

Gk. *σάνδυξ*,¹ a word used among the Lydians, so Strabo XI, xiv, 9, says, for fine, transparent, flesh-coloured women's garments of linen.

Fraenkel, *Fremdw*, 41, compares with the Gk. *σινδών*, the garment used in the Bacchic mysteries, and with this Vollers, *ZDMG*, li, 298, is inclined to agree, as also Zimmern, *Akkad. Fremdw*, 37. *σινδών* itself is derived from Akk. *sudinnu*, *sadinnu*, whence came the Heb. סִדְיִן; Aram. סִדְיָא. In any case it was an early borrowing as it occurs in the early poetry, e.g. in Mutalammis, xiv, 3, etc.

سِوَار (Siwār).

Only in the plu. forms أُسُورَة, xliii, 53, and أُسَاوِر, xviii, 30; xxii, 23; xxxv, 30; lxxvi, 21.

Bracelets.

The form *أسورة* occurs in the Pharaoh story, but *اساور* is found only in eschatological passages describing the adornment of the inhabitants of Paradise.

Zimmern, *Akkad. Fremdw*, 38, points out that the ultimate origin is the old Babylonian *šawiru*, *šewiru* meaning *ring* or *arm-bracelet*, whence was derived the Heb. שִׁירָה and Aram. שִׁירָא : Syr. ܣܝܪܐ

bracelet. Zimmern would derive the Ar. *سوار* from the Aramaic.²

The Syr. ܣܝܪܐ is a fairly common word, and is used to translate צַמִּיר in Gen. xxiv, 22, etc., and חַח in Ex. xxxv, 22, but from the form of the Arabic it would seem rather a direct borrowing from the Akk. at some early time, than a borrowing through the Aramaic.

Fraenkel, *Fremdw*, 56, thinks *سوار* is genuine Arabic, but the Muslim authorities were themselves in doubt about it, some of them giving it as of Persian origin (Lane, *Lex*, 1465). The borrowed form was certainly the *سوار* from which the plu. forms were developed.

سُورَة (Sūra).

ii, 21; ix, 65, 87, 125, 128; x, 39; xi, 16; xxiv, 1; xlvii, 22.

Sūra.

¹ Vollers, *Lex*, ii, 331.

² So Meissner, in *GGA*, 1904, p. 756.