

but the form of رَحْمَن is itself against its being genuine Arabic.

Fraenkel, *Vocab*, 23, pointed out that **רחמנא** occurs in the Talmud as a name of God (e.g. **אמר רחמנא** "saith the all-merciful"), and as Hirschfeld, *Beiträge*, 38, notes, it is also so used in the Targums and in the Palmyrene inscriptions (cf. *NSI*, p. 300; *RES*, ii, 477). In the Christian-Palestinian dialect we find **ܪܚܡܢܐ**, which is the equivalent of the Targumic **מרחמן** and in Lk. vi, 36, translates **ὁδοιπόρων**,¹ and in the S. Arabian inscriptions **𐩣𐩣𐩪𐩠** occurs several times² as a divine name.³

There can be little doubt that it was from S. Arabia that the word came into use in Arabic,⁴ but as Nöldeke-Schwally, i, 113, points out, it is hardly likely to have originated there and we must look elsewhere for the origin.⁵ Sprenger, *Leben*, ii, 198–210, in his discussion of the word, favours a Christian origin,⁶ while Hirschfeld, *Beiträge*, 39, insists that it is of Jewish origin, and Rudolph, *Abhängigkeit*, 28, professes to be unable to decide between them.⁷ The fact that the word occurs in the old poetry⁸ and is known to have been in use in connection with the work of Muḥammad's rival Prophets, Musailama of Yamāma⁹ and al-Aswad of Yemen,¹⁰ would seem to point to a Christian rather than a Jewish origin, though the matter is uncertain.

رَحِيقٌ (*Rahīq*).

lxxiii, 25.

Strong wine.

¹ Schwally, *Idioticon*, 88; Schulthess, *Lex*, 193, and see Wellhausen, *ZDMG*, lxvii, 630.

² Muller, *ZDMG*, xxx, 672; Osiander, *ZDMG*, x, 61; *CIS*, iv, No. 6; and particularly Fell in *ZDMG*, liv, 252, who gives a list of texts where it occurs.

³ Halévy, *JA*, viii sér, xx, 326, however, takes it as an adjective and not as a divine name. (Note also Ahrens, *Christliches*, 35 ; Ryckmans, *Noms propres*, i. 31.)

⁴ Grimme, *ZA*, xxvi, 161; Bell, *Origin*, 52; Lidzbarski in *SBAW*, Berlin, 1916, p. 1218.

⁵ Halévy, *REJ*, xxiii, in discussing the inscription, thinks that it is of purely pagan origin. See also Margoliouth, *Schweich Lectures*, 67 ff.

⁶ So Pautz, *Offenbarung*, 171 n., and *vide* Fell, *ZDMG*, liv, 252. Mingana, *Syriac Influence*, 89.

⁷ So Massignon, *Lexique*, 52. Sacco, *Credenze*, 18, apparently agrees with the Jewish theory. See also Horovitz, *JPN*, 201-3.

⁸ *Div. Hudh.* (ed. Wellhausen), clxv, 6; *Mufaddaliyāt* (ed. Thorbecke), 34, l. 60; *al-A'shā, Dū'ān*, lxvi, 8.

⁹ at-Tabarī, *Annales*, i, 1933-7. Ibn Hishām, 200.

¹⁰ Ecladhorī, 105, l. 6.