

a blunder. There is a Mandaean form **𐬠𐬵𐬶**¹ (Lidzbarski, *Ginza*, Göttingen, 1925, p. 157), but there can be no certainty that this is connected with **قارون**, and if it is it was probably influenced by the Qur'ānic form. Thus it seems best to look on it as a rhyming formation to parallel **هاورن** (Sycz, *Eigennamen*, 43; Horovitz, *KU*, 131; *JPN*, 163), though whether from the Heb. **קרח** or from a Christian form without the guttural, it is impossible to say.²

قُدُس (*Qudus*).

ii, 81, 254; v, 109; xvi, 104.

Purity, sanctity.

We also find **القدوس** an epithet for God, lix, 23; lxii, 1; **قَدَس** to bless, sanctify, ii, 28; **مُقَدَّس** and **مُقَدَّسَة** holy, sacred, v, 24; xx, 12; lxxix, 16.

The root is common Semitic and would seem to have meant primitively to withdraw, separate,³ and some of the philologists would derive the meaning of the Qur'ānic words from this sense (cf. Baid. on ii, 28). It has long been recognized, however, that as a technical religious term, this sense is a N. Semitic development, and occurs only as a borrowed sense of the root in S. Semitic.⁴ Thus Eth. **ቀደስ** in the sense of holy (i.e. **ቀደሰ**) is a borrowing from Aram., as Nöldeke, *Neue Beiträge*, 35, shows, and there can be little doubt that Fraenkel, *Vocab*, 20; *Fremdw*, 57, is correct in tracing the Arabic word to a similar source. Hirschfeld, *Beiträge*, 39 ff., thinks the Arabic use developed under Jewish influence, but the Qur'ānic use is more satisfactorily explained from Christian Aram.,⁵ particularly the

روح القدس from **ܕܥܡܐ ܕܥܡܐ**; while the form **قُدُّوس** may have come from the Eth. **ቀደሰ** (Horovitz, *JPN*, 218).⁶

¹ Brandt, *Mandäische Schriften*, 149, suggested the equivalence with **قارون**.

² The foreign origin of the word was recognized by some of the Muslim authorities, cf. Sibawaih in Siddiqi, 20.

³ Baudissin, *Studien*, ii, 19 ff., and Robertson Smith, *Religion of the Semites*, 150.

⁴ Which is fatal to Grimme's theory of S. Arab. origin, *ZA*, xxvi, 166.

⁵ Fraenkel, *Vocab*, 24; Pautz, *Offenbarung*, 36; Mingana, *Syriac Influence*, 85, 86.

⁶ The **ܩܕܝܫ** = the Holy One, of the incantation texts, however, should be noted. Cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 300.