$\dot{\rho}\hat{\eta}\mu\alpha$, it is also used to translate $\lambda\dot{o}\gamma\sigma$, and is used technically for religion. It is possible, as Horovitz, KU, 62, 63, suggests, that the meaning was also influenced by the sense of way, which may be derived from the Arabic root itself (cf. Ahrens, *Christliches*, 33).

There seems to be no evidence for the use of in its Qur'anic sense in the pre-Islamic period, so it may have been a borrowing of Muḥammad himself, but doubtless was intelligible to his audiences who were more or less acquainted with Jews and Christians.

كَلَكُ (Malak).

Of very frequent occurrence. Cf. ii, 28.

Angel.

It also occurs in the form غير بير , with the plu. عبر المرائدة

The Muslim authorities are unanimous in taking it as Arabic, though they dispute among themselves whether it should be derived from it are in the constant of the constant of

There can be little doubt, however, that the source of the word is the Eth. σολλη with its characteristic plu. σολλη γ.3 which is the common Eth. word for ἄγγελος, whether in the sense of angelus or nuntius, and thus corresponds exactly with Heb. ΤκοΣ ; Phon. ΤκοΣ ; Syr. Σομο. 4 It is very possible, however, that Jewish influences also have been at work on the word, for Hirschfeld, Beiträge,

46, points out the close correspondence of such phrases as האלי ולפיד (xxxii, 11) with המות המות, 5 and האלי (iii, 25) with מלכא מלך מלכיא. The word would seem to have been borrowed

² Noldeke-Schwally, i, 146, n., but see Horovitz, KU, 62.

¹ Nöldeke, Neue Beiträge, 25, 26; Sketches, 38; Vollers, ZDMG, 1i, 293, 325; Nöldeke-Schwally, i, 20, 146.

Nöldeke, Neue Beiträge, 34; Hirschfeld, Beiträge, 45; Bell, Origin, 52; Dvořák, Fremdw, 64; Rhodokanakis, WZKM, xxv, 71; Ahrens, Muhammad, 92; Pautz, Offenbarung, 69; but see Bittner, WZKM, xv, 395.

⁴ Mingana, Syriac Influence, 85, would derive the Arabic from this Syriac form; cf. also Fischer, Glossar, 118.

⁵ So Geiger, 60; but we find this also in Eth., cf. math: 97.