

as we learn from as-Suyūṭī, *Itq*, 322, thought that it was a Nabataean word.

Heb. צור = πέτρα, from meaning a single rock or boulder, comes to have the sense of *cliff*, and Aram. ܣܘܪܐ is a *mountain*. So in the Targums ܣܘܪܐ ܕܫܝܢ is Mt. Sinai,¹ but the طور سيناء of the Qur'ān is obviously the Syr. ܣܘܪܐ ܕܫܝܢ which occurs beside ܣܘܪܐ ܕܫܝܢ.²

طُوفَان (Tūfān).

vii, 130 ; xxix, 13.

The Deluge.

The Commentators did not know what to make of it. Tab. tells us that some took it to mean *water*, others *death*, others a *torrent of rain*, others a *great storm*,³ and so on, and from Zam. we learn that yet others thought it meant *smallpox*, or the *rinderpest* or a *plague of boils*.

Fraenkel, *Vocab*, 22, recognized that it was the Rabbinic שׁוּפָנָא which is used, e.g., by Onkelos in Gen. vii, and which occurs in the Talmud in connection with Noah's story (*Sanh.* 96^a). Fraenkel's theory has been generally accepted,⁴ but we find שׁוּפָנָא in Mandaean meaning *deluge* in general (Nöldeke, *Mand. Gramm.*, 22, 136, 309),⁵ and Syr. ܣܘܪܐ is used of Noah's flood in Gen. vi, 17, and translates κατακλυσμός in the N.T., so that Mingana, *Syriac Influence*, 86, would derive the Arabic word from a Christian source.

The flood story was known before Muḥammad's time, and we find the word طُوفَان used in connection therewith in verses of al-A'shā and Umayya b. Abī-ṣ-Ṣalt,⁶ but it is hardly possible to decide whether it came into Arabic from a Jewish or a Christian source.

¹ Vide Onkelos on Ex. xix, 18.

² Fraenkel, *Vocab*, 21 ; Mingana, *Syriac Influence*, 88 ; and see Horovitz, *JPN*, 170 ; *KU*, 123 ff. ; Guidi, *Della Sede*, 571.

³ It can hardly be connected, however, with the Gk. τυφῶν.

⁴ Hirschfeld, *Beiträge*, 45 ; Horovitz, *KU*, 23 ; Massignon, *Lexique*, 52 ; Wellhausen, *ZDMG*, lxvii, 633.

⁵ Also on the incantation bowls, cf. Montgomery, *Aramaic Incantation Texts*, Glossary, p. 290.

⁶ Al-A'shā in Geyer, *Zwei Gedichte*, i, 145 = *Dīwān*, xiii, 59 ; Umayya, xxvi, 1 ; xxx, 10 (ed. Schulthess).