹ Many of these trades (especially as dyers) they continued to follow in the Middle Ages, and down to the present time in Palestine. A Jewish colony of traders was established in Palmyra in Zenobia's time, and their descendants were found there by Benjamin of Tudela about 1160 A.D. The trade with India and the East was as old as Persian times (*cf.* Ezek. xx, 19), and Josephus ("Contra Apion," 1-12) says that trade was carried on along the coasts. This is probably why the word Canaanite, or "lowlander," takes the meaning of "merchant" in certain passages of the Bible (*Job*, xl, 30; *Prov.*, xxxi, 24; *Isaiah*, xxxiii, 5; *Ezek.*, xvii, 4; *Zeph.*, i, 11). Yet it was not only by trade relations that the Jews came into contact with Gentiles, for we learn that "astronomy and geometry are ornaments of wisdom" (*Pirke Aboth*, iii, 18), and these

¹ In the twelfth century, Benjamin of Tudela speaks of the Jews in Palestine as shipowners, glass-makers, and dyers.

sciences we see that they were allowed to learn from the Greeks, though Josephus complains that his "nation does not encourage those that learn the languages of many nations" ("Antiq.," xx, xi, 2).

II.

We may next consider the foreign words, Greek and Latin, found in the Early Targums in the *Bereshith Rabba* (before 400 A.D.) and in the Jerusalem Talmud (*circa* 370 A.D.), of which about 200 are noted in Buxtorff's Lexicon. The large majority are Greek, as in the Mishna also. We have here to deal with a period when the capital had been removed from Rome to Constantinople; yet the use of Latin words is not entirely discontinued, and trade with Italy continued to exist. The words to be studied related to (1) government and the army; (2) medicine and disease; (3) trade; (4) the sea and sailors; (5) objects bought or sold, furniture, &c.; (6) the Pagan customs and idolatry; (7) philosophy, science, literature, and architecture; (8) names of trees and plants; and a few other words connected with the lower classes and with various other matters. These will be considered in order.

In this list it seems unnecessary to give references, since they can be found in Buxtorff, and since I have not the opportunity of verifying his citations, which, though in the case of the Mishna I have found generally correct, are here and there misprinted. The star put to certain words indicates that they also occur on the contemporary or earlier monuments of Palestine and Syria, due to the Romans and to the native Greek writing population.

GREEK WORDS.

1. Government, Law, and the Army.

אנדיקום	*Ἐνδικος	"Legal."
אותנטיא	Αὐθεντία	"Authority."
אשימיטון	*Ἀτίμητος	"Precious."
אנסיומא	*Ἀξιῶμα	"A pleading or axiom."
אנטלר	(Ἐντελλῶ)	"A prefect."
אנטידיקום	*Ἀντιδικος	"An adversary."
אספיר	Σπεῖρα	"A cohort" (Matt. xxvii, 27).
אפופסין	*Ἀπόφασις	"Judicial sentence."
אפיקריטש	*Ἐπικριτής	"A Judge."
איפרנציא	*Ἐπαρχία	"Prefecture."
* אפרנוס	*Ἐπαρχος	"Governor."
* אורכניס	* Ἀρχώνης	"Prince."
ארניון	* Ἀρχεῖον	"Archives."

* בולושים	B. υλευτής	"Councillor."
* בסיליוס	Βασιλεύς	"King."
גנים	Γενάς	"Noble."
גינוסא	Γένεσις	"Birth."
הוגניסים	Ἐυγενεία	"Nobility."
הגמונא	Ἡγεμῶν	"A chief."
הגמוניא	Ἡγεμονία	"A prefecture."
זמי	Ζημιώω	"To fine."
זימין	Ζημία	"A fine."
מקסא	Τάξις	"Order," "arrangement."
טורנא	Τυράννος	"A ruler."
ארכיודקן	Ἀρχιδίκος	'Chief judge.
* מגיסמי	Μέγιστοι	Magnates.'
* מטרופולץ	Μητρόπολις	'A metropolis."
מרגן	Μάραγναν	"A scourge."
פרגל	Φραγελλιον	"A scourge" (Matt. xxvii, 26)
סנהדרין	Συνέδριον	"Sanhedrin" (also in Mishna).
כנקתדרון	Συγκάθεδρος	"An assessor."
פולימרכוס	Πολέμαρχος	"A captain."
פלסן	Φυλάσσων	"A guard."
פרוטגמא	Πρόσταγμα	"An edict."
קוזמוקרטור	Κοσμοκράτωρ	"Prince of the world."
* קוריס	Κύριος	"Lord."
קלוסין	Κέλευσις	"A precept."
קלמין	Κάλλιμος	"Noble."
קלסטר	Κολαστής	"A torturer."
קומינטריסין	Κομενταρήσιος	"A criminal judge."
קרישם	Κριτής	"Judge."
קתוליקוס	Καθολικιαῶς	"A treasurer."

2. *Medicine, Disease, and Doctors.*

אנדרלומסיאה	(Ἀνδρᾶς and λοιμὸς)	"Pestilence."
אסטומכא	Στόμαχος	"The stomach."
אסשנים	Ἀσθενής	"Ill."
אספרמקון	Φάρμακον	"Spices."
אחיטרוס	Ἱππίατρος	"A horse doctor."

בולמוס	Βούλιμος	"Diseased hunger."
גנדריפס	Κυνάνθρωπος	"Melancholy."
מיטוא	Μήτρα	"The matrix."
מלניא	Μελανία	"Melancholy."
תרפיון	Θεραπεία	"Medicine."
צפדינא	Σηπεδών	"Gangrene."

3. *Trade, Coins, and Weights.*

אבריון	*Ὄβρυζον	"Fine gold" (Pliny, H.N. xxxiii, 3).
אינתא	*ὼνησις	"Sale."
אולוכריסון	*Ὀλόχρυσον	"Pure gold."
אמפורין	*Ἐμποροί	"Merchants."
דניסטס	Δανειστής	"Creditor."
דורון	Δῶρον	"Gift."
המינין	*Ἡμίνα	"A coin" (tenth of sextarius).
טסברין	Θησαυρός	"Treasure."
נרכומא	χάλκωμα	"Ore," "bronze."
נריסון	χρυσόν	"Gold."
נרוספלה	χρυσοπέδιλος	"A gold anklet."
מילתא	Μηλωτή	"Lambs' wool."
סגוס	Σάγανον	"A seal."
ספרגוס	Σφαγίς	"A woollen dress."
* פונדיק	Πανδοκείον	"An inn."
פרגמטיס	Πραγματεὺς	"A merchant."
פרגמטיא	Πραγματεία	"Merchandise."
פרזביס	Πρέσβυς	"Messenger," "interpreter."
פורנא	Φέρνη	"Profit" (LXX, Exod. xxii, 15).
פראפרנון	Παράφερνα	"Bridegift."
קסטא	Ζεστής	"Sextarius, a coin."
קפילא	Κάπηλα	"A market."
תריטא	Τρίτη	"A third."
אנטיכריסטיס	Ἀντίχρησις	"A kind of usury."

4. *The Sea and Sailors.*

אוקינוס	Ἐκεανός	"The ocean."
ארגסטוס	Ἀργέστης	"A storm."
גליני	Γαλήνη	"Smooth sea."
לכוס	Λευκός	"White" (fish).
למין	Λιμὴν	"A port."
נוטא	Ναυτῆς	"A sailor."
ניסא	Νῆσος	"An island."
פילגוס	Πελάγος	"The sea."

5. *Objects Bought and Sold.*

אסטולי	Στολή	"A robe."
גלוסקמא	Γλωσσόκομον	"A basket," or "box."
דיאטריטין	Διάτρητον	"A glass cup."
דיסקוס	Δίσκος	"A dish."
טרפיזא	Τράπεζα	"A table."
לונכא	Λόγχη	"A lance."
מטכסא	Μέταξα	"Silk material."
מלוטמיה	Μελίτωμα	"A sweetmeat."
פוטיריון	Ποτήριον	"A goblet."
פלכין	Πελέκυσ	"An axe."
פיקויל	Φάκελλος	"A cap."
קולרין	Κολλάριον	"A collar."
קולורין	Κολλῦριον	"Eye salve" (Rev. iii, 18).
קולבוס	Κολώβιον	"A kind of dress."
קומקוס	Κουκούμιον	"A pot."
קונמא	Κύναμον	"Cinnamon."
קרטיל	Κάρταλλος	"A basket."
קרנכא	Καρούκα	"A chariot."

6. *Pagan Customs and Idolatry.*

אטליטין (Pl.)	Ἀθλητῆς	"Athlete."
איקונין	Ἐικόνιον	"Image."
בלן	Βαλανεύς	"A bathman."
לונטיה	Λέντιον	"Towel" (John xiii, 4, 5).
מומוס	Μῶμος	"Comic mask."

מנמכוס	Μονομάχος	"A gladiator."
מסתורין	Μυστήριον	"A mystery."
נמפי	Νύμφη	"Nymph," "bride."
סיבנא	Σάβανον	"A towel."
פרוטגמיא	Προγαμία	"A wedding gift."

7. *Philosophy, Science, Literature, Architecture.*

אוסיא	'Ουσία	"Substance."
אימירא	'Ημερα	"Day."
אנדררוגיניוס	'Ανδρόγυνος	"Androgynē."
אנטיגרפא	'Αντιγραφή	"A copy."
אנגקי	'Αναγκη	"Fate," "necessity."
אסטרולוגיכ	Αστρολόγος	"An astrologer."
אסכולי	Σχολή	"A school."
ארכיטקטוס	'Αρχιτέκτων	"Architectus," "architect."
אורולוגין	'Ωρολόγιον	"A clock."
אתנסיאה	'Αθανασία	"Immortality."
בסיליון	Βασιλείον	"Royal."
בסילקי	Βασιλική	"A Basilica."
גריפיס	Γραφεύς	"A scribe."
דוגמא	Δείγμα	"Figure."
ריוטגמא	Διάταγμα	"A copy."
דונמיס	Δύναμις	"Power" (Gnostic term).
הדרוולה	Υδραυλος	"An organ."
טטריגון	Τετράγωνος	"A tetragon."
נמרוסא	Καμάρωσις	"A vault."
קרקומין	Χαράκωμα	"A fortress."
מטבסא	Μεταξὺ	"The centre."
מלתרא	Μέλαθρον	"A beam."
מנגנק	Μάγγανον	"A machine."
מיסון	Μέσον	"The middle."
סיסמא	Σύσσημον	"A sign."
סופיסטא	Σόφος, <i>Sophista</i>	"A wise man."
פדגוגא	Παιδαγωγός	"A schoolmaster."
* פילא	Πύλη	"A gate."
פנטגון	Πεντάγωνος	"A pentagon."
פנקס	Πίναξ	"A book."

פרדוקוס	Παράδοξος	"Paradoxical," "incredible."
קוזמיקון	Κοσμικὸς	"Ornaments."
קולון	Κήλον	"A canal."
קמין	Κάμινος	"Chimney."
* קמרון	Καμάρα	"A vault."
קופלא	Κεφάλαιον	"Capital" (of a pillar).

8. *Trees and Plants.*

אסטיס	Ἴσάτις	"A purple flower."
אסטקטן	Στακτή	"Balm."
איסטרוביל	Στρόβιλος	"Pineapple," "fir cone."
אספרגוס	Ἀσπάραγος	"Asparagus."
בלסמון	Βάλσαμον	"Balsam."
זנבילא	Κινναβαρίς	"A kind of cedar."
טרגימא	Τραγήματα	"Fruits."
טרוקסימא	Τρώξιμος	"Endive."
מלפפוניא	Μηλοπέπωνες	"Melons."
פולישריכון	Πολύτρ εχον	"A kind of herb" (Pliny, xxii, 21).
פיקטינן	Πύξινον	"Box wood."
פקסינן	Πυξὸς	"Box tree."
קק	Κίκι	"Castor-oil tree."
קנבוס	Καύναβις	"Hemp."
קינרוס	Κινύραος	"Artichoke."
קקיל	Καυκαλὶς	"An herb."
קרינטון	Κήρινθον	"A kind of flower."
תורמוס	Θέρμος	"Lupine."
גוגדין	Γιγγίδιον	"An herb" (Pliny, xv, 5).

9. *The Lower Classes.*

אגריון	Ἄγριος	"Peasant."
אוכלוסא	Ὀχλος	"A mob."
דימוס	Δῆμος	"The people."
הדיוט	Ἰδιωτης	"A fellow."

10. Other Words.

אישימוס	Ἔτοιμος	"Prompt," "ready."
אימרון	Ἡμερος	"Tame."
אסיש	Ἄσωτος	"A guest."
אספשי	Σπάθη	"A sword."
איקונומוס	Οικονόμος	"Steward" (Luke xii, 42, &c.).
דימוס	Δείμος	"Fear."
המיונוס	Ἡμίονος	"Mule."
זומית	Ζωμός	"Juice."
כילוי	Χέλυς	"Tortoise shell."
כליונס	Χόλινος	"A bridle."
למפד	Λαμπά(δος, gen.)	"Lamp" (Dan. v, 5, lxx).
לסשים	Δηστής	"Robber."
לוקוס	Λύκος	"Wolf."
מגוש	Μάγος	"Magian" (of Persian origin).
מגיריון	Μαγειρείον	"Kitchen."
מונשר	Ἄμυντήριον	"Armour."
סלפינגא	Σάλπιγξ	"Trumpet."
סימן	Σημείον	"A sign."
סמרון	Σήμερον	"To-day."
סוניתא	Συνήθεια	"Custom."
סיס	Σῆς	"Small worm."
פיגרי	Πήγη	"Spring" (cf. عين فيجي 'Ain Fijī.)
פנשי or אפנשי	Ἀπάνθησις	"Meeting."
פסנטרין	Ψαλτήριον	"Psaltery" (Dan. iii, 5).
אקלידא	Κλεῖς (Κλειδος)	"Key."
קתרוס	Κίθαρις	"Harp" (Dan. iii, 5).
שבנא or סבנא	Σαμβύκη	"Sackbut" (Dan. iii, 5).

With regard to the Greek in this list, the words are not always native to the Greek tongue. Suidas says that Ἄγαγος was a Persian word used by Greeks, and as the Talmudic אנגריא has not the Greek ending, it may have been separately derived. Μάγος also appears as *Magush* on the Persian monuments, and as the Talmudic מגוש is not spelt with ס, which usually represents the Greek σ, it is perhaps more probably derived straight from the Persian. Ζύθος may be an Egyptian word for beer, and Σαμβύκη is said by Strabo to have been a foreign word in Greek. But these represent a very few exceptions compared with the large majority

of true Greek words used by the Talmudic writers. χρυσόν for "gold" in Greek (cf. Sansk. *hiranya*, Zend. *Zaranya*) is believed to be of Semitic origin (Assyrian *hurasu*), the Hebrew being קָרוֹץ (Ps. lxxviii, 14; Prov. iii, 14, viii, 10, xvi, 16; Zech. ix, 3), but the Talmudic כְּרוֹסִין is clearly only a transliteration from the Greek.

LATIN WORDS.

אגוסטוס	Augustus	For an Emperor generally.
אסטרט	Strata (Italian <i>Strada</i>)	"A road."
לברניא	Liburnæ (pl.)	"A light vessel."
דומינוס	Dominus	"Lord."
טורמנטין	Tormenta	"Siege machines."
לימצא	Limax	"Snail."
מוניטא	Moneta	"Money."
מקילון	Macellum	"A meat market" (1 Cor. x, 25).
מרמר	Marmor	"Marble."
סודר	Sudarium	"A towel."
סטטיונר	Stationarius	"A sentinel."
ספוקלטור	Spiculator	"A satellite."
פלאטיון	Palatium	"A palace."
פוליטיקון	Politicum	"Civilised" (not rustic).
פולר	Folleralis	"Small coin."
פפיליון	Papilio	"A pavilion."
קלמריון	Calamarium	"An instand."
קולקס	Colocasia	"A plant so called."
קמיליא	Camella	"A kind of vase."
קנדיל	Candela	"A candle."
קנקל	Cancelli	"Rails."
קסטוליון	Castellum	"A castle."
קדרינטס	Quadrans	"A coin."
קורלין	Corallium	"Coral."

There are other Latin and Greek words which might be added, but chiefly from late writings.

III.

The additional words of interest found in the Babylonian Talmud now follow, but do not represent the language of Palestine.

GREEK WORDS.

ἄηρ, "air" (also Targ. Jon.); Ξύλινος, "wooden"; Ξενός, "guest"; Ὀψώνιον, "military pay"; Στατήρ, "a coin"; Ορυζα, "rice"; Γαστήρ, "a pot"; Γύψος, "gypsum"; Διάγων, "diagonal"; Δάφνη, "laurel"; Τόμος, a "volume"; Τρυάνη, "a weight"; Τρισκέλης, "a table"; Ιάσμη, "jasmine"; Μάχαρα, "a sword"; Μέλιαν, "the ash-tree"; Μαλακία, "softness"; Μῶλος, "a weight"; Μομή, "an ulcer"; Συνήγορος, "an advocate"; Ἀμυλος, "unground"; Ποδαγρός, "Podagrosus"; Πίθος, "a vase"; Φολλίς, "a small coin"; Πομπή, "a pomp," or "ceremony"; Φανός, "lantern"; Παράδεισος, "a paradise"; Πρώσπος, "face"; Κυβερνήτης, "rudder"; Κέδρος, "cedar"; Κῶμη, "hair"; Κηρός, "wax"; Κῶθων, "cup"; Κυνηγία, "hunting"; Καθέδρα, "chair"; Κρατός, "mighty"; Θήκη, "box."

LATIN WORDS.

Evangelium, "gospel"; *Stabula*, "stable"; *Castra*, "camps"; *Tribula*, thrashing machine"; *Notarius*, "notary"; *Polypus*, "polyp"; *Familia*, "family"; *Furnus*, "oven"; *Comes*, "Count"; *Calamus*, "pen"; *Colathus*, "a vessel"; *Contus*, "a club"; *Costus*, "a sweet root"; *Velum*, "a veil"; *Patronus*, "master" (Midrash, Ps. 4); *Triclinium*, "table."

PERSIAN WORDS.

As might be expected in the literature of the Babylonian school, Persian words also occur, of which the following are instances:—

טונס, Tunny, Chlm, 66 b, said by R. Solomon to be Persian, and דנקא *Δανίκη*, a coin known in Persian. The word שלטון (سلطان) *Sultân*, used in the Targum, also comes from the East, and appears to be non-Semitic, though very ancient in Mesopotamia.

IV.

The language of the lower classes was not Greek. The עם הארץ, "sons of the soil" (a term also used in Phœnician for the populace), spoke an Aramaic dialect not very remote from that of the Jews of the same age. They have left us monuments of this speech in the Palmyrene, Nabathean, and Sinaitic inscriptions of the 2nd, 3rd, and 4th centuries, and in the Christian Cufic text of Harrân in the 6th century, before the Arab invasion.

It is interesting to note that some of the words above mentioned still survive in the peasant dialect of Palestine. The following are known to me as in common use:—

טאולא	"table"	טבולא	<i>Tabula</i>
אספג	"sponge"	ספוג	<i>Σπόγγος</i>

وقيه	"ounce"	אונקו	ὄνγκια
اصطبل	"stable"	אצטבלא	<i>Stabulum</i>
المينه	"port"	למין	Λιμὴν
תרסס	"lupine"	תורמוס	θέρμος
מרמר	"marble"	מרמר	<i>Marmor</i>
صابون	"soap"	ספון	<i>Sapo (saponis)</i>
صوفى	"wise man"	סופיסטא	Σόφος
بقس	"boxwood"	פקסינן	Πυξὸς
فردوس	"paradise"	פרדס	Παράδεισος
قمقه	"a pot"	קומקום	Κουκούμιον
قنديين	"candle"	קנדיל	<i>Candela</i>
خارطا	"map"	קרטאס	Χάρτης, <i>Charta</i>
فانوس	"lantern"	פנס	Φανὸς
فندق	"inn"	פונדיק	Πανδοκείον
قلقس	"colocasia"	קולקס	<i>Colocasia</i>
قلم	"pen"	קולמוס	<i>Calamus</i>
فلوس	"small coin"	פולסא	Φόλλισ

Though remarkably free from foreign words, considering the conditions, the Fellah dialect has absorbed Turkish, Persian, and Italian words in a few instances. Words relating to the Government and the Army are naturally Turkish. Other examples are:—کاشان "summer house" (Persian); کاورک "cucumber" (Persian); يزک "sentinel" (Turkish); سكملا "stool" (*scamnum*, also Persian and Turkish); طواه "pot" (Turkish); رشته "macaroni" (Persian); عليق "wages" (Persian); زط "gypsey" (Persian جت = gitano); ستف (*stivare*, Italian); ميزرا "sweetmeat" (Persian); طنجره "a copper" (Turkish); سرمايه "slipper" (Persian); اوجباري "workman" (Persian جرم); اوزا "room" (Turkish); برتقانه "orange" (*Portugallo*, Italian); برج "tower" Italian, *Borgo*); منجريا "food" (Italian *mangiari*, "to eat"). The weights مڊ *Modius* وقيه "ounce," رتل *Λιτρα*, are of more ancient

origin, as noted by Mr. Guy L'Estrange ("Palestine under the Moslems," p. 48). These foreign words have, as we see, in many cases come down among the peasantry from the time of our Lord. In others they denote the influence of later civilisation, Persian, Greek, Turkish, and Italian, on the peasantry, exactly as foreign influence on the Jews is marked by the 280 words detailed in this paper.

C. R. CONDER.

MONUMENTAL NOTICE OF HEBREW VICTORIES.

Most of the Tell Amarna tablets refer to affairs in the north of Syria, but three appear to refer to the south of Palestine, as rendered by Professor Sayce ("Proc. Soc. Bib. Arch.," June 4, 1889, and June 5, 1888). These letters are as follows:—

"To the King my Lord and my father I speak, T . . . thy servant. *Arudi* . . . seven times and eight times I smote . . . when he made a raid, *Milki*, son of *Maratim*, against the country of my Lord the King, commanding the forces of the city of *Gaturri*, the forces of the city of *Gimti*. He took the country of the city of *Rubute*, (belonging) to the country of the King for the *Abiri* people. And again entirely the city of the Hill of *Ururusi*, the city of the House of Baal, whose name is *Marru*, (belonging to) the place of the men of the city of *Kilti*. And twelve cities of the King he led into revolt and . . . (belonging to) the country . . . of the men of the race of the '*Abiri* . . ."

The second letter—

"To the King my Lord, my God, my Sun, by letter I speak, Suardaka, thy servant, the dust of thy feet, at the feet of the King my Lord, my God, my Sun, and seven times seven I prostrate myself.

"The King of the Land of . . . gave command to make war. In the city of *Kilti* he made war against thee the third time. A complaint was brought to me. My city belonging to me (. . . to me). *Ebed Tob* sent to the men of *Kilti*. He sent 14 pieces of silver, and they marched against my rear, and overran the domains of my Lord the King. *Ebed Tob* removed my city from my jurisdiction. The . . . of my Lord the King and the fortress of *Baal Nadanu*, the fortress *Emeri* from him and his justice he removed. *Lubapi* (or perhaps *Laaba*, "the lion") with (wicked) speech he, together with *Ebed Tob*, occupied the fortress of . . .
nu . . ."

The third letter—

". . . and again the city of *Pir* . . . a fortress which is east of this country, I made faithful to the King. At the same time the city of *Khazati* (or '*Azati*'), belonging to the King, which is on the shore of the sea west of the land of the city of *Gimti* *Kirmila* fell away to *Vrki*, and the men of the city of *Gimti*. In . . . I rode a second time, and then we marched up and *Labapi* (or *Labaa*), and the country which thou holdest revolted a second time to the '*Abiri* people with *Milki-Aril*, and he