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## BRIEF NOTES


### *A Loanword in Egyptian*

In Pap. Anast. IV, the text, which deals with the sufferings of the army-officer, contains a word, which seems not yet to have been recognized as a loanword. We read (see Möller, *Hierat. Lesestücke*, Heft 2, p. 41, line 2) :



Brugsch, *Wörterbuch*, translates 'er wird, als Knabe, herbeigeführt, um in die Caserne gesteckt zu werden.' That is, *takapu* = 'Kaserne, Soldaten-Hütte.' This is simply a guess from the context.

*Takapu* is a loanword from Assyrian *zaqapu* 'to erect, put up,' Hebrew זָקַף 'lift up, comfort.' In Assyrian *zaqapu* means also 'to plant'; *kîru zaqpu*, 'hortus'; *zêru zaqpu*, 'a planted field.' *Takapu* in Egyptian came to mean 'educational institution, Pflanzschule, seminarium.' The root זָקַף is also con-

tained in the word  (Anast. IV).

Brugsch *WB*. 'Schule, in welcher die Pferde dressiert werden, Reitschule. Coptisch **ANZH**, **M ANZHBE**, **ANZH**, **ANZHBE** schola.'

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### *The Hebrew word for 'to sew'*

The following remark about the etymology of the Hebrew word תָּפַר 'to sew' was suggested to me when I noticed an interesting ἀπαξ λεγόμενον in Egyptian. In W. Spiegelberg, *Hieratic Ostraca and Papyri found by J. E. Quibell in the Ramesseum*, 1895-6, pl. XVII, No. 132, a small hieratic text is published, a note scribbled on a piece of limestone. It reads: 'Let there be made ten *ma-ti-pu-(i)ra-ti* with their ten '-*ga-na(?)-i(?)-ti*.' On the reading of the latter extremely uncer-

tain word see below. The first of these two words, which by their vocalized spelling betray themselves as loanwords from the Old-Canaanitish tongue, invites, however, an easy etymology, especially on account of its determinative 'copper, metal,' namely from Hebrew תָּפַר, 'to sew.' It seems, therefore, that we have here a word \**matpart*, or \**metport*, in Biblical Hebrew, i. e. \* מְתַפְּרָה or more probably מְתַפְּרָה 'sewing instrument, needle.' If some object of leather belonged to each of these needles, we might guess that this object was a small leather case and that the needles were of larger size, perhaps for leather work, like shoemaker's punchers. So the etymology proposed has at least great probability, and we may ascribe to the Old-Canaanitish language the word *matpart* for the time soon after 1300 B. C. This observation leads to a more important question, namely how the root תָּפַר, occurring only in Hebrew, is to be connected with other Semitic roots. The above example shows that the Canaanites possessed the singular word in its later form by about 1300 B. C. The Coptic *tor(e)p* 'to sew,' however, leads us in the right direction. This form is decidedly older than the later Hebrew form, although the latter already appears in the fragment discussed above. It is evidently accidental that *trp* has not yet been found in hieroglyphic form. Being clearly the earlier form of the word it must have penetrated into Egyptian a couple of centuries before the nominal formation *matport*. In the other Semitic languages 'to sew, to mend' is رَفَا (Arabic and Ethiopic); in the North Semitic languages (Hebrew, Phoenician, Syrian, Assyrian) this root has assumed the more specialized meaning 'to heal,' originally 'to sew up a wound.' Evidently \*תָּרַךְ as preserved in Coptic *torp* and رَفَا come from the same root. The Canaanitish language has developed a new trilateral verb from the relative \*תָּרַפָא in which the reflexive prefix evidently expressed reciprocity, like English 'together,' since sewing generally requires two objects. That reflexive must have been very frequent; possibly the causative-reflexive formation \*אֶתְרַפָא or \*הִתְרַפָא was one of the reasons why the reflexive *t-* was understood as a part of the root.

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