

Syr. **ܠܠܬ** ; Nab. **כתב**, and Phon. **כתב** all mean *to write*, and with them Buhl compares Ar. **كتب** *to draw or sew together*.¹

The borrowing was doubtless from Aram.,² and Fraenkel, *Fremdw*, 249, thinks that the borrowed word was **כתב**, which like Eth. **ḥṭḥ** came from Aram. **כתבא** ; Syr. **ܠܠܬ**, and that then the verb and other forms developed from this. The borrowing may have taken place at al-Hīra, whence the art of writing spread among the Arabs,³ but as both nominal and verbal forms are common in Nabataean (cf. *RES*, ii, 464 ; iii, 443), it may have been an early borrowing from N. Arabia.

كُرسى (*Kursiy*).

ii, 256 ; xxxviii, 33.

Throne.

It has no verbal root, though some have endeavoured to connect it with **كرس** (cf. Rāghib, *Mufradāt*, 441), a connection which is hardly possible.

Fraenkel, *Vocab*, 22, noted that it was a borrowing from the Aramaic. In the Zenjirli inscription we find **כרסא**,⁴ which is connected with Akk. *kussū*, Heb. **כִּסֵּא**, and Ras Shamra **כסא**, but the commoner form is **כורסא**,⁵ Syr. **ܠܠܬ** or **ܠܠܬ**. This gives us precisely the form we want, but whether the word was from Jewish sources as Hirschfeld, *Beiträge*, 88, claims, or from Christian as Schwally, *ZDMG*, liii, 197, holds, it is quite impossible to decide.⁶

¹ Vide Fleischer in *ZDMG*, xxvii, 427, n. From this we have **كُتِبَ** *squadron*.

² *BDB*, 507 ; D. H. Müller, *WZKM*, i, 29 ; Horovitz, *KU*, 67 ; Fischer, *Glossar*, 112 ; Künstler in *Rocznik Orientalistyczny*, iv, 238 ff.

³ Vide Krenkow in *EI*, ii, 1044.

⁴ D. H. Müller, *Inschriften von Sendschirli*, 58, 44 ; cf. Cook, *Glossary*, 66.

⁵ Found also on incantation bowls ; cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 292.

⁶ Cf. Nöldeke, *Mand. Gramm.*, 128 ; Rudolph, *Abhängigkeit*, 12. The word comes ultimately from the Sumerian *guza*, whence Akk. *kussu* ; Zimmern, *Akkad. Fremdw*, 8.