

form **𐤒𐤒** in a graffito at Al-'Alā,¹ and it is possibly found again in another inscription from the same area.² It would thus seem that Muḥammad was using a form of the name already naturalized among the northern Arabs, though there appears to be no trace of the name in the early literature.

يَعْقُوبُ (*Ya'qūb*).

ii, 126–134; iii, 78; iv, 161; vi, 84; xi, 74; xii, 6, 38, 68; xix, 6, 50; xxi, 72; xxix, 26; xxxviii, 45.

Jacob.

He is never mentioned save in connection with some other member of the Patriarchal group.

There were some who considered it as Arabic derived from **عقب**, but in general it was recognized as a foreign word, cf. al-Jawālīqī, 155; Zam. on xix, 57; Baiḍ. on ii, 29; as-Suyūṭī, *Muḥṣir*, i, 138, 140; al-Khafājī, 215. Apparently it was known among the Arabs in pre-Islamic days.³

It may have come from the Heb. **יעקב**, though the fact that Muḥammad has got his relationship somewhat mixed⁴ might argue that he got the name from Christian sources, probably from the Syr. **ܝܥܩܘܒ**,⁵ which was the source of the name in the Manichaean fragments (Salemman, *Manichaeische Studien*, i, 86).

يَاغُوثُ (*Yaghūth*).

lxxi, 23.

Yaghuth.

It is said to have been an idol in the form of a lion, worshipped among the people of Jurash and the Banū Madhḥij.⁶ It would thus

¹ *Mission archéologique*, ii, 228. For the form **𐤒𐤒** see Euting, *Sin. Inschr.*, No. 585; *CIS*, ii, 1026.

² Lidzbarski, *Ephemeris*, iii, 296, and cf. Horovitz, *KU*, 151, for an inscription from Harrān. It is possible that a Jewish form **𐤒𐤒** occurs in the Elephantine papyri (cf. Cowley, *Aramaic Papyri*, No. 81, l. 28), but the reading is not sure.

³ Cheikho, *Naṣrāniya*, 234; Horovitz, *KU*, 153. Horovitz plays with the idea that it may have been a genuine old Arab name. Cf. *JPN*, 152.

⁴ xi, 74, on which see Hurgronje, *Verspreide Geschriften*, i, 24.

⁵ Mingana, *Syriac Influence*, 82.

⁶ Ibn al-Kalbī, *Kitāb al-Aṣnām*, p. 10; Wellhausen, *Reste*, 19 ff.; Ryckmans, *Noms propres*, i, 16.