

so that it is more likely that it came into use among the Northern Arabs from this area than that Muḥammad got it from Abyssinians.¹

حَصَدَ (*Ḥaṣada*).

xii, 47—also حَصَادٌ (vi, 142); حَصِيدٌ (xi, 102; i, 9); حَصِيدًا (x, 25; xxi, 15).

To reap.

The regular meaning of حَصَدَ is *to twist*, and in this sense it occurs in the old poetry, as in an-Nābigha, vii, 32 (Ahlwardt, *Divans*, p. 11) and Ṭarafa, *Mu'allaga*, 38. The sense of *to reap*, however, is denominative from حَصَادٌ, which is a borrowing from מְצַד (Fraenkel, *Fremdw*, 132, 133), and the Ar. equivalent of the Aram. ܡܥܕܐ. Syr. ܡܥܕܐ is خَضد *to cut*, which is further illustrated by the S. Arabian 𐩦𐩣𐩪𐩣𐩪𐩥, the name of the harvest month.²

حَصَاد is used not infrequently in the old poetry, and was probably an early borrowing first used among the Arabs who settled down on the borderlands to an agricultural life.

حِصْنٌ (*Ḥiṣn*).

lix, 2.

A fortress.

It is only the plu. حُصُون that is found in the Qur'ān, though the denominative verb حَصَّن occurs participially in v. 14 of the same Sūra. The passages are late and refer to the Jews of Naḍir near Madina.

The verb is clearly denominative though the philologists try to

¹ Horovitz, *KU*, 19, thinks it is a genuine Arabic word, though in its technical sense in the Qur'ān perhaps influenced by the Ethiopic.

² D. H. Müller, *WZKM*, i, 25; Rossini, *Glossarium*, 155.