

the more technical use for a die, e.g. Phon. טבע *coin*<sup>1</sup>; Akk. *ṭimbu'u*, *signet-ring*; Heb. טבעת *signet*; Syr. ܬܒܥܬܐ *seal* (σφραγίς) and *coin* (νόμισμα).

Fraenkel, *Fremdw*, 193, pointed out that in this sense of sealing the Arabic verb is denominative from طابع which is derived from the Syr. ܥܒܥ.<sup>2</sup> We actually find ܥܒ used in the sense of *obstupefecit* in Eph. Syr., ed. Overbeck, 95, l. 26—ܥܒ ܕܢܚܝܬܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ, and ܥܒܥ occurs in the incantation texts (Montgomery, *Aramaic Incantation Texts*, Glossary, p. 105).

طَبَق (Ṭabaq).

lxvii, 3 ; lxxi, 14 ; lxxxiv, 19.

Stage or degree.

The form طَبِاق used in lxvii, 3; lxxi, 14, is really the plu. of طَبَقَة.

It is used only of the stages of the heavens, both in a physical and a spiritual sense, and for this reason, Zimmern, *Akkad. Fremdw.* 46, derives it directly from Mesopotamia, the Akk. *tubuqtu*, plu. *tubuqāti*, meaning *Welträume* (*wohl in 7 Stufen übereinander gedacht*).

طَهَرَ (Tahara).

Occurs very frequently, e.g. iii, 37 ; v, 45.

To make clean or pure.

The root itself is genuine Arabic, and may be compared with Aram. **ܬܗܪ** *to be clean* ; **ܬܗܪܐ**, Syr. **ܬܗܪܐ** *brightness* ; Heb. **טָהַר** *to be clean, pure* ; the S. Arabian **٤٣** in Hal, 682 (Rossini, *Glossarium*, 159), and the Ras Shamra **טהר**.

In its technical sense of "to make religiously pure", however, there can be little doubt that it, like the Eth. አጥረ and ተጣረ (Nöldeke, *Neue Beiträge*, 36), has been influenced by Jewish usage. It will be remembered that טהר is used frequently in Leviticus

<sup>1</sup> In Tyrian circles as early as the third century B.C. Cf. Harris, *Glossary*, 105.

<sup>2</sup> As Fraenkel notes, the un-Arabic form طابع is itself sufficient evidence that it is a borrowed form.