ZDMG, xxxii, 760,[1] suggested that we should find its origin in the Pers. كَنْج . This كَنْج which *BQ* defines as كه زرّ و كوهرى

در زمين دفن كنند كُنَنْد, is cognate with Skt. गञ्ज (=कोश) a *treasury* or *jewel room*,[2] and has been borrowed through the Aram. גַנְזָא ; Syr. ܓܰܙܐ into Arabic as كَنْز . It seems hardly likely that by another line of borrowing, through say Heb. גְּנָזִים [3] or Mand. גאנזאנא,[4] it has come to form the Ar. خِزَانَة.

Barth, *Etymol. Stud*, 51, makes the happier suggestion that it may be connected with the form that is behind the Heb. חֹסֶן *treasure*.

خَطِىٴَ (*Khaṭi'a*).

To do wrong, sin.

Several verbal and nominal forms from this root occur in the Qur'ān, e.g. خَطَـأ *by mistake* (iv, 94) ; أَخْطَـأ *to be in error, to sin* (ii, 286 ; xxxiii, 5) ; خَاطِـىٴَ (xxviii, 7 ; lxix, 37) ; خِطٴ *sin, error* (xvii, 33) ; خَطِيٴَة, plu. خطايا *sin, error* (ii, 55, 75 ; iv, 112, etc.) ; and خاطِئَة *habitual sinfulness* (lxix, 9 ; xcvi, 16).

The primitive meaning of the Semitic root was apparently *to miss*[5] as in Heb. חטא (cf. Prov. viii, 36, חֹטְאִי חֹמָס נַפְשׁוֹ " he who misses me wrongs himself "), and in the Eth. ኀጥአ *to fail to find*. The Hiphil form in Heb. is used of markmanship, and 𐩢� 𐩵 in S. Arabian seems to have the same meaning, as we may judge from two inscriptions given by Levy in *ZDMG*, xxiv, 195, 199 (cf. also Rossini, *Glossarium*, 155). It was from this sense of missing the mark that there developed the idea of *to sin*, which is the commonest use

---

[1] Cf. also his *Märtyrer*, 250.
[2] It is probably a loan-word in Skt. Lagarde, *GA*, 27, and *Arm. Stud*, § 453, thinks it is an old Median word.
[3] Cf. Esth, iii, 9 ; iv, 7, גנזי המלך.
[4] Fraenkel, *Beitr. Assy*, iii, 181, takes it to be from Aram.
[5] But see Zimmern, *Akkad. Fremdw*, 11.