

Fraenkel, *Vocab*, 23, was doubtless right in taking it to be the Heb. עֲלִיּוֹן, which is used as an appellation of God among both Hebrews and Phoenicians,¹ and as meaning *higher* or *upper* is used of chambers of a house (Ez. xli, 7 ; xlii, 5), and in the Rabbinic writings refers to things heavenly as opposed to things earthly (Levy, *Wörterbuch*, iii, 653).²

Grimme, *ZA*, xxvi, 163, wants to connect it with Eth. 𐩢𐩨𐩨, whose participle, he says, means *bunt gefärbte*, and would refer it to the spotted pages of the books. There is little doubt, however, that we must regard it as a borrowing from the Jews.

عِمَادٌ ('*Imād*).

xiii, 2 ; xxxi, 9 ; civ, 9 (sing. عِمْدٌ) ; lxxxix, 6.

A column or pole.

The word can hardly be derived from the Arabic verbal root عَمَدَ to afflict, and was apparently borrowed from the Aramaic.

Zimmern, *Akkad. Fremdw*, 31, goes back to an Akk. *imdu* meaning a support for a house or a wall, from a root *emēdu*, 'md, to stand, which he would consider as having influenced the Canaanitish and Aramaean areas, whence we find Heb. עִמּוּד ; Phon. עִמּוּד pillar, and Aram. ܥܡܘܕ ; Palm. ܥܡܘܕ ; Syr. ܥܡܘܕ pillar. If so it must also have influenced the S. Arabian area, for there we find Sab. 𐩦𐩣𐩪 (D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, 80)³ and Eth. 𐩢𐩨𐩨, also meaning pillar.

From the Aramaic, according to this theory, would have come the Ar. عَمود a pillar, and thence the denominative verb عَمَدَ to prop, from which the Qur'ānic عَاد would have been derived. In this case it would have been an early borrowing.

¹ Hoffmann, *Phönizische Inschriften*, pp. 48, 50, and Philo Byblius in Eusebius, *Prep. Evang.*, i, 80 (ed. Gainsford), κατὰ τούτους γίνεται τις Ἐλιοῦν καλούμενος Ὑψιστος.

² Noldeke, *Neue Beiträge*, 28, and Horovitz, *JPN*, 215, agree that the origin was Jewish.

³ Cf. Rossini, *Glossarium*, 209 ; Ryckmans, *Noms propres*, i, 166.