Pers. روز بروزی خور which is connected with Av. روزی بروزی raočah, light,¹ O.Pers. rauča, day²; Skt. বেৰ shining, radiant. The Phlv. was borrowed into Arm. as مره الله الله daily provision, and then bread,³ and Syr. المان daily ration,⁴ which translates τροφαί in 1 Macc. i, 35, and also stipendium (ZDMG, xl, 452). In Mod. Pers. by regular change of to ω we get روزی خور daily need, e.g. روزی خور "eating the daily bread".

It was from the Syr. that the word came into Arabic, and thence was borrowed back into Pers. in Islamic times as رزق. It was an early borrowing and occurs frequently in the old poetry.

lii, 3.

A volume, or scroll of parchment.

The Lexicons take the word from  $\tilde{co}$  to be thin (LA, xi, 414), which is plausible enough, but there can be little doubt that it is a foreign word borrowed from the Eth., where  $\tilde{co}$  means parchment (charta pergamena, membrana, Dillmann, Lex, 284), which translates  $\mu \epsilon \mu \beta \rho \acute{a} \nu a \iota$  in 2 Tim. iv, 13. It was an early borrowing and occurs many times in the old poetry.

Ar-Raqīm is mentioned at the commencement of Muḥammad's version of the story of the Seven Sleepers. The Commentators present

<sup>&</sup>lt;sup>1</sup> Bartholomae, AIW, 1489.

<sup>&</sup>lt;sup>2</sup> Spiegel, Die altpers. Keilinschriften, 238.

<sup>&</sup>lt;sup>3</sup> Hübschmann, Arm. Gramm, i, 234.

<sup>&</sup>lt;sup>4</sup> Noldeke, ZDMG, xxx, 768; Lagarde, GA, 81.

<sup>&</sup>lt;sup>5</sup> So Lagarde, op. cit.; Ruckert, ZDMG, x, 279; Fraenkel, Vocab, 25; Pautz, Offenbarung, 164, n. 4; Siddiqi, Studien, 56.

<sup>&</sup>lt;sup>6</sup> Lagarde, op. cit.; Vullers, Lex, ii, 28.

<sup>&</sup>lt;sup>7</sup> Fraenkel, Fremdw, 246. ረቅ is from ረቀት to be thin; cf. רקק, and ف, so that ረቀት corresponds to وقيق.