

version.¹ Hirschfeld, *New Researches*, 13, suggested that the Qur'ānic form is due to Muḥammad's informant having misread the גלית of his MS. as גלות, which of course it was very easy to do, and vowing it גלית gave Muḥammad his جالوت. This is very ingenious, and has in its favour the fact that the Goliath story occurs only in the late Madina period when Muḥammad was beginning to pick up more and more detailed information from the Jews. It is difficult, however, to think that any Jewish informant skilled enough to read the Heb. text would not have known the Biblical story well enough to have avoided such a mistake, unless indeed he deliberately misled Muḥammad.

Like the Aram. גלוחא (Syr. ܓܠܘܚܐ),² the word גלוח means an *exile*, and in the Talmud (e.g. Sukkah, 31a), the Exilarch is called ריש גלוחא, so Horovitz, *KU*, 106, suggests that this גלוח, which must have been commonly used among the Jews of Arabia, may have become confused in Muḥammad's mind with the גלית of the Biblical story, and so have given rise to جالوت. In any case we are safe in attributing the introduction of the name to Muḥammad himself, for no trace of it can be found in pre-Islamic days.³

جُبَّ (Jubb).

xii, 10, 15.

A well, or cistern.

The word is usually taken as a derivation from جَبَّ to *cut off*, though exactly how it is to be derived from this root is not clear. Rāghib, *Mufradāt*, 82, gives an alternative explanation, that it is so called because dug out of the جوب, i.e. rough ground.

It is used only in the Joseph story, where in the O.T. we have

¹ Geiger, 182; Syez, *Eigennamen*, 44.

² Which indeed was borrowed into Armenian. Cf. ܓܠܘܚܐ (Hubschmann, *Arm. Gramm.*, i, 301).

³ It occurs in a verse of the Jewish poet as-Samau'al, but Noldeke, *ZA*, xxvii, 178, shows that the verse in question is post-Islamic and under Qur'ānic influence.