

after it had become the capital of the Empire. Naturally the name travelled eastward, so that we find Syr. ܙܐܠܝܢ; ܙܐܠܝܢܝܬܝܢ beside ܙܐܠܝܢܝܢ; Arm. Զաւր or Զաւրի¹; Eth. ጊዳጊ; Phlv. ܙܐܠܝܢ²; Skt. रोम, and the *hrom* of the Turfan texts.³

The word may have come directly from the Greek into Arabic through contacts with the Byzantine Empire such as we see among the Ghassanids, or it may be as Mingana, *Syriac Influence*, 98, thinks, that it came through the Syriac.⁴ It is at any rate significant that ܙܐܠܝܢ occurs not infrequently in the Safaite inscriptions, cf. Littmann, *Semitic Inscriptions*, 112 ff.; Ryckmans, *Noms propres*, i, 315, 369, and also in the old poetry, cf. the *Mu'allafa* of Tarafa, l. 23 (Horovitz, *KU*, 113), and is found in the Nemāra inscription (*RES*, i, No. 483).

زَا۟ل (Zāl).

ii, 193.

Provision for a journey.

In the same verse occurs the denominative verb تَزَوَّدَ, to provide oneself for a journey.

This may be genuine Arabic as the Muslim savants without exception claim. On the other hand, Zimmern, *Akkad. Fremdw.*, 39, suggests that it may have had a Mesopotamian origin. There is an old Babylonian *zūdūtu*, beside Akk. *šūdūtu*, meaning the money and other provisions necessary for a journey, and from this in all probability came the Heb. צִידָה in the sense of provisions for a journey or a march, as in Gen. xlii, 25, etc. (see *BDB*, 845); and Aram. ܙܐܠܝܢ; Syr. ܙܐܠܝܢ; Palm. ܙܐܠܝܢ with the same meaning.

From some Aramaic form the word would then have passed into Arabic, probably at a quite early period, and then the verbal forms were built up on it in the ordinary way.

¹ Hübschmann, *Arm. Gramm.*, i, 362.

² Dinkard, § 134, in the Bombay edition, p. 157, l. 8, of the Pahlavi text. See also Justi's Glossary to the *Bundahesh*, p. 62; *Shikand*, Glossary, 231; Herzfeld, *Paikuli*, Glossary, 194.

³ Henning, *Manichaica*, ii, 70.

⁴ Vide also Sprenger, *Leben*, iii, 332, n.