the widest divergences as to its meaning. Some take it as a placename, whether of a village, a valley, or a mountain. Some think it was a document, a or a or a Others consider it the name

of the dog who accompanied the Sleepers: others said it meant an inkhorn, and some, as Ibn Duraid, admitted that they did not know

what it meant.

Their general opinion is that it is an Arabic word, a form from رقم, but some, says as-Suyūṭī, Itq, 321, said that it was Greek, meaning either writing or inkhorn in that tongue.

The probabilities are that it is a place-name, and represents امک دیا بالمان otherwise known as رامک بالمان a place in the desert country of S. Palestine, very much in the same district as the Muslim geographers place الرقيم.2.3

(Rummān).

vi, 99, 142; lv, 68.

Pomegranate.

The generally accepted opinion among the Muslim authorities is that it is a form رمّ from رمّ (cf. Rāghib, Mufradāt, 203), but some had considerable doubts about it as we see from LA, xv, 148; and Jawhari, sub voc.

Guidi, Della Sede, 582, noted it as a loan-word in Arabic, and Fraenkel, Fremdw, 142, suggested that it was derived from the Syr.

² Ibn Athīr, Chron, xi, 259; Yāqūt, Mu'jam, ii, 804.

ירקם דגיעא Cf. the Targumic רקם.

³ Torrey in Ajeb Nameh, 457 ff., takes דקים to be a misrcading of מום and to refer to the Emperor Decius who is so prominent in the Oriental legends of the Seven Sleepers. Such a misreading looks easy enough in the Heb. characters, but is not so obvious in Syr. ind ind ind as Horovitz, KU, 95, points out, it does not explain the article of the Arabic word. Horovitz also notes that names are carefully avoided in the Qur'anic story save the place-name الكهف, which is at least a point in favour of Raqim being also a place-name. (Torrey's remarks on Horovitz's objection will be found in Foundation, 46, 47.)