

signifying *to talk against, murmur*: כְּבָקֵח, apocopated כְּבָקַח, is a transposition of סְכָךְ. שְׁלָשׁ interchanges with לְשָׁלֶשׁ in the nouns שְׁלָשׁוֹל and לְשָׁלֶשׁ, with their Aramaic equivalent שְׁלָשָׁלָה, and in the contracted forms לְשִׁשָּׁה and שְׁלִשְׁוִיָּה.¹

It need scarcely be said that these outlines of Talmudic etymology by no means exhaust the subject. They have been given a place here for the purpose of showing the basis upon which the work has been constructed, and as a justification of the author's deviation from the views hitherto prevailing on the subject under consideration.

A few remarks on FOREIGN WORDS in the literature which for the sake of brevity is here called Talmudic, may not be out of place in this preface.

The intercourse between the Jews of the Talmudic ages with Greek and Latin speaking gentiles was not only that of trade and government, but also of thought and ideas. Along with the apostles and teachers of young Christianity, and even before their time, Jewish champions of religion and morality lectured in the private rooms of princes and princesses, noblemen and matrons. Instances of intimate association of prominent Jewish teachers with emperors, kings, philosophers, and scholars and their families are related in the Talmudic records in numbers large enough to account for the adoption of words like *philosophy, astrology, epilogue, &c.*, not to speak of such terms as were borrowed by the Jews together with the objects or ideas which they represent. A footstool was called *hypopodium*, a tablet *pinax*; the profligate gourmand's emetic taken before meals, or rather between one stage of the banquet and the other, was called by its jocular name ἀποκότταβιζειν (to play the cattabous), and adopted in the general medical sense; and so forth.

This accounts for the large number of Greek and Latin vocables in the so-called Jerusalem Talmud grown up under the Greco-Roman influences of the Cæsars, and more still in those Targumim and Midrashim which were compiled in the Byzantine empire. The Agadah, taking its illustrations from the daily environment, speaks of *Cæsar, Augustus, duces, polemarchi, legiones, matrona, schola, &c.*, while in legal discussions the institutions of the governments, in so far as they influenced or superseded the Jewish law, had to be called by their foreign names. *Agoranomos* and *agronomia, angaria* and *parangaria, epimeletes, epitropos, bulé*, and innumerable other terms were embodied in the Jewish vocabulary, although not always dislodging their Hebrew or Aramaic equivalents.

Owing to copyists' mistakes and acoustic deficiencies of transmission in distant ages and countries in which these foreign words were but vaguely understood, the student has on this point to contend with a vast number of corruptions and glossators' guesses at interpretation. In most cases, however, these corruptions are recoverable through the medium of correct or differently corrupted parallels.

¹ See Jastrow, Transposed Stems, Drugulin, Leipzig 1891, and the Dictionary under the respective words.

(אַנְדוֹכָתֵרִי, *Andochteri*, Gitṭin 20^a), not recognized by the commentators, and probably no longer understood by the Babylonian Rabbis, who received the word from Palestine together with the legal subject with which it is connected, fortunately finds a parallel in a worse copyist's corruption in the Jerusalem Talmud, namely *הַדְרִינִיק טִיאָנִים* (Yer. Gitṭin IV, 45^d), and both in *אנְטוּקְטָא* (Treatise Abadim, ed. Kirchheim, ch. IV). A combination of these corruptions together with an examination of the subject under discussion leads to *vindicta* or *vindicatio(-nis)* (see *Révue des Études Juives*, 1883, p. 150). It should be said, however, that this is one of the worst corruptions the author has met with.

Another class of corruptions owes its existence to the natural tendency to adapt foreign words to the organic peculiarities of the people. The people pronounced *Andrianos* or *Andrinos* more easily than *Hadrianos*; *unkeanos* was more congenial than *oceanos*, *agard'mos* and *agromos* are popular mutilations of *agoranomos*; *כלכְּדִיקָא גָּלְגְּטִיקָא* are organic transformations of *lectica*; although the correct forms Hadrianos, *oceanos*, &c. are by no means infrequent (see Collitz, *The Aryan Name of the Tongue*, in 'Oriental Studies', Boston, 1894, p. 201, note).

Otherwise the foreign consonants are transliterated as faithfully as can be expected with national organic peculiarities as different as the Aryan and the Semitic. Transpositions of *rd* and *dr*, frequent even in Hebrew or Aramaic home-words, or *sch* for *x* (*chs*), need hardly surprise any one. Thus *חרדְּבָלָא הַרְדוּלִיס* and *דוֹכְסָטָוָס* go side by side with *אַחֲרֶבְלִיטָס*, for *hydraulis*; *סְקִימִין* stands for *xenium*; for *dyschistos*, and so forth.

As to vowels, the Greek η and the Latin ē are, as a rule, represented by ה, the Greek οι by ו or י, whereas the Greek ευ frequently appears as ע. The Greek υ and the Latin u keep their place as midway between vowels and consonants, so that they may be transcribed by י, ו, or ב. The last is especially the case in diphthongs, so that בְּוּלְיוֹתָס is met with alongside of בְּוּלוֹתָס, and for βουλεύτης.

Short vowels, except in cases of heavy accumulations of consonants, are most frequently ignored. This omission of vowels, congenial as it is to the Semitic spirit, means a loss of soul to the Aryan words, and offers difficulties not easily overcome.

The laws of transliteration of Greek and Latin loanwords are exhaustively treated in Samuel Krauss, „Griechische und Lateinische Lehnwörter in Talmud, &c.“ (Berlin, S. Calvary & Co., 1898). It is to be regretted that the proclivity to find Latin and Greek in words indisputably Semitic has led the author into a labyrinth of fatal errors.

Persian words are now and then encountered in the Talmud as remnants of the first period after the Babylonian exile, when the new Jewish commonwealth was organized under the Persian empire, and more still as modern arrivals of the time when Babylonia grew to be the centre of Jewish lore.

Arabic elements of direct importation, barring explicit linguistic references, came along with Arabic objects of trade, but there should be a considerable reduction

from the number hitherto accepted in Talmudic lexicography. The Hebrew and Aramaic of the Talmudic period had little to learn from a people which after the close of the Talmudic era became the world's teacher.

The difficulties besetting the study of Talmud and Midrash will be overcome in the degree in which modern scholars will take it up for philological and archaeological purposes as adjuncts of those who are too much engrossed in its practical and doctrinal side to allow themselves time for what seems to them unessential. But even what has been heretofore rediscovered, as it were, thanks to the labors of Leopold Zunz, Samuel Loeb Rapaport, Heinrich Graetz, Zacharias Frankel, Michael Sachs, Solomon David Luzzatto, Abraham Geiger, M. Joel, Joseph Perles, Alexander Kohut, and a host of others, is enough to prove the marvellous familiarity of the Rabbis with the events, institutions, and views of life of the world outside and around their own peculiar civilization. What is more, we have been familiarized with the philosophical impartiality and sober superiority with which they appreciated what was laudable and reprehended what was objectionable in the intellectual and moral condition of the 'nations of the world', as they called the gentile world around them; kings and empires, nations and governments, public entertainments and social habits, they reviewed through the spy-glass of pure monotheism and stern morality.

In conclusion, the author begs to state his indebtedness to Jacob Levy's Targumic and Neo-Hebrew Dictionaries, where an amount of material far exceeding the vocabularies of the Arukh and Buxtorf's *Lexicon Hebraicum et Chaldaicum* is accumulated, which alone could have encouraged and enabled the author to undertake a task the mere preparation for which may well fill a lifetime.

Thanks are also rendered here for the munificent subventions which enabled the author to publish a work by its nature requiring great pecuniary sacrifices. To the list of subscribers mentioned on the title sheet of the first volume, the following should be added: Mr. Emanuel Lehman, Mr. Louis Stern, the Honorable Isidor Straus, the Honorable Oscar S. Straus, all of New York, and Judge Mayer Sulzberger of Philadelphia (additional subscription). It gives the author considerable pleasure to place among the subscriptions a gift of the school children of the Congregation Rodef Shalom of Philadelphia, on the occasion of the seventieth birthday of its Rabbi Emeritus.

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The religious sentiments inspiring the author at the completion of his labors of five and twenty years are too sacred to be sent abroad beyond the sanctuary of heart and home.

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