

having come through Syr. **ܣܠܡܢ**,<sup>1</sup> though it may have come from the Targums (Ahrens, *Christliches*, 25).

**سُلَيْمَانُ** (*Sulaimān*).

ii, 96; iv, 161; vi, 84; xxi, 78-81; xxvii, 15-45; xxxiv, 11; xxxviii, 29, 33.

Solomon.

All these references are to the Biblical Solomon, though the information about him in the Qur'ān is mostly derived from late legend.

The name was early recognized as a foreign borrowing into Arabic and is given as such by al-Jawālīqī, *Mu'arrab*, 85, though some were inclined to take it as genuine Arabic and a diminutive of **سَلَامَان** from a root **سَلَم** (cf. *LA*, xv, 192). Lagarde, *Übersicht*, 86, thought the philologers were right in taking it as a diminutive from **سَلَامَان**, quoting as parallel **زَعْفَرَان** from **زَعْفَرَان**, and Lidzbarski, *Johannesbuch*, 74, n. 1, agrees. The truth, however, seems to be that it is the Syr. **ܣܠܡܢ**, as Nöldeke has argued.<sup>2</sup> al-Jawālīqī, op. cit., said it was Heb., but Gk. **Σαλώμων**; Syr. **ܣܠܡܢ**; Eth. **ሰለሞን**, beside Heb. **שְׁלֹמֹה**, are conclusive proof of Christian origin.

The name was well-known in the pre-Islamic period, both as the name of Israel's king, and as a personal name,<sup>3</sup> so it would have been quite familiar to Muḥammad's contemporaries.

**سُنْبُل** (*Sunbul*).

ii, 263; xii, 46, 47.

Ear of corn.

The double plu. **سُنْبُلَات** and **سَنَابِل** suggests foreign borrowing.

<sup>1</sup> Fraenkel, *Vocab*, 24; Hirschfeld, *Beiträge*, 41; Mingana, *Syriac Influence*, 86.

<sup>2</sup> *ZDMG*, xv, 806; *ZA*, xxx, 158, and cf. Brockelmann, *Grundriss*, i, 256; Mingana, *Syriac Influence*, 82; Horovitz, *JPN*, 167-9.

<sup>3</sup> Horovitz, *KU*, 118, points out that we have evidence for it as a personal name only among the Madinan Jews. Cf. also Sprenger, *Leben*, ii, 335.