

and 𐤀𐤕𐤁𐤊 which is both *iudicium* and *sententia iudicis*. This sense had already become domiciled in S. Arabia, as we see from the use of 𐩣𐩬𐩪 in the inscriptions (Rossini, *Glossarium*, 221).

فَخَّارٌ (*Fakhkhār*).

lv, 13.

Potter's clay.

The passage refers to the creation of man, and that it means *earthenware* is the general consensus of the authorities (cf. as-Sijistānī, 245 ; Rāghib, *Mufradāt*, 380).

It is obvious that it cannot be derived from the verbal root 𐤆𐤊𐤓,¹ and Fraenkel, *Vocab*, 22, compared it with 𐤆𐤊𐤓 an earthenware pot, which occurs as a loan-word in the Jewish פֶּחֶרֶת.² The Syr. 𐤆𐤊𐤓³ is a word in fairly common use and translates *κεραμεύς* (cf. 𐤆𐤊𐤓 𐤁𐤌𐤏𐤁 = *γῆ κεραμική*), and there can be little doubt that it is the origin of the Arabic word,⁴ though Horovitz, *JPN*, 216, withholds judgment as to whether it is of Jewish or Christian origin.

فُرَاتٌ (*Furāt*).

xxv, 55 ; xxxv, 13 ; lxxvii, 27.

Sweet river water.

The passages are all Meccan and refer to the sweet river water as opposed to the salt water of the sea, and in the two latter passages the reference is apparently to some cosmological myth.

In any case the word 𐤆𐤓𐤓 is derived from the river Euphrates (Horovitz, *KU*, 130), which from the Sumerian *Pura-nun*, "great water," appears in Akk. as *Purattu*, or *Purāt*,⁵ and in O.Pers. as *Ufrātu*,⁶

¹ Noldeke, *Mand. Gramm.*, 120, n. 2.

² Fraenkel, *Fremdw*, 70 ; but cf. 𐤆𐤊𐤓 in Dan. ii, 41.

³ This itself may be of Akk. origin, see Zimmern, *Akkad. Fremdw*, 26.

⁴ Noldeke, *Neue Beiträge*, 45, n. 2 ; Vollers, *ZDMG*, li, 324 ; Fraenkel, *Fremdw*, 257.

⁵ Delitzsch, *Paradies*, 169 ff.

⁶ Spiegel, *Die altpersischen Keilinschriften*, p. 211, and cf. Meillet, *Grammaire du vieux Perse*, p. 164.