Fraenkel, Fremdw, 290,1 relates it to the Aram. *\square\nu' \nabla' \

Of very frequent occurrence, cf. iii, 144; iv, 93; vi, 81. Power, authority. ($\xi \xi_{ov\sigma'la'}$)

The denominative verb with to give power over, occurs in iv, 92; lix. 6.

The primitive verb with be hard or strong occurs frequently in the old poetry 4 but not in the Qur'an. It is cognate with Eth. wanto exercise strength, 5 and with a group of N. Semitic words, but in N. Semitic the sense of the root has developed in general to mean to domineer, have power over, e.g. Akk. šalāṭu, to have power 6: Heb. With to domineer, be master of 7: Aram. Dir ; Syr. It to have mastery over. Under this Aram. influence the Eth. wan later comes to mean potestatem habere.

The Muslim philologers were entirely at sea over the Qur'anic which they wish to derive from سلطان, which they wish to derive from שלשו, (cf. LA, ix, 193), and Sprenger, Leben, i, 108. rightly took it as a borrowing from the Aram. In Bibl. Aram. עולשנות סכנוד occurs several times, with the meaning sovereignty, dominion, like the Rabbinic שולשנות and שלשנות In the Nabataean inscriptions also we find עולשנות or dominion (cf. Lidzbarski, Handbuch, 376), but it is in Syriac that we find the

¹ See also p. 76 and Schwally, Idioticon, 94; Schulthess, Lex, 209.

² Zimmern, Akkad. Fremdw, 35, carries this itself back to Akk. šaršarratu.

³ Also of the Arm. 27 [Juj, Hübschmann, Arm. Gramm, i, 314.

⁴ A'shā in Geyer, Zwei Gedichte, i, 163; Dīwān, iv, 41; v, 60; Asma'iyūt, vi, 17.

⁵ Cf. also na and Noldeke's note Neue Beiträge, 39, n. 3.

⁶ Zimmern, Akkad. Fremdw, 7.

⁷ It is only a late word in Heb. and possibly a borrowing from Aramaic.

 $^{^8}$ So Noldeke, Neue Beiträge, 39, n. 3 $^\circ$, Wellhausen, $ZD\bar{MG}$, lxvii, 633 ; Massignon, Lexique technique, 52.