

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 Horns, 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 Fuchstein 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 Hérod'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 Ὀβαισταος Σαδόνου ἐθηκα τὸν ἀνδριάντα ταῖς ἔμαις δαπάναις

'Επὶ βασιλέως μεγάλου Ἀγρίππα φιλοκάϊσαρος εὐσεβοῦς καὶ φιλορωμαίον τοῦ ἐκ βασιλέως μεγάλου Ἀγρίππα φιλοκαΐσαρος εὐσεβοῦς καὶ φιλορωμαίον Ἀφαρεὺς ἀπελεύθερος καὶ Ἀγρίππας νιὸς ἀνέθηκαν

'Ο δῆμος ὁ τῶν Ὀβαισηνῶν ἐτειμήσεν Μαλείχαδον Μοαιέρου ὑπεροι κοδομήσαντι τὸ ἱερον ἀρετῆς τε καὶ εὐσεβείας χάριν

Σεειηνῶν τὸ κοινὸν ἀνεθηκαν Μαλείχαθψ Αῆσουν τοῦ Μοαιέρου ὅτι κατεσκένσας τὸ [ἱερὸν καὶ το]ν περὶ αὐτ[ὸν πάντα κὸσ]μον

Μαλείχαδος Αῆσουν τοῦ Μοαιέρου

Μαλείχαθος Μοαιέρου.

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 Haurān 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 Haurān 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" (יוונית), 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 יוונית) 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. His 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	"
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Total	700		
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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 :—

אַכְסִידָרָה	Εξέδρα	"Porch" (of the Temple), Middoth, 1, 5.
אַנְגָּרִיא	"Αγγαρος	"A porter," Baba Metzia (78, 1) cf. Mark xv, 21.
אַינְוּמָלֵין	'Ουνομελι	"Wine and honey," Sabbath (39 b).
אַנְפּוֹרִיא	Amphora	"Wine jar," Baba Metzia, ii, 1.
אַסְטָדִיא	Stadium	"A city square," Aboda Sara (16).
אַיְשָׁטוֹא	Στοὺ	"A cloister," Nidda (59 b).
אַסְטְּרוּבָּלִין	Στρόβιλος	"A millstone," Baba Bathra (65 a).
אַסְטְּרוֹטִיא	Στρατεία	"A name list," Kiddushin (76 a).
אַסְכָּלָא	'Εσχάρα	"A cooking pot," Pesakhim, vii, 1.
אַסְקוּטָלָא	Scutella	"A dish," Moed Katon, iii.
אַסְרָה	'Ασσάριον	"A farthing," Cholin (end), Matt. x, 29.
אַפְּלָקָומָן	'Επίκωμος	"Dessert," Pesakh (119 b).
אַפְּיקָרוֹת	Epicureus	"An Epicurean," Sanhedrin, xi, 1.
בְּרָסִיא	Bυρσεύς	"A tanner," Ketuboth, vii.
זִוְתִּים	Zύθος	"Egyptian beer," Pesakh, iii, 1.
טְבָלָא	Tabula	"A tablet," Erubin, v.
טוֹפֶס	Tύπος	"A type," "copy," Gittin (26 a).
מְלוֹגְמָא	Μάλαγμα	"A plaster," Shebiith, viii.
מְרֻקּוֹלִים	Mercurius	"Mercury," Aboda Sara, iv, 1.
נוּמוֹס	Νόμος	"Law," Gittin, vi.
נְנָס	Nάνος	Nanus, "dwarf" (pillar), Middoth, iii, 5.
סִיטָּון	Σιτώνης	"A provisioner," Demai, ii, &c.
סְפָג	Σπόγγος	"A sponge," Sabbath, xxi.
סְרָךְ	Συρικόν	"Syricum" (red colour), Kelim, xv.
פִּילָּא	φιάλη	"A vial," or "bowl," Sota, ii (Rev. xvi, 2).
פּוֹלְמוֹס	Πόλεμος	"War," Parah, viii, 9.
פְּרָגָול	Περίγρα	"Compass," Kelim, xxix.
פְּרָקְלִיטָא	Παράκλητος	"An advocate," Pirke Aboth, iv, 11 (1 John, ii, 1).
קְטִינּוֹר	Kατηγορος	"An accuser," Pirke Aboth, iv, 11 (Rev. xii, 10).
פְּרָחָבוֹל	Προσθολή	"Defence," Sabbath, x, 3.
קוֹלָא	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.

כָּלְבֵן	Kόλλυνθον	"Discount," "agio," Bechoroth, ix.
כוֹלִים	Kολίας	"A species of fish," Sabbath, xxii.
כְּמוֹלִיא	Cimolia	"A kind of earth," Sabbath (89, 2).
קְנוּן	Kavouν	"Basket," "sieve," Kelim, xvi.
קַרְדִּיקָוָם	Kαρδ.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 Zara*) 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 (*Sheviith*, 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.*

אנדריקום	"Ενδίκος	"Legal."
אורחנתייא	Αύθεντια	"Authority."
אטימיטון	'Ατίμητος	"Precious."
אקסומנא	'Αξιώμα	"A pleading or axiom."
אנטלאר	(Ἐντελλω)	'A prefect."
אנטידיקום	'Αντίδικος	"An adversary."
אספир	Σπέίρα	"A cohort" (Matt. xxvii, 27).
אפופסין	'Απόφασις	"Judicial sentence."
אפיקליט	'Επικριτής	"A Judge."
אייפרכיא	'Επαρχία	"Prefecture."
* אפרנוס	'Επαρχος	"Governor."
* אורכנייס	'Αρχάνης	"Prince."
ארכינו	'Αρχεῖον	"Archives."

* בּוֹלּוּשִׁים	Β. υλευτῆς	"Councillor."
בְּסִילְיוֹס	Βασιλεὺς	"King."
גְּנִיס	Γενάς	"Noble."
גִּנוֹסָא	Γένεσις	"Birth."
הַוְנִינִיסִים	'Ευγενέα	"Nobility."
הַגְּמוֹנָא	'Ηγεμων	"A chief."
הַגְּמוֹנִיא	'Ηγεμονία	"A prefecture."
זָמֵר	Ζημιόω	"To fine."
זִמְיָן	Ζημία	"A fine."
טְקִסָּא	Τάξις	"Order," "arrangement."
טוֹרְנָא	Τυράννος	"A ruler."
אַרְכִּוּדֶן	'Αρχίδικος	"Chief judge."
* מְגִיסְמִי	Μέγιστοις	Magnates.'
* מְטֻרוֹפּוֹלֵץ	Μητρόπολις	"A metropolis."
מְרָגֵן	Μάραγραν	"A scourge."
פְּרָגְנָל	Φραγελλιον	"A scourge" (Matt. xxvii, 26)
סְנָהָדוֹרִין	Συνέδριον	"Sanhedrin" (also in Mishna).
כְּנָהָדוֹרָן	Συγκάθεδρος	"An assessor."
פּוֹלִימְרָכּוֹס	Πολέμαρχος	"A captain."
פְּלָסָן	Φυλάσσων	"A guard."
פְּרוֹתְגָּמָא	Πρόσταγμα	"An edict."
קוֹמֹוְקָרָטוֹר	Κοσμοκράτωρ	"Prince of the world."
* קוֹרִים	Κύριος	"Lord."
קְלוֹסִין	Κέλευσις	"A precept."
קְלָמִין	Κάλλιμος	"Noble."
קְלָסְטָר	Κολասτής	"A torturer."
קוּמְנִטְרִיסִין	Κομενταρήσιος	"A criminal judge." ²
קוֹרִיטִיס	Κριτής	"Judge."
קְטוּלִיקָס	Καθολικικὸς	"A treasurer."

2. *Medicine, Disease, and Doctors.*

אַנְדָּרְלוּמוֹסִיאָה	(Ανδρός and λοιμός)	"Pestilence."
אַסְטוּמָכָא	Στόμαχος	"The stomach."
אַסְטוּנִיס	'Ασθενής	"Ill."
אַסְפְּרָמְקָן	Φάρμακον	"Spices."
אַתְּיוּשָׁרוֹחָ	Ιππιατρος	"A horse doctor."

בולמוס	Βούλμος	"Diseased hunger."
גנדרייפס	Κυνάνθρωπος	"Melancholy."
מייטוא	Μήτρα	"The matrix."
מלניה	Μελανία	"Melancholy."
תרפין	Θεραπεία	"Medicine."
צפדריאן	Σηπεδών	"Gangrene."

3. *Trade, Coins, and Weights.*

אבריזין	*Οβρυζόν	"Fine gold" (Pliny, H.N. xxxiii, 3).
איניתא	*Ωνησις	"Sale."
אולוביריסון	Ολόχρυσον	"Pure gold."
אמפורין	*Εμποροι	"Merchants."
דניסטס	Δανειστής	"Creditor."
דורון	Δῶρον	"Gift."
המינוין	Ημίνα	"A coin" (tenth of sextarius).
טסברין	Θησαυρὸς	"Treasure."
ברכומיא	χάλκωμα	"Ore," "bronze."
כריםון	χρυσὸν	"Gold."
כרוספללה	χρυσοπέδιλος	"A gold anklet."
מילתא	Μηλωτὴ	"Lambs' wool."
סגום	Σάγανον	"A seal."
ספרוגום	Σφαγῆς	"A woollen dress."
* פונדייק	Πανδοκεῖον	"An inn."
פרגמטייס	Πραγματεύς	"A merchant."
פרגמטייא	Πραγματεία	"Merchandise."
פרזוביס	Πρέσβυς	"Messenger," "interpreter."
פורנא	Φέρνη	"Profit" (LXX, Exod. xxii, 15).
פראפרנו	Παράφερνα	"Bridegift."
קסטא	Ζεστῆς	"Sextarius, a coin."
קפללא	Κάπηλα	"A market."
תריטיא	Τρίτη	"A third."
אנטיכריסיס	Αντίχρησις	"A kind of usury."

4. *The Sea and Sailors.*

אַקְנִינּוֹת	’Ωκεανός	“The ocean.”
אֲרָגְסָטוֹת	Αργέστης	“A storm.”
גָּלִיָּה	Γαλήνη	“Smooth sea.”
לְבָבָם	Λευκός	“White” (fish).
לְמִין	Διμήν	“A port.”
נוֹטָא	Ναυτής	“A sailor.”
נוֹסָא	Νῆσος	“An island.”
פּוֹלְגּוֹס	Πελάγος	“The sea.”

5. *Objects Bought and Sold.*

אַסְטְּרוֹלִי	Στολὴ	“A robe.”
גָּלוֹסְקָמָא	Γλωσσόκομον	“A basket,” or “box.”
דִּיאָטְרִירִיטִין	Διάτρητον	“A glass cup.”
דִּיסְקָוִם	Δίσκος	“A dish.”
טְרָפְּיוֹא	Τράπεζα	“A table.”
לְוִנְכָא	Δόγχη	“A lance.”
מִטְכָּסָא	Μέταξα	“Silk material.”
מְלוֹטְמִיהָ	Μελίτωμα	“A sweetmeat.”
פּוֹטִירִין	Ποτήριον	“A goblet.”
פְּלִכִּין	Πελέκυς	“An axe.”
פִּיקְרִיל	Φάκελλος	“A cap.”
קוּרְלִין	Κολλάριον	“A collar.”
קוּרְלִין	Κολλұրιον	“Eye salve” (Rev. iii, 18).
קוּלְבָּס	Κολώθιων	“A kind of dress.”
קוּמְקָוָם	Κουκούμιον	“A pot.”
קוּנְמָא	Κύναμον	“Cinnamon.”
קְרִטִּיל	Κάρταλλος	“A basket.”
קוּרְכָּא	Καρούקה	“A chariot.”

6. *Pagan Customs and Idolatry.*

אַטְלִיטִין (Pl.)	Αθλητὴς	“Athlete.”
אַיְקוֹנִין	Ἐικώνιον	“Image.”
בְּלֵן	Βαλανεὺς	“A bathman.”
לוֹנְטִירָה	Δέντιον	“Towel” (John xiii, 4, 5).
מוּמוֹס	Μῶμος	“Comic mask.”

מַנְמָכָס	<i>Μονομάχος</i>	“A gladiator.”
מִסְתְּרוֹן	<i>Μυστήριον</i>	“A mystery.”
נֶמֶפִי	<i>Νύμφη</i>	“Nymph,” “bride.”
סִבְנָא	<i>Σάβανον</i>	“A towel.”
פָּרוֹטְגָּמִיא	<i>Προγαμέτα</i>	“A wedding gift.”

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

אָוֹסִיא	<i>Οὐσία</i>	“Substance.”
אִימְרָא	<i>Ημερα</i>	“Day.”
אַנְדוּרְגִּינִּינָוּס	<i>Λυδρόγυνος</i>	“Androgyne.”
אַנְטִינְרָפָא	<i>Αντιγραφη</i>	“A copy.”
אַנְגָּקִי	<i>Αναγκη</i>	“Fate,” “necessity.”
אַסְטְּרוֹלוֹגִיכ	<i>Αστρόλογος</i>	“An astrologer.
אַסְכּוֹלִי	<i>Σχολη</i>	“A school.”
אַרְכִּיטְקְּטוֹס	<i>Αρχιτέκτων</i>	“Architectus,” “architect.”
אַוּרּוֹלָגִין	<i>Ωρολόγιον</i>	“A clock.”
אַתְּנָסִיאָה	<i>Αθανασία</i>	“Immortality.”
בְּסִילֵיָן	<i>Βασιλειον</i>	“Royal.”
כִּסְלִיקִי	<i>Βασιλικη</i>	“A Basilica.”
גְּרִיפִּים	<i>Γραφεὺς</i>	“A scribe.”
דּוֹגָמָא	<i>Δείγμα</i>	“Figure.”
רִוּטְגָּמָא	<i>Διάταγμα</i>	“A copy.”
דוֹנוֹמִיס	<i>Δύναμις</i>	“Power” (Gnostic term).
הַדְּרוֹולָה	<i>Υδραυλος</i>	“An organ.”
טְטְרָגָנוֹן	<i>Τετράγωνος</i>	“A tetragon.”
כְּמֻרְסָא	<i>Καμάρωσις</i>	“A vault.”
קְרָקוֹמִין	<i>Χαράκωμα</i>	“A fortress.
מִתְכָּסָא	<i>Μετραξν</i>	“The centre.”
מְלָתָרָא	<i>Μέλαθρον</i>	“A beam.”
מְנַגְּנוֹן	<i>Μάγγανον</i>	“A machine.”
מִיסּוֹן	<i>Μέσον</i>	“The middle.”
סִיסְמָא	<i>Σύσσημον</i>	“A sign.”
סּוֹפִּיסְטָא	<i>Σόφος, Sophista</i>	“A wise man.”
פְּרָגְנוֹגָא	<i>Παιδαγωγὸς</i>	“A schoolmaster.”
* פִּילָא	<i>Πύλη</i>	“A gate.”
פְּנַטְגָּוֹן	<i>Πεντάγωνος</i>	“A pentagon.”
פְּנָקֵס	<i>Πίναξ</i>	“A book.”

פְּרָדֹקּוֹס	Παράδοξος	“Paradoxical,” “incredible.”
קוֹזִמִּיקָן	Κοσμικός	“Ornaments.”
קוֹלוֹן	Κήλον	“A canal.”
קַמְיוֹן	Κάμινος	“Chimney.”
* קַמְרוֹן	Καμάρα	“A vault.”
קוֹפְּלָא	Κεφάλαιον	“Capital” (of a pillar).

8. *Trees and Plants.*

אַסְטִים	Ισάτις	“A purple flower.”
אַסְטְּקָטוֹן	Στακτή	“Balm.”
אַיסְטְּרוּבִּיל	Στρόβιλος	“Pineapple,” “fir cone.”
אַסְפָּרָגָוָס	Ασπάραγος	“Asparagus.”
בְּלֵסְמָוָן	Βάλσαμον	“Balsam.”
זְנַבְּלָא	Κινναθαρίς	“A kind of cedar.”
תְּרִגְמָמָא	Τραγήματα	“Fruits.”
טְרוּקִיסְמָא	Τρωχίζιμος	“Endive.”
מְלֶפְּפָנוֹנָא	Μηλοπέπονες	“Melons.”
פּוֹלִיטְרִיבּוֹן	Πολύτρε χον	“A kind of herb” (Pliny, xxii, 21).
פִּיקְטִינִין	Πύξινον	“Box wood.”
פְּקִסְנִין	Πυξὸς	“Box tree.”
קִיקָּה	Κίκη	“Castor-oil tree.”
קְנֻבָּס	Καύναθις	“Hemp.”
קְוָרָם	Κινύάρος	“Artichoke.”
קְרִילָה	Καυκαλίς	“An herb.”
קְרִינְתָּן	Κύριαθον	“A kind of flower.”
תּוֹרְמוֹס	Θέρμος	“Lupine.”
גּוֹגְדִּין	Γιγγίδ.ον	“An herb” (Pliny, xv, 5).

9. *The Lower Classes.*

אֲגָרִוִּין	Αγριος	“Peasant.”
אָוְנְלִוָּסָא	Οχλος	“A mob.”
דוּרָמוֹס	Δῆμος	“The people.”
הָדוּוּת	Ιδιωτης	“A fellow.”

10. Other Words.

אִתְּמָרָם	Ετοιμός	“ Prompt,” “ready.”
אִימְרָן	Ημέρος	“Tame.”
אַסְטֵת	Ασωτός	“A guest.”
אַסְפָּטִי	Σπάθη	“A sword.”
אַקְוֹנוֹמוֹס	Οικονόμος	“Steward” (Luke xii, 42, &c.).
דִּימּוֹס	Δεῖμος	“Fear.”
הַמִּוּנוֹס	Ημίονος	“Mule.”
זָמִית	Ζωμός	“Juice.”
כִּילְיָי	Χέλυς	“Tortoise shell.”
כְּלִינּוֹס	Χάλινος	“A bridle.”
לְמַפְדֵּד	Δαμπά(δος, gen.)	“Lamp” (Dan. v, 5, lxx).
לְסִפְתִּים	Δηστής	“Robber.”
לְרוּם	Δύκος	“Wolf.”
מְגֻשָּׁה	Μάγος	“Magian” (of Persian origin).
מְגִירָה	Μαγειρέων	“Kitchen.”
מְוַנְתָּר	Αμυντήριον	“Armour.”
סְלִפְינָא	Σάλπιγξ	“Trumpet.”
סִמְן	Σημεῖον	“A sign.”
סְמָרוֹן	Σήμερον	“To-day.”
סְנוּתָא	Συνήθεια	“Custom.”
סִים	Σῆς	“Small worm.”
פִּיגִי	Πήγη	“Spring” (<i>cf. Ain Fijjī</i>)
פֶּנְתִּי or אֲפְנָתִי	Απάνθησις	“Meeting.”
פֶּסְנְטָרִין	Ψαλτήριον	“Psaltery” (Dan. iii, 5).
אַקְלִידָא	Κλεῖς (Κλειδος)	“Key.”
קְתָרוֹס	Κίθαρις	“Harp” (Dan. iii, 5).
שְׁבָנָא or סְבָנָא	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 *Ἄγγαπος* was a Persian word used by Greeks, and as the Talmudic **אנְגָרִיא** has not the Greek ending, it may have been separately derived. *Máyos* also appears as *Magush* on the Persian monuments, and as the Talmudic **כִּינְשָׁ** is not spelt with **ס**, which usually represents the Greek **σ**, it is perhaps more probably derived straight from the Persian. *Zóthos* 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. Χρυσὸν for "gold" in Greek (*cf.* Sansk. *hiranya*, Zend. *Zaranya*) is believed to be of Semitic origin (Assyrian *hurasu*), the Hebrew being חֶרְזִים (Ps. lxviii, 14; Prov. iii, 14, viii, 10, xvi, 16; Zech. ix, 3), but the Talmudic כָּרִיסָן is clearly only a transliteration from the Greek.

LATIN WORDS.

אָנוֹסָטָם	Augustus	For an Emperor generally.
אַסְטָרָת	Strata (Italian <i>Strada</i>)	"A road."
לְבָרְנִיאָה	Liburnæ (pl.)	"A light vessel."
דוּמִינָוָס	Dominus	"Lord."
טוֹרְמָנְטָן	Tormenta	"Siege machines."
לִימְצָא	Limax	"Snail."
מוֹנִיטָה	Moneta	"Money."
מַקְלָעָן	Macellum	"A meat market" (1 Cor. x, 23).
מַרְמָר	Marmor	"Marble."
סָודָר	Sudarium	"A towel."
סְטָטְיוֹנֵר	Stationarius	"A sentinel."
סְפּוֹקְלָטוֹר	Spiculator	"A satellite."
פְּלָטִידִין	Palatium	"A palace."
פּוֹלִיטִיקָן	Politicum	"Civilised" (not rustic).
פּוֹלֵר	Folleralis	"Small coin."
פְּפִילְיוֹן	Papilio	"A pavilion."
כְּלָמְרִין	Calamarium	"An instand."
קוֹלְקָס	Colocasia	"A plant so called."
קְמִילִיאָה	Camella	"A kind of vase."
כְּנְדִילָּן	Candela	"A candle."
כְּנָקָלָן	Cancelli	"Rails."
כְּסִיטּוֹלִין	Castellum	"A castle."
קְדָרִינְטָם	Quadrans	"A coin."
קוֹרָלִין	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.

'Αηρ, "air" (also Targ. Jon.) ; Ξύλινος, "wooden" ; ξενός, "guest" ; οψήνιον, "military pay" ; Στατήρ, "a coin" ; Ορυζα, "rice" ; Γαστήρ, "a pot" ; Γύψος, "gypsum" ; Διάγων, "diagonal" ; Δάφνη, "laurel" ; Τόμος, a "volume" ; Τρυτάνη, "a weight" ; Τρισκελής, "a table" ; Ιάσμη, "jasmine" ; Μάχαιρα, "a sword" ; Μέλιαν, "the ash-tree" ; Μαλικία, "softness" ; Μώλος, "a weight" ; Μοιη, "an ulcer" ; Συνήγορος, "an advocate" ; Αμυλος, "unground" ; Ποδαγρός, "Podagrosus" ; Πίθος, "a vase" ; Φολλις, "a small coin" ; Πομπή, "a pomp," or "ceremony" ; Φανός, "lantern" ; Παράδεισος, "a paradise" ; Πρώσοπος, "face" ; Κυβερνήτης, "rudder" ; Κέδρος, "cedar" ; Κώμη, "hair" ; Κηρός, "wax" ; Κώθων, "cup" ; Κυνηγία, "hunting" ; Καθέξφα, "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" ; *Culathus*, "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 :—

Թոնս, Tunny, Cholm, 66 b, said by R. Solomon to be Persian, and אַדְנָא *Δανίκη*, a coin known in Persian. The word سلطאן (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 :—

طاولة	"table"	שולחן	<i>Tabula</i>
اسفنج	"sponge"	ספוג	<i>Σπόγγος</i>

وقيه	“ounce”	אונק	Ουγκια
اصطبل	“stable”	אצטבלא	Stabulum
المينه	“port”	למיין	Λιμήν
تروس	“lupine”	תורמוס	θέρμος
مرمر	“marble”	מרמר	Marmor
صابون	“soap”	ספון	Sapo (<i>saponis</i>)
صوفى	“wise man”	סופיסטא	Σόφος
بقس	“boxwood”	פלקסיניין	Πυξδες
فردوس	“paradise”	פרדס	Παράδεισος
قمقم	“a pot”	קומוקום	Κουκούμιον
قندىن	“eandle”	קנדייל	Candela
خارطا	“map”	קרטיש	Χάρτης, Charta
فانوس	“lantern”	פנס	Φανδες
فندق	“inn”	פונדיك	Πανδοκεῖον
قلنس	“ colocasia”	קילקם	Colocasia
قلم	“pen”	קולםום	Calamus
فلوس	“small coin”	פרלמא	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:—**كاشان** “summer house” (Persian); **كاورك** “cucumber” (Persian); **يزك** “sentinel” (Turkish); **سكما** “stool” (*scamnum*, also Persian and Turkish); **طواه** “pot” (Turkish); **رشته** “macaroni” (Persian); **عليق** “wages” (Persian); **زط** “gypsey” (Persian); **حبت** = **ستف** (*stivare*, Italian); **ميزيار** “sweetmeat” (Persian); **سرمایه** “a copper” (Turkish); **طنجرة** “slipper” (Persian); **اوضا** “room” (Turkish); **انجباري** “workman” (Persian); **برتقانه** “orange” (*Portugallo*, Italian); **برج** “tower” (Italian, *Borgo*); **منجربا** “food” (Italian *mangiari*, “to eat”). The weights **مد** *Modius*, **وقيه** “ounce,” **تل** *Tal*, **أيترا**, 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 *Ginti*. 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 *Ururusu*, 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 *Ginti* *Kirmila* fell away to *Vrki*, and the men of the city of *Ginti*. 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