

أَمَشَج (Amshāj).

lxxvi, 2.

Plu. of مَشِيج, mingled.

In this passage, "we created man from a mingled clot," it occurs as almost a technical physiological term. The Muslim savants take it as a normal formation from the verb مَشَجَ, but this may be a denominative from the noun.¹ Zimmern, *Akkad. Fremdw.* 40, suggests an ultimate origin in the Akk. *munziqu*—clear wine. This was borrowed on the one hand into Heb. מִזְגֵּג (beside מִשְׁגֵּג; cf. Barth, *ES*, 33, 51); Aram. מִזְגֵּג; Syr. مَشِيج; and on the other into Egyptian *mk*, Coptic ⲙⲕⲣⲱⲥ.

From the Syr. مَشِيج arose the Arabic مزاج, and apparently مشاج was a parallel form borrowed at an early period, from which the other forms have developed.

آَمَنَ (Āmana).

Of very frequent occurrence.

To believe.

The primitive verb آَمَنَ with its derivatives is pure Arabic. Form IV, however, آَمَنَ with its derivatives, مُؤْمِنٌ, a believer; and إِيْمَانٌ believing, faith, is a technical religious term which seems to have been borrowed from the older faiths, and intended to represent the Aram. הִימֵן; Syr. اَمِنَ; Eth. አምኑ.² The word actually borrowed would seem to have been the participle مُؤْمِن from Eth. ለአምኑ.³

¹ As in the case of مزاج, cf. Fraenkel, *Fremdw.* 172.

² These Aram. forms themselves, of course, are borrowed from the Heb. הִימֵן (but see Lagarde, *Übersicht*, 121).

³ See Horovitz, *KU*, 55; *JPN*, 191; Fischer, *Glossar*, Neue Nachlasse to 9a.