

this, and it has been championed by Geiger, 48, who argues that though the absence of the medial *h* in Gk. *γεέννα* might not dispose of a Christian origin, since this does appear in the Syr. ܩܝܢܐ and in the Arm. ԳԻՆԵ derived therefrom,¹ yet the absence of the final *m* is conclusive, as this is lacking in both Greek and Syriac but appears in the Hebrew. Geiger has been followed by most later writers,² but it should be noted that his objections do not apply to the Eth. ገነዝ (sometimes ገነዝ), which is phonologically nearer the Arabic and a more likely source, as Nöldeke, *Neue Beiträge*, 47, has pointed out.³

The word apparently does not occur in the early poetry,⁴ and was thus probably one of the words which Muḥammad learned from contact direct or indirect with Abyssinians.

جودی (Jūdī).

xi, 46.

The name of the mountain where the Ark rested.

The Commentators know that it is the name of a mountain in Mesopotamia near Mosul, and in this they are following Judaeo-Christian tradition. As early as the Targums we find that the apobaterion of Noah was Mt. Judi, i.e. the Gordyene mountains in Mesopotamia, which Onkelos calls קררר and Jonathan b. 'Uzziel קררר, the Peshitta agreeing with Onkelos.

This קררר = Syr. ܩܝܢܐ = Arm. ԳԻՆԵ—(sometimes ԳԻՆԵ, ԳԻՆԵ) is supposed to be the province of Kurdistan,⁵ and a mountain to the S.W. of Lake Van is identified with the mount on which Noah's ark rested.⁶ It is the τὰ Γορδυνῆα ὄρη of Ptolemy v, 12 (ed. C. Müller, i, 935), and according to the Talmud, *Baba bathra*, 91 a, Abraham was

¹ Hubschmann, *Arm. Gramm.*, i, 290.

² Von Kremer, *Ideen*, 226 n.; Rodwell, *Koran*, 189 n.; Sycz, *Eigennamen*, 16; Margoliouth, *ERE*, x, 540; Sacco, *Credenze*, 158.

³ ገነዝ, of course, is a borrowing from the Heb. (Nöldeke, *op. cit.*, 34). Nöldeke's suggestion of an Eth. origin for ܩܝܢܐ has been accepted by Pautz, *Offenbarung*, 217; Rudolph, *Abhängigkeit*, 34; Fischer, *Glossar*, 23.

⁴ The verse in *Hamāsa*, 816, has doubtless been influenced by the Qur'ān.

⁵ On the Arm. Korduk, see Hubschmann, *Arm. Gramm.*, i, 519.

⁶ Neubauer, *Geographie du Talmud*, 378 ff. It is now known as Jūdī Dagh. There is a description of the shrine there in Gertrude Bell's *Amurath to Amurath*, 1911, pp. 292-5.