

In the related languages we find both these meanings. The Heb. לוח means both the planks of a ship (as in Ez. xxvii, 5), and the stone tablets of the Ten Commandments (Ex. xxiv, 12). Similarly, Aram. ܠܘܚܐ can mean a *table* for food, or, as constantly in the Targums, the *tablets* of the Covenant, so Syr. ܠܡܬܐ is used of a wooden board, e.g. the *τίτλος* affixed to the Cross, and for the *tablets* of the Covenant. Also the Eth. ለውሕ, though not a common word, is used for the broken boards on which Paul and his companions escaped from shipwreck in Acts xxvii, 44 (ed. Rom.), and also for writing tablets of wood, metal, or stone.

In the early Arabic poetry we find the word used only in the sense of plank, cf. Ṭarafa iv, 12; Imru'ul-Qais, x, 13, and Zuhair, i, 23 (in Ahlwardt's *Divans*),¹ and the Lexicons take this as the primitive meaning. The word may be a loan-word in both senses, but even if a case could be made out for its being a genuine Arabic word in the sense of *plank*, there can be no doubt that as used for the Tables of Revelation it is a borrowing from the older faiths. Hirschfeld, *Beiträge*, 36, would have it derived from the Hebrew, but Horovitz, *KU*, 66; *JPN*, 220, 221, is more likely to be correct² in considering it as from the Aram., though whether from Jewish or Christian sources it is difficult to say.

If we can trust the genuineness of a verse of Sarāqa b. 'Auf in *Aghānī*, xv, 138, which refers to Muḥammad's revelations as أَلْوَاح, we may judge that the word was used in this technical sense among Muḥammad's contemporaries.

لُوط (Lūt).

Occurs some twenty-seven times, cf. vi, 86.

Lot.

Always the Biblical Lot, whose name some of the authorities derive from لاط (cf. Rāghib, *Mufradāt*, 472; ath-Tha'labī, *Qiṣaṣ*, 72), but which Jawharī recognizes as a foreign name.³

¹ Cf. also ash-Shammākh, xvii, 13, in Geyer, *Zwei Gedichte*, i, 136.

² Vide also Fraenkel, *Vocab*, 21; Cheikho, *Naṣrāniya*, 221.

³ So al-Jawālīqī, *Mu'arrab*, 134; al-Khafājī, 175.