

Semitic area, e.g. Akk. *gannatu*¹; Heb. גַּן; Aram. ܓܢܐ, ܓܢܝܐ; Syr. ܓܢܐ; Phon. ܓܢܢ²; Eth. ገነት, though perhaps it was a peculiar N. Semitic development, for Nöldeke, *Neue Beiträge*, 42, would derive both the Ar. جنة and Eth. ገነት from a N. Semitic source.³ (See also Fischer, *Glossar*, 22b, and Ahrens, *Christliches*, 27.)

In any case in the meaning of Paradise it is certainly a borrowing from the Aram. and in all probability from the Syr.⁴ where we find it specialized in this sense. This Christian origin was vaguely felt by some of the Muslim philologists, for as-Suyūṭī, *Mutaw*, 51, says that

Ibn Jubair stated that جنة عدن was Greek, and in the *Itqān* he says that when Ka'b was asked about it he said that جنة in Syriac meant *vines* and *grapes*. The word in the sense of *garden* occurs frequently in the old poetry, but in the sense of Paradise only in verses which have been influenced by the Qur'ān, as Horovitz, *Paradies*, 7, shows. In this technical sense it would thus have been adopted by Muḥammad from his Jewish or Christian environment (Horovitz, *JPN*, 196, 197).

جُنْد (Jund).

Some twenty-nine times in various forms. Cf. ii, 250; ix, 26, etc. Host, army, troop, force.

The word has no verbal root in Arabic, the verbs جَنَدَ to *levy troops*, and تَجَنَّدَ to *be enlisted*, being obviously denominative, as indeed is evident from the treatment of the word in the Lexicons (cf. *LA*, iv, 106).

¹ Zimmern, *Akkad. Fremdw.*, 40.

² Perhaps also ܓܢ; see Harris, *Glossary*, 94, and the Ras Shamra, ܓܢ.

³ D. H. Müller, however, in *WZKM*, i, 26, opposes the idea that in the general sense of *garden* it is an Aram. borrowing, as Fraenkel like Nöldeke holds. He points to the وادي الجنات mentioned by Hamadānī, 76, l. 16, and the place صلاح الجنات as proving the existence of the word in S. Arabia. These, however, may be merely translations of older names.

⁴ Fraenkel, *Fremdw.*, 148; Mingana, *Syriac Influence*, 85. Horovitz, *Paradies*, 7; however, makes a strong plea for a Jewish origin on the ground that גן עדן is commoner for Paradise in the Rabbinic writings than in Syriac.