

cf. Akk. *tittu*),<sup>1</sup> give us the form we need, and which may also be the origin of the Iranian form found in Phlv. 𐭠𐭣𐭠𐭣, which Haug, *PPGl*, 217, takes to be a mispronunciation of 𐭠𐭣𐭠 *tīn* = ficus. The word occurs in the old poetry and was doubtless well known in pre-Islamic Arabia (cf. Laufer, *Sino-Iranica*, 411).

جَابِيَّة (Jābiya).

xxxiv. 12.

A cistern.

It occurs in the Qur'ān in the Solomon story, in the plu. form جَوَابُ, which is modified from جَوَابِي used of the "deep dishes like cisterns"—جَفَان كَالْجَوَابِ, which the Jinn made for Solomon.

Fraenkel in *Beit. Ass*, iii, 74, 75, points out that it is from the Syr.

ܐܘܨܬܐ a cistern or any collection of water. The ج for ق is not without parallels, as Fraenkel shows, cf. جَائِلِيْق for ܐܘܨܬܐ.<sup>2</sup>

That the word was known in pre-Islamic Arabia is clear from a verse of al-A'shā in *Kāmil*, 4, 14.

جَالُوتُ (Jālūt).

ii, 250-2.

Goliath.

There was very general agreement among the Muslim authorities that the name was not Arabic, even Rāghib, *Mufradāt*, 94, agreeing that ذَلِكَ أُعْجِي لَا أَصْلَ لَهُ فِي الْعَرَبِيَّةِ; cf. also al-Jawālīqī, *Mu'arrab*, 46; *LA*, ii, 325; *TA*, i, 535.

Clearly جالوت is an attempt to reproduce the Heb. גִּלְיָת of the O.T. narrative, of which the Qur'ānic story is obviously a garbled

<sup>1</sup> From \**tittu*, see Zimmer, *Akkad. Fremdw.*, 55.

<sup>2</sup> Fraenkel, *Fremdw.*, 275; referring to Noldeke, *Mand. Gramm.*, 38, n. 2; Hoffmann in *ZDMG*, xxxii, 748, and cf. *Hamāsa*, 244 (جعسوس and جعسوس).