

appear to be of S. Arabian origin, and this is confirmed by the fact that we find תַּמ־יֵעֵת in the Thamudic inscriptions,¹ and 'Ιαουθός in Safaite² and Thamudic.³

The name would seem to mean *helper* (Yāqūt, *Mu'jam*, iv, 1022), and the S. Arabian 𐩦𐩣𐩪 means to *help* (cf. Ar. غاث; Heb. עזש; Rossini, *Glossarium*, 215).

يَقْطِين (Yaqṭīn).

xxxvii, 146.

A gourd.

The word occurs in the Jonah story for the gourd tree which Allah caused to grow up over the Prophet. The reference is obviously to the Biblical story in Jonah iv, 6-11, and يَقْطِين seems to be an attempt to reproduce the קִיָּין of the Hebrew story.⁴ The word was apparently heard during an oral recitation of the story, and then reproduced from memory in this garbled form.

يَقِين (Yaqīn).

iv, 156; xv, 99; xxvii, 22; lvi, 95; lxix, 51; lxxiv, 48; cii, 5, 7.

Certain.

The simple verb يَقِين does not occur in the Qur'ān, but we find أَيْقَنَ

ii, 3; v, 55, etc.; اِسْتَيْقَنَ xxvii, 14; lxxiv, 31, and the participles

يَقِين and مُسْتَيْقِن, besides مَوْقِن.

At first sight it seems clearly to be a borrowing, for there is no Semitic √ יָקַן, and yet we find both يَقِين and the verbal forms therefrom used in the oldest poetry, so it must have come into the language

¹ D. H. Müller, *Epigraphische Denkmäler aus Arabien*, p. 19; Littmann, *Entzifferung*, 27, 32. It is possible that we have a parallel to the name in the Edomitish proper name 𐤃𐤍𐤕 in Gen. xxxvi, 18.

² Dussaud et Macler, *Voyage archéol. au Safā*, p. 77; Wuthnow, *Die semitischen Mensennamen*, p. 56.

³ Ryckmans, *Noms propres*, i, 174; Hess, *Entzifferung*, Nos. 46, 67.

⁴ So Torrey, *Foundation*, 52.