

زربای or دیباج, states that the Arabs called every wonderful thing عبقريّ.

It seems to be an Iranian word. Addai Sher, 114, suggests that it is the Pers. آ بکار, i.e. آب کار, meaning "something splendid", from آب splendour and کار something made. That would be Phlv. **س** *āb* = lustre, splendour¹ (cf. Skt. आभा) and **وسل** *kār* = labour, affair² from Av. **وسل** *kār* (cf. Skt. कार),³ so Phlv. **سوسل** would mean a splendid or gorgeous piece of work. It must be admitted, however, that this derivation seems very artificial.

عَتِيقْ ('*Atīq*).

xxii, 30, 34.

Ancient.

It occurs only in a Madinan Sūra in a reference to the Ka'ba البيت العتيق .

The exegetes had some trouble with the word, though they usually try to derive it from عَتَقَ, whose meaning, as commonly used in the old poetry, is *to be free*. The verb occurs in Akk. *etēqu*; Heb. עָחָק meaning *to move, to advance*, but the sense of *to be old* seems purely an Aram. development, and occurs only as an Aramaism in Hebrew.⁴

Aram. עַחִיקָא, עַחִיקָא; Syr. ܥܬܝܩܐ are quite commonly used, and עָחָק, in the sense of *old*, occurs in a Palm. inscription of A.D. 193,⁵ but Vollers, *ZDMG*, xlv, 354; li, 315, claims that the root owes this meaning to the Lat. *antiquus*, in which case the word probably came early into Arabic from an Aramaic source.⁶

¹ *PPGL*, 87, and cf. Horn, *Grundriss*, § 3.

² West, *Glossary*, 194, and Horn, *Grundriss*, § 831.

³ Bartholomae, *AIW*, 444 ff.

⁴ *BDB*, 801.

⁵ de Vogüé, *Inscriptions*, No. 6, l. 4, and cf. Lidzbarski, *Handbuch*, 348; Ryckmans, *Noms propres*, i, 172.

⁶ It was used in the early poetry, e.g. Al-A'shā (Geyer, *Zwei Gedichte*, i, 18) and *Mufaḍḍaliyāt*, xxvi, 34.