

The usual theory is that it is derived from سبل (Rāghib, *Mufradāt*, 222, and the Lexicons), it not being realized that the verb اسبل to put out ears, is itself a denominative from سَبَلَة, سَبُولَة, سَبْلَة, which parallel Heb. שְׁבַלָּת ; Akk. *šubultu* ; Aram. שְׁבַלְחָא ; Syr. ܫܒܠܐ (cf. Eth. ስብላ).

As a matter of fact سَبْلَة, سَبْل, is an independent borrowing from the Aram. and may be compared with the Mand. שומבילחא (Nöldeke, *Mand. Gram.*, 19). The inserted *n* is not uncommon in loan-words in Arabic, as Geyer points out.<sup>1</sup> Cf. منجل from مَنجَل ; Syr. منجل, or كنف from כנף or قَنْفَد from קנפוד, Syr. ܩܢܦܕܐ, or خنزير from ܫܢܝܪ, Syr. ܫܢܝܪ, etc.

سُنْدُس (Sundus).

xviii, 30 ; xlv, 53 ; lxxvi, 21.

Fine silk.

It occurs only in combination with استبرق in describing the elegant clothing of the inhabitants of Paradise, and thus may be suspected at once of being an Iranian word.

It was early recognized as a foreign borrowing, and is given as Persian by al-Kindī, *Risāla*, 85 ; ath-Tha'labī, *Fiqh*, 317 ; al-Jawālīqī, *Mu'arrab*, 79 ; al-Khafāji, 104 ; as-Suyūṭī, *Itq*, 322. Others, however, took it as Arabic, as the *Muḥiṭ* notes, and some, as we learn from *TA*, iv, 168, thought it was one of the cases where the two languages used the same word.

Freytag in his *Lexicon* gave it as *e persica lingua*, though Fraenkel, *Vocab*, 4, raised a doubt, for no such form as سُنْدُس occurs in Persian, ancient or modern.<sup>2</sup> Dvořák, *Fremdw*, 72, suggests that it is a corruption of the Pers. سَنَدُوقَس, which like Syr. ܫܢܕܘܩܫ is derived from

<sup>1</sup> *Zwei Gedichte*, i, 118, n.

<sup>2</sup> See now Henning in *BSOS*, ix, 87.