

also represents the *Νασαπαῖοι* of Epiphanius and Jerome,¹ who were a Judæo-Christian sect related to the Elkesites, and the name may have come to the Arabs from this source.²

The most probable origin, however, is the Syr. ܢܥܬܐ which represents the *Ναζωπαῖοι* of Acts xxiv, 5, and was a commonly used designation of Christians who lived under Persian suzerainty.³ As it was from this area that the old Arm. *նաճբաղի* was borrowed,⁴

the case is very strong for the Ar. نصارى having come from the same source.

نَمَارِقْ (*Namāriq*).

lxxxviii, 15.

Cushions.

Only in an early *Sūra* in a description of the delights of Paradise. al-Kindī, *Risāla*, 85, noted it as a loan-word from Persian,⁵ though it is not given as such by al-Jawālīqī or as-Suyūṭī. It occurs not infrequently in the early poetry for the cushion on a camel's back, and must have been an early borrowing.

Lagarde, *Symmicta*, i, 60,⁶ pointed out that it is from the Iranian *namr* meaning *soft*. In the old Iranian we find *namrā*,⁷ which gives Av. *نامرا* *namra* (Bartholomae, *AIW*, 1042, cf. Skt. नमरा), and Phlv. *نام* *narm* (West, *Glossary*, 240; Salemann, *Mamchacische Studien*, i, 101), and from some Middle Persian form *namr* + the suffix *ak*, it passed both into Aram. *נמרקין* and Ar. نمرق, for which a plu. نَمَارِقْ was then formed.

¹ Epiphanius, *Panarion*, xxix, and Jerome, *Comment. on Matt.* xii.

² Bell, *Origin*, 149; Margoliouth, *ERE*, x, 540, thinks it was Heb.

³ Horovitz, *KU*, 145, 146. See also Mingana, *Syriac Influence*, 96; Fischer, *Glossar*, 135.

⁴ Hübschmann, *ZDMG*, xlv, 245; *Arm. Gramm.*, i, 312.

⁵ See also Sprenger, *Leben*, ii, 504, n.

⁶ Followed by Fraenkel, *Vocab*, 8.

⁷ This form occurs in *nemr* in the Zaza dialect to-day (Horn, *Grundriss*, No. 1028).