

imprisoned there seven years. This tradition that Qardu and not Ararat was the resting place of the ark is a very old Mesopotamian tradition and doubtless goes back to some ancient Babylonian story.¹ The Jewish tradition passed on to the Christians,² and from them to the Mandaeans and Arabs.³

Mingana, *Syriac Influence*, 97, thinks that Muḥammad got his name

جودی from a misunderstanding of the name **جوده** as he heard it in the story from Syrian Christians. Nöldeke, however, in the *Kiepert Festschrift*, p. 77, makes the much more interesting suggestion that in the Qur'ānic name we have a confusion between the Mesopotamian

קרדי, **جوده** and the Arabian جبل الجودی in the territory of Ta'i mentioned by Yāqūt, ii, 270, and celebrated in a verse of Abū Ṣa'tara 'al-Baulānī in the *Ḥamāsa* (ed. Freytag, p. 564). It would seem that Muḥammad imagined that the people of Noah like those of 'Ād and Thamūd were dwellers in Arabia, and Mt. Jūdī being the highest peak in the neighbourhood would naturally be confused with the Qardes of the Judaeo-Christian story.

حَبْلٌ (*Ḥabl*).

iii, 98, 108 ; xx, 69 ; xxvi, 43 ; 1, 15 ; exi, 5.

Rope, cord.

The original meaning of *cord* occurs in exi, 5, "a cord of palm fibre," and in the Aaron story in xx, 69 ; xxvi, 43 ; all of which are Meccan passages. In 1, 15, it is used figuratively of a *vein* in the neck, and in the Madinan Sūra, iii, the "cord of God", "cord of men", apparently means a compact.

Zimmern, *Akkad. Fremdw.*, 15 (cf. also his *Babylonische Busspsalmen*, 93 n.), declares that the Akk. *ḥbl* is the source of the Heb.

חֶבֶל ; Aram. **חבלא** ; Syr. **ܡܠܚ**, and that this Aram. form is the

source of both the Arabic **حبل** and the Eth. **ሐበለ**.

¹ Streck, *El*, i, 1059 ; *ZA*, xv, 272 ff. Berossus says it landed *πρὸς τῷ ὄρει τῶν Κορδυαίων*.

² Various traditions in Fabricius, *Cod. Pseud. Vet. Test.*, ii, 61 ff. ; and the Christian tradition in Nöldeke's article "Kardu und Kurden" in *Festschrift Kiepert*, 1898, p. 73.

³ Yāqūt, *Mu'jam*, ii, 144 ; Mas'ūdī, *Murūj*, i, 74 ; Ibn Baṭūṭa, ii, 139 ; Qazwīnī, i, 157.