

not regular in Arabic, and the verb itself, as a matter of fact, is denominative.¹ The verb occurs in the Qur'ān in vi, 46 ; xlv, 22, and the derivative خَتَمَ, which Jawharī says is the same as خَاتَم, is used in lxxxiii, 26. All these forms are in all probability derived from the Aram. as Nöldeke had already noted.²

Hirschfeld, *Beiträge*, 71, claimed that the word was of Jewish origin, quoting the Heb. חותם *seal* ; Syr. ܫܡܠܐ. In his *New Researches*, 23, he quotes Haggai ii, 23, a verse referring to Zerubbabel, which shows that the idea of a man being a seal was not foreign to Jewish circles, beside which Horovitz, *KU*, 53, appositely cites 1 Cor. ix, 2, "ye are the seal of my Apostleship"—σφραγίς μου τῆς ἀποστολῆς, where the Peshitta reads ܫܡܠܐ. The Targumic חותמיה and Christian Palestinian ܫܡܠܐ,³ meaning *obsignatio, finis, conclusio, clausula*, give us even closer approximation to the sense of the word as used in the Qur'ān.

In the general sense of *seal* it must have been an early borrowing, for already in Imru'ul-Qais, xxxii, 4 (Ahlwardt, *Divans*, p. 136), we find the plu. خواتم used, and in the S. Arabian inscriptions we have 𐩧𐩬𐩨𐩬 (Rossini, *Glossarium*, 158).

خبز (Khūbz).

xii, 36.

Bread.

It occurs only in the baker's dream in the Joseph story.

The word is from the Eth. as Nöldeke, *Neue Beiträge*, 56, has noted, pointing out that bread is an uncommon luxury to the Arabs, but literally the staff of life among the Abyssinians, and therefore a word much more likely to have been borrowed by the Arabs than from them. 𐩧𐩬𐩨 is to *bake* in general, and to *bake bread* in particular, 𐩧𐩬𐩨 is a *baker*, as e.g. in the Joseph story, and 𐩧𐩬𐩨𐩬 is *bread*, the 𐩬 being modified to 𐩬 before 𐩧, and was probably earlier *𐩧𐩬𐩨𐩬,

¹ Fraenkel, *Fremdw*, 252. The variant forms of the word given in the *Ṣiḥāḥ* and in *LA*, xv, 53, also suggest that the word is foreign.

² *Mand. Gramm*, 112 ; see also Pallis, *Mandaean Studies*, 153.

³ Schwally, *Idioticon*, 36. It translates ἐπισφραγισμα. Land, *Anecdota*, iv, 181, l. 20. Cf. Schulthess, *Lex*, 71. Used of sealing magically, it occurs in the incantation texts, see Montgomery, *Aramaic Incantation Texts from Nippur*, Glossary, pp. 289, 290.