

into Arabic from an Iranian source, a theory also put forward by Sachau in his notes to the *Mu'arrab*, p. 21. This is of course possible, since the Arm. *ճրաղ* is from the Iranian, as also the Ossetian *ciray*,¹ but Syr. ܣܪܕܝܩ was a very commonly used word with many derivatives (*PSm*, 4325), and Vollers, *ZDMG*, I, 613, is doubtless right in deriving the Arabic word from the Syriac.

سُرَادِق (Surādiq).

xviii, 28.

An awning, tent cover.

The passage is eschatological, descriptive of the torments of the wicked, for whom is prepared a fire "whose awning shall enwrap them". The exegetes got the general sense of the word from the passage, but were not very sure of its exact meaning as we see from Baid's comment on the verse.

It was very generally recognized as a foreign word. Rāghib, *Mufradāt*, 229, notes that the form of the word is not Arabic, and al-Jawālīqī, *Mu'arrab*, 90, classes it as a Persian word,² though he is not very certain as to what was the original form. Some derived it from

سرادر, meaning an *antechamber*, others from سر پرده *curtains*, others

from سراطاق,³ and yet others from سراجہ.⁴

Pers. سر پرده is the form from which we must work. It is defined by Vullers as "velum magnum s. auleum, quod parietis loco circum tentorium expandunt",⁵ and is formed from پرده a *veil* or *curtain* (Vullers, I, 340), and an O.Pers. $\sqrt{srāda}$,⁶ from which came the

¹ Hübschmann, *Arm. Gramm.*, I, 190. Addai Sher, 89, wants to derive the Pers. چراغ from the Syr., but this is putting things back to front. For the Pahlavi form see Salemann, *Manichäische Studien*, I, 121; Telegdi, in *JA*, cxxxvi (1935), p. 255.

² So as-Suyūṭī, *Itq*, 321, and Siddiqī, *Studien*, 64.

³ al-Khafājī, 105. On the form سرادر see Noldeke, *Mand. Gramm.*, xxxi, n. 3.

⁴ Lagarde, *Übersicht*, 176 n.

⁵ *Lex*, II, 257.

⁶ Hübschmann, *Persische Studien*, 199. Cf. the Phlv. سړاټان *srātan* and Pers. سړای, Horn, *Grundriss*, 161.