

They are not very happy over the form, however, for كَأْس is fem. and we should expect دهاقة not دهاق. Exactly the same form, however, is found in a verse of Khidāsh b. Zuhair—

أَتَانَا عَامِرٌ يَرْجُو قَرَانَا فَاتَّرَعْنَا لَهُ كَأْسًا دَهَاقًا

“There came to us ‘Āmir desiring entertainment from us, so we filled for him a full cup.”

so Sībawaih suggested that it should be taken not as an adj. to كَأْسًا but as a verbal noun.<sup>1</sup>

There is ground, however, for thinking that the word is not Arabic at all.<sup>2</sup> Fraenkel, *Fremdw*, 282, would relate it to קָחַץ, which we find in Heb. קָחַץ to crowd, oppress, thrust; Aram. קָחַץ; Syr. ܩܚܥ to crowd, squeeze, which is the Ar. دَحَقَ to drive away, expel. The change of ק to פ he would explain as Mesopotamian. Thus كَأْسًا دَهَاقًا would mean “a cup pressed out”, referring to the wine pressed to fill the cup.

دَيْنٌ (Dīn).

Of very frequent occurrence. Cf. i, 3; ii, 257, etc.

Judgment, Religion, and in ix, 29, verbally “to make profession of faith”.

In the Qur'ān we find also دَيْنٌ a debt, that which one owes (cf. iv, 12, 13; ii, 282), and مَدِينٌ for one who receives payment of a debt (xxxvii, 51; lvi, 85), besides the verb تَدَايَنَ “to become debtors to one another” (ii, 282). These, however, are later developments of the word within Arabic.

The Muslim authorities usually treat it as an Arabic word (cf.

<sup>1</sup> Vide *LA*, xi, 395, 396.

<sup>2</sup> Horovitz, *Paradies*, 11, says: “Auch die Herkunft von دهاق . . . ist unsicher.”