

*Ṣiḥāḥ*, says is from *سطبر*, meaning غليظ<sup>1</sup>. Pers. استبر, sometimes written اسطبر, as al-Jawharī gives it,<sup>2</sup> is a form of سِتبر, meaning *big, thick, gross*, apparently from a root, استوار *firm, stable* (cf. Skt. स्थिर<sup>3</sup>; Av. *staura*<sup>4</sup>; Oss. *st'ur*<sup>5</sup>; and Arm. ստաւր).<sup>6</sup> The Phlv. *staβr* = *thick* (Nyberg, *Glossar*, 206), is used of clothing in eschatological writings, e.g. *Arda Viraf*, xiv, 14, “and glorious and thick splendid clothing”. Phlv. *staur*, with the suffix *ur*, gives the Mod. Pers. *di-yāi kande waṣṭar*, which BQ, 994, defines as *vestis serica crassior*. Vullers, *Lex.* i, 94, as *vestis serica crassior*.

From Mid.Pers. the word was borrowed into Armenian as *լսարակ*?, and into Syr. as ܠܣܪܐܬܝܬ or ܠܣܪܐܬܝܬ.<sup>8</sup> Ibn Duraid, according to *TA*, vi, 292, quoted استبرق as a borrowing from Syr., but *PSm*, 294, gives the Syr. forms only as dictionary words from *BA* and *BB*, and there can be little doubt that the word passed directly into Arabic from the Middle Persian.<sup>9</sup> The Ar. ق represents the Phlv. suffix 𐭪,<sup>10</sup> which in Syr. normally became ܢ, as we see in such examples

<sup>1</sup> BQ, 492, defines it as **کنده و لك و يك و غليظ**.

<sup>2</sup> Vullers, *Lex*, i, 97.

<sup>3</sup> Lagarde, *GA*, 13. **स्थविर** means *thick, compact, solid*, cf. Monier Williams, *Sanskrit Dictionary*, 1265.

<sup>4</sup> Bartholomae, *AIW*, 1592; Horn, *Grundriss*, p. 158; Hubschmann, *Persische Studien*, 74.

<sup>5</sup> For this Ossetian form see Hubschmann, *ZDMG*, xxxix, 93.

<sup>6</sup> Hübschmann, *Arm. Gramm.*, i, 493. Cf. also Gk. σταυρός.

<sup>7</sup> Hubschmann, *Arm. Gramm.*, i, 153. The form seems proof that the borrowing was from Pers. and not from Ar., though the passage in Moses Kalankatuaci, which Hubschmann quotes, refers to *ըստաւթալս և զղղիպալս*, a gift from the Caliph Mu'awiya I. Cf. Stackelberg in *ZDMG*, xlviii, 490.

<sup>8</sup> Fraenkel, *Vocab*, 25, quotes this as ܦܕܐܝܬܐ, which is copied by Dvořák, *Fremdw*, 42, and Horovitz, *Paradies*, 16, but neither this form nor the ܦܕܐܝܬ quoted by Addai Sher, 10, is to be found in the Syriac Lexicons.

<sup>9</sup> Mingana, *Syriac Influence*, 88, however, claims that the borrowing was from Syr. into Arabic.

<sup>10</sup> The philologists had recognized, however, that Pers. ك did sometimes become ق in Ar. Cf. Sībawaih in Siddiqi, 21.