

serve, we get Heb. עֶבֶד ; Aram. עֲבָדָא ; Syr. حَبَل ; Phon. עבד ; and Akk. *abdu*, all meaning *slave* or *vassal*, like the Ar. عَبَدَ, Sab. 𐤀𐤁𐤃. From this it is a simple matter to see how with the developing cults עבד comes to be a *worshipper*, and عَبَدَ to *worship*, i.e. to serve God.

The inscriptions from N. Arabia contain numerous examples of עבד joined with the name of a divinity, e.g. עבדדושרא = عبد اللات = عبدلات ; عبد مناة = عبدمنات ; عبد ذى شرى = عبدالعزيز = عبادالعزيز, to quote only from the Sinaitic inscriptions.<sup>1</sup> Also in the S. Arabian inscriptions we find 𐩦𐩣𐩬𐩪𐩣𐩬 'Abd 'Athtar ; 𐩦𐩣𐩬𐩪𐩣𐩬 'Abd Kallal ; 𐩦𐩣𐩬𐩪𐩣𐩬 'Abd Shams, etc.<sup>2</sup> It thus seems clear that the sense of *worship*, *worshipper* came to the Arabs from their neighbours in pre-Islamic times,<sup>3</sup> though it is a little doubtful whether we can be so definite as Fischer, *Glossar*, 77, in stating that it is from Jewish עבד.

عَبْقَرِيّ ('*Abqarī*).

lv, 76.

A kind of rich carpet.

It occurs only in an early Meccan Sūra in a passage describing the delights of Paradise.

The exegetes were quite at a loss to explain the word. Zam. says that it refers to عَبر, a town of the Jinn, which is the home of all wonderful things, and Tab., while telling us that عَبْقَرِيّ is the same as

<sup>1</sup> Cook, *Glossary*, 87, 88. For the Safaitic see עבדנר : עבדנר, etc., in Littmann, *Semitic Inscriptions*, 1904 ; Ryckmans, *Noms propres*, i, 155, 240, 241, and compare the Phon. examples in Harris' *Glossary*, 128, 129.

<sup>2</sup> Vide Pilster, *Index of South Arabian Names*, for references, and Rossini, *Glossarium*, 201.

<sup>3</sup> It was commonly used in this sense in the old poetry, see Cheikho, *Naṣrāniyya*, 172. Ahrens, *Christliches*, 20, would derive عبادة directly from the עֲבָדָא ; cf. Horovitz, *JPN*, 213.