

in pre-Islamic days,¹ and the substantive 𐤀𐤋𐤍 *preces* is found in the S. Arabian inscriptions (Rossini, *Glossarium*, 224).

صَنَم (Sanam).

vi, 74; vii, 134; xiv, 38; xxi, 58; xxvi, 71.

An idol.

Found only in the plu. أَصْنَام, and only in relatively late passages. It is curious that it occurs only in connection with the Abraham legend, save in one passage (vii, 134), where it refers to the Canaanites.

As we find 𐤀𐤋𐤍 in the S. Arabian inscriptions,² D. H. Müller, *WZKM*, i, 30, would regard صنم as a genuine Arabic word. It has, however, no explanation from Arabic material, and the philologists are driven to derive it from شمن meaning وَثَن (*LA*, xv, 241; al-Khafājī, 124).

It was doubtless an early borrowing from Aramaic. The root צלם appears to be common Semitic,³ cf. Akk. *šalmu*⁴ and Ar. صَلَم to cut off, so Heb. צלם; Phon. צלם; Aram. צלמא; Syr. ܥܠܡܐ, an image, would doubtless mean something cut out of wood or stone. צלמא and צלמחא occur not infrequently in the Nabataean inscriptions (*RES*, ii, 467, 477; Cook, *Glossary*, 101),⁵ and it was from some such Aram. form that the word came into use in N. Arabia,⁶ giving us the צנמת we find in a Safaite inscription,⁷ the صنم of the early Arabic poetry and of the Qur'ān, and perhaps a Nabataean צנם in an inscription from Madā'in Šālīh.⁸

¹ Nöldeke, *Neue Beiträge*, 29, and cf. Geyer, *Zwei Gedichte*, i, 203 = *Dīwān*, iv, 11.

² *CIS*, iv, No. ii, l. 4, and see Gildemeister, *ZDMG*, xxiv, 180; *RES*, ii, 485.

³ But see Nöldeke, *ZDMG*, xl, 733.

⁴ Zimmern, *Akkad. Fremdw.*, 8.

⁵ So the S. Arabian 𐤀𐤋𐤍 (Rossini, *Glossarium*, 224; *RES*, ii, 485).

⁶ Fraenkel, *Fremdw.*, 273; Pautz, *Offenbarung*, 175, n. 2; Robertson Smith, *Kinship*, 300.

⁷ Halévy, in *JA*, vii^e série, xvii, 222.

⁸ *RES*, ii, No. 1128.