

the Manichaean forms אנכליון of Persian origin,<sup>1</sup> and *anglion* of Turkish origin,<sup>2</sup> still have the Gk. *-ion* ending, and had the Arabic, like these, been derived from the Syr. we might have expected it also to preserve the final ن. The shortened form, he points out (*Neue Beiträge*, 47), is to be found in the Eth. ወንጌል, where the long vowel is almost conclusive evidence of the Arabic word having come from Abyssinia.<sup>3</sup> Grimme, *ZA*, xxvi, 164, suggests that it may have entered Arabic from the Sabaeen, but we have no inscriptional evidence to support this. It is possible that the word was current in this form in pre-Islamic days, though as Horovitz, *KU*, 71, points out, there is some doubt of the authenticity of the verses in which it is found.<sup>4</sup>

آية (*Āya*).

Of very frequent occurrence. Cf. ii, 37 ; iii, 9 ; xxxvi, 33.

A sign.

Later it comes to mean a *verse* of the Qur'ān, and then a *verse* of a book, but it is doubtful whether it ever means anything more than *sign* in the Qur'ān, though as Muḥammad comes to refer to his preaching as a *sign*, the word tends to the later meaning, as e.g. in iii, 5, etc. It is noteworthy that in spite of the frequency of its occurrence in the Qur'ān it occurs very seldom in the early Meccan passages.<sup>5</sup>

The struggles of the early Muslim philologists to explain the word are interestingly set forth in *LA*, xviii, 66 ff. The word has no root in Arabic, and is obviously, as von Kremer noted,<sup>6</sup> a borrowing from Syr. or Aram. The Heb. אֵימָה (cf. Phon. אֵה), from a verb אָהָה, to *sign* or *mark*, was used quite generally, for signs of the weather (Gen. i, 14 ; ix, 12), for a military ensign (Numb. ii, 2), for a memorial sign

<sup>1</sup> Vullers, *Lex*, i, 136 ; Salemann, *Manichäische Studien*, i, 50 ; *BQ*, 88, which latter knows that it is the name of the book of Jesus and the book of Mani—نام کتاب مانی. کتاب نصار است که انجیل عیسی و نام کتاب مانی. It is curious that Bagh. on iii, 2, gives انقلیون as an attempt to represent the Syriac original.

<sup>2</sup> In the phrase *uluy anglion bitig*, cf. Le Coq, *SBAW*, Berlin, 1909, p. 1204.

<sup>3</sup> Cf. Fischer, *Islamica*, i, 372, n. 5.

<sup>4</sup> Cf. Cheikho, *Naṣrāniya*, 185.

<sup>5</sup> Not more than nine times in Sūras classed by Nöldeke as early Meccan, though many passages in these are certainly to be placed much later, and one may doubt whether the word occurs at all in really early passages.

<sup>6</sup> *Ideen*, 226 n. ; see also Sprenger, *Leben*, ii, 419 n. ; Cheikho, *Naṣrāniya*, 181 ; and Margoliouth, *ERE*, x, 539.