

form. Syr. ܡܨܠܐ, however, like Gk. *σαράβαλλα*, seems to have been used particularly for breeches.¹ All these, of course, are borrowings from Iranian, but the probabilities seem to be that the word was an early loan-word in Arabic from Aramaic.

سَرْد (Sard).

xxxiv, 10.

Chain armour, i.e. work of rings woven together.

It occurs only in a passage relating to David's skill as an armourer.

The Muslim authorities derive it from سَرَد to *stitch* or *sew* (cf. Rāghib, *Mufradāt*, 229), though it is curious that they know that *armourer* ought to be *Zarrād* rather than *Sarrād* (as-Sijistānī, 177).

As a matter of fact سَرَد seems to be but a form of زَرَد, which, like

مَزَرَد, was commonly used among the Arabs.² This زَرَد is a borrowing from Iranian sources as Fraenkel, *Vocab*, 13, noted.³ Av. 𐬰𐬀𐬭𐬀𐬎𐬭𐬀 *zrāda* (*AIW*, 1703) means a coat of mail, and becomes in Phlv. both

𐬰𐬀𐬭𐬀𐬎𐬭𐬀 *zrih*, whence Mod. Pers. زره and Arm. շրի,⁴ and also was borrowed into Syr. as ܙܪܝ.⁵ The word was a pre-Islamic borrowing, possibly direct from Persia, or maybe through Syriac.

سَطَرَ (Saṭara).

يسطرون, lxviii, 1; مسطور, xvii, 60; xxxiii, 6; lii, 2; مستطر,

liv, 53 [also the forms مصيطر, lxxxviii, 22; and مصيطرون, lii, 37].

To write, to inscribe.

They are all early passages save xxxiii, 6, and possibly all refer to the same thing, the writing in the Heavenly Scrolls.

¹ Cf. Horn, *Grundriss*, § 789.

² Ibn Duraid, 174.

³ See also his *Fremdw*, 241 ff.; and Telegdi in *JA*, cccxvi (1935), p. 243.

⁴ Hubschmann, *Arm. Gramm*, i, 152; Jackson, *Researches in Manichaeism*, 1932, p. 66; Salemann, *Manichaeische Studien*, i, 80.

⁵ Nyberg, *Glossar*, 257; Horn, *Grundriss*, 146.