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156).   Male camels are very much excited during the rutting-season.   Duhm reads *pârâh*, cow, and *limmûḏaṯ*.   According to Grotius 𝔍 *attraxit ventum amoris sui* means *eminus olfecit marem*.   For the secretion from the scent-glands (Arab. *ḏifrâ*) of the male camel see Jacob, *Altarabisches Beduinenleben* (1897) p. 70.

HEB. *ŠEĞÂL*, QUEEN = ARAB. *ṮAJLÂ'*

In *Nah.* 45 I stated that Heb. *šeğâl*, queen, was identical with Heb. *šeğár*, dam, which might be a Šaphel of *gûr*, young.   Similarly *šikaru*, brandy, is derived from the root *kar* which we have in Arab. *takárrâ = nâma*, to sleep (see JHUC, No. 287, p. 32).   The translation *Wurf*, given in GB[10] 808[a], is incorrect: *šeğâr* does not mean *litter, brood*, but *dam, female parent* (so correctly Siegfried-Stade) and the original form of the absolute state is *šeğar = šigaru*, not *šäğr*.   If we hesitate to substitute *šěğár* in Ex. 13:12, we must at least point שֶׁגֶר instead of שֶׁגֶר.   This *šeğr = šigr* is a syncopated form of *šigar*, just as we have in Assyrian *šikru = šikaru*, brandy, and *zikru = zikaru*, male.   Similarly the construct of *katéf*, shoulder, is כֶּתֶף = *katp = katip*; cf. אֶרֶךְ = *ark = arik*, as construct of אָרֵךְ, long, Assyr. *arku = ariku*, fem. *ariktu*.   I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyr. *šigrêti* (for *šigarâti*) ladies of the harem (AL[5] 178[b]) is identical with Aram. *šeğlâṯâ* in Dan. 5 and *šiğlônôṯ*, concubines, *Snh.* 95[b] (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 *courtezan*, 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 *šeğâl*, queen, and the obscene verb *šağél*.   I stated *Nah.* 46 that while *šeğâl = šeğâr* might be a Šaphel of *gûr*, young, the verb *šağél* might be a Šaphel 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.

König's *Wörterbuch* combines *šeḡál* with Arab. *sajl*, pail, pitcher; *cf.* the Arabic parallels cited in BL 91, n. 40. Storschenski says to Elga in **Gerhart Hauptmann**'s *Elga* (Berlin, 1905) p. 53: *Mein Eigentum bist Du! Mein Eigentum! Du bist mein kostbares Eigentum! Du bist wie ein Krug! Es giebt kein zweites Gefäss so köstlich wie Dich in der weiten Welt, und wär' es aus Onyx oder Jaspis geschnitten. Man trinkt daraus den köstlichsten Wein. Nie wird es leer* (BL 90, nn. 34. 35).

Lagarde, *Nomina*, 51, 20; 153, 20 remarked that *šeḡál* seemed to be a Babylonian loanword, but Peiser's conjecture (OLZ 8, 336; AkF 7) that Heb. *šeḡál* represents the Assyr. *ša ekalli*, of the palace (Sumer. *egal*) is as unsatisfactory as the explanation that Heb. *sârîs*, eunuch, is the Assyr. *ša rêši* (AkF 6). I have pointed out in JHUC, No. 287, p. 32 that *sârîs*, eunuch, means *mashed*, just as Assyr. *serâšu*, beer (contrast AkF 40; OLZ 19, 41) denotes originally *mash*. The stem of Heb. *sârîs* and Assyr. *serâšu* appears in Arabic as *šárasa* = *márasa*, Assyr. *marâsu* (AkF 38). Heb. *sârîs* corresponds to θλαδίαs, θλιβίαs (BL 47). The famous surgeon of the Byzantine school of medicine, Paul of Ægina, 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* θλασίαι *sive* θλιβίαι *appellabantur*. See W. Ebstein, *Die Medizin im AT* (Stuttgart, 1901) p. 50, n. 2. The original Greek text of Paulus Ægineta's Ἰατρική was published at Venice in 1528. The passage quoted is found in Book 6, c. 8.

Heb. *šeḡál* may be connected with Arab. *ṭájila*, to be bigbellied (*ṭájilat* = '*áẓuma báṭnuhâ*). The ideogram for Sumer. *ama*, mother, is also used for *dagal*, wide, spacious, Arab. *baṭin* (SGl 52. 131; BA 9, 2, No. 231). Also Assyr. *ummu*, mother, means originally (pregnant) *womb* (AJSL 20, 171, below). Orientals consider a fat woman especially beautiful: see my remarks on the etymology of *Miriam* in AJP 27, 163. The fact that we have a *ṯ* in Arab. *ṭájila* does not disprove my theory that the *š* in *šeḡál* = *šeḡár* is the causative prefix (JAOS 28, 114). *Ṯ* for *š* is often secondary (ZDMG 64, 707, 10): Assyr. *šaqâlu*, to weigh, which is a Šaphel of *qal*, appears in Arabic as *ṯáqala*.

At any rate, Arab. *ṭájila* is a denominative verb, as is also Arab. *ṭáqula*, to be weighty (contrast AkF 23). The original meaning of *ša-qal*, to weigh, is *to lift;* cf. Aram. *šĕqál*, 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. *çáqala* = *sáqala*, to polish, is a Šaphel of *qal;* cf. *nĕḥóšt qalál*, burnished bronze in Ez. 1 : 7; Dan. 10 : 6 and the verb *qilqál* in Eccl. 10 : 10 (see *Mic.* 98). The statement made in Fürst's lexicon that we must read *šegál* instead of *šalúl* in Jud. 5 : 30 is gratuitous (JAOS 34, 423). Nor can Heb. *šeǥál* be combined with Arab. *šáqala = jâma‘a.* Arab. *šáqala = ṷázana* is a doublet of *ṭáqala;* but both verbs are loanwords.

I have subsequently noticed that Rödiger in Ges. *Thes.* 1363 refers to both Arab. *ṭájila* and *šáqala = jâma‘a,* although he combined the verb *šaǥél* with Arab. *ṭáqula*, to be pregnant. My attention was drawn to the connection between Heb. *šeǥál* and Arab. *ṭájila* by the form *‘aṭjal* cited as a parallel to Arab. *‘áṷsaj = aṷšag* = Assyr. (*ṷ*)*ašagu*, brier (see my note on *Askari*, soldier, and *Lascar*, sailor, in JAOS 36).

ARAMAIC *LĔHENÂ*, CONCUBINE

In my paper on Heb. *leç*, wanton, and *melíç*, spokesman (BA 10, part 2) I have shown that Heb. *leç* corresponds to Arab. *dá'iç.* We find interchange between *d* and *l* also in Arab. *dá‘aba*, to play = *lá‘aba*, while *dá‘aba*, to repudiate, is a transposed doublet (AJSL 32, 65) of *dáfa‘a* (with partial assimilation of *p* to *d*. In the same way Aram. *lĕḥenâ*, concubine, stands for *dĕḥenâ = dĕḥemâ = daḥimat.* The stem appears in Arabic as *dáḥama = nákaḥa.* We find also *dáxama = jâma‘a.* For the partial assimilation of the original *m* to the initial *d* cf. Heb. *dašén*, fat = Arab. *dásim*, Heb. *däšn*, offal = Arab. *samâd* (ZDMG 58, 631, below; JBL 32, 221, 5).

Wetzstein in Delitzsch's commentary on Canticles and Ecclesiastes (1875) p. 454, n. 1 derived Aram. *lĕḥenâ* from Arab. *láḥina*, to be concealed; according to Wetzstein a concubine