

The native authorities take the word from قَلَمٌ to cut (cf. *LA*, xv, 392), but this is only folk-etymology, for the word is the Gk. *κάλαμος* a reed and then a pen,<sup>1</sup> though coming through some Semitic form. *κάλαμος* was borrowed into Aram., where we find קולמוס, Syr. ܩܠܡܐ, but it was from the Eth. ቀለም, as Nöldeke, *Neue Beiträge*, 50, has shown, that the word came into Arabic. It was an early borrowing, for it is found both in the old poetry and in the S. Arabian inscriptions (Rossini, *Glossarium*, 232, for 𐩦𐩣𐩪 as *calamus odoratus*).

قَمِيصٌ (*Qamīṣ*).

xii, 18–28, 93.

Shirt.

It is curious that the word occurs only in the Joseph story.

The authorities usually take it as an Arabic word, though as-Suyūṭī, *Muzhir*, i, 135, quotes al-Aṣma'ī to the effect that some held it was of Persian origin.

It is clear that it cannot have an Arabic derivation, and the underlying word is doubtless the Gk. *καμίσιον*. This *καμίσιον* has been taken as a borrowing from Semitic, but, as Boissacq, 403, shows in his note on *κάμματος*, it is genuine Indo-European. The Gk. *καμίσιον* passed into Syr. as ܩܡܝܨܐ,<sup>2</sup> and into Eth. as ቀሚዝ, which is used in *Josippon*, 343, for a tunic or shirt, and is in all probability the source of the Arabic word.<sup>3</sup> It must have been an early borrowing for we find it not infrequently in the old poetry.

قِنْطَارٌ (*Qinṭār*).

iii, 12, 68; iv, 24.

*Qinṭār*—a measure.

It was recognized by the philologists as of foreign origin, and though some, like Sībawaih, held to an Arabic origin, Abū 'Ubaida (*LA*, vi,

<sup>1</sup> *κάλαμος* is a good Indo-European word, as is evident from the Skt. कलम; Norse *halmr*; Slav. *slama*; cf. Boissacq, 397.

<sup>2</sup> See Fraenkel, *Fremdwo*, 45.

<sup>3</sup> Vollers, *ZDMG*, li, 311, thinks that the Arabic came from the Lat. *camisia*, but this is hardly likely.