

It is clearly an Iranian borrowing through Aram. as Fraenkel, *Vocab*, 13, notes, on the authority of Lagarde, *GA*, 24.¹ Phlv. **גונד** *gund*, meaning an *army* or *troop*,² is related to Skt. **वृन्दा** *vrinda*,³ and was borrowed on the one hand into Arm. **գոնդ** *army*,⁴ and Kurdish

جوند *village*, and on the other into Aram. where we find the **גונדא** of the Baby. Talmud, the Mand. **גונדא** (Nöldeke, *Mand. Gramm.* 75), and, with suppression of the weak *n*, in Syr. **ܓܘܢܕܐ**. The word may possibly have come into Arabic directly from the Iranian, but the probabilities are that it was through Aramaic.⁵ In any case it was an early borrowing, for the word is found in the old poetry, e.g. in al-A'shā (Geyer, *Zwei Gedichte*, i, 24 = *Dīwān*, i, 56) and 'Alqama.

جَهَنَّمَ (*Jahannam*).

Occurs some seventy-seven times. Cf. ii, 202.

Hell.

The fact that it was indeclinable as used in the Qur'ān early put the philologists on the track of it as a foreign word (al-Jawālīqī, *Mu'arrab*, 47, 48; *LA*, xiv, 378; Baid. on ii, 202; al-Khafājī, 59). Many of these early authorities gave it as a Persian loan-word (e.g. Jawharī, *Ṣiḥāḥ*;

Rāghib, *Mufradāt*, 101), doubtless arguing from the fact that **فردوس** was Persian. but others knew it was a Hebrew word (cf. as-Suyūṭī, *Itq*, 320; Ibn al-Athīr, *Nihāya*, i, 223).

The earlier European opinion was that it was from the Heb. **גֵּהֶנֶם** which in the Talmud becomes **גֵּהֶנֶם**⁶ (Buxtorf's *Lexicon*, 206) and is popularly used for Hell. De Sacy in *JA*, 1829, p. 175, suggested

¹ Lagarde, as a matter of fact, takes this suggestion back as far as Saint-Martin, *Mémoires*, i, 28.

² Dinkard, iii, Glossary, p. 6; Nyberg, Glossar, 86.

³ Horn, *Grundriss*, 179, on the authority of Nöldeke. Hubschmann, *Persische Studien*, 83, however, thinks this unlikely.

⁴ Lagarde, *GA*, 24; Hubschmann, *Arm. Gramm.*, i, 130, and cf. Hubschmann, *Persische Studien*, 83.

⁵ Sprenger, *Leben*, ii, 358, n.; Vollers, *ZDMG*, l, 611. We find **גונדא** and **גונדא** on incantation bowls as associated with the hosts of evil spirits; cf. Montgomery, *Aramaic Incantation Texts from Nippur*, Glossary, p. 285.

⁶ Could this be the origin of the **جهنم** quoted by the philologists as the Hebrew form?