

from Christian eschatological writings.<sup>1</sup> The names, of course, were originally Heb. נִנְנָה and נִנְנָה, which in Syr. are ܢܢܢ and ܢܢܢ. In the Syriac Alexander legend ܢܢܢ is generally spelled ܢܢܢ,<sup>2</sup> which is a variant reading of the word in the Qur'ān (Nöldeke, *Qorans*, 270). The Mandaean demons Hag and Mag, which Horovitz, *JPN*, 163, quotes, are more likely to be derived from the Qur'ān than the Qur'ānic names from them.<sup>3</sup>

يَا قُوت (Yāqūt).

lv, 58.

Ruby.

It was very generally recognized as a loan-word from Persian.<sup>4</sup> Some Western scholars such as Freytag<sup>5</sup> have accepted this at face value, but the matter is not so simple, for the Modern Pers. **ياقوت** is

from the Arabic (Vullers, *Lex*, ii, 1507), and the alternative form **ياکند**, like the Arm. **յակնդ**, is from the Syr. **ܝܐܟܢܕ**.<sup>6</sup>

The ultimate source of the word is the Gk. *ῥάκινθος*, used as a flower name as early as the *Iliad*,<sup>7</sup> and which passed into the Semitic languages, cf. Aram. **ܝܩܝܢܬܐ**<sup>8</sup>; Syr. **ܝܐܟܢܕ**, and into Arm. as **յակնիթ**.<sup>9</sup> It was from Syr. **ܝܐܟܢܕ** that the word passed into Eth. as **ያክንድ**,<sup>10</sup> and with dropping of the weak **ܕ** into Arabic.<sup>11</sup>

It occurs in the old poetry (cf. Geyer, *Zwei Gedichte*, i, 119), and thus must have been an early borrowing.

<sup>1</sup> Nöldeke, *Alexanderroman*, *passim*; Mingana, *Syriac Influence*, 95; Geiger, 74, however, would derive the names from Rabbinic legend. See Horovitz, *KU*, 150.

<sup>2</sup> Cf. Budge's edition of the metrical discourse of Jacob of Serug in *ZA*, vi, 357 ff.

<sup>3</sup> See on them Lidzbarski, *Ginza*, p. 154; Brandt, *Mandäische Schriften*, p. 144.

<sup>4</sup> al-Jawālīqī, *Mu'arrab*, 156; ath-Tha'ālībī, *Fiqh*, 317; as-Suyūṭī, *Itq*, 325; *Mutaw*, 47, 48; al-Khafājī, 216; *TA*, i, 598.

<sup>5</sup> *Lexicon*, sub voc.

<sup>6</sup> Nöldeke in Bessenberger's *Beiträge*, iv, 63; Brockelmann, *ZDMG*, xlvii, 7.

<sup>7</sup> *Il*, xiv, 348. Boissacq, 996, points out that the word is pre-Hellenic.

<sup>8</sup> For other forms see Krauss, *Griechische Lehnwörter*, ii, 212.

<sup>9</sup> Hübschmann, *Arm. Gramm.*, i, 366.

<sup>10</sup> Nöldeke, *Neue Beiträge*, 40.

<sup>11</sup> Fraenkel, *Vocab*, 6; *Fremdw*, 61; Mingana, *Syriac Influence*, 90; Vollers, *ZDMG*, li, 305. Note also Parthian *y'kwnd* (Henning, *BSOS*, ix, 89).