

The word has no verbal root in Arabic, **زَات** *to give oil* being obviously denominative, as was clear even to the native Lexicographers (*LA*, ii, 340, etc.).

Guidi, *Della Sede*, 600, had noted the word as a foreign borrowing, and Fraenkel, *Fremdw*, 147, points out that the olive was not indigenous among the Arabs.<sup>1</sup> We may suspect that the word belongs to the old pre-Semitic stratum of the population of the Syrian area. In Heb. **זית** means both *olive tree* and *olive*,<sup>2</sup> but Lagarde, *Mittheilungen*, iii, 215, showed that primitively it meant *oil*. In Aram. we have **ܐܝܬܐ** and Syr. **ܐܝܬܐ**, which (along with the Heb.) Gesenius tried unsuccessfully to derive from **זית** *to be bright, fresh, luxuriant*. The word is also found in Coptic **ⲁⲓⲱⲧ** beside **ⲁⲉⲓⲱⲧ** and **ⲁⲟⲉⲓⲱⲧ**, where it is clearly a loan-word, and in Phlv. **ܐܝܬܐ**<sup>3</sup> and Arm. **զիթ** *oil*, **զիթենի** *olive tree*, which are usually taken as borrowings from Aram.,<sup>4</sup> but which the presence of the word in Ossetian *zefi*, and Georgian **ზეგო** would at least suggest the possibility of being independent borrowings from the original population.<sup>5</sup>

The Arabic word may have come directly from this primitive source, but more likely it is from the Syr. **ܐܝܬܐ**, which also is the source of the Eth. **ዘዮት** (Nöldeke, *Neue Beiträge*, 42).<sup>6</sup> It was an early borrowing in any case, for it occurs in the old poetry, e.g. *Divan Hulh*, lxxii, 6; *Aghānī*, viii, 49, etc.

**سَاعَة** (*Sā'a*).

Of very frequent occurrence, cf. vi, 31; vii, 32; xii, 107, etc.  
Hour.

It is used in the Qur'ān both as an ordinary period of time—an hour (cf. xxx, 55; vii, 32; xvi, 63), but particularly of “the hour”,

<sup>1</sup> He quotes Strabo, xvi, 781, whose evidence is rather for S. Arabia. Bekri, *Mu'jam*, 425, however, says that the olive is found in Syria only, and we may note that in Sūra xxiii, 20, the tree on Mt. Sinai yields **زيت** not **دهن**.

<sup>2</sup> So Phon. **זית** (cf. Harris, *Glossary*, 99), and **זית** in the Ras Shamra texts.

<sup>3</sup> *PPGI*, 242.

<sup>4</sup> Hübschmann, *Arm. Gramm.*, i, 309; *ZDMG*, xlvi, 243. Lagarde, *Mith*, iii, 219, seemed to think that **զիթ** was the origin of the Semitic forms (but see his *Arm. Stud.*, No. 1347, and *Übersicht*, 219, n.).

<sup>5</sup> Laufer, *Sino-Iranica*, 411, however, still holds to a Semitic origin for all the forms.

<sup>6</sup> Eth. **ዘዮት**, however, is from Ar. **زيتون**, cf. Nöldeke, *op. cit.*