

we should expect the form دینارون, and the actual form دینار suggests an Aram. origin, as Fraenkel had noted.¹ It was from the Syr. ܕܢܐܪ that the Eth. ደናር was derived,² and we may assume that the Arabic word was also taken from this source.³ It was an early borrowing, as it occurs in the old poetry.

ذَكَّى (Dhakkā).

v, 4.

To make ceremonially clean.

Only once does this word occur, and then in a very late Madinan passage giving instruction about clean and unclean meats. Muslims are here forbidden to eat that which dieth of itself, blood, flesh of swine, that which has been offered to strange gods, anything strangled or gored or killed by an accident or by a beast of prey—"save what you have made ceremonially clean"—إِلَّا مَا ذَكَّيْتُمْ—the reference being, the Commentators tell us, to the giving of the death stroke in the orthodox fashion to such maimed or injured beasts.⁴

This whole passage is obviously under Jewish influence (cf. Lev. xi, 7; xvii, 10, 15, etc.), and Schulthess, *ZA*, xxvi, 151,⁵ has suggested that the verb ذَكَّى here is a borrowing from the Jewish community.

In Bibl. Heb. זָכָה (Pi) means "to make or keep clean or pure",⁶ but the Aram. ܕܚܝ, ܕܚܐ mean "to be ritually clean", and the Pa. ܕܚܝ is "to make ritually clean", giving us precisely the form we need to explain the Arabic. The Syr. ܕܚܝ has the same meaning, but as the distinctions of clean and unclean meats meant little to the Christians, the probabilities are in favour of a Jewish origin.

¹ *Vocab*, 13; *Fremdw*, 191.

² Noldeke, *Neue Beiträge*, 41; but see p. 33, where he suggests a possible direct borrowing from the Greek.

³ Mingana, *Syriac Influence*, 89.

⁴ Wellhausen, *Reste*, 114, n. 4.

⁵ "Wahrscheinlich ist aber dieses letztere ذَكَّى irgendwie jüdischen Ursprungs."

⁶ Note also Phon. זָכָה, Harris, *Glossary*, 99.