

مِزَاجٌ (*Mizāj*).

lxxvi, 5, 17 ; lxxxiii, 27.

Tempering.

Both passages refer to the tempering of the drink of the blessed in Paradise.

The Muslim authorities take it from مِزْجَ to *mix*, but Fraenkel, *Fremdwörter*, 172, points out that مِزَاج is not an Arabic formation, but is the Syr. ܡܝܙܝܬܐ *potus mixtus*, which later became technically used for the eucharistic cup of mixed water and wine. In fact the Syr. ܡܝܙܝܬܐ (cf. Heb. מִזְגֶּה ; Aram. ܡܝܙܝܬܐ), while used for mixing in general, became specialized for the mixing of drinks. There can thus be little doubt that it was borrowed in pre-Islamic times as a drinking term.¹ See also under امشاج (*infra*, p. 70).

مَسْجِدٌ (*Masjid*).

Occurs some twenty-eight times, e.g. ii, 139, 144, 145, 187, 192, etc.

A place of worship.

As we have already seen (*infra*, p. 163), the verb سَجَدَ in the technical sense of *worship* has been influenced by Aramaic usage. The form مَسْجِدٌ seems not to have been a formation from this in Arabic, but to have been an independent borrowing from the North.

Nöldeke, *ERE*, i, 666, 667, has drawn attention to this fact, of the Aramaic origin of the word. In the Nabataean inscriptions we find מַסְגְּדָא not infrequently meaning "place of worship",² as for example in an inscription from Bosra (de Vogüé), p. 106³: דְּהַ מַסְגְּדָא דִיעֵבֶד תִּימוּ בֶר וְלִדְ-אֶל-בַּעַל "This is the place of worship which Taimu, son of Walid el-Ba'al built." The Syr. ܡܫܝܬܐ, however, seems to be a late borrowing from the Arabic, but we find מַסְגְּדָא in the Elephantine papyri.⁴

¹ Horovitz, *Paradies*, 11 ; Geyer, *Zwei Gedichte*, i, 87 ff. ; Zimmern, *Akkad. Fremdw.*, 40.

² Cook, *Glossary*, 75 ; Duval in *JA*, viii^c Ser., vol. xv, 482.

³ *ZDMG*, xxii, 283.

⁴ Cowley, *Aramaic Papyri*, p. 148.