

The form of the word is conclusive evidence that it came to Muḥammad from Christian sources.<sup>1</sup> The Heb. יוֹנָה becomes 'Iωνᾱs in the LXX and N.T., and Sprenger would derive the Arabic form directly from the Greek.<sup>2</sup> This is hardly likely, however, from what we know of the passage of Biblical names into Arabic, and as a matter of fact we find the final **س** both in the Eth. ዮና and in the Christian-Palestinian ܝܢܐ,<sup>3</sup> which occurs regularly for the Edessene ܝܢܐ or ܝܢܐ. Grimme, *ZA*, xxvi, 166, thinks that in N. Arabia we would expect a form *Yūnas* and that *Yūnus* is due to S. Arabian influence, but there is as little to this as to his similar theory of *Yūsif* and *Yūsuf*. The fact that the Arm. Եւսէփ is from Syr.,<sup>4</sup> though from the classical dialect, would lead us to conclude that the Qur'ānic form also came from Syriac.

The name was possibly known among the pre-Islamic Arabs, though the examples collected from the literature are doubtful.<sup>5</sup>

<sup>1</sup> This is admitted even by Hirschfeld, *Beiträge*, 56. See also Sycz, *Eigennamen*, 48; Horovitz, *KU*, 155; Mingana, *Syriac Influence*, 83; Rudolpk, *Abhängigkeit*, 47.

<sup>2</sup> *Leben*, ii, 32, and Margoliouth, *ERE*, x, 540.

<sup>3</sup> Schulthess, *Lex*, 82; *Christ. Palast. Fragments* (1905), p. 122.

<sup>4</sup> Hübschmann, *Arm. Gramm.*, i, 295.

<sup>5</sup> Passages in Cheikh, *Nasrāniya*, 234, 275, 276; and see Horovitz, *KU*, 155; *JPN*, 170.