

as is indicated by the common Tigré word አሳሳጥ used for a popular kind of bread. It was probably an early borrowing into Arabic, for the root has become well naturalized and many forms have been built from it.

خَرْدَلٌ (*Khardal*).

xxi, 48 ; xxxi, 15.

A mustard seed.

Both passages are reminiscent of the ὡς κόκκον σινάπεως of Matt. xvii, 20, etc.

The Muslim authorities take it as an Arabic word, though they are in some doubt as to whether it should be خَرْدَل or خَرْدَل. Fraenkel, *Fremdw*, 141, has shown, however, that the word is a borrowing from Aram. ܫܪܕܠ ; Syr. ܫܪܕܠܐ. The probabilities are in favour of its being from the Syr. ܫܪܕܠܐ, which as a matter of fact translates σίναπι in the Peshitta text of Matt. xvii, 20, etc., and occurs also in Christian Palestinian.¹ The borrowing will have been early for the word is used in the old poems, e.g. *Divān Hudhail*, xcvi, 11.

خَزَانَةٌ (*Kharāna*).

vi, 50 ; xi, 33 ; xii, 55 ; xv, 21 ; xvii, 102 ; xxxviii, 8 ; lii, 37 ; lxiii, 7.

Treasury, storehouse.

The verb خَزَنَ does not occur in the Qur'ān, but besides خزانة (which occurs, however, only in the plu. form خَزَائِن), we find a form خَازِنٌ "one who lays in store" in xv, 22 ; and خَزَنَةٌ keepers in xxxix, 71, 73 ; xl, 52 ; lxvii, 8.

It is fairly obvious that خَزَنَ is a denominative verb, and the word has been recognized by many Western scholars as a foreign borrowing.² Its origin, however, is a little more difficult to determine. Hoffmann,

¹ Schultheiss, *Lex*, 69.

² Fraenkel in *Beitr. Assy*, iii, 81 ; Vollers, *ZDMG*, l, 640 ; Horovitz, *Paradies*, 5 n.