

diploma, and Arm. *սիգիլ* meaning *seal*.¹ It may have come through Syriac to Arabic as Mingana, *Syriac Influence*, 90, claims, but the word appears not to occur in Arabic earlier than the Qur'ān, and may be one of the words picked up by Muḥammad himself as used among the people of N. Arabia in its Greek form. In any case, as Nöldeke insists,² it is clear that he quite misunderstood its real meaning.

سَجِيلٌ (*Sijjīl*).

xi, 84; xv, 74; cv, 4.

Lumps of baked clay.

The last of these passages refers to the destruction of the army of the Elephant, and the others to the destruction of Sodom and Gomorrah. In both cases the سَجِيل is something rained down from heaven, and as the latter event is referred to in Sūra li, 33, we get the equivalence of سَجِيل = طِين, which gives the Commentators their cue for its interpretation.³

It was early recognized as a foreign word, and generally taken as of Persian origin,⁴ Tab. going so far as to tell us وهو بالفارسية سنك

وكل, which is a very fair representation of سَنَك and كَلَن (Fraenkel,

Vocab, 25; Siddiqi, *Studien*, 73). سَنَك meaning *stone* is the Phlv.

سَنَك sang from Av. سَنَد asan,⁵ and كَلَن meaning *clay* the Phlv.

گَل gāl,⁶ related to Arm. կալ (Horn, *Grundriss*, 207).⁷ From Middle

¹ Hübschmann, *Arm. Gramm*, i, 378.

² *Neue Beiträge*, 27.

³ Others, however, would not admit this identification, and we learn from Tab. that some took it to mean the lowest heaven, others connected it with كَتَاب, and others made it a form فَعِيل from سَجَلَ meaning ارسل. Finally, Baiḍ. tells us that some thought it a variant of سَجِين meaning *hell*.

⁴ al-Jawālīqī, *Mu'arrab*, 81; Ibn Qutaiba, *Adab al-Kātib*, 527; al-Khafājī, 103; Rāghib, *Mufradāt*, 223; Baiḍ on xi, 84; as-Suyūṭī, *Itq*, 321; *Mukaw*, 35, and see Horowitz, *KU*, 11; Siddiqi, 8, n., 2.

⁵ Bartholomae, *AIW*, 207.

⁶ *PPGL*, 120.

⁷ But see Hübschmann, *Arm. Gramm*, i, 172.