

at an early date. The prevalent theory is that it is derived from Gk. *εἰκών* through the Aramaic.<sup>1</sup> *εἰκών* means *image, likeness, similitude*, and from *εἰκόνα* were borrowed the Aram. יִקְוֵנָא<sup>2</sup>; Syr. ܡܨܥܐ meaning *image, picture*. From ܡܨܥܐ was formed a verb ܡܨܥܐ to *depict, describe*, whence ܡܨܥܐ and ܡܨܥܐ mean *characteristic*. From some dialectal form of ܡܨܥܐ the word must have passed into Arabic.

يَمّ (Yamm).

vii, 132; xx, 39, 81, 97; xxviii, 6, 40; li, 40.

Sea, flood, river.

It is used only in the Moses story, and refers sometimes to the Nile, sometimes to the sea. It was early recognized as foreign (Siddiqi, *Studien*, 13),<sup>3</sup> though the early authorities were uncertain of its origin. al-Jawālīqī, *Mu'arrab*, 156, says it is Syriac, which was also the opinion of Ibn Qutaiba,<sup>4</sup> according to as-Suyūṭī, *Itq*, 326. as-Suyūṭī, however, also tells us that Ibn al-Jawzī said it was Hebrew and Shaidala that it was Coptic.<sup>5</sup>

It apparently came to Arabic from Syriac ܡܨܐ, as Fraenkel, *Vocab.*, 21, saw,<sup>6</sup> though it may possibly have come into Arabic from some primitive non-Semitic source. The word clearly is not Semitic, for Heb. יָם; Phon. ים; Aram. ܡܨܐ; and Ras Shamra ים cannot be explained from Semitic material, and the word is a loan-word in Egyptian *jm*; Coptic ܝܡܡ, ܝܡܡ, or ܝܡܡ, and in Akk. *jamu*. As the word occurs in the old poetry and was an early borrowing we cannot be absolutely sure that it was not primitive, having come into Arabic, as into the other Semitic languages, from some autochthonous source.

يَهُود (Yahūd).

ii, 107, 114; iii, 60; v, 21, 56, 69, 85; ix, 30.

The Jews.

<sup>1</sup> Fraenkel, *Fremdw*, 273; Vollers, *ZDMG*, l, 617; li, 305, who depend, however, on a suggestion of Noldeke.

<sup>2</sup> Beside the much more common אִיקְוֵנָא from *εἰκόνα*.

<sup>3</sup> Cf. as-Suyūṭī, *Muzhir*, i, 130, and *LA*, xvi, 134.

<sup>4</sup> *Adab al-Kātib*, 527.

<sup>5</sup> *Mutaw*, 55, 57.

<sup>6</sup> So Fraenkel, *Fremdw*, 231, quoting Nöldeke, and cf. Guidi, *Delle Sede*, 573.