

though in the Christ. Palest. dialect **ܡܥܠܡܐ** means *portion*, i.e. *μέρος*.¹

It is noteworthy that the Lexicons, which define it as **الخط** *ḥaṭṭ*,² seem to interpret it from the Qur'ān, and the only verse they quote in illustration is from Ḥassān b. Thābit, which is certainly under Qur'ānic influence. Horovitz, *JPN*, 198 ff., thinks that the origin is Jewish, but Phon. **חלק** is also *to divide*, *apportion* (Harris, *Glossary*, 102), so that the word may have been used in the Syro-Palestinian area among other groups.

خَمْرٌ (*Khamr*).

ii, 216 ; v, 92, 93 ; xii, 36, 41 ; xlvii, 16.

Wine.

The word is very commonly used in the old poetry, but as Guidi saw,³ it is not a native word, but one imported along with the article.

The Ar. **خَمَرَ** means *to cover*, *to conceal*, and from this was formed **خِمَارٌ** *a muffler*, the plu. of which, **خُمُرٌ**, occurs in Sūra xxiv, 31.

In the sense of *to give wine to*, it is denominative.⁴

Its origin was doubtless the Aram. **ܚܡܪܐ** = Syr. **ܚܡܪܐ** which is of very common use. The Heb. **חֵמֶר** is poetical (*BDB*, 330) and probably of Aram. origin.⁵ It is also suggestive that many of the other forms from **خمر** are clearly of Aram. origin, e.g. **ܡܥܠܡܐ** *leaven*, gives **ܚܡܝܪ** *ferment, leaven*, and Arm. **լսիկ** *yeast* ⁶; **ܡܥܡܪ** *a wineseller* is **خَمَّار**; **ܡܡܪܐ** is **خمران**, etc.

The probabilities are all in favour of the word having come into Arabic from a Christian source, for the wine trade was largely in the hands of Christians (*vide supra*, p. 21), and Jacob even suggests that

¹ Schulthess, *Lex*, 65, and cf. *Palestinian Lectionary of the Gospels*, p. 126.

² *LA*, xi, 380.

³ *Della Sede*, 597, and note Bell, *Origin*, 145.

⁴ Fraenkel, *Fremdw*, 161.

⁵ We now have the word, however, in the Ras Shamra texts.

⁶ Lagarde, *Arm. Stud*, § 991 ; Hübschmann, *ZDMG*, xlvii, 238, and *Arm. Gramm*, i, 305.