

He notes, however, that Geo. Hoffmann would derive it from the Pers. زیرپا *under the foot*,¹ which looks more likely, and which Horovitz, *Paradies*, 15, thinks possible, though if it is Persian it would seem more likely that it is connected with some formation from Phlv. **كَلَام** *zarrēn*, golden as in **كَلَام رَیْطِیْیَی** *zarrēn-pēsīt* (West, *Glossary*, 148).² The most likely origin, however, is that suggested by Nöldeke, *Neue Beiträge*, 53, that it is from the Eth. **ዘርብ** *carpet*. Nöldeke admits the possibility that the borrowing may have been the other way,³ and one is inclined to derive both the Ar. and Eth. words from an Iranian source, but at present there is not sufficient evidence to decide what this source is.

زَكَرِيَّا (Zakariyyā').

iii, 32, 33; vi, 85; xix, 1, 7; xxi, 89.

Zachariah.

Always as the father of John the Baptist,⁴ though in iii, 32, he is the elder who reared Mary from childhood, an idea dependent of course on *Protevangelion*, viii, 4.

There are variant spellings of the word, زكريا; زكرياء, زكري and زكري (Tab. on iii, 32), and the early authorities recognized the name as foreign, al-Jawālīqī, *Mu'arrab*, 77.⁵ The probabilities seem to be that it came into Ar. from Syr. **ܙܚܪܝܐ**.⁶ We find **ܙܚܪܝܐ** in Mandaean,⁷ but there seems reason to believe that this form, like Yahyā for Yohannā, has been influenced by Arabic (Brandt, *ERE*, viii, 380). The name apparently does not occur in the early literature,⁸ though it must have been well known to Arabian Christians in pre-Islamic times.

¹ Vullers, *Lex*, ii, 168, 169.

² Addai Sher, 77, also argues for a Persian origin, but he wants to derive it from **ܙܪܐܒ**, meaning *yellow water*.

³ So Fraenkel, *op. cit.*

⁴ It is remotely possible that in the list of Prophets in vi, 85, it refers to someone else, but its close connection there with the name Yahyā would seem to indicate that the same Zachariah is meant as is mentioned in the other passages.

⁵ So al-Khafājī, 99.

⁶ Rhodokanakis, *WZKM*, xvii, 285; Horovitz, *KU*, 113; Mingana, *Syriac Influence*, 82.

⁷ As in the *Liber Adami* (ed. Norberg), and *Ginzu* (tr. Lidzbarski), 51, 213, 219.

⁸ Horovitz rightly rejects the examples collected by Cheikho, 232.