

The philologists recognized the names as non-Arabic, as is clear from al-Jawālīqī, *Mu'arrab*, 140.¹

Lagarde, *GA*, 15 and 169, identified them with the Haurvatāt and Amərətāt of the Avesta,² who were known in later Persia as Khurdād and Murdād,³ and from being nature spirits became names of archangels and were revered by the ancient Armenians as gods.

This identification has been generally accepted,⁴ though Nestle, *ZDMG*, lv, 692, wants to compare them with Khillīt and Millīt,⁵ and Halévy, *JA*, ix^e ser., vol. xix, 148 ff., claims that Mārūt is the Ἀρμαπος of Enoch vi, 7, which he thinks in the original text may have read הַרמְרוּת. This, however, is unlikely in itself and is practically put out of the question by the fact that the better reading in that passage of Enoch is Φαρμαπος. It is curious, however, that in the Slavonic Enoch (xxxiii, 11, B), we find appearing the two angel names Orioch and Marioch.⁶

Margoliouth, *ERE*, viii, 252, thought that the form of the names pointed to an Aramaic origin and would look on them as Aramaic personifications of mischief and rebellion, and Wensinck, *EI*, ii, 273, notes that ܠܟܠܐ is a common Syriac word for power or dominion, so it may be that there has been Aramaic influence on the transmission of the names to Muḥammad.

هَارُونَ (Hārūn).

Occurs some twenty times, e.g. ii, 249 ; iv, 161 ; xxxvii, 114.

Aaron.

¹ Vide Sachau's notes, p. 63, and al-Khafājī, 183.

² It had been earlier recognized ; cf. Boetticher, *Horae aramaicae*, Berlin, 1847 p. 9, and Littmann says that Andreas independently of Lagarde had come to the same conclusion. On the spirits see Darmesteter, *Haurvatad et Ameretat*, 1875.

³ On this form of the name see Marquart, *Untersuchungen zur Geschichte von Eran*, ii, 214, n. 6.

⁴ Littmann in *Andreas Festschrift*, 84 ; Tisdall, *Sources*, 99 ; Rudolph, *Abhängigkeit*, 67, 75 ; Fr. Müller, in *WZKM*, viii, 278. Marquart, *Untersuchungen zur Geschichte von Eran*, Philol. Suppl. x, i, 1905, p. 214, n. 6, suggests Phlv. ܠܟܠܐ

harōt, and ܠܟܠܐ amurt, which he would derive from O.Pers. haruvatāh and amrtatāh. See Herzfeld, *Paikuli*, Glossary, 144.

⁵ Burton, *Nights*, x, 130, claimed these as Zoroastrian, but Bergmann, *MGWJ*, xlvī, 531, compared them with the Talmudic חֵילָק וְבִילָק. Horovitz, *KU*, 148, rightly insists that they could have had no influence on the Qur'ānic forms.

⁶ See Littmann, op. cit., 83 ; Horovitz, *KU*, 147 ; *JPN*, 164, 165.