

VOLUME II

**A COMPARATIVE STUDY OF THE  
HEBREW TEXT AND THE ARABIC  
VERSIONS OF THE BOOK OF JOB.**

A thesis submitted to the University  
of Manchester for the degree of  
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by

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445. מָדָה (māḏā (masc.) "measure" = Ar. مَدَد madd<sup>un</sup> or مَدَى (masc.)  
māḏā "lengthening", e.g. Job 11:9 (Heb. מָדַד with suffix).  
 Ar. vs.: B: مَدَاه; BL: n. r.; BS1; BS2; BS3: طوله; L; L1; N; P: مَسِيحَتَه (sic),  
 L2: مَسِيحَتَه (sic), and S: مَسَاحَتَه.

Note: according to the Arabic version B (cf. above) and the Hebrew context (cf. <sup>11:9</sup>  $\text{מִן־מַדְּי}$ ), either Arabic  $\text{مَدَّ}$  (by doubling of d) or  $\text{مَدَى}$  (by augment a) may probably be equivalent to Hebrew  $\text{מַד}$ .

C. Ar. t.: مَدَّهَا or مَدَّاهَا (with suffix).

V. inf. TTM.

(BDB, p. 551a-b: n.m.Ar.; FD, p. 770a: n.m.Ar., Ibn Janāḥ, al-'Usūl, p. 364: Ar. مَدَّة and مَدَوْد; Ibn Manzūr, Lisān, Vol. III, p. 399a-b; KB, p. 495a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 2697a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 751b; Wehr/Cowan, Dictionary, p. 897a).

446.      $\overline{\text{T}}\overline{\text{T}}\overline{\text{Y}}$  mādaq "to stretch out", (FD), "to extend, continue" (BDB)  
           "to be long" (RSV) = Ar.  $\overline{\text{M}}$  madda "to extend, stretch out, expand,  
           to be stretched out, be long", e.g. Job 7:4 (Heb.  $\overline{\text{T}}\overline{\text{T}}\overline{\text{Y}}\overline{\text{N}}$  pi<sup>c</sup> el-  
           imperfect, 1st sing.).

Ar. vs. : B: انتقام; BL: n. r.; BS1, BS2, BS3: يطول; L; L1; N; P: سكت  
L2: يأت; R1, R2: انتظر and S: طال .

Note: according to BDB, FD, Driver/Gray, Burney, KB and Kurylowicz, Arabic <sup>5</sup>مد may probably be equivalent to Hebrew מַד.

C.Ar.t.: اَمَدُ (imperfect, 1st sing.).

Cf. Akk. madādu "to measure", Ug. ṁdd "to measure" and Eth. (Amh.) hiṭ-mōdeḡ "to stretch oneself upon"; (Te.) mādda "to stretch". (BDB, pp. 551a; C.B. Burney, "Notes", JTS, Vol. XXIII (1922), p. 73; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 46; FD, p. 771a, GLOR, Vol. X, Pt. I, pp. 5a-6a; Gordis, Job, pp. 79-80; Gordon, Ugaritic Manual, p. 286b; Ibn Manẓūr, Lisān, Vol. III, pp. 396b-8a; KB, p. 495a-b; Kurylowicz, Semitic Grammar, p. 12; Lane, Lexicon, Bk.I, Pt. VII, pp. 2695a-6a; Leslau, Contributions, p. 30; idem, Amharic, pp. 25, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 751b; Wehr/Cowan, Dictionary, p. 896b; al-Yasin, Lexical Relation, p. 72).

447. מִדָּה middā (fem.) "measure" = Ar. مِدَّة mudd<sup>un</sup> (masc.)

"a dry measure, corn-measure", e.g. Job 28:25 (Heb. מִדָּה).

Ar. vs.: B: مِقْدَار; BL: v.n.f.; BS1; BS2; BS3: مِقْيَاس; L; L1; N; P; R;

R2: مِكْيَال; L2: حدود and S: كَيْلًا.

Note: according to BDB and Saadia (cf. S above), Arabic مِدَّة may probably, by omission of h, be equivalent to Hebrew מִדָּה.

C.Ar.t.: مِدَّة.

Cf. Aram. (Sy.) مِدَّة "a Roman measure used especially for corn" and Eth. (Amh.) mädämmädä "flatten, level".

V. sup. טַחַח.

(BDB, p. 551a-b; D.H. Corley, "The Modius", AJSLL, Vol. XXXIX (1922-3), p. 71; Ecker, Arabische Job - Übersetzung, p. 344; FD, pp. 771b-2a: Ar. مَدَى "also of length of measuring" and "a tall person, dimension, width, of house"; Ibn Manẓūr, Lisān, Vol. III,

Cf. Akk. madādu "to measure", Ug. mdd "to measure" and Eth. (Amh.) hiṭ-mōded "to stretch oneself upon"; (Te.) mādda "to stretch". (BDB, pp. 551a; C.B. Burney, "Notes", JTS, Vol. XXIII (1922), p. 73; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 46; FD, p. 771a, GLOR, Vol. X, Pt. 1, pp. 5a-6a; Gordis, Job, pp. 79-80; Gordon, Ugaritic Manual, p. 286b; Ibn Manẓūr, Lisān, Vol. III, pp. 396b-8a; KB, p. 495a-b; Kurylowicz, Semitic Grammar, p. 12; Lane, Lexicon, Bk.1, Pt. VII, pp. 2695a-6a; Leslau, Contributions, p. 30; idem, Amharic, pp. 25, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 751b; Wehr/Cowan, Dictionary, p. 896b; al-Yasin, Lexical Relation, p. 72).

447. מִדָּה middā (fem.) "measure" = Ar. مِدَّة mudd<sup>un</sup> (masc.)

"a dry measure, corn-measure", e.g. Job 28:25 (Heb. מִדָּה ).

Ar. vs.: B: مقدار; BL: v.n.f.; BS1; BS2; BS3: مقياس; L; LI; N; P; R; R2: مكيال; L2: حدود and S: كَيْلًا .

Note: according to BDB and Saadia (cf. S above), Arabic مِدَّة may probably, by omission of h, be equivalent to Hebrew מִדָּה .

C.Ar.t.: مِدَّة .

Cf. Aram. (Sy.) מִדָּה "a Roman measure used especially for corn" and Eth. (Amh.) mädämmädä "flatten, level".

V. sup. מִדָּה .

(BDB, p. 551a-b; D.H. Corley, "The Modius", AJSLL, Vol. XXXIX (1922-3), p. 71; Ecker, Arabische Job - Übersetzung, p. 344; FD, pp. 771b-2a: Ar. مِدَى "also of length of measuring" and "a tall person, dimension, width, of house"; Ibn Manẓūr, Lisān, Vol. III,



p. 400a; KB, pp. 495b-6a: Ar. <sup>س</sup>م (sic) "corn-measure"; Lane, Lexicon, Bk.I, Pt. VII, p. 2697a; Leslau, Amharic, pp. 52, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 751b; Smith, Dictionary, p. 256a; Wehr/Cowan, Dictionary, p. 897a).

448.      מָּ mā (adv.) "what?" = Ar. م mā (adv.) "what?", e.g. Job 6:11 (Heb. מָּ).

Ar.vs.: B; BS1; BS2; BS3; S: م ; BL: v.n.f. and L; L1; L2; N; P; R1; R2: م .

Note: according to BDB, FD, KB, Saadia (cf. S above), Ibn Janāh, Moscati and Wright, Arabic م may probably, by substitution of consonant, be equivalent to Hebrew מָּ.

C.Ar.t.: م .

Cf. Job 6:25, 7:20, 9:12, 13:13, 16:6 and 34:33 (Heb. מָּ, מָּ = Ar. م ).

Cf. Akk. mīnu, Ug. mh, Aram. (Bb.) מָּ; (Sy.) م and Eth. (Amh.) m<sup>e</sup>n; (G) m<sup>e</sup>nt "what?"

(BDB, pp. 552a-4a, 1099b; Dhorme, Job, p. 231a; Ecker, Arabische Job - Überdetzung, p. 195; FD, pp. 774b-7b; GLOR, Vol. X, Pt. II, pp. 89b-91a; Gordon, Ugaritic Manual, p. 287a; Ibn Janāh, al-'Uṣūl, p. 372; Ibn Manẓūr, Lisān, Vol. XV, p. 471b; KB, pp. 498a-9a, 1092a-b; Lane, Lexicon, Bk.I, Pt. VIII, p. 3016a; Leslau, Amharic, pp. 54, 96; idem, "Southeast Semitic Cognates", JAOS, Vol. LXXXIX (1969), p. 19b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 744a; Moscati, Comparative Grammar, p. 115; Smith, Dictionary, p. 246a; Pope, Job, p. 116;

Wechter, Ibn Barun, pp. 13, 38; Wilvinson, Tārīkh, p. 50; Wright, Comparative Grammar, p. 124; al-Yasin, Lexical Relation, p. 72).

449.      מִוֵּג mūg "to dissolve" (AV), (RV) "to toss" (RSV) "to soften" (KB) = Ar. مَاج māja "to swell, roll, surge (sea)" or تَمَوَّجَ tamawwaja "to undulate, rise in waves, move like a wave", e.g. Job 30:22 (Heb. תִּמְוַגְגֵּנִי po<sup>c</sup>lel-perfect, 2nd sing. with suffix).

Ar.vs.: B: زِعْزَعْتَنِي; BL: ch.n.f.; BS1; BS2; BS3: دَوَّيْتَنِي; L; N; L: حَطِيتَنِي  
L1: حَطِيتَنِي (sic), L2: طَرَحْتَنِي (sic); R1: ارْبَصْتَنِي (sic); R2: ارْبَصْتَنِي (sic) and  
S: تَمَوَّجَنِي .

Note: according to Saadia (cf. S above) and the Hebrew context (cf. 30:22

: וְתִמְוַגְגֵּנִי תְשׁוּהָ),

Arabic تَمَوَّجَ may probably, by doubling of w and augment t, be metaphorically equivalent to Hebrew מִוֵּג.

C.Ar.t.: تَمَوَّجَنِي ( perfect, 2nd sing. with suffix).

Cf. Eth. (Amh.) māwǧ; (G); (Tna.) mogād; (G) mogāt; (Te.) mog: "wave".

(BDB, pp. 556a, 1124b: Ar. مَاج "to surge (of the sea), be in tumult, commotion, of sea, people, be agitated, perplexed" and مَوْجٌ "a wave";

Dhorme, Job, p. 444a: Ar. mawj "wave, billow"; Ecker, Arabische Job - Übersetzung, p. 22; Elias, Dictionary, p. 677a; FD, p. 781a-b:

Ar. دَاب (sic) and مَاع; Guillaume, "Studies", SALUOS, Vol. II

(1968), p. 115: Ar. mawj<sup>un</sup> "wave"; Ibn Manzūr, Lisān, Vol. II, p.

370b; KB, p. 561b: Ar. مَوْج "wave"; KBS, p. 164v: Ar. مَوْجٌ; Lane,

Lexicon, Bk. I, Pt. VII, p. 2743b-c; Leslau, "Phonetic Treatment",

Word, Vol. XIII (1957), p. 106; idem, Contributions, p. 30; idem, "Additional Arabic", H, p. 177; al-Ma<sup>c</sup>lūf, al-Munjid, p. 779a-b; Wehr/Cowan, Dictionary, p. 930b).

450.      מִיט mōt "to move" (AV), (RV) = Ar. مَاطَ māta or أَمَاطَ 'amāta "to remove, to take away", e.g. Job 41:23 (15) (Heb. מִיט nipg<sup>c</sup>al-imperfect, 3rd sing. masc.).

Ar.cs.: B v.14: תִּתְּרַחֵץ; BL: ch.n.f.; BS1 v.23; BS2 v.23; BS3 v.23:

תִּתְּרַחֵץ; L v.14; L1 v.15; N v.13; P v.14: יִפְרֹעַ; L2 v.15: יִתְּרַחֵץ; R1 v.14;

R2 v.14: תִּלְתִּי and S v.15: יִמִּיל.

Note: according to BDB, KB, Ibn Manzūr, Lane and al-Munjid, either Arabic ماط (by substitution of consonant), or أماط (by substitution of consonant and augment 'ا') may probably be equivalent to Hebrew מִיט.

C.Ar.t.: يُمَاطُ (passive imperfect, 3rd sing. masc.).

Cf. Akk. maṭū "to be reduced to less, become weak", Aram.

(Sy.) הָלַם "to come, arrive at, reach" and Eth. ጸጋ "to turn".

(BDB, pp. 556b-7a; Ecker, Arabische Job - Übersetzung, p. 199;

FD, pp. 781b-2a: n.m.Ar.; GLOR, Vol. X, Pt. 1, pp. 429a-33a;

Ibn Manzūr, Lisān, Vol. VII, pp. 409a-10a; KB, p. 502a; KBS,

p. 164b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 781c).

451.      מִימ mūm (masc.) "spot" (AV), (RV), "blemish" (RSV), "moral blemish" (BDB), "disease (of leprosy)" (FD) = Ar. مُؤْم mūm<sup>un</sup> (masc.) "disease (of leprosy)" or "strong smallpox makes the whole body as one ulcer", e.g. Job 11:15 (Heb. מִימ).

Ar.vs.: B; BS1; BS2; BS3; R1; R2: عيب; BL: (الماء) الصافي; L; L1;

N; P: n.r.; L2: (مثل ماء) نقي and S: عيوبك.

Note: according to Ibn Manzūr, Lane, al-Munjid and the Hebrew context (cf. 11:15: כִּי-אִם וְהָיָה מִמּוֹם וְהָיָה מִזֶּן וְלֹא תִירָא), Arabic موم seems to be equivalent to Hebrew מוֹם.

C.Ar.t.: موم.

Cf. Job 31:7 (Heb. מוֹם "spot" = Ar. موم, cf. above).

Cf. Akk. mimma "something, anything" and Aram. (Sy.) כְּמָלָא "spot, mark".

(BDB, pp. 548b, 558a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 17, 94, 124; FD, pp. 759a-b, 783b: n.m.Ar.; GLOR, Vol.X, Pt. II, pp. 73a-4b; Ibn Manzūr, Lisān, Vol. XII, p. 566a-b; KB, pp. 489a-b, 503a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 3026a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 780b; Smith, Dictionary, pp. 257b-8a).

452. מוֹסֵר mōsēr (masc.) "band" (AV), (RV) "bond" (RSV) = Ar. سَيْر sayr<sup>un</sup> (masc.) "waist-band, belt, strap or strip of skin or leather", إِسَارٌ 'isār<sup>un</sup> (masc.) "a thing with which one binds, rope, cord", (cf. Lane,) e.g. Job 39:5 (Heb. מוֹסֵרָא irregular pl. fem.).

Ar.vs.: B: وثق; BL: ch.n.f.; BS1; BS2; BS3: رُبط; L; L1; N; P: نير; L2; R1; R2: رباطه and S: إيسارات.

Note: according to Saadia (cf. S above) Arabic إِسَارٌ may probably, by metathesis, substitution of consonant, omission of m and augment ' , be equivalent to Hebrew מוֹסֵר. Further, Arabic سَيْر may probably, by omission of m, substitution of consonant and metathesis, be equivalent to Hebrew מוֹסֵר.

C.Ar.t.: سیور (broken pl.) or إيسارات (irregular pl. fem.).

Cf. Job 12:18 (AV), (RV) (Heb. בִּדְיוֹן "bond" = Ar. إيسار or سير, cf. above).

Cf. Akk. mēširu "imprisonment, detainment" and Aram. (Sy.) ܡܫܪܐ "bend of the arm".

(BDB, pp. 64b, 558a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 353; Elias, Dictionary, pp. 328b-9a; FD, p. 784b: n.m.Ar.; GLOR, Vol. X, Pt. II, pp. 28a-9; Ibn Manẓūr, Lisān, Vol. IV, pp. 20a, 390b; KB, p. 503b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. I, p. 58a; Pt. IV, p. 1484a; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 10c, 368c; Smith, Dictionary, p. 247b; Wechter, Ibn Barun, p. 70; Wehr/Cowan, Dictionary, p. 447a).

453. מִיָּעַד mō<sup>c</sup>ed (masc.) "appointed" = Ar. ميعاد mī<sup>c</sup>ad<sup>un</sup> (masc.)

"an appointed time or place", e.g. Job 30:23 (Heb. מִיָּעַד).

Ar.vs.: B; BS1; BS2; BS3: ميعاد; BL: ch.n.f.; L; L1; N v, 21; P;

R1; R2: جميع; L2: n.r. and S: معد.

Note: according to some Arabic versions (i.e. B, BS1-3, cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic ميعاد may probably, by substitution of consonant and augment ā, be equivalent to Hebrew מִיָּעַד.

C.Ar.t.: ميعاد.

Cf. Aram. (Sy.) ܡܝܥܐ "an appointed time or place" and SAr. (Sab.) mw<sup>c</sup>d "promise, appointed time".

V. sup. מִיָּעַד.

(BDB, pp. 416a-8a, 558a: n.m.Ar.; Beeston, Dictionary, p. 155;

Biella, Dictionary, p. 135; Ecker, Arabische Job - Übersetzung, pp. 17, 232; FD, pp. 784b-5a; Girdlestone, Synonyms, p. 232; Ibn Manẓūr, Lisān, Vol. III, p. 462b; KB, pp. 503b-4b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2953a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 907c; Smith, Dictionary, p. 108b; Thompson, "Expansions", JSS, Vol.X (1965), pp. 230-1).

454. מֹרָאשׁ mōrāš (masc.) "thought" (AV), (RV) = Ar. مَوْرُوثٌ mawrūth<sup>un</sup> (masc.) "thought" (موروث عقلي أو فكري, lit. "inheritance of mind"), e.g.

Job 17:11 (Heb. מֹרָאשׁ pl. cons.).

Ar. vs.: B: حَظ ; BL: اطراف ; BS1; BS2; BS3: إِرْث ; L; L1; N;

P: فِكْر ; L2: مناط , R1; R2: افكاري and S: نِياط .

Note: according to Ibn Manẓūr, Lane, al-Munjid, Arabic version

BS (cf. BS1-3 above) and the Hebrew context (cf. מֹרָאשׁ 17:11),

: מֹרָאשׁ (נתון מורש), Arabic مَوْرُوث may probably, by

substitution of consonant and augment w, be equivalent to Hebrew מֹרָאשׁ .

C.Ar.t.: مَوْرُوث .

Cf. SAr. (Sab.) wrtt "lady by right inheritance".

V. sup. מֹרָאשׁ .

(BDB, pp. 440a, 559a: n.m.Ar.; Beeston, Dictionary, p. 162;

Biella, Dictionary, p. 150; Bittenwieser, Job, p. 223; Ar. marasat

"rope, cord, string"; Ecker, Arabische Job - Übersetzung, p. 67;

FD, p. 788a-b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. II, pp. 199b-201b;

KB, p. 506b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2934a-b;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 895b).

455. מָשָׁה mūs "to go back" (AV), (RV) "to depart" (RSV), "to remove, depart" (BDB) = Ar. مَشَى mashā "to go, go on foot, move along, march, walk", e.g. Job 23:12 (Heb. מָשַׁח hiph<sup>c</sup>il-imperfect, 1st.sing.).  
Ar.vs.: B: اَتَخَطَّهَا ; BL: اَجَزَ ; BS1; BS2; BS3; S: اَبْرَحَ ; L; L1; N; P;  
R1; R2: اَبْتَعَدَ and L2: اَتَرَكَم .

Note: according to Muḥsin, Ibn Manẓūr, al-Munjid and Lane, Arabic مَشَى may probably, by substitution of consonant and metathesis, be equivalent to Hebrew מָשָׁה.

C.Ar.t.: אֲמָשִׁי (imperfect, 1st sing.).

Cf. SAr. (Sab.) mšy "to go away".

(BDB, p. 559a: Ar. مَاسَى "to walk with elegant, proud, self-conceited gait"; Beeston, Dictionary, p. 87; Biella, Dictionary, p. 285; Ecker, Arabische Job - Übersetzung, p. 259; FD, p. 788b: Ar. مَاسَى and مَهَزَ :  
Ibn Manẓūr, Lisān, Vol. XV, pp. 281b-2a; KB, p. 506b: n.m.Ar.;  
Lane, Lexicon, Bk.I, Pt. VIII, pp. 3020c-1a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 764a; Muḥsin, Job, pp. 156-7; Wehr/Cowan, Dictionary, p. 910b).

456. מוֹסֵאב mōsāb (masc.) "seat" = Ar. وَثَابٌ withāb<sup>un</sup> (masc.) "throne, couch", e.g. Job 29:7 (Heb. מוֹסֵאב with suffix).  
Ar.vs.: B; BS1; BS2; BS3; S: مَجْلِسِي ; BL: ch.n.f.; L; L1; N; P: قَعَدْتُ ;  
L2: كَرَسِيًّا and R1; R2: مَنبَرًا .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic وَثَابٌ may probably, by omission of m, substitution of consonant and augment ā, be equivalent to Hebrew מוֹסֵאב.

C.Ar.t.: وَثَابِي (with suffix).

Cf. SAr. (Sab.) mwtb "seat, shrine".

V. sup. מוּבֵּן.

(BDB, pp. 444a, 559a: n.m.Ar.; Beeston, Dictionary, p. 165; Biella, Dictionary, p. 154; FD, pp. 788b-9a: Ar. مَجْلِس; Ibn Manẓūr, Lisān, Vol. I, p. 792b; KB, p. 507a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 2920a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 886b).

457. מוּת mūt "to die" = Ar. مَاتَ māta "to die", e.g. Job 2:9

(Heb. מוּת qal-imperative, 2nd masc.).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2; S: مَاتَ and BL; L2: موت (sic).

C.Ar.t.: مَاتَ (imperative, 2nd masc.).

Cf. Job 3:11 (Heb. מוּתִי qal-imperfect, 1st sing. = Ar. أَموت imperfect, 1st sing.), 14:8; 10:14, 21:23 ; 25 (Heb. מוּתֵי qal-imperfect, 3rd sing.

masc. = Ar. يموت imperfect, 3rd sing. masc.), 42:17 (Heb. מוּתֵי

qal-imperfect, 3rd sing. masc. with waw consecutive = Ar. مَاتَ

perfect, 3rd sing. masc.), 12:2, 36:14 (Heb. מוּתֵי, מוּתֵי qal-

imperfect, 3rd sing. fem. = Ar. تموت imperfect, 3rd sing. fem.),

4:21, 34:20 (Heb. מוּתֵי, מוּתֵי qal-imperfect, 3rd pl. masc. =

Ar. يموتون imperfect, 3rd pl. masc.), 1:19 (Heb. מוּתֵי qal-imperfect,

3rd pl. masc. with waw consecutive = Ar. ماتوا perfect, 3rd pl. masc.),

9:23 (Heb. מוּתֵי hiph<sup>c</sup>il-imperfect, 3rd sing. masc. = Ar. يموت

imperfect, 3rd sing. masc.) and 5:2 (Heb. מוּתֵי hiph<sup>c</sup>il-imperfect,

3rd sing. fem. = Ar. تموت imperfect, 3rd sing. fem.).

Cf. Akk. mātu, Ug. mwt, Aram. (Sy.) ܡܘܬܐ SAr. (Sab.) mwt and

Eth. (Amh.); (G) motä "to die".



(BDB, pp.559a-60b; Beeston, Dictionary, p. 89; Biella, Dictionary, p. 269; Dolgopolsky, "Sound Correspondences", p. 130; Ecker, Arabische Job - Übersetzung, pp. 250, 295, 298; FD, pp. 789a-90a; Girdlestone, Synonyms, pp. 272, 284; GLOR, Vol.X, Pt. I, pp. 421a-5a; Gordon, Ugaritic Manual, p. 287a; Hulst, Translation Problems, p. 87; Ibn Manzūr, Lisān, Vol.II, pp. 90b-2a; KB, pp. 507a-8a: n.m. Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 274a-b; Leslau, Amharic, pp. 57, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 778c; Smith, Dictionary, p. 269; al-Yasin, Lexical Relation, p. 72).

458. מָוֵת māwet (masc.) "death" = Ar. مَوْتٌ mawt<sup>un</sup> (masc.) "death", e.g. Job 3:21 (Heb. מָוֵת).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N v.20; P; R1; R2; S; مَوْت and BL: ch, n. f.

Cf. Job 5:20, 7:15, 18:13, 27:15, 28:22, 30:23 and 38:17 (Heb.

מָוֵת = Ar. مَوْت).

Cf. Akk. mūtu, Aram. (Bb.) מוֹת; (Sy.) مَوْت, SAr. (Sab.) mwt, Eth. (Amh.) mot : "death" and Ug. mt "dead".

(BDB, p. 560b, 1099b: n.m. Ar.; Beeston, Dictionary, p. 89, Bergsträsser, Einführung, p. 185; Biella, Dictionary, p. 270; Ecker, Arabische Job - Übersetzung, p. 305; FD, p. 790a-b: n.m. Ar.;

GLOR, Vol.X, Pt. II, pp. 316b-9a; Gordon, Ugaritic Manual, p. 287a; Ibn Manzūr, Lisān, Vol.II, pp. 90b-1b; KB, pp. 508a, 1092b: n.m. Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 2741c; Leslau, Amharic, pp. 57, 96; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 778c-9a, Moscati, Comparative Grammar,

pp. 49, 54; Muḥsin, Job, pp. 157-8; Smith, Dictionary, p. 260b;  
Wilvinson, Tārīkh, p. 293).

459. מֵזָהַ m<sup>e</sup>zāh, מֵזָהַ mēzah (masc.) "belt" (RSV) "girdle"  
(BDB), (KB) = Ar. حَزَامٌ hizām<sup>un</sup> (masc.) "girdle, belt", e.g. Job  
12:21 (Heb. מֵזָהַ).

Ar. vs.: B; S: مناطق; BL; L2; R1; R2: n.r.; BS1; BS2; BS3: منطقة and  
L; LL; N; P: مرادة (sic).

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic حَزَام may  
probably, by metathesis, omission of y and augment ā, be equivalent  
to Hebrew מֵזָהַ.

According to Lambdin, Hebrew מֵזָהַ is a loanword from Egyptian  
mgh "girdle".

C.Ar.t.: حزام.

Cf. Aram. (Sy.) سَلْمَا "girdle, belt".

(BDB, p. 561: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 195;

FD, pp. 791b-2a; Dolgopolsky, "Sound Correspondences", ES, p. 139:

Ar. hiza:m-at-; Ibn Manẓūr, Lisān, Vol. XII, p. 131b; KB, p. 509b;

Lambdin, "Egyptian Loan Words", AJSLL, Vol. LXXIII (1953), p. 152a;

Lane, Lexicon, Bk.I, Pt. II, p. 561b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 131c;

Smith, Dictionary, p. 137b).

460. מֵזָרִים m<sup>e</sup>zārīm (pl. masc., sing. מֵזָרִי) "scattering winds"  
= Ar. ذَارِيَاتٌ dhāriyāt<sup>un</sup> (pl. fem., sing. ذَارِيَّة) "winds, incl.  
scattering winds", e.g. Job 37:9 (Heb. מֵזָרִי pl. masc.).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: رياح الشمال; BL: ch.n.f.; BS1; BS2; BS3: الشمال; L; L1; N;

P: هطل; L2: جبال عالية; R1; R2: رمّاح and S: سيولها.

Note: according to Ibn Manẓūr, Arabic ذارية may probably, by omission of m, substitution of consonant and augments a and t al-mudawwara, be equivalent to Hebrew זרע.

According to Weber and Pope, Arabic ذاريات (pl.) may probably be equivalent to Hebrew זרעים (pl.).

Cf. SAr. (Sab.) dr̥m "widely, extensively",

V. sup. זרע.

(BDB, pp. 279b-80a, 561b: Ar. ذَرَا; Biella, Dictionary, p. 99;

Ecker, Arabische Job - Übersetzung, p. 204; FD, p. 793a: n.m.Ar.;

Ibn Manẓūr, Lisān, Vol. XIV, p. 283a; KB, p. 511a: n.m.Ar.; Lane,

Lexicon, Bk.1, Pt. III, p. 965b; Pope, Job, p. 242; Weber, "Material",

AJSLL, Vol. XV (1898-99), p. 17).

461.

מֹאֵה mōah (masc.) "marrow" = Ar. مُخَّ mukhkh<sup>un</sup> (masc.)

"marrow, brain", e.g. Job 21:24 (Heb. מֹאֵה).

Ar. vs.: B; BS1; BS2; BS3: مخ; BL: مخ; L; L1; L2; N; P; R1;

R2: مخا and S: مخا.

C.Ar.t.: مخ.

Cf. Ug. mh and Aram. (Sy.) ܡܚܐ: "marrow".

(BDB, p. 562b; FD, p. 794a; Gordis, Job, p. 233; Gordon, Ugaritic

Manual, p. 287b; Ibn Manẓūr, Lisān, Vol. III, p. 52a; KB, p. 511a;

Lane, Lexicon, Bk.I, Pt. VII, pp. 2692c-3a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 750a; Smith, Dictionary, p. 257a; Weber, "Material", AJSL, Vol. XV (1898-99), p. 17; Wechter, Ibn Barun, p. 55; Wehr/Cowan, Dictionary, p. 896a; Wright, Comparative Grammar, p. 91; al-Yasin, Lexical Relation, p. 72).

462. מַחִיר <sup>m<sup>e</sup>hīr</sup> (masc.) "price" = Ar. مَهْر <sup>mahr<sup>un</sup></sup> (masc.)  
 "price" > (هذا مهر ذاك : أي عوضه), e.g. Job 28:15 (Heb. מַחִירָה with suffix).  
 Ar. vs.: B; BS1; BS2; BS3: ثَمَنٌ; BL; L2: n.r. and L; L1; N; P; R1;  
 R2; S: ثَمَنًا.

Note: according to Ibn Manzūr, Lane and al-Munjid, Arabic مَهْر may probably, by substitution of consonant and omission of y, be equivalent to Hebrew מַחִיר.

C.Ar.t.: مَهْرًا (with suffix).

Cf. Akk. mahīru "price", Ug. mhr "marriage price", Aram. (Sy.) ܡܗܪܐ "marriage dowry" and SAr. (Sab.) mhr̥t "wealth"; (Soq.) mehor "offer".

(BDB, p. 564a: n.m.Ar.; Beeston, Dictionary, p. 84; Biella, Dictionary, p. 268; FD, p. 796b: n.m.Ar.; GLOR, Vol.X, Pt. 1, pp. 92b-8a; Gordon, Ugaritic Manual, p. 287a; Ibn Manzūr, Lisān, Vol.V, p. 184b; Kamāl, al-'Ibdāl, p. 178; KB, p. 512b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 2740b; Leslau, Contributions, p. 30; al-Ma<sup>c</sup>lūf, al-Munjid, p. 777c; Smith, Dictionary, p. 256a; Wehr/Cowan, Dictionary, p. 929a; al-Yasin, Lexical Relation, p. 72).

463. מִקְנָד mah<sup>a</sup>nāq (masc.) "strangling" = Ar. خَنْقٌ khanq<sup>un</sup> (masc.) "strangling", e.g. Job 7:15 (Heb. מִקְנָד).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B; BS1; BS2; BS3; R1; R2; S: خَنْق; BL; L2: n.r. and L; L1;

N; P: هلاك .

Note: according to FD, Weber, Saadia (cf. S above), and some Arabic versions (i.e. B, BS1-3, R1, R2, cf. above), Arabic خَنْق may probably, by omission of m and substitution of consonant, be equivalent to Hebrew מִקְנָד .

C.Ar.t.: خَنْق .

Cf. Akk. hanqu (adj.) "strangled". Aram. (Sy.) سُمْ "band, bond", and Eth. (Amh.) anäqä "to strangle"; (G) hanäqä "ibid."

(BDB, pp. 338a, 563: Ar. خَنْق; Ecker, Arabische Job - Übersetzung, p. 216; FD, pp. 467b, 798a; GLOR, Vol. VI, p. 81a; Ibn Manzūr, Lisān, pp. 92a-3a; KB, pp. 317b, 514a: Ar. خَنْق; Lane, Lexicon, Bk. I, Pt. II, pp. 818a-9a; Leslau, Amharic, pp. 27, 93; al-Ma<sup>c</sup>lūf, al-Munjid, p. 198a; Smith, Dictionary, p. 150a; Weber "Material", AJSLL, Vol. XV (1898-99), p. 17; Wechter, Ibn Barun, p. 88: Ar. اِخْتَنْق "to be strangled"; Wehr/Cowan, Dictionary, p. 263b).

464. מִקְנָה mahseh, מִקְנָה mah<sup>a</sup>seh (masc.) "shelter" = Ar. حَشِيّ hashā<sup>an</sup> (masc.) "shelter", e.g. Job 24:8 (Heb. מִקְנָה).  
Ar. vs.: B: مأوى; BL: غطا (sic); BS1; BS2; BS3: ملجأ; L; L1; N; P: غطاء;  
R1; R2: غطا (sic) and S: كُنْ .

Note: according to BDB and Guillaume, Arabic حَتَّى may probably, by substitution of consonants and omission of m, be equivalent to Hebrew חַטַּח, while حَتَّى with the above meaning is not found in Ibn Manẓūr, Lane and al-Munjid.

(BDB, pp. 340a, 563b; FD, pp. 468b, 789a: n.m.Ar.; Guillaume, Comparative Grammar, Pt. II, p. 14; Ibn Manẓūr, Lisān, Vol. XIV, pp. 178a-81b; KB, p. 514a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. II, pp. 578b-9b; al-Ma<sup>c</sup> lūf, al-Munjid, p. 136a-b).

465. חַטַּח māḥas "to smite" = Ar. صَحَّ samaha "to smite, hit" or صَحَّ samakha "to smite, hit, hurt" or صَعَّ sama<sup>c</sup>a "to smite, hit" (cf. al-Munjid), e.g. Job 5:18 (Heb. חַטַּח qal-perfect, 3rd sing. masc.).

Ar. vs.: B; L; L1; L2; N; P; R1; R2: يَضْرِبُ; BL: v.n.f.; BS1; BS2; BS3: يَسِقُّ and S: يُوْهِنُ.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic صَحَّ (by metathesis), صَحَّ (by substitution of consonant and metathesis) and صَعَّ (by substitution of consonant and metathesis) may probably be equivalent to Hebrew חַטַּח.

C.Ar.t.: يَصْحُ or يَصْمُ or يَصْمُ (imperfect, 3rd sing. masc.).

Cf. Job 26:12 (Heb. חַטַּח qal-perfect, 3rd sing. masc. = Ar. صَحَّ or صَحَّ or صَعَّ perfect, 3rd sing. masc.).

Cf. Akk. maḥāsu "to smite, hit, wound, kill strike", Ug. mḥs "to smite, slay", SAr. (Sab.) mḥd "to smite, strike" and Eth. (G) māḥadä (Tna.) māḥašä "to break, split"; (Har.) māḥata "to hit".

(Barr, Comparative Philology, pp. 192, 330: n.m.Ar.; BDB, p. 563b: Ar. مَحَضٌ "to churn, beat or agitate the milk"; Beeston, Dictionary, p. 84; Biella, Dictionary, p. 271; FD, p. 798a-b: Ar. مَحَصَّ; T.H. Gaster, "The Combat of Death and the Most High 'A Proto-Hebrew Epic from Ras-Šamra' " JRAS (1932), p. 895: Ar. مَحَض; GLOR, Vol. X, Pt. 1, pp. 71b-4a; Gordon, Ugaritic Manual, p. 287a; Ibn Manẓūr, Lisān, Vol. II, pp. 518a-9a; Vol. III, p. 34b; KB, p. 514a: Ar. مَحَض; Lane, Lexicon, Ek. I, Pt. IV, p. 1726; Leslau, Contributions, p. 30; idem, Amharic, pp. 58, 96; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 435a-b).

466. מַחְשָׁבָה maḥ<sup>a</sup>šābā (fem.) "thought" = Ar. مَحْسَبَةٌ maḥsabat<sup>un</sup> or مَحْسَبَةٌ maḥsibat<sup>un</sup> (fem.) "thought" or "supposed", e.g. Job 21:27 (Heb.

מַחְשָׁבוֹתֶיךָ pl. with suffix).

Ar. vs.: B; BS1; BS2; BS3; S: افكاركم; BL; L2: n.r. and L; L1; N; P; R1; R2: فكركم.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic مَحْسَبَةٌ may probably, by substitution of consonants, be equivalent to Hebrew מַחְשָׁבָה.

C.Ar.t.: محسباتكم (pl. with suffix).

Cf. Job 5:12 (BDB) (Heb. מַחְשָׁבוֹתֶיךָ pl. "device, plan, purpose" =

Ar. محسبات pl., cf. above).

(BDB, pp. 364a-b, 564b: n.m.Ar.; FD, p. 799b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. I, p. 315a; KB, p. 515a-b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 132c).

467. מִטָּל m<sup>e</sup>tāl (masc.) "bard (of iron)" = Ar. مَمْطُول mam<sup>e</sup>ūl<sup>un</sup>  
 (masc.) "iron or sword or anything which are beaten into a long shape  
 or extended or elongated or lengthened", e.g. Job 40:18 (Heb. מִטָּל).  
 Ar. vs.: B v.13: مطرق; BL: ch.n.f.; BS1; BS2; BS3: مطول; L; L1;  
 N v.13; P: n.r.; L2; R1 v.13; R2 v.13: صغاع and S: كرزنة.

Note: according to BDB, Driver/Gray, Arabic version BS (cf. BS1-3  
 above) and Ball, Arabic مطول may probably, by augment m and  
 substitution of consonant, be equivalent to Hebrew מִטָּל.

Ball suggested that the word is an Arabism.

Cf. Aram. (Sy.) حَمِيل hamīl "shelter".

(Ball, Job, p. 441; BDB, p. 564b; S. R. Driver and G. B. Gray,  
Commentary, Pt. II, p. 328; Ecker, Arabische Job - Übersetzung,  
 p. 206; FD, p. 801a-b; Ar. مَطَّل "prop. to stretch out, extend"; Gordis,  
Job, p. 477; Ar. metala "to bend, shape iron into helmet"; Ibn Manzūr,  
Lisān, Vol. XI, p. 624b; KB, p. 516b; Ar. مَطَّل "to extend metal by  
 beating"; Lane, Lexicon, Bk. I, Pt. VIII, p. 3021c; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 766c; Smith, Dictionary, p. 267b; Weber, "Material",  
AJSL, Vol. XV (1898-99), p. 17; Ar. مَطَّل "to stretch through  
 hammering").

468. מִטָּר mātar "to rain" = Ar. مَطَرَ matara "to rain", e.g.  
 Job 20:23 (Heb. מִטָּר hiph<sup>c</sup>il-imperfect, 3rd sing. masc.).  
 Ar. vs.: B: يطرأ; BL; L2: n.r.; BS1; BS2; BS3: يطرأ and L; L1;  
 N; P; R1; R2; S: يطرأ.



C.Ar.t.: يمطر (imperfect, 3rd sing. masc.).

Cf. Job 38:26 (AV) (Heb. הִמְטִיר hiph<sup>c</sup>il-infinitive, cons. = Ar. مَطَرٌ or مَطَرٌ infinitive).

Cf. Akk. maṭaru, Ug. mṭr and Aram. (Sy.) ܡܬܪ : "to rain".

(BDB, p. 565a; Ecker, Arabische Job - Übersetzung, p. 329;

FD, p. 801b; Gordon, Ugaritic Manual, p. 288a; Hulst, Translation

Problems, p. 63; Ibn Manzūr, Lisān, Vol.V, p. 178b; KB, p. 517a;

Lane, Lexicon, Bk.I, Pt. VII, p. 2721c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 766b;

Muss-Arnolt, Dictionary, Vol.I, p. 535a; Smith, Dictionary, p. 268a;

al-Yasin, Lexical Relation, p. 73).

469. מָטָר mātār (masc.) "rain" = Ar. مَطَرٌ matar<sup>un</sup> (masc.)

"rain", e.g. Job 5:10 (Heb. מָטָר).

Ar. vs.: B: غَيْث; BL: ch.n.f.; BS1; BS2; BS3: مَطَرًا; L; N; P; R1;

R2; S: مَطَر and L2: امطار .

C.Ar.t.: مَطَرٌ .

Cf. Job 28:26, 29:23, 36:27, 36:6 and 38:28 (Heb. מָטָר =

Ar. مَطَرٌ ).

Cf. Akk. metru, Ug. mṭr, Aram. (Sy.) ܡܬܪ and SAr. (Sab.) mṭr

"rain".

(BDB, p. 564b; Ecker, Arabische Job - Übersetzung, pp. 99, 271;

FD, p. 802a; n.m.Ar.; Gordon, Ugaritic Manual, p. 288a; Ibn Manzūr,

Lisān, Vol.V, pp. 178a-9a; KB, p. 517a-b; Lane, Lexicon, Bk.I,

Pt. VII, p. 2721c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 766b; Muss-Arnolt,

Dictionary, Vol.I, p. 535a; Smith, Dictionary, p. 268a; al-Yasin,

Lexical Relation, p. 73).

470.

מִי mī (pron. interrog. "who?" = Ar. مَنْ man (pron. interrog.) "who?", e.g. Job 4:7 (Heb. מִי ).

Ar.vs.: B; L; Ll; L2; N; P; Rl; R2: n.r.; BL: ch.n.f. and BS1; BS2;

BS3; S: מִן .

C.Ar.t.: מִן .

Cf. Job 4:2, 9:12;19;30, 11:5;6;7;10, 12:3, 13:19, 17:3;15, 21:31, 23:13,

26:4, 29:2, 38:5;6;18;25 and 41:2 (Heb. מִי = Ar. مَنْ ).

Cf. Akk. mīnu "what?, why?, what for", Ug. my "who?", Aram.

(Sy.) מִן "ibid.", SAr. (Sab.) mn "ibid." and Eth. (Amh.) ma; man "ibid.", (G) mānu "ibid."

(BDB, pp. 566a-7a; Beeston, Dictionary, p. 86; Biella, Dictionary, p. 279; Ecker, Arabische Job - Übersetzung, p. 297; Elias, Dictionary, p. 672a; FD, p. 803a-b; modern Ar. mīn; GLOR, Vol. X, pp. 89b-96a; Gordon, Ugaritic Manual, p. 288a; Ibn Manzūr, Lisān, Vol. XIII, pp. 419a-21b; KB, p. 518a-b; Lane, Lexicon, Bk.1, Pt. VIII, p. 3024a-b; Leslau, Amharic, pp. 54, 06; al-Ma<sup>c</sup>lūf, al-Munjid, p. 775c; Moscati, Comparative Grammar, p. 115; O'Leary, Comparative Grammar, p. 173; Smith, Dictionary, p. 280a; Wechter, Ibn Barun, p. 28; Wehr/Cowan, Dictionary, p. 924a).

471.

מַיִם mayim (dual. masc.) "water" = Ar. مَاءٌ mā<sup>un</sup> (masc.) "water", e.g. Job 3:24 (Heb. מַיִם ).

Ar.vs.: B; BS1; BS2; BS3: مِيَاة ; BL: v.n.f.; L; Ll; N; P; Rl; R2: ماء ; L2: n.r. and S: شَرَابِي .

C.Ar.t.: ماء .

Cf. Job 5:10, 8:11, 11:16, 12:15, 14:9; 11; 19, 15:16 (Heb. מַיִם ,

מַיִם dual masc. = Ar. ماء , cf. above) and 9:30 (Heb. (פְּתִיבָה):

(. ماء = Ar. مَيَّ ( : ( : (

Cf. Akk. māmū, Ug. my, Aram. (Sy.) ܡܝܬܐ and SAr. (Sab.) mw,  
mwy: "water".

(BDB, pp. 565a-6a; Beeston, Dictionary, p. 88; Bergsträsser, Einführung,  
p. 185; Biella, Dictionary, p. 268; Ecker, Arabische Job - Übersetzung,  
pp. 91, 295, 304; FD, p. 802a-b: n.m.Ar.; GLOR, Vol. X, Pt. 1, p. 202b;  
Gordon, Ugaritic Manual, p. 288a; Ibn Manzūr, Lisān, Vol. XIII, p. 543a-  
b; KB, pp. 517b-8a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 3025c;  
al-Ma<sup>c</sup>lūf, al-Munjid, p. 780c, Muḥsin, Job, pp. 158-9; Ryckmans,  
"Arabian Inscriptions", JSS, Vol. III (1958), p. 225; Smith, Dictionary,  
p. 268b; Wilvinson, Tārīkh, p. 292; al-Yasin, Lexical Relation, pp. 72-3).

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מַכַּךְ mākak "to bring low" (AV) = Ar. بَكَأَ baka'a "to be or

become low, bring low", e.g. Job 24:24 (Heb. הִפְחֵלְתָּ hoph<sup>c</sup> al-  
perfect, 3rd pl. com.).

Ar. vs.: B: سَقَطُوا ; BL: v.n.f.: BS1; BS2; BS3: يُحْمَلُونَ ; L; L1; N; P;

R1; R2: يَتَوَضَعُونَ ; L2: n. r. and S: يَتَمَاهَنُونَ .

24:24

Note: according to the Hebrew context (cf. וְהָיָה כְּכֹל וְהָיָה כְּכֹל

: (וְהָיָה כְּכֹל וְהָיָה כְּכֹל וְהָיָה כְּכֹל וְהָיָה כְּכֹל וְהָיָה כְּכֹל וְהָיָה כְּכֹל וְהָיָה כְּכֹל

Ibn Manzur, Lane and al-Munjid, Arabic بَكَأَ may probably, by

substitution of consonant, omission of final k and augment ', be equivalent  
to Hebrew מַכַּךְ .

C.Ar. t.: بَكَأَ ( perfect, 3rd pl. masc.).

Cf. Ug. mk "proper (divine) name" and Aram.(Sy.) كَب "to lie down".

(BDB, p. 568b: Ar. مَلَكَ "to suck entirely out, diminish, consume";  
Ecker, Arabische Job - Übersetzung, p. 199; FD, p. 807a: Ar. مَلَكَ;  
Gordon, Ugaritic Manual, p. 288b; Ibn Manẓūr, Lisān, Vol. I, pp.  
34b-5b; KB, p. 521b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. 1, p. 239b;  
Leslau, Contributions, p. 30; al-Ma<sup>c</sup>lūf, al-Munjid, p. 45c).

473.

מָלֵא mālē' "to be full, to fill" = Ar. مَلَأَ mala'a "to fill"  
and מָלִי'א mali'a or מָלֹא malū'a "to be full", e.g. Job 20:11

(Heb. מָלֵא qal-perfect, 3rd pl. com.).

Ar. vs.: B: مَلَأَ; BL: n.r.; BS1: BS2: BS3: مَلَأَ; L: L1; N: P; R1:

R2: مَمْلِئَة; L2: شَبِعُوا and S: مَلَأَ.

C.Ar.t.: مَلَأَتْ (perfect, 3rd sing. fem.), lit. trans: مَلَأَتْ (perfect,  
3rd pl. fem.).

Cf. Job 32:18 (Heb. מָלֵא qal-perfect, 1st sing. = Ar. مَلَأْتُ perfect,  
1st sing.), 36:17 (Heb. מָלֵא qal-perfect, 2nd sing. masc. = Ar. مَلَأْتَ  
perfect, 2nd sing. masc.), 36:16 (Heb. מָלֵא qal-perfect, 3rd sing.  
masc. = Ar. مَلَأَ perfect, 3rd sing. masc.), 21:24 (Heb. מָלֵא qal-  
perfect, 3rd pl. com. = Ar. مَلَأُوا perfect, 3rd pl. masc.), 15:32  
(Heb. מָלֵא niph<sup>c</sup>al-imperfect, 3rd sing. fem. = Ar. تَمَلَّأَ passive<sup>im</sup> perfect,  
3rd sing. fem.), 22:18 (Heb. מָלֵא pi<sup>c</sup>el-perfect, 3rd sing. masc. =  
Ar. مَلَأَ perfect, 3rd sing. masc.), 20:23 (Heb. מָלֵא pi<sup>c</sup>el-  
infinitive, cons. = Ar. مِلْ or مَلَاءْ infinitive), 23:4 (Heb. מָלֵא  
pi<sup>c</sup>el-imperfect, 1st sing. = Ar. أَمْلَأُ imperfect, 1st sing.), 38:39

(AV) (Heb.  $\text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-imperfect, 2nd masc.} = \text{Ar. } \text{مَلَأَ} \text{ imperfect, 2nd masc.}), 41:7 (40:31) (\text{Heb. } \text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-imperfect, 2nd masc.} = \text{Ar. } \text{مَلَأَ} \text{ imperfect, 2nd masc.}), 8:21 (\text{Heb. } \text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-imperfect, 3rd sing. masc.} = \text{Ar. } \text{يَمْلَأُ} \text{ imperfect, 3rd sing. masc.}), 15:2 (\text{Heb. } \text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-imperfect, 3rd sing. masc.} = \text{Ar. } \text{يَمْلَأُ} \text{ imperfect, 3rd sing. masc.}) 39:2 (\text{Heb. } \text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-imperfect, 3rd pl. fem.} = \text{Ar. } \text{يَمْلَأْنَ} \text{ imperfect, 3rd pl. fem.}) and 3:15 (\text{Heb. } \text{מָלֵא} \text{ } \pi^{\text{c}}\text{el-participle, pl. masc.} = \text{Ar. } \text{مَالِئُونَ} \text{ active participle, pl. masc.}).$

Cf. Akk. malū "to fill up, be full", Ug. ml' "(to be) full", Aram. (Bb.) מָלֵא "to fill" (Sy.) حَلِل "to fill, be full"; SAr. (Sab.) ml' "to fill" and Eth. (Amh.) molla "to fill, be full"; (G) māl'a "to be full". (BDB, pp. 569b-60b, 1100a; Beeston, Dictionary, p. 85; Bergsträsser, Einführung, p. 190; Biella, Dictionary, p. 274; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 165; G.R. Driver, "Hebrew Language", PB, p. 93; Elias, Dictionary, p. 667a-b; FD, pp. 811a; 12b; GLOR, Vol. X, Pt. I, pp. 174b-8a; Gordon, Ugaritic Manual, p. 288b; Ibn Manzūr, Lisān, Vol. I, p. 159a-b; KB, pp. 523b-5a, 1093a; Lane, Lexicon, Bk. I, Pt. VII, p. 2729b; Leslau, Amharic, pp. 53, 07; al-Ma<sup>c</sup>lūf, al-Munjid, p. 772a; Moscati, Comparative Grammar, p. 163; Muḥsin, Job, pp. 159-60; Smith, Dictionary, p. 273b; Wehr/Cowan, Dictionary, p. 919a-b; Wilvinson, Tārīkh, p. 50; Wright, Comparative Grammar, p. 46; al-Yasin, Lexical Relation, p. 73).

474. <sup>hithpa<sup>c</sup>el,</sup> <sup>מָלֵא</sup> mālē' "to mass together" = Ar. <sup>تَمَالَأَ</sup> tamāla'a "to agree  
 ot conspire together to do the thing" (cf. Lane); <sup>تَمَالَأَ</sup> tamāla'a "to  
 mass together" > ( <sup>تَمَالَأْنَا عَلَيْهِ : اجتمعنا ، وتمالؤا وعليه : اجتمعوا</sup> ),  
 e.g. Job 16:10 (Heb. <sup>הִתְפַּאֵל</sup> hithpa<sup>c</sup>el-imperfect, 3rd pl. masc.).  
 Ar. vs.: B: <sup>تَمَالَأُوا</sup> (sic); BL: <sup>أَحاطت</sup> ; BS1; BS2; BS3: <sup>تعاونوا</sup> ; L; Ll; N;  
 P: <sup>امتلا</sup> ; L2: n. r.; R1 v. 11; R2 v. 11: <sup>شبعوا</sup> and S: <sup>عجراون</sup> <sup>[<sup>1</sup>]</sup>.

Note: according to Driver/Gray and Arabic version B (cf. above),  
 Arabic <sup>تَمَالَأَ</sup> tamāla' may probably, by augments t and ā, be equivalent to  
 Hebrew <sup>מָלֵא</sup> mālē'.

C. Ar. t.: <sup>يتمالؤون</sup> itmalūn (imperfect, 3rd pl. masc.).

Both Hebrew and Arabic end with wn.

Cf. SAr. (Sab.) ml' "plenary assembly".

(BDB, pp. 569b-70b: n. m. Ar.; Beeston, Dictionary, p. 85; S. R. Driver  
 and G. B. Gray, Commentary, Pt. II, p. 105; Ecker, Arabische Job -  
Übersetzung, p. 64; FD, pp. 811a-12b: n. m. Ar.; Gordis, Job, p. 177:  
 Ar. mala'a; Ibn Manẓūr, Lisān, Vol. I, pp. 159b-60a; KB, pp. 523b-5a:  
 n. m. Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2729b-c; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 772a-b).

475. <sup>מִלּוֹ</sup> m<sup>e</sup>lō' <sup>מִלּוֹ</sup> m<sup>e</sup>lō' (masc.) "fullness" = Ar. <sup>مِلْءٌ</sup> mil'  
mil'<sup>un</sup> (masc.) "filling", or <sup>إِمتلاءٌ</sup> 'imtilā'<sup>un</sup> (masc.) "fullness",  
 e.g. Job 20:22 (Heb. <sup>מִלּוֹ</sup> irregular pl. fem.).  
 Ar. vs.: B: <sup>سعة</sup> ; BL; L; Ll; L2; N; P; R1; R2: n. r. BS1; BS2; BS3: <sup>مِلْءٌ</sup> mil'  
 and S: <sup>امتلا</sup> imtilā'.

Note: according to BDB, FD, Ibn Manẓūr, Lane, Elias, Wehr/  
 Cowan, al-Munjid, Arabic version BS (cf. BS1-3 above) and the

Hebrew context (cf. 20:22: עָמַלְתָּ מְאֹד),  
both Arabic مِلّ and إِمْتَلَأَ (by augments ا, ت and أ) may  
probably be equivalent to Hebrew מלא.

C. Ar. t.: مِلّ (lit. أَمْلَأَ broken pl.) or إِمْتَلَأَ (lit. إِمْتَلَأَات  
pl. fem.).

Cf. Aram. (Sy.) ܡܠܐ and SAr. (Sab.) ml' "fullness".

V. sup. מָלָא.

(BDB, p. 571a: Ar. مَلَأَ (sic); Biella, Dictionary, p. 275; Elias,

Dictionary, p. 677a-b; FD, p. 812b: Ar. مَلَأَ (sic) "fullness";

Ibn Manẓūr, Lisān, Vol. I, p. 158a-b; KB, p. 525a-b: n.m. Ar.;

Lane, Lexicon, Bk. I, Pt. VII, p. 2729b-c; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 772a; Smith, Dictionary, p. 275a; Wehr/Cowan, Dictionary, pp.

919b-20a).

476. מַלְאָךְ mal'āk (masc.) "messenger" = Ar. مَلَاكٌ mal'ak<sup>un</sup> (masc.)

"messenger", e.g. Job 33:23 (Heb. מַלְאָךְ).

Ar. vs.: B: مَلَاكًا; BL: ch. n. f.; BS1; BS2; BS3: مرسل; L; LL; N;

P: رسولًا; L2: ملايك and R1; R2 v. 22; S: ملاك.

Note: according to BDB, Boneschi, Kamāl, Ibn Manẓūr and al-Munjid,

Arabic مَلَاكٌ may probably be equivalent to Hebrew מַלְאָךְ.

Boneschi wrote, "I hope to have clearly proved that, from the

morphological point of view, the noun m'lak > mal'ak > malak

is a native Arabic word".

C. Ar. t.: مَلَاكٌ.

Cf. Job 1:14 (Heb. מַלְאָךְ = Ar. مَلَاكٌ).

Cf. Aram. (Sy.) ܡܠܬܐ "counsellor, adviser" and Eth. (Amh.) mälaktännä "messenger".

(BDB, pp. 521a-b, 571b; P. Boneschi, "Is Malak an Arabic Word?" JAOS, Vol. LXV (1945), pp. 107a-111b; Ecker, Arabische Job - Übersetzung, p. 283: Ar. مَلَاك; FD, pp. 722a-b, 813a-b: Ar. لَاك; Girdlestone, Synonyms, p. 41; Ibn Manzūr, Lisān, Vol. X, pp. 481b-2b, 496a-b; Kamāl, at-Taḍād, p. 45: Ar. مَلَاك; idem, al-'Ibdāl, p. 179: Ar. (...ألاكه الى فلان: أبلغه عنه...); KB, pp. 468a, 525b-6a: Ar. لَاك "to send (messenger)"; Leslau, Amharic, pp. 50, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 708c; Smith, Dictionary, p. 275b).

477.

ܡܠܬܐ mal'āk (masc.) "angel" = Ar. مَلَكٌ malak<sup>un</sup> (masc.)

"angel", e.g. Job 4:18 (Heb. מַלְאָכִים pl. with suffix).

Ar. vs.: B; BS1; BS2; BS3: مَلَائِكَة; BL: ch.n.f.; and L; L1; L2; N; P; R1; R2; S: مَلَائِكَة.

C. Ar. t.: مَلَائِكَة (broken pl. with suffix).

Cf. Aram. (Bb.) ܡܠܬܐ (AV) "angel"; (Sy.) ܡܠܬܐ (adj.) "angelic" and Eth. (Amh.) mälak; (Har.) malā'ika "angel".

V. sup. ܡܠܬܐ.

(BDB, pp. 521a-b, 571b, 1098b: n.m.Ar.; Boneschi, "Arabic Word", JAOS, Vol. LXV (1945), pp. 107a-111b; FD, pp. 722a-b, 813a-b: n.m.Ar.; Ibn Manzūr, Lisān, Vol. X, p. 496a-b; KB, pp. 468a, 525b-6a, 1093a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 3023b; Leslau, "Harari", SO, Vol. II (1956), pp. 18, 25, 34; idem, Amharic, pp. 50, 54, 97; al-Ma<sup>c</sup>lūf, al-Munjid, p. 775a; Smith, Dictionary, p. 275a).



478. מַלְבּוּשׁ malbūs (masc.) "clothing" = Ar. مَلْبَسٌ malbas<sup>un</sup> (masc.)  
"garment, clothing", e.g. Job 27:16 (Heb. מַלְבּוּשׁ).

Ar. vs.: B; BS1; BS2; BS3; S: ملابس; BL; L2: n. r. and L; L1; N; N;

P; R1; R2: لباساً .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic ملبس may probably, by omission of w and substitution of consonant, be equivalent to Hebrew מַלְבּוּשׁ .

C. Ar. t.: ملبس .

V. sup. מַלְבּוּשׁ .

(BDB, pp. 528b, 571b: n. m. Ar.; FD, p. 814b: n. m. Ar.; Ibn Manẓūr, Lisān, Vol. VI, pp. 202b-3b; KB, p. 527a: n. m. Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2649a-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 711b; Wehr/Cowan, Dictionary, p. 855b).

479. מִלָּה millā (fem.) "word, speech" (BDB) = Ar. إِمْلَاءٌ 'imlā<sup>un</sup>  
(masc.) "word, speech", > (الْأَمَلِي: الأقوال والمخاضات وما يملئ وهو)  
مِلَّةٌ (جمع الإملاء) "cf. al-Munjid", e.g. Job 6:26 (Heb. מִלָּה  
irregular pl. masc.).

Ar. vs.: B; BS1; BS2; BS3: كلمات; BL: v. n. f. and L; L1; L2; N; P;

R1; R2; S: كلام .

Note: according to al-Munjid and the Hebrew context (cf. 6:26 הִלָּה וְזָכַח),

: إملاء, Arabic (مِلَّةٌ) תחשבו ולרוח אמר נואש :

may probably, by substitution of consonant, augment ' and omission of one l, be similar to Hebrew מִלָּה .

c. Ar. t.: أَمَلِي (broken pl.).

Cf. Job 30:9 (Heb. מִלֵּה "word" = Ar. إِملاء, cf. above), 8:10, 15:3, 16:4, 19:2 23:5, 29:9, 36:2 (BDB) (Heb. מִלֵּה irregular pl. masc. "words, speeches, talking" = Ar. أَماليّ broken pl., cf. above), 4:2, 12:11, 15:13, 18:2, 26:4, 32:11 (BDB); 14:15:32, 34:3, 35:4 (BDB); 16, 38:2 (Heb. מִלֵּה irregular pl. masc. end with yn "speaking, words" = Ar. أَماليّ broken pl., cf. above), 13:17, 21:2, 29:22 (Heb. מִלֵּה irregular pl. masc. with suffix "my words" = Ar. أَماليّ broken pl. with suffix, cf. above), 19:23, 33:1, 34:2:16, 36:2:4 (Heb. מִלֵּה irregular pl. masc. with suffix "my words" = Ar. أَماليّ broken pl. with suffix, cf. above), and 4:4 (Heb. מִלֵּה irregular pl. masc. with suffix "your (thy) words" = Ar. أَماليّ broken pl. with suffix, cf. above).

Cf. Aram. (Sy.) חַלִּיל "word, saying".

(BDB, p. 576a-b: Ar. مَلَّ "to dictate" and مَلَّ "to dictate"; Ecker, Arabische Job - Übersetzung, pp. 58, 61, 243, 252, 261; FD, pp. 814b, 821b-2a: Ar. مَعِل; Girdlestone, Synonyms, p. 205; Ibn Manẓūr, Lisān, Vol. XV, p. 291b; KB, pp. 527b, 532b: Ar. مَلَّ "to dictate"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 775b; Smith, Dictionary, p. 274b).

480. מִלֵּה mallūah (masc.) "mallows" = Ar. مُلَّاح mullāh<sup>un</sup> (masc.) "a leguminous garden plant" or مُلُوخِيَّة mulūkhiyyat<sup>un</sup> (fem.) "Corchorus olitorius, or Jew's mallow", e.g. Job 30:4 (Heb. מִלֵּה).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B; BS1; BS2; BS3: مُلَّاح; BL: ch, n, t, f.; L; L1; N; P: v, n, f., L2: n, r.; R1; R2: عشب الارض and S: ملوحًا.

Note: according to Ibn Janāḥ, some Arabic versions (i.e. B, BSl-3, cf. above), Vos, FD, Ibn Manzūr, al-Munjid and al-<sup>C</sup>Aqqād, Arabic مَلَح may probably, by substitution of consonant, be equivalent to Hebrew מֶלַח.

According to Foster, Arabic ملوحيّة is, by substitution of consonant, omission of one l and augments double y and t al-mudawwara, equivalent to Hebrew מלוח.

Further, he suggests that the latter is a loanword from Arabic (i.e.

ملوحيّة), while al-<sup>C</sup>Aqqād believes that both Arabic ملوكية and ملوحيّة are transferred from Hebrew via Greek (i.e. ἄλιμα, ἄλιμμα).

Cf. Aram. (Sy.) طَلَسَا "sea-purslane, atriplex halimus" and Eth. (G) māloke; meloke "a kind of plant".

(<sup>C</sup>Abbās Maḥmūd al-<sup>C</sup>Aqqād, Bayna al-Kutub wa'n-Nās (Beirut, 1966), pp. 486-7; BDB, p. 572a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 222; Elias, Dictionary, p. 668b; FD, p. 815a; Ibn Janāḥ, al-'Usūl, p. 377; Ibn Manzūr, Lisān, Vol.II, p. 601a-b; KB, p. 527b: n.m.Ar.; Lane, Lexicon, Bk.I, Vol. VII, pp. 2733b-4b; Leslau, "Geez", JSS, Vol. III (1958), p. 160; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 772c-3b, G.E. Post, DB art., "Mallows", Vol. III, p. 223b; Smith, Dictionary, p. 275b; G. Vos, DB art., "Food", Vol.II, p. 35a; Wehr/Cowan, Dictionary, p. 921a).

481. מֶלַח melah (masc.) "salt" = Ar. مَلَح milh<sup>un</sup> (com. mostly fem.) "salt", e.g. Job 6:6 (Heb. מֶלַח).

Ar.vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: ملح and BL:  
v.n.f.

Cf. Akk. milhu; mil'u "a mineral", Ug. mlh "a good/sharp (sword)",  
Aram. (Sy.) ܡܠܚ "salt" and Eth. (G) mal<sup>e</sup><sub>h</sub> "ibid".

(BDB, pp. 571b-2a; Blake, "Intransitive Verbal Forms", JAOS, Vol.  
XXIV (1903), p. 165: Ar. maluḥa "to be salty"; FD, pp. 816a-b: Ar. ملح;  
GLOR, Vol.X, Pt. II, pp. 66b, 69b; Gordon, Ugaritic Manual, p. 288b;  
Ibn Manẓūr, Lisān, Vol.II, p. 599a-b; KB, p. 528b; Lane, Lexicon,  
Bk.I, Pt. VII, pp. 2732c-3a; Leslau, Contributions, p. 30; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 772b-c; Smith, Dictionary, p. 276b; al-Yasin, Lexical  
Relation, p.74).

482. ܡܠܚܬܐ m<sup>e</sup>lēhā (fem.) "salt-land" = Ar. مَلَّاحَةٌ mallāhat<sup>un</sup> or مَمْلَحَةٌ  
mamlaḥat<sup>un</sup> (fem.) "a place where salt is generated (cf. Lane", incl.  
"salt-land", e.g. Job 39:6 (Heb. מִלְחָה).

Ar.vs.: B; BS1; BS2; BS3: سباح; BL: ch.n.f.; L; L1; N; P: المكان المالح  
L2: موضع الملح; R1; R2: أرض الملح and S: سبخة.

Note: according to Ibn Manẓūr, Lane and al-Munjid, either Arabic  
مَلَّاحَةٌ (by substitution of consonant, doubling of l and augment ā),  
or مَمْلَحَةٌ (by substitution of consonant and augment m) may probably  
be equivalent to Hebrew מִלְחָה.

C.Ar.t.: مَلَّاحَةٌ or مَمْلَحَةٌ.

V. sup. מלח.

(BDB, p. 572a: n.m.Ar.; Blake, "Intransitive Verbal Forms", JAOS,  
Vol. XXIV (1903), p. 165: Ar. maluḥa "to be salty"; FD, p. 816b:

n.m.Ar.; Ibn Manzūr, Lisān, Vol. II, p. 600b; KB, p. 528b: n.m.  
Ar.; Lane, Lexicon, Bk.I, Pt. VII, pp. 2733c-4a; al-Ma<sup>c</sup>lūf,  
al-Munjid, pp. 772c-3a).

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מִלְחָמָה milhāmā (fem.) "battle" = Ar. مَلْحَمَةٌ malhamat<sup>un</sup> (fem.)

"great battle, or a place of the battle", e.g. Job 38:23 (Heb. מִלְחָמָה).

Ar.vs.: B; L; L1; N; P; R1; R2: قِتَال ; BL: ch.n.f.; BS1; BS2; BS3;

L2: حرب and S: مَلْحَمَةٌ.

Note: according to Saadia (cf. S above), Arabic مَلْحَمَةٌ may probably,  
by substitution of consonant, be equivalent to Hebrew מִלְחָמָה.

Guillaume suggests that the Hebrew מִלְחָמָה is equivalent to Arabic

مَلْحَمَةٌ "fight, slaughter".

C.Ar.t.: مَلْحَمَةٌ.

Cf. Job 5:20 (Heb. מִלְחָמָה "war", metaphorically = Ar. مَلْحَمَةٌ, cf.  
above), 39:25 and 41:8 (40:32) (Heb. מִלְחָמָה = Ar. مَلْحَمَةٌ).

Cf. Aram. (Sy.) لَسِم "to eat", لَسْمَا "food".

(BDB, pp. 535a-6b, 572a: Ar. لَحِمَ "to fit close together"; Ecker,

Arabische Job - Übersetzung, pp. 196, 223: Ar. مَلْحَمَةٌ and مَلْحَمَةٌ ;

FD, pp. 742a-b, 816b-7a: Ar. لَحِمَ "to fight", لَحِمَ "to make war

upon" and لَحِمَ "to be destroyed"; Guillaume, Comparative Study,

Pt. II, p. 20; Ibn Manzūr, Lisān, Vol. XII, p. 537a-b; KB, pp. 478b-

9a, 528b-9a: Ar. لَحِمَ "to fit close together"; Koehler, "Problems",

JSS, Vol.I (1956), pp. 10-11: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII,

p. 3009a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 716c; Smith, Dictionary, p. 240a-b).

484.

מֶלֶךְ mālak "to reign" = Ar. مَلَكَ malaka "to reign, rule",

e.g. Job 34:30 (Heb. מֶלֶךְ qal-infinitive, cons.).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2: يَمْلِكُ ; BL: ch.n.f.

and S: مَلِك .

C.Ar.t.: مَلِكْ or مَلِكْ or مَلِكْ or مَلِكْ, (infinitive).

Cf. Akk. malāku "to rule, to hold power", Ug. mlk "to rule",

Aram. (Bb.) מֶלֶךְ "counsel"; (AV) (Sy.) حَكَو "to counsel, advise",

SAr. (Sab.) mlk "to become king"; hmlkw "to cause to possess" and

Eth. (Amh.) mälläkä "to possess"; (G) mäläkä "ibid".

(BDB, pp. 572b, 573b-4a, 1100b: Ar. مَلَكْ "to possess, own

exclusively"; Beeston, Dictionary, p. 85; Biella, Dictionary, p. 277.

Ecker, Arabische Job - Übersetzung, p. 188; FD, pp. 818a-9a:

Ar. مَلَكْ "to divide" and مَلَكْ "a division (of the way)"; GLOR,

Vol. X, Pt. II, p. 158a; Gordon, Ugaritic Manual, p. 289a; Ibn

Manzūr, Lisān, Vol. X, p. 492a-b; Kamāl, at-Tadād, p. 24; KB, pp.

329b-30a, 1094a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 3023b;

Leslau, Amharic, pp. 53, 97; idem, "Southeast Semitic Cognates",

JAOS, Vol. LXXXIX (1969), p. 20; al-Ma<sup>c</sup>lūf, al-Munjid, p. 774c;

Smith, Dictionary, p. 277a; Wehr/Cowan, Dictionary, p. 291b).

485.

מֶלֶךְ melek (masc.) "king" = Ar. مَلِكْ malik<sup>un</sup> (masc.)

"king", e.g. Job 18:14 (Heb. מֶלֶךְ ).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2 v.13: مَلِك . BL: n.r. and

S: رَئِيس .

C.Ar.t.: مَلِكْ .

Cf. Job 15:24, 29:25, 41:34(26) (Heb. מֶלֶךְ = Ar. مَلِك , 3:14,

12:18 and 36:7 (Heb. מַלְכִּים pl. masc. = Ar. ملوك broken pl.).

Cf. Akk. māliku "counsellor"; malku; maliku "king (foreign ruler)",

Aram. (Bb.) מַלְכִּים "king"; (Sy.) مَلِك "ibid.", SAr. (Sab.) mlk "ibid." and Eth. (G) amlak; 'amlak "God"; (Herr.) malākī "master".

(Bakir, Dirāsāt, p. 32; BDB, pp. 572b-3b, 1100a; Beeston, Dictionary, p. 85; Biella, Dictionary, p. 277; Ecker, Arabische Job - Übersetzung,

pp. 108, 302; FD, pp. 819a-20b; Girdlestone, Synonyms, p. 249;

GLOR, Vol. X, Pt. II, pp. 162b-66a; Gordon, Ugaritic Manual, p. 289a;

Ibn Manzūr, Lisān, Vol. X, p. 492a-b; KB, pp. 230b-1a, 1094a;

Lane, Lexicon, Bk. I, Pt. VIII, p. 3023b; Leslau, Amharic, pp. 54, 97;

al-Ma<sup>c</sup>lūf, al-Munjid, pp. 774c-5a; Margolis "Semitic Grammar"

AJSLL, Vol. XII (1895-96), p. 218; Muḥsin, Job, pp. 160-1; Smith,

Dictionary, p. 277).

486.

מַלְאֵל mālāl "to utter" (AV), (RV) = Ar. أَمَلَى 'amlā "to utter, speak", (أَمَلَى عَلَيْهِ أَوَامِرًا) or (أَمَلَى أَمْلًا عَلَيْهِ الْكِتَابَ: قَالَ لَهُ فَكْتُبْ عَلَيْهِ), (lit. "to dictate"), e.g. Job 33:3 (Heb. מַלְאֵל pi<sup>c</sup>el-perfect, 3rd pl. com.).

Ar. vs.: B; BS1; BS2; BS3: تنطقان; BL: ch. n. f.; L; L1; N; P: قول

L2: n. r. and R1; R2; S: تكلم .

Note: according to Ibn Manzūr and al-Munjid, Arabic أَمَلَى may probably, by augments ' , ā and omission of one l, be equivalent to Hebrew מַלְאֵל .

Snaith mentioned the word under "so-called Aramaisms".

C. Ar. t.: (lit.) أَمَلَيْنَ (perfect, 3rd pl. fem.).

Cf. Job 8:2 (AV), (RV) (Heb. <sup>עֲלִי</sup> pi<sup>c</sup>el-imperfect, 2nd sing. masc.  
"wilt thou speak" = Ar. <sup>تَمَلِي</sup> imperfect, 2nd sing. masc., cf. above).

Cf. Aram. (Sy.) <sup>حَلِي</sup> "to fill, be full", <sup>حَلِي</sup> "a word, saying,  
sentence".

(BDB, p. 576a: Ar. <sup>مَلَّ</sup> "to dictate (a letter, etc.)" and <sup>مَلَا</sup> "ibid."; Ecker, Arabische Job - Übersetzung, pp. 173, 325: Ar. <sup>تَكَلَّمَ</sup> and <sup>انْقَصَفَ</sup>; FD, pp. 821b-2a: Ar. <sup>مَعَلَّ</sup>; Guillaume, "Unity", ALUOS, p. 28: Ar. 'amalla "he dictated"; Ibn Manzūr, Lisān, Vol. XV, p. 291b; KB, p. 532b: Ar. <sup>مَلَّ</sup> "to dictate (a letter)"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 775b; Smith, Dictionary, pp. 273b-4b; Snaith, Job, p. 105: Ar. <sup>مَلَّ</sup> "to dictate a letter").

487. <sup>مَلْغُوسٌ</sup> malqōs (masc.) "latter rain" (AV), (RV) "spring rain" (RSV) "latter or harvest rain" (FD) = Ar. <sup>لَقِيسٌ</sup> laqqīs<sup>un</sup> (masc.)

"late, latter (thing)", e.g. Job 29:23 (Heb. <sup>מִלְגּוֹשׁ</sup>).

Ar. vs.: B: <sup>مطر</sup>; BL: ch.n.f.; BS1; BS2; BS3: <sup>مطر متأخر</sup>; L: L1; N:

P: <sup>ربيع</sup>; L2: n.r.; R1; R2: <sup>مطر لقيس</sup> and S: <sup>لقيس</sup>.

Note: according to Saadia (cf. S above), FD and the Hebrew context

(cf. 29:23 : <sup>וְהָיָה כְּמַטֵּר לַיָּרֵךְ וְכַמַּטֵּר לַחֹמֶת</sup>),

Arabic <sup>لقيس</sup> may probably, by substitution of consonants, omission of m and doubling of q, be equivalent to Hebrew <sup>מלגוש</sup>.

C.Ar.t.: <sup>لقيس</sup>.

Cf. Aram. (Sy.) <sup>لَقَف</sup> "to make or do late"; <sup>لَقْفًا</sup> "late, latter"

<sup>لَقْفًا</sup> "late grass, aftermath".

(BDB, pp. 545a, 577a: Ar. <sup>لَقَسَ</sup> "to be late" and <sup>لَقِيسٌ</sup> (sic) "late";



Ecker, Arabische Job - Übersetzung, p. 222; FD, p. 753b, 823a; KB, pp. 486a, 533a: Ar. لَقَسَ "to be late" and لَقَتْ "to take with haste (vineyard)"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 728c; Smith, Dictionary, p. 245a).

488. מִמָּד mēmād (masc.) "measurement" (RSV), "measure" (AV), (RV) = Ar. مَدَّ madd<sup>un</sup> (masc.) "measure, Measurement", e.g. Job 38:5 (Heb. מִמָּדָה pl.).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B; R1; R2: مَقَادِمَا; BL: ch.n.f.; BS1; BS2; BS3: قِيَاسَا; L; L1; N; P: مَقْدَارِمَا; L2: مِيزَانِهَا and S: مِسَاحَتِهَا.

Note: according to Ibn Manẓūr and al-Munjid, Arabic مَدَّ may probably, by omission of one m and doubling of d, be equivalent to Hebrew מִמָּד.

C.Ar.t.: مَدَّ (only singular, infinitive).

V. sup. מִדַּד and מִדָּד.

(BDB, pp. 551b, 577a: n.m.Ar.; FD, p. 823b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. III, p. 399a-b; KB, p. 533b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 751b).

489. מִמְרֹר mamrōr (masc.) "bitterness" = Ar. مَرٌّ murr<sup>un</sup> (masc.) "bitterness", or مَرَارَةٌ marārat<sup>un</sup> (fem.) "bitterness", e.g. Job, 9:18 (Heb. מִמְרֹרָה pl.).

This word appears only here in the Biblical Hebrew.

Ar.vs.: B; L; L1; N; P; R1 v.17; R2: مَرَارَات; BL: مَرَّة; BS1; BS2; BS3: مَرَارٌ and L2; S: مَرَارَةٌ.

C.Ar.t.: أَمْرَار (broken pl. of مَر ,), or مَرَارَات (pl. fem. of مَرَارَة).

V. inf. مَرَر .

(BDB, pp. 577a, 600a-1b; FD, pp. 824b, 871b-2a; Ibn Manẓūr, Lisān, Vol. V, p. 166b; KB, pp. 534a, 569a-b; Lane, Lexicon, Bk. I, Pt. VII, p. 2701a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 753b-c; Wehr/Cowan, Dictionary, p. 901a-b).

490.        { מ } min (part. prep.) "from" = Ar. مِنْ min (part. prep) "from", e.g. Job 1:16 (Heb. { מ } ).

Ar.vs.: B; BL; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: מ .

Cf. Job 30:5;8 and 37:9 (Heb. { מ } "from", "of", (lit.) "from" = Ar. מ "from").

Cf. Akk. ištu "from", Aram. (Bb.) { מ } "from", (Sy.) جِ "from", SAR. (Sab.) bn "from" and Eth. <sup>e</sup>mna; <sup>e</sup>m; ēm "from"; (G) m<sup>e</sup>n qäblu "formerly".

(BDB, pp. 577b-83b, 1100b-1a; Ecker, Arabische Job - Übersetzung, pp. 89, 185, 286; FD, pp. 826a-30a; GLOR, Vol. VII, pp. 284b-8a; Hulst, Translation Problems, pp. 61, 62, 85; Ibn Janāḥ, al-'Usūl, p. 379; Ibn Manẓūr, Lisān, Vol. XIII, pp. 422a-3b; KB, pp. 535a-6b, 1044b-5a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 3024a-b; Leslau, "Geez", JSS, Vol. III (1958), p. 168; Moscati, Comparative Grammar, pp. 60, 61; Muḥsin, Job, p. 161; O'Leary, Comparative Grammar, p. 271; Smith, Dictionary, p. 280a; Wright, Arabic Language, Vol. I, p. 280; Vol. II, p. 134).

491. מָנוֹס mānōs (masc.) "escape" = Ar. مَنَاسٌ manāṣ<sup>un</sup> (masc.)

"escape, place of refuge", e.g. Job 11:20 (Heb. מָנוֹס).

Ar. vs.: B: مَلْجَأٌ; BL: n.r.; BS1; BS2; BS3: مَنَاسِم; L; LL; N; P: قَوْتِهِم

RL; R2: مَجَا and S: مَفَر .

Note: according to Kamāl and Arabic version BS (cf. BS1-3 above),

Arabic مَنَاس may probably, by substitution of consonants, be equivalent to Hebrew מָנוֹס.

C.Ar.t.: مَنَاس .

Cf. Aram. (Sy.) تَص "to tremble (rare)"; تَب "to try, prove".

(BDB, pp. 585a, 630: Ar. نَاس "to move to and fro, be in commotion, dangle"; FD, pp. 832b, 915a: Ar. نَسَس; Ibn Manẓūr, Lisān, Vol. VII, pp. 102b-3a; Kamāl, al-'Ibdāl, p. 179; KB, pp. 537b-8a, 603a:

Ar. نَاس "to be in commotion"; Lane, Lexicon, Bk.I, Pt. VIII,

p. 2869b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 846c; Smith, Dictionary, p. 341a;

Wehr/Cowan, Dictionary, p. 1010a).

492. מִנְלֵה minleh (masc.) "perfection" (AV), (RV) "root" (RSV)

"possession, rich, property" (FD) "gain, acquisition(?)" (BDB) =

Ar. نَوَالٌ nawāl<sup>un</sup> (masc.) "gift, benefit, favour", e.g. Job 15:29

(Heb. מִנְלֵה with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: قَنِيَّة; BL: ظَل; BS1; BS2; BS3: مَقْتَنَاء; L; LL; N; P: كَلَامًا

L2: ظَله; RL; R2: يَتَأَمَّل and S: كَلَامِهِ .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew

context (cf. 15:29 מִנְלֵה לְאֶרֶץ מִנְלֵה),

Arabic نوال may probably, by metathesis, omission of m and h and augments w and ā, be equivalent to Hebrew מנלה .

C. Ar. t.: نوال-م (with suffix).

(BDB, pp. 585b, 649a-b: Ar. نَال "to obtain, attain", and نِيل "what one obtains by another's bounty"; Bittenwieser, Job, p. 205:

Ar. nāla and māl; Dhorme, Job, p. 222b: Ar. nāl "gift, present";

S. R. Driver and G. B. Gray, Commentary, Pt. II, p. 101: Ar. √nāl;

Ewald, Job, p. 183: Ar. نَال "to attain"; FD, pp. 834a, 932a-3b:

Ar. منال and نَال "to reach to, to attain to"; Ibn Manzūr, Lisān,

Vol. XI, p. 683a-b; KB, p. 539b; n.m.Ar.; Lane, Lexicon, Bk. I,

Pt. VIII, p. 3040a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 848b; Pope, Job, p. 112:

Ar. manāl; Weber, "Material", AJSLL, Vol. XV (1898-99), p. 18:

Ar. نَال; Wehr/Cowan, Dictionary, p. 1012a).

493      מָנָה <sup>c</sup>māna "to withhold" = Ar. مَنَعَ <sup>c</sup>mana "to hold back, prevent, withhold", e.g. Job 22:7 (Heb. מִנַּהֲמֶיךָ qal-imperfect, 2nd sing. masc.).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2: احرمت BL: منعت (sic) and S: تمنع .

Note: according to Saadia (cf. S above), Arabic versions (i.e. B,

BS1-3, L, L1, L2, N, P, R1, R2, cf. above), BDB and KB, Arabic منع may probably be equivalent to Hebrew מָנָה .

C. Ar. t.: تمنع (imperfect, 2nd sing. masc.).

Cf. Job 20:13 (Heb. מִנַּהֲמֶיךָ qal-imperfect, 3rd sing. masc. with

suffix = Ar. يمنعه imperfect, 3rd sing. masc. with

suffix), 31:16 (Heb.  $\text{לִמְנַע}$  qal-imperfect, 1st sing. = Ar.  $\text{أَمْنَعُ}$  imperfect, 1st sing.) and 38:15 (Heb.  $\text{לִמְנַע}$  niph<sup>c</sup>al-imperfect, 3rd sing. masc. = Ar.  $\text{يُمْنَعُ}$  passive<sup>im</sup> perfect, 3rd sing. masc.).

(BDB, p. 586a; Ecker, Arabische Job - Übersetzung, p. 255; FD, p. 834a-b; Ar.  $\text{مَنْعَ}$  "to refuse"; Ibn Manẓūr, Lisān, Vol. VIII, p. 343a-b; Kamāl, at-Tadād, p. 24; KB, p. 539b; Lane, Lexicon, Bk.1, Pt. VIII, p. 3024c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 776c; Muḥsin, Job, p. 162; Wehr/Cowan, Dictionary, pp. 926b-7a).

494.  $\text{אִיס}$  mas (adj.) "despairing" (AV), (BDB) = Ar.  $\text{آئِسْ}$  'ā'is<sup>un</sup> (adj.) "despairing", e.g. Job 6:14 (Heb.  $\text{אִיס}$ ).

This word appears only here in the Biblical Hebrew.

Ar.vs.: B:  $\text{بائس}$ ; BL: v.n.f.; BS1; BS2; BS3:  $\text{مُزُون}$ ; L; Ll; N; P:  $\text{سلام}$   
L2 ; R1; R2:  $\text{رحمة}$  and S:  $\text{الملاشي}$ .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic  $\text{آئِسْ}$  may probably, by substitution of consonant and augment 'ā, be equivalent to Hebrew  $\text{אִיס}$ .

C.Ar.t.:  $\text{آئِسْ}$ .

V. inf.  $\text{האס}$ .

(BDB, p. 588a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 228; FD, p. 835a: n.m.Ar.; Guillaume, Comparative Grammar, Pt. 1, p. 22: "  $\text{אִיס}$ ,  $\text{האס}$  despair  $\text{אִיס}$  'he despaired' "; idem, "Studies", SALUOS, Vol.II (1968), pp. 84-6: Ar.  $\text{أَسِيْمَا}$  "he despairs", ma'asti al-nāqa<sup>tu</sup> "the camel's flow of milk was copious" and māsa "(the

wound) widened"; Ibn Manẓūr, Lisān, Vol. VI, pp. 19b-20a, 259b-60a; KB, p. 540b; n.m.Ar.: Lane, Lexicon, Bk.1, Pt. 1, p. 137a; Pt. VIII, p. 2973b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 22c).

495.      יָאָסַת massā (fem.) "despair" (Guillaume) = Ar. يَاْسَات ya'āsāt<sup>un</sup>  
or يَاْسَت ya'ast<sup>un</sup> (fem.) "despair", e.g. Job 9:23 (Heb. יָאָסַת, cons.).  
Ar. vs.: B: ابتلاء; BL; L2: n.r.; BS1; BS2; BS3: تجربة; L; L1; N; P: سفاقة  
R1 v. 22; R2: عذاب and S: كفاية.

Note: according to Guillaume, Ibn Manẓūr, Lane and al-Munjid, both Arabic يَاْسَت (by substitution of consonants, omission of one s and augment ā) and يَاْسَات (by substitution of consonants, omission of one s and augment y) may probably be equivalent to Hebrew יָאָסַת.

C.Ar.t.: يَاْسَت or يَاْسَات.

V. sup.      יָאָסַת.

(BDB, pp. 587a, 588a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 298: Ar. هزوءاً; FD, pp. 836a, 934a-b: Ar. نَشَأَ "to try by the smell, to prove"; Guillaume, Comparative Grammar, Pt. 1, p. 22  
" יָאָסַת . יָאָסַת despair אִיסַ he despaired"; Hulst, Translation Problems, p. 66; Ibn Manẓūr, Lisān, Vol. VI, p. 19a-b; KB, pp. 541a, 542b: Ar. مَسَّ; Lane, Lexicon, Bk.1, Pt. 1, p. 137a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 22c).

496.      יָאָסַת mē<sup>c</sup>eh (masc.) "bowel" (AV), (RV) = Ar. مَعَى ma<sup>c</sup>a<sup>-an</sup>  
or مَعَى mi<sup>c</sup>a<sup>-an</sup> (com.) "bowel", e.g. Job 20:14 (Heb. יָאָסַת pl.  
with suffix).

Ar. vs.: B; BS1; BS2; BS3: امعاء; BL; L2: n. r.; L; P: امعاء and  
L1; N; R1; R2; S: امعاء .

C. Ar. t.: امعاءهم (broken pl. with suffix).

Cf. Akk. amūta "liver", Aram. (Bb.) ܐܡܘܬܐ "belly"; (Sy.) ܐܡܘܬܐ ;  
ܐܡܘܬܐ ; (rarely) ܐܡܘܬܐ "bowel".

(BDB, pp. 590b, 588b-9a, 1101b; G. R. Driver "Hebrew Notes",  
JRAS (1944), p. 169; Ecker, Arabische Job - Übersetzung, p. 133;  
FD, p. 839; Girdlestone, Synonyms, p. 65; GLOR, Vol. I, Pt. II,  
p. 96a-b; Ibn Janāḥ, al-'Uṣūl, p. 383; Ibn Manẓūr, Lisān, Vol. XV,  
p. 287a-b; KB, pp. 547a, 1096a; Lane, Lexicon, Bk. I, Pt. VIII,  
p. 3022b; al-Ma<sup>c</sup> lūf, al-Munjid, p. 769a; Smith, Dictionary, p. 287b).

497. ܐܡܘܬܐ m<sup>ec</sup>at (masc.) "few" = Ar. مَعُطَّ ma<sup>c</sup>un (masc.) "few  
or little (of hair)", e.g. Job 10:20 (Heb. ܐܡܘܬܐ).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: قليلاً and  
BL: قليل .

Note: according to BDB, FD, KB, Ibn Manẓūr, Lane and al-Munjid,  
Arabic مَعُطَّ may probably be metaphorically similar to Hebrew ܐܡܘܬܐ .

C. Ar. t.: مَعُطَّ (infinitive).

Cf. Job 10:20, 15:11 and 24:24 (Heb. ܐܡܘܬܐ "little, small" = Ar. مَعُطَّ ,  
cf. above).

Cf. Akk. maṭu "to be short of a given quantity", muttū "to be reduced  
to less" and Eth. (Tna.) ma<sup>c</sup>tātā "to become lean, weak".

(BDB, pp. 589a-90b; Ar. مَعُطَّ "to be without hair on the body";

Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 165:

Ar. ma<sup>c</sup>iṭa "to have hair falling out"; Ecker, Arabische Job - Übersetzung, pp. 183, 267; FD, pp. 843a-4a: Ar. مَعَطَ "to be smooth, naked, hairless", مَعَطَ "to rub off, scrape off, grind off, smooth, pluck out" and مَغَطَ; GLOR, Vol. X, Pt. 1, pp. 429a-2a; Ibn Manẓūr, Lisān, Vol. VII, pp. 404b-5a; KB, pp. 545b-6b: Ar. مَعِطَ "to become few (hair)"; Lane, Lexicon, Bk. I, Pt. VII, pp. 2724c-5a; Leslau, Contributions, p. 31; idem, "Southeast Semitic Cognates", JAOS, Vol. LXXXIX (1969), p. 20b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 768a).

498. מַעַל ma<sup>c</sup>al (masc.) "falsehood" = Ar. غُلُولٌ ghulūl<sup>un</sup> (masc.) "falseness, treachery, treason", incl. "falsehood", e.g. Job 21:34 (Heb. מַעַל).

Ar. vs.: B: خَتْرًا; BL; L2: n. r.; BS1; BS2; BS3: خِيَانَةً; L; L1; N; P: تَقْلِيلُ قَوْلِهِ; R1; R2: بَغْيِرْ صَوَابٍ and S: نَكَثَ.

Note: according to the Arabic version BS (cf. BS1-3 above) and the

Hebrew context (cf. וְהָיָה כְּמַעַל וְתַשׁוּבַת־כַּסֵּם <sup>21:34</sup> וְהָיָה כְּמַעַל), Arabic غُلُولٌ may

: מַעַל - מַעַל , Arabic غُلُولٌ may

probably, by substitution of consonant, omission of m and augments

l and w, be similar to Hebrew מַעַל.

C.Ar.t.: غُلُولٌ.

(BDB, p. 591a: Ar. مَغِيلٌ "to whisper, backbite" and مَغَالَةٌ "perfidity.

fraud"; Ecker, Arabische Job - Übersetzung, p. 78; FD, p. 845a:

Ar. مَغَالَةٌ, مَغِيلٌ, دَهْنٌ and خَتْلٌ, لَبْسٌ; Gordis, Job, p. 336:

Ar. ma<sup>c</sup>ala; Girdlestone, Synonyms, p. 92; Ibn Manẓūr, Lisān,

Vol. XI, p. 499b; KB, pp. 547b-8a: Ar. مَغِيلٌ "to be perfidious";



Lane, Lexicon, Bk.I, Pt. VI, pp. 2277b-8c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 556b).

499. מַעַל ma<sup>c</sup>al (adv. and prep.) "above" = Ar. عَلَى alu or عَلِ ali (masc.) "above" > ( مِنْ عَلِيٍّ "from above"), e.g. Job 3:4 (Heb. מַעַל).

Ar. vs.: B; BL; BS1; BS2; BS3; L v.3; L1; L2; N v.3; P v.3; R1;

R2: فوق and S: علو .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew

context (cf. 3:4 הַיּוֹם הַהוּא יָהִי-חֹשֶׁךְ אֶל-יְדֵרְשֶׁהוּ אֱלֹהִים (מַמְעַל וְאֶל-תּוֹפֵעַ עֲלָיו נִהְרָה),

Arabic عَلَى may probably, by omission of m, be equivalent to Hebrew מַעַל .

C.Ar.t.: عَلَى .

Cf. Job 18:16, 31:2 and 31:28 (Heb. מַעַל, מַעַל = Ar. عَلَى).

Cf. Aram. (Bb.) מַעַל "the going down" (AV); (Sy.) تَكَلَّلَا "coming, entrance, return, beginning".

V. inf. עֹלָה .

(BDB, pp. 591b, 751b-2a, 1101b, 1106b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 266; FD, p. 845b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XV, p. 83a-b; KB, pp. 548a, 1096a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, pp. 2143b-4b, 2146b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 528a; Wehr/Cowan, Dictionary, p. 638b).

500. מַעֲשֵׂה ma<sup>ca</sup>seh (masc.) "work" = Ar. غَشْيَ ghashy<sup>un</sup> or غَشْيَانٌ ghishyān<sup>un</sup> (masc.) or غَشَايَةٌ ghishāyat<sup>un</sup> (fem.) "action", e.g.

Job 1:10 (Heb. מַעֲשֵׂה).

Ar.vs.: B; BL; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2: أعمال and S: عمل.

Note: according to Guillaume, Arabic غَشْيَ (by omission of m and substitution of consonants) غَشْيَانٌ (by omission of m, substitution of consonants and augments ā and n) and غَشَايَةٌ (by omission of m, substitution of consonants and augments ā and t al-mudawwara) may probably be metaphorically equivalent to Hebrew מַעֲשֵׂה.

C.Ar.t.: غَشْيَ or غَشْيَانٌ.

Cf. Job 14:15, 33:17, 34:19 and 37:7 (Heb. מַעֲשֵׂה, מַעֲשֵׂה "deed, word" = Ar. غَشْيَ or غَشْيَانٌ, cf. above).

V. inf. لَعَشَ.

(BDB, pp. 592a, 795b-6a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 98, 100, 134, 268: Ar. فعل and مَنِيعَتُهُ, عمله; FD, pp. 849a-b,

1099b-1101a: Ar. عَصَ; A. Guillaume, "A Note on the Verb لَعَشَ"

JTS, Vol. XLIV, (1943), p. 23-4 "... غَشْيَ is to do, to act, to

come upon. Thus غَشِيَهُ means he did it; غَشِيَ الحَرْبَ means he engaged

in (lit. did) war; غَشِيَهُ بِالسَّوِطِ he whipped him (he did him with the whip)..."

idem, "Studies", SALUOS, Vol. II (1968), p. 118: Ar. عِيسَا<sup>un</sup> "evil

conduct"; Ibn Manzūr, Lisān, Vol. XV, p. 127b; KB, pp. 551a-b,

739b-41b: Ar. سَعَى; Lane, Lexicon, Bk. I. Pt. VI, pp. 2261b-2c;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 552c; Reider, "Etymological Studies",

VT, Vol. IV (1954), p. 290: Ar. غَشَاءٌ).

501.

מִפָּח mappāh (masc.) "breathing out" (BDB), (FD) = Ar. نَفَثَ  
naḥḥat<sup>un</sup> (fem.) "breath" (cf. Wehr/Cowan), e.g. Job 11:20  
 (Heb. מִפָּח).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: فَاتَّة; BL; L; L1; L2: N; P: n. r.; BS1; BS2; BS3: تسليم  
 R1; R2: كَرِه and S: غَيِب .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew  
 context (cf. 11:20 רָשָׁעִים תִּכְלֶנָּה וּמָנוּם אֶבֶד

: (Arabic نَفَثَ), Arabic may  
 probably, by substitution of consonants, omission of one f and augment  
 t al-mudawwara, be equivalent to Hebrew מִפָּח .

C. Ar. t.: نَفَثَ .

Cf. Aram. (Sy.) دُفِنَا "blowing of the wind", SAr (Sab.) mnfht  
 "water-distributor" and Eth. (Amh.) wānaf "bellows".

V. inf. נָפַח .

(BDB, pp. 292a, 635a-6: Ar. نَفَخ and نَفَخ "to blow"; Beeston,  
Dictionary, p. 92; Ecker, Arabische Job - Übersetzung, p. 169; FD,  
 pp. 850a-b, 939a-b: Ar. نَفَخ and فَاح; Ibn Manẓūr, Lisān, Vol. III,  
 pp. 62b-3b; KB, pp. 552a, 624a-b: Ar. نَفَخ and نَفَخ; Lane,  
Lexicon, Bk.1, Pt. VIII, p. 2821a-c; Leslau, Amharic, pp. 59, 98;  
 al-Ma<sup>c</sup>lūf, al-Munjid, p. 923c; Smith, Dictionary, p. 343b; Wehr/  
 Cowan, Dictionary, p. 982b).

502.

מִפָּל mappāl (masc.) "flake" (AV), (RV) = Ar. قَلَّ fall<sup>un</sup>  
 (masc.) "flake", lit. "a portion that has fallen off from a thing

(fire, iron, gold, etc.)", e.g. Job 41:23 (15) (Heb. מִפְּלִי pl., cons.).

This word appears in the Biblical Hebrew only in Job.

Ar. vs.: B v.14; BS1 v.23; BS2 v.23; BS3 v.23: مطاوي; BL: ch.n.f.;

L; Ll; N v.13; P v.13: حسن; L2: لحم; R1 v.14, R2 v.14: اعضاء.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 41:23(15): מִפְּלִי בִלְ-מִיּוֹת), Arabic فَلَ may probably, by omission of m and one f and doubling of l, be equivalent to Hebrew מִפְּלִי.

C.Ar.t.: فُلُول (broken pl.).

Cf. Aram. (Sy.) نَعِل "one who falls, a deserter".

V. inf. נַפַּל.

(BDB, pp. 592a, 656b-8b: Ar. نَقَلَ "dedit praedam"; FD, pp. 850b,

939b-41a: Ar. فَال, فَال "to be fat, thick" and نَبَلَ "to overtop";

Ibn Manẓūr, Lisān, Vol. XI, pp. 530a-1a; KB, pp. 552b, 624b:

Ar. نَقَلَ "to fall to one's share (booty)"; Lane, Lexicon, Bk. I,

Pt. VI, pp. 2433a, 2434a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 592a; Smith,

Dictionary, p. 344a-b).

503. מִפְּרָשׁ miprās (masc.) "spreading" = Ar. فَرَشْ farsh<sup>un</sup> (masc.)

"what is spread" (cf. Lane), or فَرَاشْ firāsh<sup>un</sup> (masc.) "a thing

that is spread upon the ground" (cf. Lane), e.g. Job 36:29

(Heb. מִפְּרָשׁ pl., cons.).

Ar. vs.: B: انتشار; BL: ch.n.f.; BS1; BS2; BS3: شق; L; Ll; N; P;

R1; R2: يبسط; L2: يمد and S: يبسط.

Note: according to Ibn Manẓūr, Lane and al-Munjid, either Arabic فَرَشْ

(by substitution of consonant and omission of m), or فَرَاشْ (by

substitution of consonant, augment ā and omission of m) may probably be equivalent to Hebrew מפרש.

C.Ar.t.: فَرَشَ (infinitive) or أَفْرَشَ and فُرَشَ (broken pl., sing. فَرَّاش).

V. inf. פָּרַשׁ .

(BDB, pp. 592a, 782a-b; n.m.Ar.; Dhorme, Job, p. 555a; Ar. mifrāš "carpet, covering"; FD, p. 851b; n.m.Ar.; Ibn Manẓūr, Lisān, Vol. VI, pp. 326b-7a; KB, p. 553b; n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VI, pp. 2369c-71b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 576b-c; Wehr/Cowan, Dictionary, p. 705a-b).

504. מֹס mōs (masc.) "chaff" = Ar. مَوْس maws<sup>un</sup> (masc.) "straw, chaff", e.g. Job 21:18 (Heb. מֹס).

Ar.vs.: B: الغنى ; BL: عود ; BS1; BS2; BS3: عصافه ; L; L1; N; P;

R1; R2: عور ; L2: غبار and S: حشيم .

Note: according to BDB, KB and FD, Arabic مَوْس may probably, by augment w, be equivalent to Hebrew מֹס .

C.Ar.t.: مَوْس .

(BDB, pp. 558b, 592a; Ecker, Arabische Job - Übersetzung, p. 195:

Ar. مَوْس ; FD, pp. 786b, 851b; Ibn Manẓūr, Lisān, Vol. VII, p. 95a; KB, p. 553a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 780a).

505. מַסְוֵד masūd (masc.) "net" = Ar. مَسِيدَة misyadat<sup>un</sup> (fem.)

"snare, trap, net", e.g. Job 19:6 (Heb. מַסְוֵד with suffix).

This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B; BS1; BS2; BS3: اجولته; BL: حفظه; L; Ll; N; P: مصيدته  
L2: ثباته; R1; R2: سوطه and S: مصاده.

Note: according to some Arabic versions (i.e. Ll, N, P, cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic مصيدة may probably, by substitution of consonant and augment t al-mudawwara, be equivalent to Hebrew טיוס.

C.Ar.t.: مصيدته (with suffix).

Cf. Aram. (Sy.) חֲבִיבָא "net work".

V. inf. טיוס.

(BDB, pp. 594b, 844b-5a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 172; FD, pp. 854a, 1180a-b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. III, p. 261a-b; KB, pp. 555b, 796b-7a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. IV, p. 1753c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 442a; Smith, Dictionary, p. 244b; Wehr/Cowan, Dictionary, p. 532b).

506. מִשְׁוָּה miṣwā (fem.) "commandment" = Ar. وَصِيَّةٌ wasiyyat<sup>un</sup> (fem.) "commandment, will", e.g. Job 23:12 (Heb. מִשְׁוָּה cons.).  
Ar.vs.: B; BS1; BS2; BS3; S: وصيئة; BL: امرء; L; Ll; N: وصاياہ  
L2: وامراء and R1; R2: وصايا.

Note: according to Saadia (cf. S above) and some Arabic versions (i.e. B, BS1-3, L, Ll, N, R1, R2, cf. above), Arabic وصيئة may probably, by metathesis, substitution of consonant, omission of m, doubling of y and augment t al-mudawwara, be equivalent to Hebrew מִשְׁוָּה.

C.Ar.t.: وصيئة.

V. inf. זוה.

(BDB, pp. 594b, 845a-6b; Ecker, Arabische Job - Übersetzung, pp. 136, 259; FD, p. 854a-b: n.m.Ar.; Ibn Manzūr, Lisān, Vol. XV, p. 394b; KB, pp. 556a-b, 797a-b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 904b; Wehr/Cowan, Dictionary, p. 1075a-b).

507.

מִצָּרָה m<sup>e</sup>sūqā (fem.) "anguish" = Ar. ضَيْقٌ dayqat<sup>un</sup> or ضَيْقَةٌ dīqat<sup>un</sup> (fem.) "anguish" e.g. Job 15:24 (Heb. מִצָּרָה).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: ضيق; BL: حزن and L2; S: ضيقة.

Note: according to Saadia (cf. S above), Arabic version L2 (cf. above), Ibn Manzūr, Lane and al-Munjid, either Arabic ضَيْقَةٌ (by substitution of consonants and omission of m) or ضَيْقَةٌ (by substitution of consonants and omission of m) may probably be equivalent to Hebrew מִצָּרָה.

C.Ar.t.: ضيقة.

v. inf. צָרָה.

(BDB, pp. 594b, 847b-8a: Ar. ضاق "to be narrow, tight"; FD, pp. 1183a-4a: Ar. طوق and طاق, مدق, ذاق "to be narrow";

Ibn Manzūr, Lisān, Vol. X, p. 208a-b; Kamāl, al-'Ibdāl, p. 180:

Ar. "المضيق: ما ضاق من الإماحي والأمور"; KB, pp. 556b, 698b-9a:

Ar. ضاق "to narrow"; Lane, Lexicon, Bk. I, Pt. V, pp. 1815a-6a;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 458a; Wehr/Cowan, Dictionary, p. 549b).

508.

מִצָּרָה mis<sup>c</sup>ār (masc.) "small" = Ar. صَغِيرٌ saghīr<sup>un</sup> (masc.) "small, little", e.g. Job 8:7 (Heb. מִצָּרָה).

Ar.vs.: B; BL: قليلة; BS1; BS2; BS3; L; L1; N; P; R1; R2: صغيرة; L2: حقيرة  
and S: صغیراً [ء].

Note: according to Saadia (cf. S above), Ibn Manẓūr, Lane and al-Munjid, Arabic صغير may probably, by omission of m and augment y, be equivalent to Hebrew מצער.

C.Ar.t.: صغير.

V.ing. צער and צער.

(BDB, p. 859a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 298; FD, p. 856a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IV, p. 428a-b; KB, p. 557b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1692a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 425b; Wehr/Cowan, Dictionary, p. 516a; al-Yasin, Lexical Relation, p. 93).

509. מָדוֹם māqōm (masc.) "place" = Ar. مَقَامٌ muqām<sup>un</sup> (masc.)

"place", e.g. Job 2:11 (Heb. מָדוֹם with suffix).

Ar.vs.: B; BS1; BS2; BS3: مكانه; BL: بلاده; L; L1; N; P; R1; R2: بلده  
L2: كورت and S: موضع.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic مقام may probably, by substitution of consonant, be equivalent to Hebrew מָדוֹם.

C.Ar.t.: مَقَامٌ (with suffix).

Cf. Job 16:18, 18:21, 28:1;6;12, 34:26 (Heb. מָדוֹם, מָדוֹם "place, sight" = Ar. مَقَامٌ), 7:10, 8:18, 14:18, 18:4, 20:9, 27:21;23, 37:1, 38:12;19 (Heb. מָדוֹם, מָדוֹם with suffix =

Ar. مَقَامٌ with suffix), 9:6, 28:23 (Heb. מָדוֹם with suffix = Ar. مَقَامُهَا with suffix) and 6:17 (Heb. מָדוֹם with suffix = Ar. مَقَامُهُمْ with suffix).



Cf. SAr. (Sab.) mqm "place, posting, position".

V. inf. מקום.

(Ball, Job, p. 254; BDB, pp. 596a, 877b-80b: n.m.Ar.; Beeston, Dictionary, p. 111; Biella, Dictionary, pp. 450-1; Ecker, Arabische Job - Übersetzung, pp. 64, 325; FD, p. 859a: Ar. مكان; Ibn Manzūr, Lisān, Vol. XII, p. 506a; KB, pp. 559b-60a: Ar. مَقَام; Lane, Lexicon, Bk.I, Pt. VIII, p. 2996c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 664b; Wehr/Cowan, Dictionary, p. 800b).

510.

מִקְנֵה miqneh (masc.) "cattle" (AV), (RV) = Ar. قَنِى qaniyy<sup>un</sup> (masc.) or قَنِىَّة qanniyyat<sup>un</sup> (fem.) "cattle", e.g. Job 36:33 (Heb. מִקְנֵה).

Ar.vs.: B: عبادة; BL: ch.n.f.; BS1; BS2; BS3: المواشي; L; L1; N; P: قنياه (sic); L2: مقتنا (sic); R1; R2: مقتناء and S: مواشيهم.

Note: according to some Arabic versions (i.e. L, L1, N, P, cf. above),

Ibn Manzūr and al-Munjid, both Arabic قَنِى (by omission of m, substitution of consonant and doubling of y) and قَنِىَّة (by omission of m, substitution of consonant, doubling of y and augment t al-mudawwara) may probably be equivalent to Hebrew מִקְנֵה.

C.Ar.t.: قَنِى.

Cf. SAr. (Sab.) magny "cattle, possessions"; (Soq.) qénhoh "cattle".

V. inf. מִקְנֵה.

(BDB, pp. 596b, 888b-9a: n.m.Ar.; Beeston, Dictionary, p. 106; Ecker, Arabische Job - Übersetzung, p. 98; FD, pp. 860a-b, 1243b-4b: n.m.Ar.; Ibn Manzūr, Lisān, Vol. XV, pp. 202b; KB, p. 561a,

843a-b: n.m. Ar.; Leslau, Contributions, p. 30; al-Ma<sup>c</sup>lūf, al-Munjid, p. 658c; G. E. Post, DB art., "Cattle", Vol. 1, p. 362b: Ar. māl.).

511.

מִנְיָה mīneh (masc.) "substance" (AV), (RV) = Ar. قِنْيَة qinyat<sup>un</sup> (fem.)  
or قِنْيَة qinyat<sup>un</sup> "acquisition, property, substance", e.g. Job 1:10  
(Heb. מִנְיָה with suffix).

Ar. vs.: B: امواله ; BL: دوابه ; BS1; BS2; BS3: مواشيه ; L; L1; N; P;  
R1; R2: قتيانه (sic); L2: بهائم (sic) and S: مواشيم .

Note: according to Ibn Manzūr, Wehr/Cowan and al-Munjid, either Arabic قِنْيَة (by omission of m, substitution of consonant and augment y) or قُنْيَة (by omission of m, substitution of consonant and augment y) may probably be equivalent to Hebrew מִנְיָה.

C. Ar. t.: قُنْيَة (with suffix).

Cf. Job 1:3 (AV), (RV) (Heb. מִנְיָה with suffix = Ar. قِنْيَة with suffix).

Cf. Akk. qanū "to acquire, produce", Aram. (Sy.) מָל "to get, gain, possess, have", SAr. (Sab.) qny "to acquire, possess", mqny "possession, property"; (Soq.) qn' "to be jealous" and Eth. (Amh.) qānna "to be jealous, envy"; q<sup>e</sup>nat "envy, jealousy"; (G) qān'a "to be jealous".

V. sup. מִנְיָה .

(BDB, pp. 596b, 888b-9a: Ar. قَا (ي, و) "to acquire, procure";

Beeston, Dictionary, p. 106; Biella, Dictionary, pp. 458-51; Ecker,

Arabische Job - Übersetzung, p. 294: Ar. مواشيم ; Elias, Dictionary,

p. 566b; FD, pp. 860a-b, 1243b-4b: Ar. مال ; Ibn Manzūr, Lisān,

Vol. XV, p. 201b; KB, pp. 561a, 843a-b: Ar. قَا ; Leslau,

Contributions, p. 47; idem, Amharic, p. 63, 102; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 659a; Muss-Arnolt, Dictionary, Vol. II, p. 916b; Smith, Dictionary, p. 509a; Wehr/Cowan, Dictionary, p. 794a).

512.      מַר      mar (adj.) "bitter" = Ar. مُرٌّ murr<sup>un</sup> (adj.) "bitter, bitterness", e.g. Job 3:20 (Heb. מִרְּךָ pl., cons.).  
 Ar. vs.: B: مُرَّة ; BL: v.n.f.; BS1; BS2; BS3; S: مُرِّي ; L; L1; L2: N2; N v.19; P: n.r. and R1; R2: مرارة .  
 C.Ar.t.: مُرَّة (convenient translation for Arabic text), lit. translation: مراثر (broken pl.).  
 Cf. Job 7:11, 10:1 (Heb. מַר "bitterness" = Ar. مر , cf. above) and 21:25 (Heb. מִרְּךָ fem. "bitterness" = Ar. مرّة fem., cf. above).  
 Cf. Akk. marru (adj.) "bitter" and Eth. (Amh.) mārara "bitter".  
 V. inf. מַר .  
 (BDB, pp. 597a, 600a-b; Bergsträsser, Einführung, p. 184; FD, p. 861b: n.m.Ar.; GLOR, Vol. X, Pt. 1, pp. 287a-90; Ibn Manẓūr, Lisān, Vol. V, pp. 166b-7a; KB, pp. 562b, 569a-b; Lane, Lexicon, Bk. I, Pt. VII, p. 2701a; Leslau, Amharic, pp. 55, 97; al-Ma<sup>c</sup>lūf, al-Munjid, p. 753b-c; Moscati, Comparative Grammar, p. 78; Wehr/Cowan, Dictionary, p. 901b; Wilvinson, Tārīkh, p. 293).

513.      מִרְּךָ mar'eh (masc.) "sight" = Ar. مَرَأَى mar'ā (masc.)  
 or מִרְּךָ mar'at<sup>un</sup> (fem.) "sight", e.g. Job 41:9(1) (Heb. מִרְּךָ with suffix).  
 Ar. vs.: B 40:28: منظره ; BL: ch.n.f.; BS1 41:9; BS2 41:9;  
 BS3 41:9: رؤيته ; L 40:28; L1 41:1; N 41:1; P 40:28: مرارته

L2 41:1: n.r.; R1 40:28; R2 40:20: حضرتہ and S 41:1: امام اعین

Note: according to some Arabic versions (i.e. P, BS1-3, cf. above), Ibn Manzūr, Lane and al-Munjid, both Arabic مرآی (by substitution of consonant and augment 'i) and مرآة (by substitution of consonant and augment 'i) may probably be equivalent to Hebrew מראה.

C.Ar.t.: مرآة (with suffix).

Cf. Job 4:16 (Heb. מראהו with suffix "its (lit. his) appearance", metaphorically = Ar. مرآة with suffix, cf. above).

(BDB, pp. 507a, 906a, 909b: n.m.Ar.; FD, pp. 862b-3a, 1267b: n.m. Ar.; Ibn Manzūr, Lisān, Vol. XIV, p. 295b; KB, p. 563a-b; Lane, Lexicon, Bk.1, Pt. III, p. 1001a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 243c).

514. מרד mārad "to rebel" = Ar. مرد maruda or مرد marada or تمرد tamarrada "to rebel", e.g. Job 24:13 (Heb. מִרְדָּתִי qal-participle, active, pl.-cons.-).

Ar.vs.: B; BS1; BS2; BS3: متمردين; BL; L2: n.r.; L; L1; N; P: اعالي; R1; R2: ماردين and S: ورد.

Note: according to BDB, FD, KB, some Arabic versions (i.e. B, BS1-3, R1- R2, cf. above), Ibn Manzūr, Lane and al-Munjid, Arabic مرد, مرد and تمرد (by augment t and doubling of r) may probably be equivalent to Hebrew מרד.

C.Ar.t.: مردة or مرد (broken pl.) or مردون or متمردين (pl. masc.) active participle.

Cf. Aram. (Sy.) מרד "to rebel", SAr. (Sab.) mrd "rebellion"

and Eth. መረሰ "to run strenuously, attack"; መረሰ "rebellion".  
 (BDB, p. 597b: Ar. مَرَدَ "to be bold and audacious in acts of  
 rebellion or disobedience"; Elias, Dictionary, p. 650a; FD, p. 865a;  
 Ibn Manzūr, Lisān, Vol. III, p. 400b; KB, p. 564a: Ar. مَرَدَ "to be  
 bold in rebellion"; Lane, Lexicon, Bk. I, Pt. VII, p. 2706a; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 755a; Smith, Dictionary, p. 299a; Wehr/Cowan,  
Dictionary, p. 902b).

515. מָרָה mārā "to provoke, be provocative" = Ar. مَرَحَ maṣiḥa "to be bad  
 and provocative", > (مَرَحَتْ عَيْنُهُ: ضَعُفَتْ أَوْفَسَتْ وَهَجَتْ) "his eye became  
 weak and poured forth tears", e.g. Job 17:2 (Heb. הִמְרוּתָם hiph<sup>c</sup> il-  
 infinitive with suffic "their provocation").

Ar. vs.: B: مَلَحَاتِهِمْ; BL; L2: n. r.; BS1; BS2; BS3: مَشَاجِرَتِهِمْ; L; L1; N;

P: مَرَاتِهِمْ; R1; R2: مَرَارَةٌ and S: خَلَّاف.

Note: according to Ibn Manzūr, Lane, al-Munjid and the Hebrew  
 context (cf. 17:2: אִם-לֹא הִתְלִים עִמָּדִי וּבַהֲמָרוּתָם תִּלְךְ "אם-לא התלם עמדי ובהמרותם תלך"),  
 Arabic مَرَحَ may probably, by substitution of consonant, be  
 equivalent to Hebrew מָרָה.

C. Ar. t.: مَرَحُهُمْ (infinitive with suffix "their provocation").

Cf. Ug. mrr "to strengthen, bless, commend", Aram. (Sy.) ܡܪܪܐ;

ܡܪܪܐ "to contend with" and Eth. (Te.) t<sup>e</sup>-bārā "to lie, deny".

(BDB, p. 598a: Ar. مَرَى "to dispute with"; Ecker, Arabische Job -  
Übersetzung, pp. 65, 253: Ar. تَغْيِير and خَلَّاف; FD, pp. 865b-6a:

Ar. مَرَى "to deny, refuse"; Gordon, Ugaritic Manual, p. 292a;

Ibn Manzūr, Lisān, Vol. II, p. 592a-b; KB, p. 565a: Ar. مَرَى "to

stimulate"; Lane, Lexicon, Bk. I, Pt. VII, p. 2704c; Leslau, Contributions, p. 31; al-Ma<sup>c</sup>lūf, al-Munjid, p. 754c).

516. מֶרֶר m<sup>e</sup>rī (masc.) "bitter" = Ar. مَرَّ marr<sup>un</sup> (masc.)

"bitter", e.g. Job 23:2 (Heb. מֶרֶר ).

Ar. vs.: B: مَرَّة ; BL; L2: n. r.; BS1; BS2; BS3: تَمَرَّد ; L; L1; N; P; R1; R2: تَمَرَّت and S: عَخَالَف .

Note: according to some Arabic versions (i. e. B, L, L1, N, P, R1, R2, cf. above), Ibn Manzūr, Lane and al-Munjid, Arabic مَرَّ may probably, by omission of y and doubling of r, be equivalent to Hebrew מֶרֶר .

C. Ar. t.: مَرَّة (fem.) (according to the Arabic context), lit. translation مَرَّ .

Cf. Akk. marru (adj.) "bitter".

V. inf. מֶרֶר .

(BDB, p. 598b; n. m. Ar.; Ecker, Arabische Job - Übersetzung, p. 83: Ar. شَكَايَ ; FD, p. 868a; n. m. Ar.; GLOR, Vol. X, Pt. 1, pp. 286b-7a; Ibn Manzūr, Lisān, Vol. V, p. 166a; KB, p. 566b: n. m. Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2701b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 753a-b).

517. מָרַס mārās "to be sick" (BDB) = Ar. مَرَضَ marīḍa "to be sick, to fall ill", or أَمْرَضَ 'amraḍa "to make ill or sick, render sick", or مَرَّضَ marrāḍa "to be weak, be lazy and weak (cannot do (s. th) carefully)", e.g. Job 16:3 (Heb. מָרַסִּי hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix).

Ar.vs.: B: يغريك; BL: شق عليك; BS1; BS2; BS3: يبيحك; L; L1; N; P: n.r.;  
L2: كره; R1; R2: كرهًا and S: يبلعلك (sic).

Note: according to Ibn Manzūr, Lane, Wehr/Cowan, Elias, al-Munjid  
and the Hebrew context (cf. <sup>16:3</sup> הַנֶּזֶץ לְדַבֵּר רִירוּחַ אֶו מֵה־מִּרְיָדָן כִּי).

: أمرض (by substitution of consonant) and مرض (Arabic), (תלונה)  
(by substitution of consonant and augment 'l') may probably be equivalent  
to Hebrew מרץ.

C.Ar.t.: يُمرضك (imperfect, 3rd sing. masc. with suffix).

Cf. Akk. marāṣu "to fall ill", Ug. mrṣ "to be sick", Aram. (Sy.) ܡܪܫܐ  
"to fall ill, become ill" and SAr. (Sab.) mrḍ "to suffer from disease".

(BDB, p. 599b; Beeston, Dictionary, p. 87; Biella, Dictionary, p. 284;

S.R. Driver and G.B. Gray, Commentary, Pt. II, pp. 43, 103: Ar. مَرَضَ,

مَرَضَ and مَضَر; Ecker, Arabische Job - Übersetzung, p. 195:

Ar. يبلعلك; Elias, Dictionary, p. 652a; FD, p. 870b; GLOR, Vol. X,

Pt. I, pp. 269a-72a; Gordon, Ugaritic Manual, p. 292a; M. Held,

"The Root Zbl/Sbl in Akkadian, Ugaritic and Biblical Hebrew", JAOS,

Vol. LXXXVIII (1968), p. 93b; Ibn Manzūr, Lisān, Vol. VII, pp. 231a-

2b; KB, p. 568b-c; Lane, Lexicon, Bk. I, Pt. VII, p. 2708b; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 757a; Rowley, Aramaic, p. 31; Smith, Dictionary, p. 302a;

Wehr/Cowan, Dictionary, p. 903b; al-Yasin, Lexical Relation, p. 76).

518. מָרַר mārar "to be bitter" (BDB), (KB) = Ar. مَرَّرَ marra "to  
be or become bitter", e.g. Job 27:2 (Heb. הִפְחִיל־מָרַר hiph<sup>c</sup>il-perfect,  
3rd sing. masc.).

Ar.vs.: B; L; L1; N; P; R1; R2: מָרַר; BL: מרמר; BS1; BS2; BS3;

S: أمر and L2: يدين.

Note: according to Saadia (cf. S above), Arabic version BS (cf. BS1-3 above), Ibn Manzūr, Lane and al-Munjid, Arabic مَرَّ may probably be equivalent to Hebrew מַרַּר .

C. Ar. t.: مَرَّرَ (perfect, 3rd sing. masc.).

Cf. Akk. marāru "to be bitter", Aram. (Sy.) مَرَّ "to be bitter, acid" and Eth. (Amh.) mārrārā "to be bitter"; (G) mārārā "ibid.".

V. sup. מַרַּר and מַרַּר .

(BDB, p. 600a-b: Ar. مَرَّرَ "to become roused (cf. bile), II to make bitter, IV, become bitter"; Blake, "Intransitive Verbal Forms",

JAOS, Vol. XXIV (1903), p. 165: Ar. marirta; FD, pp. 871b-2a:

Ar. مَرَّرَ "to be wroth"; GLOR, Vol. X, Pt. I, pp. 267b-8a; Ibn Manzūr,

Lisān, Vol. V, p. 166b; KB, p. 569a: n.m. Ar.; Lane, Lexicon, Bk. I,

Pt. VII, p. 2700a; Leslau, Amharic, pp. 55, 97; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 753b-c; Smith, Dictionary, p. 297b; Wehr/Cowan, Dictionary, p. 901b).

519. מַרְרָה m<sup>e</sup>rērā (fem.) "gall" (RSV) "gall-bladder" (KB) = Ar. مَرَارَةٌ  
marārat<sup>un</sup> (fem.) "gall, gall-bladder", e.g. Job 16:13 (Heb. מַרְרָה  
 with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B v. 14, BS1; BS2; BS3; L; L1; L2; N; P; R v. 14; R2 v. 14;

S: מַרְרָה and BL: מַרְרָה (sic).

C. Ar. t.: מַרְרָה (with suffix).

Cf. Aram. (Sy.) מַרְרָה "gall, bile, poison" and Eth. (Har.) m<sup>e</sup>rer "bile".

V. sup. מַרַּר .



(BDB, p. 601a: n.m.Ar.; FD, p. 872a: Ar. مَرَارَة and مَرَرَة;  
Haupt, "Etymology", Hebraica, Vol.II (1885-86), pp. 4-5: Ar. مَرَة;  
Ibn Manẓūr, Lisān, Vol.V, p. 168b; KB, p. 569b: Ar. مَرَرَة; Lane,  
Lexicon, Bk.I, Pt. VIII, p. 2701c; Leslau, Contributions, p. 32; idem,  
"Southeast Semitic Cognates", JAOS, Vol. LXXXIX (1969), p. 20a;  
al-Ma<sup>c</sup>lūf, al-Munjid, p. 753c; Smith, Dictionary, p. 303b; Weber,  
"Material", AJSLL, Vol. XV (1898-99), p. 19; Wehr/Cowan,  
Dictionary, p. 901b).

520. מִרְרָה m<sup>e</sup>rōrā (fem.) "gall" (AV), (RV), (RSV) = Ar. مَرَارَة  
marārat<sup>un</sup> (fem.) "gall, bitterness", e.g. Job 20:14 (Heb. מִרְרָה cons.).

Ar.vs.: B; BL; BS1; BS2; BS3; L; L1; N; P; N; R1; R2: مَرَارَة ; L2:

n.r. and S: مَرَارَات .

C.Ar.t.: مَرَارَة .

Cf. Job 13:26 (Heb. מִרְרָה pl. "bitter things" = Ar. مَرَارَات pl., cf.

above, incl. "bitter things") and 20:25 (Heb. מִרְרָה with suffix =

Ar. مَرَارَت with suffix).

V. sup. מָרַר .

(BDB, p. 601a: n.m.Ar.; FD, p. 872a: n.m.Ar.; Gordis, Job, pp.

146, 220 (Job 13:26, 20:25): Ar. marra 'pass by, pass' "

Guillaume, "Studies", SALUOS, Vol.II (1968), p.94: Job 13:26 "...

In view of the parallelism 'youth' it is highly probable that the meaning

here is 'things that are passed' - from Arabic marra 'passed by' "

Ibn Manẓūr, Lisān, Vol.V, p. 168b; KB, p. 569a; Lane, Lexicon,

Bk.I, Pt. VII, p. 2701a-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 753; Wehr/

Cowan, Dictionary, p. 901b).

521. מִשְׂחָה mašōš (masc.) "joy" = Ar. بَشَاشَةٌ bashāshat<sup>un</sup> (fem.)  
 or בִּשְׁ bashsh<sup>un</sup> (masc.) "joy" > (بَشَّاءُ وبَشَاشَةٌ... الشيء: اقبل عليه)  
 (cf. al-Munjid), e.g. Job 9:19 (Heb. וְיִפְרַח).

Ar. vs.: B: حظها; BL: L; Ll: L2: N; P: n.r.; BS1; BS2; BS3; R1;

R2: فرح and S: سار.

Note: according to Ibn Manzūr, Lane and al-Munjid, either Arabic

بَشَاشَةٌ (by substitution of consonants and augment t al-mudawwara)

or بִּשְׁ (by substitution of consonant, doubling of the first sh

and omission of w and the second sh) may probably be equivalent to

Hebrew מִשְׂחָה.

C.Ar.t.: بَشَاشَةٌ or بִּشْ

(BDB, pp. 601b, 965a-b; Ar. شَاشًا "an enticing call"; FD, pp. 876a-b,

1363b-4a, 1377a; Ar. سَاسَ and سَاسَيسَ; Gordis, Job, p. 93: "Arab.

ma'sa mediae ya, 'walk with elegant, proud gait'; Ibn Manzūr, Lisān,

Vol. VI, p. 266a; KB, pp. 570b-1a, 917b; n.m.Ar.; Lane, Lexicon,

Bk.I, Pt. I, pp. 206c-7a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 38c).

522. מִשְׁטָר mištār (masc.) "dominion" (AV), (RV), "rule" (RSV) =  
 Ar. سَيِّطْرَةٌ saytarat<sup>un</sup> (fem.) "rule, dominion, authority", e.g. Job  
 38:33 (Heb. מִשְׁטָר with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: سلطان; BL: ch.n.f.; BS1; BS2; BS3: تسلط; L; Ll; N;

P: ناموساً; R1; R2: ناموسها and S: احكامه.

Note: according to Ibn Manzūr, Lane, al-Munjid, Wehr/Cowan and

Elias, Arabic سَيِّطْرَةٌ may probably, by substitution of consonant,

omission of m and augments y and t al-mudawwara, be equivalent to Hebrew מִשְׁכָּה .

C.Ar.t.: سيطرته (with suffix).

Cf. Akk. šatāru "writing, copy, document", SAr. (Sab.) str "writing, inscription, document"; str "tract of land" and Aram. (Sy.) עֲמָא "a hand-writing, deed".

(BDB, pp. 603b, 1009a-b: Ar. سَطَرَ "to rule (a book), write" and سَطْر "row, line"; Beeston, Dictionary, p. 129; Biella, Dictionary, pp. 332-3; Ecker, Arabische Job - Übersetzung, p. 206; Elias, Dictionary, p. 300a; FD, pp. 877b, 1373b-4a:n.m. Ar. سيطرة ; Gordis, Job, p. 451: Ar. saṭara "to write or line a book", Ibn Manẓūr, Lisān, Vol. IV, p. 364a; KB, pp. 574a, 964a: Ar. سَطَرَ "to write"; Lane, Lexicon, Bk.I, Pt. IV, p. 1358c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 368c; Muss-Arnolt, Dictionary, Vol.II, p. 1025a; Smith, Dictionary, p. 574a; Weber, "Material", AJSLL, Vol. XV (1898-99), p. 20; Wehr/Cowan, Dictionary, p. 448a).

523. מִשְׁכָּה māšak "to draw" (AV), (RV) = Ar. مَسَكَ masaka "to hold, grasp, seize, grab, take hold of", e.g. Job 24:22 (Heb. מִשְׁכָּה qal-perfect, 3rd sing. masc. with waw consecutive).

Ar.vs.: B: يمسك ; BL; L; L1; L2; N; P: n.r., BS1; BS2; BS3: يَمْسِكُ  
R1; R2: يجاذب and S: يجاذب .

Note: according to BDB, Arabic version BS (Cf. BS1-3 above), Dhorme, Driver, Guillaume, Haupt, KB and Kamāl, Arabic مَسَكَ may probably, by substitution of consonant, be equivalent to Hebrew מִשְׁכָּה .

C. Ar. t.: يسك (imperfect, 3rd sing. masc.).

Cf. Job 41:1 (40:25) (Heb. יִשְׁכּוּ qal-imperfect, 2nd sing. masc. =

Ar. تسك imperfect, 2nd sing. masc.) and 21:33 (AV) (Heb. יִשְׁכּוּ qal-imperfect, 3rd sing. masc. = Ar. يسك imperfect, 3rd sing. masc.).

Cf. Akk. masaku "(perhaps) to withhold", Ug. mšk "to seize firmly, to drag"; msk "to mix (drinks)", Aram. (Sy.) חִמְּ "to shrivel as fruit or leaves, to be dry" and Eth. (G) mārsāsā "to bow".

(BDB, p. 604a-b; Dahood, Ugaritic - Hebrew, p. 64; Dhorme, Job, p. 391a; G. R. Driver "Astronomical Passages", JTS (N.S.) (1936), pp. 3-4; Ecker, Arabische Job - Übersetzung, p. 189; Ar. جواب; Elias, Dictionary, p. 607a; FD, pp. 878a-9a; Ar. جلب "to draw and to cry out continuously, to blow" and جَرَّ; Gordis, Job, p. 266; Ar. thud and thady; Gordon, Ugaritic Manual, p. 290a; Guillaume, Comparative Study, Pt. II, p. 23; idem, "Studies", SALUOS, Vol. II (1968), p. 109; Haupt, "Some Assyrian Etymologies", AJSL, Vol. XXVI (1908-10), p. 25; Ibn Manzūr, Lisān, Vol. X, pp. 487b-8a; Kamāl, at-Tadād, p. 65; idem, al-'Ibdāl, p. 182; KB, p. 574a-b; Lane, Lexicon, Bk. I, Pt. VII, pp. 3019c-20a; Leslau, Contributions, p. 32; al-Ma<sup>c</sup>lūf, al-Munjid, p. 761b-c; Muss-Arnolt, Dictionary, p. 306b; Wehr/Cowan, Dictionary, p. 908b).

524.

מִשְׁכָּן miškān (masc.) "dwelling" = Ar. سَكَنَ sakan<sup>un</sup> (masc.)  
or سُكْنَى suknā (fem.) "dwelling, dwelling-place" or مَسْكَنَى maskan<sup>un</sup>  
or مَسْكِينَى maskin<sup>un</sup> (masc.) "dwelling-place", e.g. Job 18:21  
(Heb. מִשְׁכָּנָא irregular, pl. fem.).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2; S: بيوت : مساكن; BL : مساكن and L2: مساكن .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic سَكَنَ (by substitution of consonant, omission of m and one k) and سَكَنِي (by substitution of consonant, augment ā and omission of m and one k) may probably be equivalent to Hebrew שָׁכַן.

According to Saadia and some Arabic versions (i.e. B; BS1; BS2; BS3; L; L1; L2; N; R1; R2; S, cf. above), Arabic مساكن may probably, by substitution of consonant and omission of one k, be equivalent to Hebrew שָׁכַן.

C. Ar. t.: مساكن (broken pl.).

Cf. Job 39:6 (Heb. בְּשָׁכְנָיו with suffix "his dwelling place" = Ar. مَسْكَن with suffix "his dwelling place") and 21:28 (AV) (Heb. בְּשָׁכְנָיו irregular pl. fem. "dwelling-places" = Ar. مساكن broken pl. "dwelling-places").

Cf. Akk. maškanu "emplacement, (normal) location, site (of building), tent, canopy" and Ug. mškn "tabernacle(s)".

(BDB, pp. 605a, 1014a-6a: Ar. سَكَنَ "to rest, dwell"; Ecker, Arabische Job - Übersetzung, pp. 254, 258; Elias, Dictionary, p. 307a-b; FD, pp. 880b, 1383b-4b; Ar. سَكَنَ "to be or become inhabited", سَكَنِي to be friendly, familiar", سَاكِن and سَكَنِي; GLOR, Vol. X, Pt. I, pp. 369a-74a; Gordon, Ugaritic Manual, p. 327b; Girdlestone, Synonyms, p. 227; Ibn Manẓūr, Lisān, Vol. XIII, p. 212a; KB, pp. 575b, 970b-1a: Ar. سَكَنَ; Lane, Lexicon, Bk. I, Pt. IV, pp. 1394c-5a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 342b; Wehr/Cowan, Dictionary, p. 418b).

525. مَاشَال māšāl "to become like" = Ar. مَثَل mathala "to be or look like, resemble", or مَآثِل māthala or مَثَل maththala "to liken to", e.g. Job 30:19 (Heb. הִתְחַלֵּף hithpa<sup>c</sup>el-imperfect, 1st sing. with waw consecutive).

Ar. vs.: B; BS1; BS2; BS3: اشبهت; BL: ch-n-t; L1; N; P; R1; R2: شبهت; L2: صار and S: ماثلت.

Note: according to Saadia (cf. S above), Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, Arabic مَثَل (by substitution of consonant), ماشل (by substitution of consonant and augment ā) and مَثَل (by substitution of consonant and doubling of th) may probably be equivalent to Hebrew הִתְחַלֵּף.

C. Ar. t.: مَثَلْتُ or ماثلتُ or مَثَلْتُ (perfect, 1st sing.).

Cf. Akk. mašālu "to be similar, be equal", Aram. (Sy.) ܡܫܐܠܐ "to liken, compare", SAr. (Sab.) mtl; hmtl "to be similar" and Eth.

(Amh.) mässälä "to seem, appear, be like"; (G) mäsälä "to be like".

(BDB, p. 605a: Ar. مَثَل "to stand erect"; Biella, Dictionary, p. 286;

Bergsträsser, Einführung, p. 190; Elias, Dictionary, p. 642b; FD,

pp. 880b-1a: Ar. مَسَل "to flow"; Ibn Manẓūr, Lisān, Vol. XI,

pp. 611b-613b; KB, pp. 575b-6a: Ar. مَثَل "likeness"; Lane,

Lexicon, Bk. I, Pt. VII, p. 3017b; Leslau, Amharic, pp. 56, 97; al-

Ma<sup>c</sup>lūf, al-Munjid, p. 746c; Wehr/Cowan, Dictionary, p. 891a).

526. مَاشَال māšāl (masc.) "like" (AV) = Ar. مَثَل mithlu (masc.) "similar, like", e.g. Job 13:13 (Heb. הִתְחַלֵּף pl., cons.).

Ar. vs.: B; BS1; BS2; BS3; S: أمثال; BL; L2: مَثَل; L; L1; N; P: n. r. and

R1; R2: تشبه.

C.Ar.t.: أَمْثَالُ (broken pl.).

Cf. SAr. (Sab.) mtl "the like of s.t., similar in status to s.o., likeness, image" and Eth. (G) m<sup>e</sup>s<sup>e</sup>l "image, likeness".

V. sup. ḥṣṣ.

(<sup>c</sup>Ābidīn, al-'Amthāl, p. 6; BDB, p. 605a: n.m.Ar.; Beeston, Dictionary, p. 88; Biella, Dictionary, p. 286; Ecker, Arabische Job - Übersetzung, pp. 300, 342; Elias, Dictionary, p. 643b; FD, p. 881a: Ar. مَثَل; Ibn Manzūr, Lisan, Vol. XI, p. 610a; A.R. Johnson, " ḥṣṣ ", SVT, Vol. III (1955), pp. 162-3; KB, pp. 576b-7a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 3017c; Leslau, Amharic, pp. 56, 96; al-Ma<sup>c</sup>lūf, al-Munjid, p. 747a; Wehr/Cowan, Dictionary, p. 891c-2a).

527. ḥṣṣ māšāl (masc.) "parable" (AV), (RV) = Ar. مَثَل mathal<sup>un</sup> (masc.) "parable", e.g. Job 27:1 (Heb. ḥṣṣ with suffix).

Ar.vs.: B; BS1; BS2; BS3; L; L1; N; P; R: مثله; BL: n.r.; L2: امثاله and R1; R2: مثاله.

C.Ar.t.: مثله (with suffix).

Cf. Job 29:1 (Heb. ḥṣṣ with suffix = Ar. مثله with suffix).

Cf. Aram. (Sy.) ܡܫܠܐ "proverb, parable" and Eth. (Amh.) m<sup>e</sup>ssale "ibid."; (G) <sup>c</sup>amsal "proverb".

V. sup. ḥṣṣ.

(BDB, p. 605a; Elias, Dictionary, p. 643a; FD, p. 881a; Ibn Janāḥ, al-'Uṣūl, p. 395; Ibn Manzūr, Lisān, Vol. XI, pp. 611b-2a; KB, pp. 576b-7a: n.m.Ar.; E. König, DB art., "Parable", Vol. III pp. 661b-2a; Leslau, Amharic, pp. 56, 96; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 747a; Margoliouth, DB art., "Language", Vol. III , p. 26b;  
Smith, Dictionary, p. 317b; Wehr/Cowan, Dictionary, p. 892a).

528. מִשֶּׁל mōšel (masc.) "like" = Ar. مَثِيلٌ mathīl<sup>un</sup> (masc.) "like",  
e.g. Job 41:33(25) (Heb. מִשֶּׁל with suffix).

Ar.vs.: B v. 33; BSl v. 33; BS2 v. 33; BS3 v. 33: نظير ; BL: ch.n.f.;

L v 24; Ll v. 25; P v. 24:v.n.p. ; L2 v. 25: يشبهه ; N v. 23;

R1 v. 24; R2 v. 24; N v. 23: شبيهًا and S v. 25: مثل .

Note: according to Ibn Manẓūr, Elias, <sup>c</sup>Ābidīn, Wehr/Cowan and  
al-Munjid, Arabic مَثِيلٌ may probably, by substitution of consonant  
and augment ي, be equivalent to Hebrew מִשֶּׁל .

Gordis wrote "Most commentators render 'his likeness', perhaps  
an Arabism mithluhu. The root מִשֶּׁל, 'be similar', ..."

C.Ar.t.: مَثِيلٌ (with suffix).

V. sup. מִשֶּׁל .

(<sup>c</sup>Ābidīn, al-'Amthal, pp. 6, 7; BDB, p. 605a: n.m.Ar.; S.R. Driver  
and G.B. Gray, Commentary, Pt. II, p. 345: Ar. مَثَلٌ ; Elias,  
Dictionary, p. 643a; FD, p. 881a; n.m.Ar.; Gordis, Job, pp. 489-  
90; Ibn Manẓūr, Lisān, Vol. XI, p. 611b; KB, p. 577a: n.m.Ar.;  
al-Ma<sup>c</sup>lūf, al-Munjid, p. 747b; Wehr/Cowan, Dictionary, p. 892b).

529. מִשֶּׁל m<sup>e</sup>šōl (masc.) "byword" = Ar. مَثَلٌ mathal<sup>un</sup> (masc.)  
"byword", e.g. Job 17:6 (Heb. מִשֶּׁל ).

This word appears only here in the Biblical Hebrew.

Ar.vs.: B; BSl; BS2; BS3; R1; R2: مَثَلٌ ; BL: حديث ; L; Ll; N;



P: سلطاناً ; L2: محقرة and S: تمثيلاً .

Note: according to Ibn Manzūr, <sup>c</sup>Ābidīn, al-Munjid and some Arabic versions (i.e. B, BS1-3, R1-2, cf. above), Arabic مثلاً may probably, by substitution of consonant, be similar to Hebrew מנחל .

C.Ar.t.: مثل .

V. sup. מנחל .

(<sup>c</sup>Ābidīn, al-'Amthāl, pp. 6-7; BDB, p. 605b: n.m.Ar.; FD, p. 881a: n.m.Ar.; Hulst, Translation Problems, p. 71 ; Ibn Manzūr, Lisān, Vol. XI, p. 611b; KB, pp. 576b-8a: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 747a).

530. מִשְׁנֶה mišneh (masc.) "twice" (AV), (RV), (RSV) "double" (BDB) = Ar. مَثْنِيّ mathannā<sup>-an</sup> (masc.) "double" or مَثْنِيّ mathniyy<sup>un</sup> (passive participle) "twice" > أرضية مثنوية (cf. Lane), e.g. Job 42:10 (Heb. מִשְׁנֶה ).

Ar.vs.: B; S: ضعف ; BL: ch.n.f.; BS1; BS2; BS3; L; L1; N; P; R1;

R2: مضاعفاً and L2: مضاعفاً .

Note: according to Ibn Manzūr, Lane, Wehr/Cowan and al-Munjid, Arabic مَثْنِيّ (by substitution of consonants and doubling of n) and مَثْنِيّ (by substitution of consonants and doubling of y) may probably be equivalent to Hebrew מנחל .

C.Ar.t.: مَثْنِيّ or مَثْنِيّ .

Cf. SAr. (Sab.) ḥny : ḥny "double".

(BDB, pp. 606a, 1041b: n.m.Ar.; Beeston, Dictionary, p. 151; Biella,

Dictionary, p. 546; Ecker, Arabische Job - Übersetzung, p. 325;  
Elias, Dictionary, p. 102b; FD, pp. 882b, 1420a: n.m.Ar.; Ibn  
Manzūr, Lisān, Vol. XIV, pp. 115a-21a; KB, pp. 578b-9a, 998a-b:  
n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, p. 361a; al-Ma<sup>C</sup>lūf, al-Munjid,  
p. 75b; Wehr/Cowan, Dictionary, p. 108b).

531. مِثْقَالٌ miṣqāl (masc.) "weight" = Ar. مِثْقَالٌ mithqāl<sup>un</sup> or ثَقْلٌ  
thiqal<sup>un</sup> (masc.) "weight", e.g. Job 28:25 (Heb. מִשְׁקָל).

Ar.vs.: B; BS1; BS2; BS3; S: وزناً; BL: v.n.f.; L; L1; N; P; R1;

R2: مِيزَانًا and L2: وزن.

Note: according to BDB, Kamāl, Ibn Manzūr, Lane, Wehr/Cowan,  
Elias and al-Munjid, Arabic مِثْقَالٌ (by substitution of consonant and  
augment ā) and ثَقْلٌ (by omission of m and substitution of consonant)  
may probably be equivalent to Hebrew מִשְׁקָל.

C.Ar.t.: مِثْقَالٌ or ثَقْلٌ.

Cf. Aram. (Sy.) ܡܝܫܩܐܠܐ and Eth. (Amh.) mitqal; (Te.) m<sup>e</sup> tqal: "weight".

(BDB, pp. 1053a-4a; Ecker, Arabische Job - Übersetzung, p. 344;

Elias, Dictionary, p. 99a-b; FD, pp. 884b, 1436b-7a: n.m.Ar.;

Ibn Manzūr, Lisān, Vol. XI, p. 85b; Kamāl, al-'Ibdāl, p. 183; KB,

pp. 580b, 1008a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, p. 344c;

Leslau, "Arabic Loanwords", BSOAS, Vol. XIX (1957), p. 226,n.1;

idem, "Additional Arabic", H, p. 190; al-Ma<sup>C</sup>lūf, al-Munjid, p. 73a;

Smith, Dictionary, p. 618a; Wehr/Cowan, Dictionary, p. 104b).

532. מַשֵּׁשׁ māšaš "to grope" (AV), (RV), (RSV), "to feel, grope" (BDB), "to touch, feel, grope" (FD) = Ar. مَسَّ massa "to touch, feel", incl. "to grope", e.g. Job 5:14 (Heb. מַשֵּׁשׁ <sup>pi</sup>el-imperfect, 3rd pl. masc.).

Ar. vs.: B; S: يمسون; BL: ch, n. f.; BS1; BS2; BS3: يلمسون; L1; N; P; R1; R2: يمسون and L2: يمسون .

Note: according to BDB, KB, Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, Arabic مَسَّ may probably, by substitution of consonants, be equivalent to Hebrew מַשֵּׁשׁ .

C. Ar. t.: يمسون (imperfect, 3rd pl. masc.).

Cf. Job 12:25 (Heb. מַשֵּׁשׁ <sup>pi</sup>el-imperfect, 3rd pl. masc. = Ar. يمسون Imperfect, 3rd pl. masc.).

Cf. Akk. mašāšu "to wipe, be wiped, polished", Aram. (Sy.) طَفَّ "to touch, feel", SAr. (Sab.) ms "to touch" and Eth. (Amh.) m<sup>w</sup>assāsä "tp stroke, wipe, rub"; (G) mārsāsä "to touch"; (Te.) māssa "to wipe". (BDB, pp. 606b-7a; Beeston, Dictionary, p. 87; Biella, Dictionary, p. 281; Elias, Dictionary, p. 656b; FD, p. 885b; Ar. مَسَّ; Ibn Manẓūr, Lisān, Vol. VI, pp. 217b-8a; KB, p. 581a; Lane, Lexicon, Bk. I, Pt. VII, p. 271lc; Leslau, Contributions, p. 32; idem, Amharic, pp. 57, 97; idem, "Southeast Semitic Cognates", AJOS, Vol. LXXXIX (1969), p. 20a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 760a; Wehr/Cowan, Dictionary, p. 906b).

533. מַתָּי māṭay (interrog. adv.) "when?" = Ar. مَتَى matā (interrog. adv.) "when?", e.g. Job 7:4 (Heb. מַתָּי ).

Ar.vs.: B; BL; BS1; BS2; L1; R1; S: متى and L; L2; N; P; R2: مَتِي (sic).

C.Ar.t.: مَتِي ؟ .

Cf. Akk. mat; mati, immati; immat; matima, Aram. (Sy.) مَتِي<sup>3</sup> and Eth. (Amh.) mätä (G) ma'ze: "when?".

(BDB, p. 607b; Bergsträsser, Einführung, p. 192; Bravmann, Semitic Philology, p. 104; Eitan, "Semitic Particles", AJSLL, Vol. XLV (1928-29), p. 137; FD, pp. 886b-7a; GLOR, Vol. VII, p. 128a; Vol. X, Pt. 1, pp. 403b, 406-11b; Ibn Manzūr, Lisān, Vol. XV, pp. 474a-5a; KB, p. 582a-b; Lane, Lexicon, Bk.I, Pt. VIII, p. 3017b; Leslau, Contributions, p. 32; idem, Amharic, pp. 52, 97; idem, "Southeast Semitic Cognates", JAOS, Vol. LXXXIX (1969), p. 20b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 746b; Moscati, Comparative Grammar, p. 121; Muss-Arnolt, Dictionary, Vol.II, p. 615b; O'Leary, Comparative Grammar, p. 173; Smith, Dictionary, p. 20b; Wilvinson, Tārīkh, p. 292; Wright, Comparative Grammar, p. 122; idem, Arabic Language, Vol.I, p. 287).

534. מֵתָא mātaq "to be sweet" = Ar. مَطَقَتْ matqat<sup>un</sup> (fem.) "sweet, sweetness", صَارَ مَطَقَةً "it became sweet", e.g. Job 20:12 (Heb. מֵתָאִי hiph<sup>c</sup>il-imperfect, 3rd sing. fem.).

Ar.vs.: B; BL; BS1; BS2; BS3; S: حَلَا; L; L1; N; P: n.r.; L2: حَلَا (sic), R1: حَلَى (sic) and R2: حَلَى (sic).

Note: according to Kamāl, Ibn Manzūr and al-Munjid, Arabic مَطَقَتْ means "sweet", so it seems that صَارَ مَطَقَةً ("it became sweet") may probably be equivalent to Hebrew מֵתָא ("to be sweet").

C.Ar.t.: نَصِيرُ مَطَقَةً (sentence (the verb is imperfect, 3rd sing. fem.)).

Cf. Job 24:20 (AV), (RV) (Heb. יִקְרָא qal-perfect, 3rd sing. masc. with suffix = Ar. صار له مطقة (sentence with verb (perfect, 3rd sing. masc.) and prep. ل with suffix) and 21:33 (Heb. יִקְרָאוּ qal-perfect, 3rd pl. com. = Ar. صاروا مطقة (sentence with verb (perfect, 3rd pl. masc.)).

Cf. Akk. matāqu "to be sweet"; matqu "sweet, sweetness", Ug. mtq "sweet", Aram. (Sy. חלם "to suck (with pleasure)" and Eth. ጽጠቅ "sweet".

(BDB, p. 608b: Ar. مطق "to smack his lips (with) pleasure" and مُطَقَّة "sweetness"; Ecker, Arabische Job - Übersetzung, pp. 78, 87, 258:

Ar. حَلَّتْ and اسقلته; FD, p. 888a: Ar. مَطَعَ "to make mild, soft", مَعَ "to suck in, to suck" and مُطَقَّة "sweetness"; GLOR, Vol. X, pp. 405b,

413a-b; Gordon, Ugaritic Manual, p. 293a; Hulst, Translation Problems, p. 79; Ibn Manẓūr, Lisān, Vol. X, p. 345a; Kamāl, al-'Ibdāl, p. 183:

Ar. تمطق الطعام: تذوقه. تمطق الرجل: صَوَّتَ باللسان والغار الأعلى وذلك عند (استطابة الشيء. والمطقة) الحلاوة يقال "تمرهم له مطقة" أي حلاوة يتطقق منها ذاتها;

KB, p. 583b: Ar. تَمَطَّقَ "to smack the lips with pleasure"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 766b; Smith, Dictionary, p. 321a-b; Wilvinson, Tārīkh, p. 264: Ar. حلو ).

535 נָגִיד nāgīd (masc.) "noble" = Ar. مَجِيدٌ majīd<sup>un</sup> or مَاجِدٌ mājid<sup>un</sup> (masc.) "noble, honourable", e.g. Job 29:10 (Heb. נָגִידִים pl.).

Ar. vs.: B: امراء; BS1; BS2; BS3: شرفاء; BL: ch. n. f.; L v. 9; Ll v. 9;

N v. 9; P v. 9; R1 v. 9; R2 v. 9: كبراء; L2 v. 9: اقوياء and S: مدبرين.

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan, and al-Munjid, Arabic مجيد (by substitution of consonant) and ماجد (by substitution of consonants) may probably be equivalent to Hebrew נָגִיד.

C.Ar.t.: مُجِيدُونَ (pl. masc.) or أَمَاجِدُ (broken pl.).

Cf. Job 31:27 (Heb. נָזִיר "prince" (AV), (RV), (RSV) "leader" (KB)

= Ar. مُجِيد or مَاجِد, cf. above).

Cf. Aram. (Sy.) ܡܝܚܕܐ "leader, a guide esp. of blind".

(BDB, pp. 617b-8a: Ar. مَجْدٌ "high land or country" and مَجْدٌ

"courageous, efficient"; Ecker, Arabische Job - Übersetzung, p. 357;

FD, pp. 902b-3a: Ar. مَجِيد; Girdlestone, Synonyms, p. 249; Hulst,

Translation Problems p. 82; Ibn Janāh, al-'Uṣūl, p. 404: Ar. وَجِيد;

Ibn Manẓūr, Lisān, Vol. III, pp. 395b-6a; KB, pp. 592b-3a: n.m.Ar.;

Lane, Lexicon, Bk.I, Pt. VII, p. 2690b-c; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 747a; Smith, Dictionary, p. 327b; Wehr/Cowan, Dictionary, p. 893b).

536. נָגַר nāgar "to flow away" (AV), (RV) = Ar. جَرَى jarā "to flow away, pass, run", e.g. Job 20:28 (Heb. נִיפַח niph<sup>c</sup> al-participle, pl. fem.).

Ar.vs.: B: נָהַל; BL: יָאִישׁ; BS1; BS2; BS3: نَهَرَ; L; L1; N; P;

R1; R2: يَعْتَذِر; L2: يَأْتِي and S: مَغْبَرَات.

Note: according to Guillaume and FD, Arabic جَرَى may probably, by substitution of consonant and metathesis, be equivalent to Hebrew נָגַר.

C.Ar.t.: مَغْبَرَات (pl. fem., sing مَغْبَرَى passive participle).

Cf. Aram. (Sy.) ܡܓܒܪܐ "to be long, lengthy (of time)".

(BDB, p. 620a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp.

132, 231; FD, p. 904b; Guillaume, Comparative Study, Pt. I, p. 11;

Ibn Manẓūr, Lisān, Vol. XIV, p. 140b; KB, p. 594b: n.m.Ar.; Lane,

Lexicon, Bk.I, Pt. II, p. 415b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 88c; Smith,

Dictionary, p. 327b; Wehr/Cowan, Dictionary, pp. 121b-2a).

537. נָגַשׁ nāgās "to drive" = Ar. نَجَشَ najasha "to drive vehemently, scare from place to place", e.g. 39:7 (Heb. נִזְיֵן qal-participle, sing. masc.).

Ar. vs.: B: مَسَعَر ; BL: ch.n.f.; BS1; BS2; BS3: سَاقَى; L; L1; N;

P: سَلَاطِينَ (sic); L2: n.r.; R1; R2: طَارِدِيه and S: جَلَوَان .

Note: according to BDB, FD, KB, Guillaume, Ibn Manẓūr, Lane and al-Munjid, Arabic نَجَشَ may probably, by substitution of consonant, be equivalent to Hebrew נָגַשׁ .

C.Ar.t.: نَاجِش (active, participle, sing. masc.).

Cf. Job 3:18 (Heb. נִזְיֵן qal-participle, sing. masc. "weary", metaphorically = Ar. نَاجِش active participle, sing. masc. "cf. FD and Ullendorff").

Cf. Ug. ngs "to meet"; ngt "to seek"; SAr. (Sab.) ngs "to gain control of town, impose tribute upon" and Eth. (Amh.) nāggäsä "to be king"; (G) nāgsä "ibid."; 'anhagä "to rule".

(BDB, p. 620a-b: Ar. نَجَشَ "to rouse and drive game, drive vehemently";

Beeston, Dictionary, p. 93; Biella, Dictionary, p. 293; Ecker, Arabische Job - Übersetzung, p. 155; Ewald, Job, p. 322: Ar. نَقَسَ and نَقَسَ ;

FD, pp. 904b-5a: Ar. نَجَشَ , نَجَشَ "to drive or press together" and نَجَسَ "to press into a thing"; Girdlestone, Synonyms, p. 155; Gordon,

Ugaritic Manual, p. 294b; Guillaume, "Studies, SALUOS, Vol. II (1968)

p. 133: Ar. نَجَشَ "to rouse, hurry, press on"; Ibn Manẓūr, Lisān,

Vol. VI, p. 361a; KB, p. 594b: Ar. نَجَشَ "to rouse (a. drive game)";

Lane, Lexicon, Bk. I, Pt. VIII, p. 2771b-c; Leslau, Contributions, p. 33;

idem, Amharic, pp. 59, 97; al-Ma<sup>c</sup>lūf, al-Munjid, p. 792a; Ullendorff,

"Ugaritic", JSS, Vol. VII (1962), p. 340: Ar. غَشَّ and غَشَّتْ "to press, beat"; al-Yasin, Lexical Relation, p. 77).

538. נָדַד nāḏad "to wander" (RSV) "to retreat, flee, flutter" (BDB)  
= Ar. نَدَّدَ nadda "to be scared away, to deviate, stray, thrust away, flee, run away", e.g. Job 15:23 (Heb. נָדַד qal-participle, sing. masc. - active - ).

Ar. vs.: B: يَهيم; BL: n.r.; BS1; BS2; BS3: تَاه; L; L1; N; P: يهر  
L2: حدود (sic), R1; R2: طلب and S: نايد.

Note: according to Saadia (cf. S above), BDB, FD, KB and Guillaume, Arabic نَدَّ may probably be equivalent to Hebrew נָדַד.

C.Ar.t.: נָדַד (active participle, sing. masc.).

Cf. Job 18:18 (Heb. נָדַד hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix "He is ... and driven out" = Ar. يَنْدَدُ imperfect, 3rd sing.

masc. with suffix, cf. above) and 20:8 (Heb. נָדַד hoph<sup>c</sup>al-imperfect, 3rd sing. masc.

"he will be chased" = Ar. يَنْدَدُ

passive perfect, 3rd sing. masc., cf. above).

Cf. Akk. nadū "to throw into water or fire, to cast down, throw away, scatter", Ug. ndd "to wander, stride, go" and Aram. (Bb.) נָדַד "to flee"; (Sy.) نَدَّ "to loathe, abhor, turn from".

(BDB, pp. 622a-b, 1102a; Ecker, Arabische Job - Übersetzung, pp. 230, 252, 301; FD, pp. 906b-7a; Elias, Dictionary, p. 695a; GLOR, Vol. XI, Pt. 1, pp. 68b-7a; Gordon, Ugaritic Manual, p. 294b; Guillaume, Comparative Study, Pt. 1, p. 11; Ibn Manzūr, Lisān, Vol. VIII, pp. 419b-20a; KB, pp. 596a-b, 1098b; Lane, Lexicon, Bk.I, Pt. VIII, pp. 2777c-8a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 797b; Smith, Dictionary, p. 328a).



539.      נָדַח nāḏah "to drive" = Ar. نَدَّأ nadaha "to drive, drive away (s.th. esp. camels)", e.g. Job 6:13 (Heb. נִפְחָה niph<sup>c</sup>al-perfect, 3rd sing. fem.).

Ar.vs.: B: أَقْصَى; BL: v.n.f.; BS1; BS2; BS3: مطرودة; L; Ll; N; P:  
L2: ابتعدت; R1; R2: تباعدوا and S: زل .

Note: according to Ibn Manẓūr, Wehr/Cowan and al-Munjid, Arabic نَدَّأ may probably, by substitution of consonant, be equivalent to Hebrew נָדַח .

C.Ar.t.: نُدِّهَتْ (passive perfect, 3rd sing. fem.).

Cf. Akk. nadū "to throw into water or fire, to cast down, throw away, scatter", Ug. ndy (?) "to drive out", Aram. (Sy.) نَبَا "to break away, burst forth, drop down", SAr. (Sab.) ndh "to drive(?)" and Eth. (Amh.) nadda "to goad, push, drive cattle"; (G) nād'a "to drive". (BDB, p. 623a-b: Ar. كَدَخ "to drive a ship to shore"; Beeston, Dictionary, p. 91; Biella, Dictionary, p. 294; Dahood, Ugaritic - Hebrew, p. 66; Ecker, Arabische Job - Übersetzung, p. 334; FD, pp. 907b-8a: Ar. دَح , دَاخ , دَاخ , and نَحَّ "to push"; GLOR, Vol. XI, Pt. 1, pp. 68b-76a; Gordon, Ugaritic Manual, p. 294b; Ibn Manẓūr, Lisān, Vol. XIII, p. 547b; Kamāl, al-'Ibdāl, p. 184: Ar. "... أَزَاحَهُ: غَاةً عَنْ مَوْضِعِهِ ..."; KB, p. 597a-b: Ar. كَدَخ "to push (a ship ashore)"; Leslau, Amharic, pp. 59, 97; al-Ma<sup>c</sup>lūf, al-Munjid, p. 799b; Smith, Dictionary, p. 328b; Wehr/Cowan, Dictionary, p. 952b).

540. נִדְבָּה n<sup>e</sup>dīpā (fem.) "nobility" (BDB), "noble deed" (KB), "noble thing" (FD) "honour" (RSV) = Ar. نَدَابَة nadābat<sup>un</sup> (fem.) "nobility", (cf. al-Munjid), e.g. Job 30:15 (Heb. נִדְבָּה with suffix).

This form appears only here in the Biblical Hebrew.

Ar. vs.: B: نفسي; BL: ch.n.f.; BS1; BS2; BS3: نعمتي; L; L1; N; P: طرائقي; L2: رجائي (sic); R1; R2: هواي and S: نبلي.

30:15

Note: according to al-Munjid and the Hebrew context (cf. הפך עלי מ בלהות תרדף כרוח נדבת וכעב עברה שעתה):

Arabic نَدَابَة may probably, by substitution of consonants, be equivalent to Hebrew נִדְבָּה.

C.Ar.t.: نَدَابَتِي (infinitive with suffix).

Cf. Akk. nidbū, nindabū "cereal offering, food offering, provisions", and SAr. (Sab.) ndb "to construct, work on".

(BDB, pp. 621b-2a: Ar. نَدَب "to call, impel, incite", نَدَب "to be noble, willing, generous", نَدَب and نَدَب (?) "ready, willing";

Beeston, Dictionary, p. 91; Biella, Dictionary, p. 293; Ecker, Arabische Job - Übersetzung, pp. 203, 265; FD, pp. 905b-6a, 908a: Ar. نَدَب and نَدَب; GLOR, Vol. XI, Pt. II, pp. 206, 236a-b; KB, pp. 595b-6a, 597b: Ar. نَدَب "to call, incite" and نَدَب "to be noble, willing"; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 797c-8a).

541. נִדַּף nādāp "to drive to and fro" = Ar. نَدَف nadafa "to drive, drive to and fro, to throw down, tease (cotton)", e.g. Job 13:25 (Heb. נִדַּף niph<sup>c</sup>al-participle, sing. masc.).
- Ar. vs.: B: منشورة; BL: v.n.f.; BS1; BS2; BS3; S: مندفعة; L; L1; N; P; R1; R2: منشور and L2: يمركه.

Note: according to Guillaume (cf. comparative study), Ibn Manẓūr, and al-Munjid, Arabic نَذَف may probably be equivalent to Hebrew נָדַף.

C.Ar.t.: (lit.) مَذُوفٌ (passive participle, sing. masc.).

C.Ar.t.: (convenient for Arabic style): مَذُوفَةٌ (passive participle, sing. masc.).

Cf. Job 32:13 (Heb. יִדְּבֹרְךָ qal-imperfect, 3rd sing. masc. with suffix "to vanquish", metaphorically = Ar. يَذِفُ imperfect, 3rd sing. masc. with suffix, cf. above).

Cf. SAr. (Sab.) nfd "to flee (?), rush (?)" and Eth. ላጸፈ "to throw".

(BDB, p. 623b: Ar. نَذَفٌ "to strike, beat, esp. bow-string with mallet, to clean cotton, also play the lyre"; Beeston, Dictionary, p. 91; Biella, Dictionary, p. 294; Ecker, Arabische Job - Übersetzung, p. 230;

FD, p. 908b: Ar. نَذَف ; A. Guillaume, "A Note on Isaiah XIX:7", JTS (N.S.) Vol. XIV (1963), p. 383: "נָדַף is synonymous and

parallel with שָׁבַח and has nothing to do with driving away, but is cognate with Ar. نَزَفَ (i) ('was dried up, became waterless');

and نَزَفَ (a) ('was exhausted (well))... This is not the only

occurrence of נָדַף in the sense of "dry". In Job 13:25 יָבֵשׁ נִדְבִי ('dry stubble') is parallel with עֵלֶה נִדְבִי, not a driven but a 'dry and withered leaf'."; idem, Comparative Study, Pt. II, p. 25: "נָדַף drove נָדַף ibid.

BDB and KB have followed the inadequate Supplement to Lane's Arabic Lexicon and cited the unsuitable meaning of striking and carding";

Ibn Manẓūr, Lisān, Vol. IX, p. 325b; KB, pp. 597b-8a: Ar. نَذَف "to card (cotton)"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 799a).

542. נָדַר nāder, נִדֵּר neder (masc.) "vow" = Ar. نَذَرَ nadhr<sup>un</sup>  
 (masc.) "vow" e.g. Job 22:27 (Heb. נִדֵּרָה pl. masc. with suffix).  
 Ar.vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: نَذَرَ and BL: انذار (sic).  
 C.Ar.t.: نَذَرَ (broken pl. with suffix).  
 Cf. Akk. nadāru "to rage, prey, go", Ug. ndr "to vow a vow", Aram.  
 (Sy.) נָדַר "vow", SAr. (Sab.) ndr; tdr-m "in expiation,  
 penitential offering"; (Soq.) š-ndr "to argue" and Eth. (Tna.) näddärä  
 "to rage".  
 (BDB, pp. 623b-4a: n.m.Ar.; Beeston, Dictionary, p. 91; Biella,  
Dictionary, p. 295; Ecker, Arabische Job - Übersetzung, p. 220;  
 FD, pp. 908b-9a: Ar. نَذَرَ; Gordon, Ugaritic Manual, p. 294b; Ibn  
 Manẓūr, Lisān, Vol. V, pp. 200b-1a; KB, p. 598a: Ar. نَذَرَ; KBS,  
 p. 171a; Lane, Lexicon, Bk.I, Pt. VIII, p. 2782a-b; Leslau, "Akkadian  
 and South-East Semitic", JAOS, Vol. LXIV (1944), p. 57a; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 800a; Smith, Dictionary, p. 328b; Wehr/Cowan,  
Dictionary, p. 953b; al-Yasin, Lexical Relation, p. 77).
543. נָהַג nāhag "to drive away" = Ar. نَهَجَ nahaja "to follow,  
 pursue (a way, a road), to go along the road, keep to the road", e.g.  
 Job 24:3 (Heb. נִהַגָּה qal-imperfect, 3rd pl. masc.).  
 Ar.vs.: B; BS1; BS2; BS3: يَسْتَأْذِنُ; BL: انتبهوا; L; L1; N; P; R1; R2:  
 L2: نَزَعُوا and S: يَسْقُونَ.  
 Note: according to BDB, Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan  
 and Elias, Arabic نَهَجَ may probably be equivalent to Hebrew נָהַג.  
 C.Ar.t.: يَنْهَجُونَ (imperfect, 3rd pl. masc.).

Cf. Ug. ng "to depart", Aram. (Sy.) נָחַ "to groan", SAr. (Sab.) nhg; mnhg "way, route" and Eth. (Amh.) mānga "herd"; (G) 'anhagä "to drive cattle (?)".

(BDB, p. 624a-b; Biella, Dictionary, p. 295; Ecker, Arabische Job - Übersetzung, p. 281; Ar. يَرْدُنَا; Elias, Dictionary, p. 736b; FD, p. 909a-b; Ar. نَهَجَ, نَهَجَ "to pant" and نَهَجَ (?); Gordon, Ugaritic Manual, p. 295a; Ibn Manzūr, Lisān, Vol. II, p. 383a-b; KB, p. 598b; Ar. نَهَجَ "road"; KBS, p. 171a; Lane, Lexicon, Bk. I, Pt. VIII, p. 2856b-c; Leslau, Contributions, p. 33; al-Ma<sup>c</sup>lūf, al-Munjid, p. 841a; Smith, Dictionary, p. 329a; Wehr/Cowan, Dictionary, p. 1002a).

544. נָחַ nāhaq "to bray" = Ar. نَهَقَ nahaqa or نَهَقَ nahiqa "to bray (donkey)", e.g. Job 6:5 (Heb. נָחַ qal-imperfect, 3rd sing. masc.). Ar. vs.: B; BS1; BS2; BS3; S: يَنْهَقُ; BL: v.n.f.; L; L1; N; P; R1; R2: يَسْتَرْقُ and L2: يَعِجُ, يَصْرَخُ.

Note: Weber believes that נָחַ is an Arabism.

C. Ar. t.: يَنْهَقُ (imperfect, 3rd sing. masc.).

Cf. Job 30:7 (Heb. נָחַ qal-imperfect, 3rd pl. masc. = Ar. يَنْهَقُونَ imperfect, 3rd pl. masc.).

Cf. Ug. nhqt "braying", Aram. (Sy.) נָחַ "to groan" and Eth.

(G) n<sup>e</sup>h<sup>e</sup>qä "to bray".

(BDB, p. 625b; Blake, "Intransitive Verbal Forms", JAOS, Vol.

XXIV (1903), p. 166; Dahood, Ugaritic - Hebrew, p. 66; Dhorme,

Job, p. 78; S. R. Driver and G. B. Gray, Commentary, Pt. II, p. 36;

FD, p. 910b; Forster, "Job", AJSLL, Vol. XLIX (1932-3), p. 42;

Gordon, Ugaritic Manual, p. 295a; Ibn Manzūr, Lisān, Vol. X, p. 361b;

KB, p. 599b; Leslau, "Southeast Semitic Cognates", JAOS, Vol. LXXXIX (1969), p. 21b; idem, Contributions, p. 33; al-Ma<sup>c</sup>lūf, al-Munjid, p. 361b; Pope, Job, p. 194; Smith, Dictionary, p. 329a; Tur-Sinai, Job, p. 423; Weber, "Material" AJSL, Vol. XV (1898-99), p. 20; Wehr/Cowan, Dictionary, p. 1004a).

545. נָהָר nāhār (masc.) "river" = Ar. نَهْر nahr<sup>un</sup> or نَهَر nahar<sup>un</sup> (masc.) "river, stream", e.g. Job 14:11 (Heb. נָהָר).

Ar. vs.: B; BL; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: نهر.

Cf. Job 22:16 (RV), 40:23 (Heb. נָהָר "stream, river" = Ar. نهر, cf.

above), 20:17 (Heb. נְהַרִּים pl. masc., cons. "streams" = Ar. أَنْهَارَ

broken pl., cf. above) and 28:11 (Heb. נְהַרִּימָה irregular pl. fem.

"streams" = Ar. أَنْهَارَ broken pl., cf. above).

Cf. Akk. nāru, Ug. nh̄r, Aram. (Bb.) נְהַר; (Sy.) نَهْر: "river" and Sar. (Sab.) 'nh̄r "irrigation channel".

(BDB, pp. 652b-6a, 1102b; Beeston, Dictionary, p. 94; Biella,

Dictionary, p. 296; Ecker, Arabische Job - Übersetzung, pp. 258,

303; FD, p. 911a; n.m.Ar.; Gordon, Ugaritic Manual, p. 295a; Ibn

Manzūr, Lisān, Vol. V, pp. 236b-7b; KB, pp. 599b-600a, 1098b-

9a; KBS, p. 171b; Lane, Lexicon, Bk.I, Pt. VIII, p. 2858a-b;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 841c; Smith, Dictionary, p. 330a; Wehr/

Cowan, Dictionary, p. 1003b; Wright, Comparative Grammar, p. 114).

546. נְהָרָה n<sup>e</sup>hārā (fem.) "light" = Ar. نَهَار nahār<sup>un</sup> (masc.) "light, day", e.g. Job 3:4 (Heb. נְהָרָה).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B; L; Ll; L2; N v.3; P; R1; R2: نور; BL: n.r.; BS1; BS2; BS3: نهار and S: نيرة.

Note: according to BDB, FD, KB, Arabic version BS (cf. BS1-3 above), Dhorme, Ibn Manzūr, Lane and al-Munjid, Arabic نهار may probably, by omission of final h and augment ā, be equivalent to Hebrew נהרה.

C.Ar.t.: نهار.

Cf. Akk. nannaru; nan(n)iru "perhaps: light, light-bearer", Aram. (Sy.) נָהַר "light, brightness" and Eth. (Te.) nāhar "day".

(BDB, p. 626a; Ar. نَهَارٌ "day, daytime"; Dhorme, Job, p. 26a;

Ecker, Arabische Job - Übersetzung, p. 226; FD, p. 91a; Ibn Manzūr,

Lisān, Vol.V, p. 238a-b; KB, pp. 599a-600a; Ar. نَهَارٌ "daytime";

Lane, Lexicon, Bk.1, Pt. VIII, p. 2858b-c; Leslau, "Additional

Arabic", H, p. 191; al-Ma<sup>c</sup>lūf, al-Munjid, p. 841c; Muss-Arnolt,

Dictionary, Vol.II, p. 696b).

547. נָוֶה nāweh (masc.) "habitation" (AV), (RV) "dwelling" (RSV)

= Ar. نَوَى nawā (fem.) "remoteness, distance, destination, lit.

"habitation, dwelling" > (استقرت نواهم: أي أقاموا) or مأوى

ma'wā (masc.) "habitation, dwelling", e.g. Job 5:3 (Heb. נָוֶה with suffix).

Ar.vs.: B: مسكنه; BL: ch.n.f.; BS1; BS2; BS3: مريدته; L; Ll; N; P: ذريته

L2: خلاصهم; R1; R2: جماله and S: مأواه.

Note: according to Saadia (cf. S above), Ibn Manzūr, Lane, Wehr/

Cowan and al-Munjid, Arabic مَأْوَى may probably, by substitution of consonants and augment ـِ, be equivalent to Hebrew נוה .

According to BDB, Wensinck, Ibn Manzūr, Wehr/Cowan and al-Munjid, Arabic نَوَى may probably, by substitution of consonant, be similar to Hebrew נוה .

C.Ar.t.: نَوَا or مَأْوَا (with suffix).

Cf. Job 5:24 (AV) (Heb. נִיִּי with suffix = Ar. نَوَا with suffix) and 18:15 (Heb. נִיִּי with suffix = Ar. نَوَا with suffix).

Cf. SAr. (Sab.) nw "environs".

(BDB, p. 627a-b: Ar. نَوَى "to aim at, propose to oneself as aim (e.g. of journey), viii. betake oneself to a place of alighting, or abode", and نِيَم "place to which one purposes journeying (Lane)"; Beeston, Dictionary, p. 101; Ecker, Arabische Job - Übersetzung, pp. 165, 245, 312; FD, p. 913a; n.m.Ar.; Ibn Manzūr, Lisān, Vol. XIV, p. 52a; Vol. XV, p. 347b; KB, p. 601a: Ar. نَوَى "to move, walk to a place (nomads to pasture); Lane, Lexicon, Bk.I, Pt. I, p. 131a; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 22b, 849b; Wehr/Cowan, Dictionary, pp. 36b, 1013b; Wensinck, Some Aspects, pp. 6, 20: "In this sense it is used in Arabic and Hebrew (נִיִּי). In sedentary life the word acquires the meaning of 'dwelling-place'.").

548. נִיִּי nāwā (fem.) "dwelling" (AV), (RV) "habitation" (RSV) = Ar. نَوَى nawā (fem.) "dwelling, habitation", or مَأْوَى ma'wā (masc.) "dwelling, habitation", e.g. Job 8:6 (Heb. נִיִּי cons.).  
Ar.vs.: B: مقر; BL: n.r.; BS1; BS2; BS3; L2; R1; R2: مسكن; L; L1;  
N; P: عاقبة and S: احسان .



Note: according to some Arabic versions (i.e. B, BS1-3, cf. above), Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, both Arabic نوى (by substitution of consonant) and مأوى (by substitution of consonants and augment 'ا') may probably be similar to Hebrew נָוַי .

C.Ar.t.: نوى or مأوى .

Cf. Aram. (Sy.) نَهِس "rest".

V. sup. נָוַי .

(BDB, p. 627b: n.m.Ar.; FD, pp. 912b-3a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XIV, p. 52a; Vol. XV, pp. 347b-8b; KB, p. 601a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. 1, p. 131a; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 22b, 849b; Smith, Dictionary, p. 331b; Wehr/Cowan, Dictionary, pp. 36b, 1018b).

549.      נָוַי nūah "to have rest" = Ar. نَوَّحَ nawwakha "to halt for a rest" (cf. Wehr/Cowan), e.g. Job 3:26 (Heb. נָוַי qal-perfect, 1st sing.).

Ar.vs.: B: راحة; BL: v.n.f.; BS1; BS2; BS3; S: (لم) استريح; L; L1; N; P; R1; R2: (لم) استريح (sic) and L2: (لم اكف) استريح.

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, Arabic نَوَّحَ may probably, by doubling of w and substitution of consonant, be equivalent to Hebrew נָוַי .

C.Ar.t.: نَوَّحْتُ (perfect, 1st sing.).

Cf. Job 3:13 (Heb. נָוַי qal-imperfect, 3rd sing. masc. = Ar. يَنْوِّحُ imperfect, 3rd sing. masc.) and 3:17 (AV), (RV) (Heb. נָוַי qal-imperfect, 3rd pl. masc. = Ar. يَنْوِّحُونَ imperfect, 3rd pl. masc.).

Cf. Akk. nāhu "to take a rest", Ug. nht "couch", Aram. (Sy.) נָס "to rest", SAr. (Sab.) nwh; mnht "basin" and Eth. ናኑ "to be extended, long, (rarely) rest".

(BDB, pp. 628a-9a: Ar. نَاخ "to make camel lie down on his breast" and مُنَاخ "resting-place of camel"; Beeston, Dictionary, p. 101;

Ecker, Arabische Job - Übersetzung, p. 295; FD, pp. 913a-4a:

Ar. نَاخ "to set oneself down, to bow down, in order to rest", مُنَاخ, نَخ, and عَا "to bend, to bow down"; GLOR, Vol. XI, Pt. I,

pp. 143a-8a; Gordon, Ugaritic Manual, p. 295b; Haupt, "Hebrew

Stem Nahal", AJSLL, Vol. XXII (1905-6), p. 204: "Arab. araha "to drive (domestic) animals into a fold, rest. Also anāha to cause (a

camel) to kneel means originally to cause to rest"; Ibn Manẓūr, Lisān,

Vol. III, p. 65a; Kamāl, al-'Ibdāl, p. 184: Ar. "... اناخ بالمكان: أقام به ...";

KB, pp. 601b-2b: Ar. نَاخ "to make (camel) kneel down"; KBS,

p. 171b; Lane, Lexicon, Bk. I, Pt. VIII, p. 2864b; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 845b; Smith, Dictionary, p. 331a; Wehr/Cowan, Dictionary, p.

1008b).

550. נָאָה nūa<sup>c</sup> "to shake" = Ar. نَاَعَ nā<sup>c</sup> or نَوَّعَ nawwa<sup>c</sup>

or تَنَوَّعَ tanawwa<sup>c</sup> "to shake, swing to and fro", e.g. Job 16:4

(Heb. נָאָה hiph<sup>c</sup> al-imperfect, 1st sing.).

Ar. vs.: B v. 5: أَنْغَضْتُ; BL; L2: أَحْرَكْتُ; BS1; BS2; BS3: أَنْغَضْتُ; L; L1:

N; R; R1 v. 5; R2 v. 5: نَدْتُ and S: أَنْبَع.

Note: according to Ibn Manẓūr and al-Munjid, Arabic نَاَعَ (by substitution of consonant), نَوَّعَ (by doubling of w) and تَنَوَّعَ

(by augment t and doubling of w) may probably be equivalent to

Hebrew נָאָה.

C.Ar.t.: أَنْعُ or أَنْوَعُ or أَنْتَوَعُ (imperfect, 1st sing.).

Cf. Job 28:4 (Heb. נָלַן qal-perfect, 3rd pl. com. "to swing to and fro" = Ar. نَاعُوا or نَوَّعُوا or تَنَوَّعُوا perfect, 3rd pl. masc.).

Cf. Eth. (Tna.) na<sup>c</sup>nä<sup>c</sup>e "to shake, make fall, reverse"; na<sup>c</sup>bälä "to fall from above"; nänäwä "to shake, vibrate", näwäwä "to go to and fro"; näynäy bälä "to be mobile".

(BDB, p. 631a-b; Ar. نَاع, "to bend (of boughs), commotus fruit (of ibid), change" and نَوْع "kind, species, variety"; Ecker, Arabische Job Übersetzung, pp. 63, 218, 252; FD, p. 915b; Ar. نَاع; Ibn Manzūr, Lisān, Vol. VIII, p. 364b; KB, p. 603a-b; Ar. نَاع "to waver (twig)" and نَفَعَ "to dangle"; Leslau, Contributions, p. 33; al-Ma<sup>c</sup>lūf, al-Munjid, p. 847b).

551. נָפַח nūp "to arise" = Ar. نَاف nāfa "to arise, rise" (cf. Ibn Manzūr and al-Munjid), e.g. Job 31:21 (Heb. נָפַח hiph<sup>c</sup>il-perfect, 1st sing.).

Ar.vs.: B; L; L1; L2; N; P; R1; R2 v.20: رَفَعَتْ; BL: ch.n.f.; BS1; BS2; BS3: هَرَزَتْ and S: حَرَكَتْ.

Note: according to Ibn Manzūr and al-Munjid, Arabic نَاف may probably, by substitution of consonant, be equivalent to Hebrew נָפַח.

C.Ar.t.: نَيْفَتْ (perfect, 1st sing.).

Cf. Aram. (Sy.) נָו "to bend, wave, shake", SAr. (Sab.) nwf "to bestow s.t. on s.o." and Eth. (G), nāfnāfä "to besprinkle"; (Tna.) nifnif bälä "a light rain falls".

(BDB, pp. 631b-2a; n.m.Ar.; Beeston, Dictionary, p. 101; FD, p. 916a-b: Ar. نَفَى "to pour, pour out", نَافَى "to be prominent", and نَبَأَ "the high point of the back"; Ibn Manzūr, Lisān, Vol. IX, p. 342a; KB, pp. 603b-4a: Ar. نَافَى "to be high", Leslau, Contributions, p. 33; al-Ma<sup>c</sup>lūf, al-Munjid, p. 847c).

552. نَزَلَ nāzal "to drop upon" = Ar. أَنْزَلَ 'anzala "to drop upon" > (أَنْزَلَتِ السَّحَابُ مَاءَهَا), e.g. Job 36:28 (Heb. יִשְׁקַט qal-imperfect, 3rd pl. masc.).

Ar.vs.: B: تَصْبِيهَا; BL: ch.n.f.; BS1; BS2; BS3: تَهْطَلُه; L; L1; N; P: تَنْضَح; L2: n.r., R1; R2: تَمَطَّر and S: تَهْطَلُه.

Note: according to Ibn Manzūr, Lane and al-Munjid, Arabic أَنْزَلَ may probably, by augment\_, be similar to Hebrew יִשְׁקַט.

C.Ar.t.: يَنْزِلُون (imperfect, 3rd pl. masc.).

Cf. Aram. (Sy.) سَكَلَا "to sway, hang down, lead down", SAr. (Sab.)

nzl; nzlm "going down, descending" and Eth. (Te.) 'anzāla "to bring down".

(BDB, p. 633b: Ar. نَزَلَ "to descend (milk into udder, but also in gen.)"; Beeston, Dictionary, p. 102; Biella, Dictionary, p. 299; FD, p. 918a-b: Ar. نَزَلَ; Ibn Manzūr, Lisān, Vol. XI, pp. 656a-7a; KB, p. 605a: Ar. نَزَلَ "to descend"; Lane, Lexicon, Bk.I, Pt. VIII, p. 3031c; Leslau, Contributions, p. 34; al-Ma<sup>c</sup>lūf, al-Munjid, p. 802a-b; Smith, Dictionary, p. 335a).

553. נֶזֶם nezem (masc.) "earring" (AV) "ring" (RV), (RSV) = Ar. زَنْمَةٌ zanamat<sup>un</sup> (fem.) "portion", (lit. it is a mark made by

cutting off a portion of the ear" Lane"), زمنّة ذهب "portion of gold",

e.g. Job 42:11 (Heb. נִזְנָה).

Ar. vs.: B: خَرْمًا; BL: ch.n.f.; BS1; BS2; BS3; L; L1; N; P; R1;

R2: قَرْمًا; L2: دِراهم and S: شَنَف.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew

context (cf. <sup>42:11</sup> וַיִּזְנוּ אֶלְיוֹ כָּל-אֲחִיו וְכָל-אֲחֵיתָיו וְכָל-יָד עִיָּה  
לְפָנִים וַיֹּאכְלוּ עִמּוֹ לֶחֶם בְּבֵיתוֹ וַיִּנְדְּדוּ לוֹ וַיִּנְחֲמוּ אֹתוֹ  
עַל כָּל-הָרָעָה אֲשֶׁר-הָבִיא יְהוָה עָלָיו וַיִּתְּנוּ-לוֹ אִישׁ  
נֶזֶק שֵׁטָה אֶחָת וְאִישׁ נֶזֶק זֶהָב אֶחָד),

Arabic زمنّة may probably, by metathesis and augment ʔ al-mudawwara,  
 be equivalent to Hebrew נִזְנָה.

Cf. Aram. (Sy.) ܢܚܬܐ "a buzzing or ringing sound".

(BDB, pp. 633b: n.m.Ar.; Ecker, Arabische Job - Übersetzung,

p. 291: Ar. شَنَف; FD, p. 918b: Ar. زَمَّ and زَمَام "a rope attached

to a ring that is put through a camel's nose"; Ibn Manẓūr, Lisān,

Vol. XII, pp. 275b-6b; KB, p. 605a: Ar. زَمَّ "to bridle" and زَمَام

"nose-ring"; Lane, Lexicon, Bk.1, Pt. III, p. 1250b-c; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 308b; Smith, Dictionary, p. 117b).

554.

נְחֹשֶׁת n<sup>e</sup>hūsā (fem.) "brass" (AV), (RV), "copper" (RSV) =  
 Ar. نُحَاسٌ nuhās<sup>un</sup> (masc.) "copper" or نُحَاسٌ أَصْفَرٌ nuhās<sup>un</sup> 'asfaru  
 (masc.) "brass", e.g. Job 28:2 (Heb. נְחֹשֶׁת).

Ar. vs.: B; BL; L; L1; L2; N; P; R1; R2; S: نحاس and BS1; BS2;

BS3: نحاسًا.

Note: according to Müller, the Hebrew word is a loanword from

Egyptian teh(h)ost "copper" (= tenhost).

C.Ar.t.: نحاس أصفر or نحاس .

Cf. Job 20:24 (RV), 41:27 (19) (AV), (RV) (Heb. נְחָשֶׁת "brass" =

Ar. نحاس أصفر ) and 40:18 (AV), (RV) (Heb. נְחָשֶׁת "brass = Ar. نحاس أصفر).

Cf. Akk. erū "copper", Aram. (Bb.) נְחָשֶׁת "brass" (AV) (Sy.) نَسْعَا

"a worker in brass" and Eth. (Amh.) nas; nāhas "brass, copper",

(G) naḥ<sup>e</sup>s "ibid." (Ge.) nas "brass"; (Te.) nāhas "copper", (Tna.)

nāhasi "ibid.".

(BDB, pp. 638b-9a, 1102b; W. Carlslaw, DB art., "fetter", Vol. II

p. 5b; FD, p. 920a: n. m. Ar.; GLOR, Vol. IV, pp. 321a-3a; Ibn

Manzūr, Lisān, Vol. VI, p. 227b; KB, pp. 606b, 610b, 1099b; Lane,

Lexicon, Bk. I, Pt. VIII, p. 2775b-c; Leslau, "Gurage", Arabica, Vol.

III (1956), p. 281; idem, "Tigrina", JAOS, Vol. LXXVI (1956), p. 211a;

idem, "Arabic Loanwords", BSOAS, Vol. XIX (1957), p. 237; idem,

"Geez", JSS, Vol. III (1958), p. 165; idem, Amharic, pp. 60, 97;

idem, "Additional Arabic", H, p. 185; al-Ma<sup>c</sup>lūf, al-Munjid, p. 795a;

S. Mowinkel, " נְחָשֶׁת ", HSS, p. 99; W. M. Müller, Asien und

Europa, p. 127 cited in BDB, p. 638b; Smith, Dictionary, p. 336a;

Wehr/Cowan, Dictionary, p. 947a).

555. נְחָשֶׁת nāḥūs (adj.) "brass" (AV), (RV) = Ar. نَحَاسِيٌّ أَصْفَرُ nuhāsiyy<sup>un</sup>

'aṣfaru (adj.) "brass" < (الأناة النحاسي الأصفر), e. g. Job 6:12

(Heb. נְחָשֶׁת).

This form appears in the Biblical Hebrew only in Job.

Ar. vs.: B; BS1; BS2; BS3; S: نحاس; BL: v. n. f. and L; L1; L2; N;

P; R1; R2: نحاسًا .

C.Ar.t.: خاسي أصفر .

V. sup. חַסִּי אֲצִפֹּר .

(BDB, pp. 638b-9a: Ar. خُحَّاسٌ ; Ecker, Arabische Job - Übersetzung, p. 245; FD, p. 920a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. VI, p. 227b; KB, pp. 606b, 610b: Ar. خُحَّاسٌ; Lane, Lexicon, Bk. I, Pt. VIII, p. 2775b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 795a; Wehr/Cowan, Dictionary, p. 947a; Wright, Comparative Grammar, p. 86).

556. נָחִיר nāhīr (masc.) "nostril" = Ar. مَنْخَرٌ mankhar<sup>un</sup> (masc.) "nostril" or نُحْرَةٌ nuhrat<sup>un</sup> or نُخْرَةٌ nukharat<sup>un</sup> or نُخْرَةٌ nukhrat<sup>un</sup> (fem.) "nostril, front part of the nostril", e.g. Job 41:20 (12) (Heb. נָחִירִים dual with suffix).

This word occurs only here in the Biblical Hebrew.

Ar. vs.: B; BS1; BS2; BS3; S: منخريد; BL: ch.n.f.; L; L1; N; P; R1;

R2: مناخرة and L2: v.n.f.

C.Ar.t.: منخراة (dual with suffix); منخريد or نُخْرَاة (dual with suffix); نُخْرَاة or نُخْرَاة (dual with suffix).

Cf. Akk. naḥīru "nostril", Ug. anhr "dolphin", Aram. (Sy.) נָחִיר "nostril", SAr. (Soq.) naḥrīr "ibid."; (Mh.), (Shh) naḥrīr "ibid."

(BDB, pp. 637b-8a; Dhorme, Job, pp. 636b-7a; FD, pp. 920a, 922b:

Ar. نَحَرَ "to snort", GLOR, Vol. XI, Pt. I, p. 136b; Gordon, Ugaritic Manual, p. 239b; Ibn Manẓūr, Lisān, Vol. V, p. 198a-b; KB, pp. 606b, 609b: Ar. نَحَرَ "to snort"; Lane, Lexicon, Bk. I, Pt. VIII, p. 2777b-c;

Leslau, Contributions, p. 34; al-Ma<sup>c</sup>lūf, al-Munjid, p. 796b-c;

Weber "Material", AJSLL, Vol. XV (1898-99) p. 21: Ar. نَحَرَ "to snort"; Wehr/Cowan, Dictionary, p. 949b).

557. נָחַל nāhal "to possess" (AV), (RV) = Ar. نَحَلَ

nahhala or أَنْحَلَ 'anhala "to make to possess", e.g. Job 7:3

(Heb. הִנְחִילְהוּ hoph<sup>c</sup> al-perfect, 1st sing.).

Ar.vs.: B: خَصَصْتُ; BL: انتظر; BS1; BS2; BS3: تَعَيَّن; L; L1; N; P;

R1- R2: ورثت and S: اخلت.

Note: according to Saadia (cf. S above), Ibn Manẓūr and al-Munjid,

either Arabic نَحَلَ (by doubling of h) or أَنْحَلَ (by augment 'a') may

probably be equivalent to Hebrew נָחַל.

C.Ar.t.: نَحَلْتُ or أَنْحَلْتُ (passive perfect, 1st sing.).

Cf. Ug. nhl "to inherit", Aram. (Sy.) نَسِلَا "to sift, pass through a sieve" and SAr. (Sab.) nhl "to grant lease, give".

(BDB, pp. 635a-6b: Ar. نَحَلَ "to give for one's own, bestow";

Beeston, Dictionary, p. 95; Biella, Dictionary, pp. 299-300;

Ecker, Arabische Job - Übersetzung, p. 315; FD, p. 920a-b:

Ar. نَالَ; Gordon, Ugaritic Manual, p. 295b; Guillaume, Comparative

Study, Pt. IV, p. 10: Ar. نَحَلَ "to allow to share something"; Ibn

Manẓūr, Lisān, Vol. XI, p. 650a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 795b;

Smith, Dictionary, p. 335b; al-Yasin, Lexical Relation, p. 78).

558. נַחֲלָה nah<sup>a</sup>lā (fem.) "heritage" = Ar. نَحْلَةٌ niḥlat<sup>un</sup> or نَحْلَةٌ

niḥlat<sup>un</sup> (fem.) "present, gift, inheritance", e.g. Job 20:29

(Heb. נַחֲלָה cons.).

Ar.vs.: B: ميراث; BL: قدر اعمالهم; BS1; BS2; BS3: ميراث; L; L1; N; P;

R1; R2: وراثة; L2: ربح امواله and S: غلته.

Note: according to Saadia (cf. S above) Ibn Manẓūr, al-Munjid and

the Hebrew context (cf. 20:29

זֶה חֵלֶק אָדָם רָשָׁע וְ

מֵאֲלֵהֶם וְנַחֲלָתָם אִמְרוּ מֵאֵל



Arabic غلة may probably, by substitution of consonant, be equivalent to Hebrew נחלה.

C.Ar.t.: غلة .

Cf. Job 42:15 (Heb. נַחֲלָה "inheritance" = Ar. غلة , cf. above),  
27:13 and 31:2 (Heb. נַחֲלָת cons. "heritage" = Ar. غلة , cf. above).

Cf. Ug. nhlt "inheritance" and SAr. (Sab.) nhlt "gift, grant".

V. sup. נחל .

(BDB, p. 635a-b: n.m.Ar.; Beeston, Dictionary, p. 95; Biella, Dictionary, p. 300; Ecker, Arabische Job - Übersetzung, p. 220; FD, p. 921a-b: n.m.Ar.; Gordon, Ugaritic Manual, p. 295b; Ibn Manẓūr, Lisān, Vol. XI, p. 650a-b; KB, pp. 607b-8b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 795b).

559.        נַחַר nahar (masc.) "snorting" = Ar. نَحِير nakhīr<sup>un</sup> (masc.)

"snorting", e.g. Job 39:20 (Heb. נַחַר with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: نَحِير; BL: ch.n.f.; BS1; BS2; BS3: مَفْرَا; L; Ll; N;

P: مَخَافَة; L2: n.r.; R1; R2: مَفْرِيَة and S: صَهِيلَة .

C.Ar.t.: نَحِير (with suffix).

V. sup. נַחַר .

(BDB, p. 637b: n.m.Ar. نَحِير; Ecker, Arabische Job - Übersetzung, p. 237; FD, p. 922b: Ar. نَحَرَ "to be bored, pierced, hollowed";

Ibn Manẓūr, Lisān, Vol. V, pp. 197b-9a; KB, p. 609b: Ar. نَحَرَ ;

Lane, Lexicon, Bk.I, Pt. VIII, p. 2777a; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 796b-c; Wehr/Cowan, Dictionary, p. 949b).

560. נחש nāḥāš (masc.) "serpent" = Ar. حَنَش hanash<sup>un</sup> (masc.) "serpent, viper, snake, adder", e.g. Job 26:13 (Heb. נחש).

Ar.vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: حَيَّة and BL; L2;

S: تنين.

Note: according to BDB, KB, Guillaume and Wilvinson, Arabic حَنَش may probably, by metahtesis, be equivalent to Hebrew נחש.

C.Ar.t.: حَنَش.

Cf. Ug. nhš "serpent".

(BDB, p. 638a; Ecker, Arabische Job - Übersetzung, p. 305;

Elias, Dictionary, p. 170a; FD, p. 923a-b: Ar. حَيَّة; Girdlestone,

Synonyms, p. 301; Gordon, Ugaritic Textbook, p. 443a; Guillaume,

Comparative Study, Pt. 1, pp. 11, 28; Ibn Manzūr, Lisān, Vol. VI,

p. 289a; KB, p. 610a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 158a; Mowinckel,

"נחש" HSS, p. 98; Murison, "Serpent", AJSLL, Vol. XXI (1904-

5), pp. 117-8, Post, DB art. "Serpent", Vol. IV, p. 459b; Wensinck,

Some Aspects, p. 51; Wilvinson, Tārīkh, p. 164).

561. נָטָה nātā "to stretch forth" (RSV), "to stretch out" (AV), (RV) = Ar. نَطَا naṭā or نَطَّ naṭṭa "to stretch out", e.g. Job 15:25 (Heb. נָטָה qal-perfect, 3rd sing. masc.).

Ar.vs.: B; BS1; BS2; BS3; S: مَدَّ; BL: يرفع and L; L1; L2; N;

P; R1; R2: رفع.

Note: according to BDB, FD and KB, both Arabic نَطَّ (by doubling of t and omission of h) and نَطَا (by substitution of consonant), may probably be equivalent to Hebrew נָטָה.

C.Ar.t.: **نَطَّ** or **نَطَا** (perfect, 3rd sing. masc.).

Cf. Job 38:5 (Heb. **נָטַח** qal-perfect, 3rd sing. masc. "...stretched"

= Ar. **نَطَّ** or **نَطَا** perfect, 3rd. sing. masc.), 31:7 (Heb. **נָטַח**

qal-imperfect, 3rd sing. fem. "my step has turned", metaphorically

= Ar. **تَنَطَّ** or **تَنَطَو** imperfect, 3rd sing. fem., cf. above), 15:29 (AV)

(Heb. **נָטַח** qal-imperfect, 3rd sing. masc. "shall he prolong...")

= Ar. **يَنْطَّ** or **يَنْطَو** imperfect, 3rd sing. masc. "he prolongs"),

9:8, 26:7 (Heb. **נָטַח** qal-participle (active), sing. masc. =

Ar. **نَاطٍ** or **النَّاطِي** active participle, sing. masc.), 23:11

(Heb. **לֹא־נָטַח** hiph<sup>c</sup>il-imperfect, 1st sing. "I...,... have not turned",

metaphorically = Ar. **أَنْطَّ** or **أَنْطَو** imperfect, 1st sing., cf. above),

36:18 (Heb. **נָטַח** hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix

"... and let not the greatness of the ransom turn you", metaphor-

ically = Ar. **يَنْطَّاك** or **يَنْطَو** imperfect, 3rd sing. masc., cf. above)

and 24:4 (AV) (Heb. **נָטַחוּ** hiph<sup>c</sup>il-imperfect, 3rd pl. masc. "they

turn", metaphorically = Ar. **يَنْطَوْنَ** or **يَنْطَوْنَ** imperfect, 3rd pl.

masc., cf. above).

Cf. Akk. naṭū "to hit, beat" and Eth. (Te.) 'a-ntäta "to pull toward oneself".

(BDB, pp. 639b-41a; Ecker, Arabische Job - Übersetzung, pp. 110,

149, 199, 305; FD, pp. 924b-5a: Ar. **نَطَّ**, **نَطَا**, **نَاطٍ** and **النَّاطِي**;

GLOR, Vol. IX, Pt. II, pp. 132b-3a; Ibn Manẓūr, Lisān, Vol. VII,

p. 415b; Vol. XV, p. 332a-b; KB, p. 611a; Leslau, Contributions,

p. 34; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 815c, 817b; Rabin, West-Arabic, p. 32).

562.  $\eta\eta\eta$  nātap "to drop" = Ar. نَظَفَ naṭafa "to drop", e.g.

Job 29:22 (Heb.  $\eta\eta\eta$  qal-imperfect, 3rd sing. fem.).

Ar. vs.: B: تقطر; BL: ch.n.f.; BS1; BS2; BS3: قطر; L; L1; N; P;

RI; R2: حسنت; L2: n.r. and S: يدر.

Note: according to BDB, FD and KB, Arabic نظف may probably be equivalent to Hebrew  $\eta\eta\eta$ .

C.Ar.t.: تنظف (imperfect, 3rd. sing. fem.).

Cf. Aram. (Sy.) نمف "to drop", SAr. (Sab.) nif "to make known",

"to cause blood to flow(?) and Eth. (Amh.) täfättäfä "to drip",

(G) nätbä, 'ansäfsäfä "to drip".

(BDB, pp. 642b-3a; Beeston, Dictionary, p. 100; Biella, Dictionary,

p. 303; Ecker, Arabische Job - Übersetzung, p. 186; FD, p. 926b;

Girdlestone, Synonyms, pp. 239-40; Ibn Manzūr, Lisān, Vol. IX,

p. 336a; KB, p. 613a-b; Leslau, Contributions, p. 34; idem,

Amharic, pp. 61, 97; al-Ma<sup>c</sup>lūf, al-Munjid, p. 816a; Smith,

Dictionary, p. 337b).

563.  $\eta\eta\eta$  nātāp (masc.) "drop" = Ar. نُظِفَتْ nutfat<sup>un</sup> (fem.)

"drop", e.g. Job 36:27 (Heb.  $\eta\eta\eta$  pl., cons.).

Ar. vs.: B; BS1; BS2; BS3: قطار; BL: ch.n.f.; L; L1; L2; N;

P: قطرات; RI; R2: قطر and S: نقط.

Note: according to Carslaw, Ibn Manzūr, Wehr/Cowan and al-Munjid,

Arabic نظف may probably, by augment t al-mudawwara, be

equivalent to Hebrew  $\eta\eta\eta$ .

C.Ar.t.: نُظِفَتْ (broken pl.).

Cf. Aram. (Sy.) ܡܥܠܐ "drop"; ܡܥܠܐ "ibid." SAr. (Sab.) ntf "offering" and Eth. (Tna.) tiftif bälä "light rain falls"; (Te.) tiftif "light rain".

V. sup. ܩܒܬܐ .

(BDB, p. 645a: n.m.Ar.; Beeston, Dictionary, p. 100; Biella, Dictionary, p. 303; W. Carslaw, DB art., "Chain", Vol.I, p. 368a: "... In Is. 3:19 ܩܒܬܐ, Arab. nuṭafah"; FD, p. 926b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IX, p. 335a; KB, p. 613b: n.m.Ar.; Leslau, Contributions, p. 34; al-Ma<sup>c</sup>lūf, al-Munjid, p. 816b; Smith, Dictionary, pp. 170a-b; 337b; Wehr/Cowan, Dictionary, p. 974a).

564. ܩܒܬܐ <sup>hiph<sup>c</sup>il,</sup> nākā "to slay" = Ar. نَكَأ naka'a or نَكِيَ nakā "to slay", e.g. Job 1:15 (Heb. ܩܒܬܐ hiph<sup>c</sup>il-perfect, 3rd pl. com.). Ar. vs.: B; L; L1; L2; N; P; R1; R2: قتلوا; BL; n.r.; BS1; BS2; BS3: ضربوا and S: قتلوا .

Note: according to Ibn Manẓūr, Kamāl and al-Munjid, both Arabic نَكَأ (by substitution of consonant) and نَكِيَ (by substitution of consonant) may probably be equivalent to Hebrew ܩܒܬܐ .

C.Ar.t.: نَكَأوا or نَكُوا (perfect, 3rd pl. masc.).

Cf. Job 1:17, 16:10 (AV) (Heb. ܩܒܬܐ hiph<sup>c</sup>il-perfect, 3rd pl. com. = Ar. نَكَأوا or نَكُوا perfect, 3rd pl. masc.) and 2:7 (AV), (RV)

(Heb. ܩܒܬܐ hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive = Ar. نَكَأ or نَكِيَ perfect, 3rd sing. masc.).

Cf. Aram. (Sy.) ܢܚܐ "to harm, hurt", SAr. (Sab.) nky "mischief" and Eth. (Amh.) nākka "to touch, harm" (G) nākäyā "to harm,

injure"; (G), (Tna.) näknäkä "to shake, agitate"; (Tna.) näk'e "to touch".

(BDB, pp. 615a-6b: Ar. نَكَى "to be defeated" and نَكََا "the inflicting of injury on an enemy"; Beeston, Dictionary, p. 96; Biella, Dictionary, p. 304; Ecker, Arabische Job - Übersetzung, pp. 200, 356; FD, pp. 929b-30b: Ar. وَقَعَ , نَقَعَ , لَقَعَ and لَقَّ ; Girdlestone, Synonyms, p. 254; Ibn Manẓūr, Lisān, Vol. I, p. 174a, Vol. XV, p. 341a; Kamāl, al-'Ibdāl, p. 185; KB, pp. 615b-6b: Ar. نَكَى and نَكََا ; Lane, Lexicon, Bk. I, Pt. VIII, pp. 2844c, 3038a-b; Leslau, Contributions, p. 34; idem, Amharic, pp. 59, 97; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 835b, 838b).

565. נִכְרָה neker (masc.) "disaster" = Ar. نَكْرٌ nukr<sup>un</sup> (masc.)

"disaster", e.g. Job 31:3 (Heb. נִכְרָה ).

Ar. vs.: B: بَوَار ; BL: ch.n.f.; BS1; BS2; BS3: نَكْرٌ ; L; L1; N;

P: مَكْرُوهَةٌ ; L2: غِزَاءٌ ; R1; R2: مَكْرُوهَةٌ and S: ثَبَار .

Note: according to FD, Arabic version BS (cf. BS1-3 above), Ibn Manẓūr and al-Munjid, Arabic نَكْرٌ may probably be equivalent to Hebrew נִכְרָה .

C.Ar.t.: نَكْرٌ .

Cf. Akk. nakru "foreign, alien, strange, hostile"; Aram. (Sy.) נִכְרָה "to alienate, to make or be strange or foreign"; سَدَنٌ "a stranger, foreigner", SAr. (Sab.) nkr "to afflict, punish", nkrm "damage" and Eth. (Amh.) (a)näkkärä "to wonder, be astonished"; (G) 'ankärä "to consider as strange, wonder, be astonished".

(BDB, pp. 648b, 1125a: Ar. نَكِرَ "to be bad, evil", نَكْرَ "be ignorant of" and نَكَّرَ "to change, alter, so as not to be known, disguise"; Beeston, Dictionary, p. 96; Bergsträsser, Einführung, p. 182; Biella, Dictionary, pp. 305-6; Ecker, Arabische Job - Übersetzung, p. 196; FD, p. 932; Foster, "Job", AJSLL, Vol. XLIX (1932-3), p. 43; Ar. نَكْرَ and نَكَّرَ "bad, painful, unfortunate, misfortune"; GLOR, Vol. XI, Pt. 1, pp. 189-92a; Ibn Manẓūr, Lisān, Vol. V, p. 233a; Kamāl, at-Tadād, p. 67; Ar. أَنْكَرَ الشَّيْءَ; KB, p. 618a; n.m.Ar.; KBS, p. 172b; Lane, Lexicon, Bk. I, Pt. VIII, pp. 2848a-50c; Leslau, Amharic, pp. 59, 97, al-Ma<sup>c</sup>lūf, al-Munjid, p. 836c; Smith, Dictionary, pp. 332a, 340b; Tur-Sinai, Job, p. 436: Ar. nakarā and nakira "disaster, trouble".).

566. נִכְרִי noḵrī (adj.) "alien" = Ar. مُنְكَرٌ mutanakkar<sup>un</sup> (adj.) "alien" or مَنְكُورٌ mankūr<sup>un</sup> (adj.) or نَكْرَةٌ nakirat<sup>un</sup> (adj.) "unknown", e.g. Job 19:15 (Heb. נִכְרִי ).

Ar. vs.: B: أَجْنَبِيًّا; BL; S: غَرِيبٌ and BS1; BS2; BS3; L; L1; L2; N; P; R1; R2: غَرِيبًا .

Note: according to al-Munjid, Arabic مُنْكَرٌ may probably, by augments omission of y and t, and doubling of k, be equivalent to Hebrew נִכְרִי .

According to Ibn Manẓūr, Lane and al-Munjid, either Arabic مَنְكُورٌ (by metathesis and substitution of consonant augment m, h) or نَكْرَةٌ (cf. also FD) (by augment t al-mudawwara and omission of y) may probably be equivalent to Hebrew נִכְרִי .

C.Ar.t.: مَنְكَرٌ or مَنְكُورٌ or نَكْرَةٌ .

V. sup. נִכְרִי .

(BDB, pp. 648b-9a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 254; FD, p. 932b; Ibn Manẓūr, Lisān, Vol. V, p. 234a; KB, p. 618a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, pp. 2849a-50c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 836b-c).

567.

נָשָׂא nāsā "to assay" (AV), (RV) = Ar. نَشِيَ nashiya "to

assay", e.g. Job 4:2 (Heb. נָשָׂא<sup>c</sup> el-perfect, 3rd sing. masc.).

Ar.vs.: B: أَلْقِينَا; BL: ch.n.f.; BS1; BS2; BS3: اِمْتَنِنَ; L; L1; P;

R1; R2: عَدَت; L2: n.r.; N: اَعَدَت and S: اَمْتَنَت.

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context

(הנסה דבר אל־ך תלואה ועצר במל־ך מִי־יִכָּל: cf.4:2),

Arabic نَشِيَ may probably, by substitution of consonants, be equivalent to Hebrew נָשָׂא.

C.Ar.t.: نَشِيَ (perfect, 3rd sing. masc.).

Cf. Aram. (Sy.) نَمَّ "to try, prove, tempt, make trial of",

SAr. (Sab.) nš' "undertake a project, esp. a military action" and

Eth. (Amh.); (G) mänsut "temptation".

(BDB, p. 650a: n.m.Ar.; Beeston, Dictionary, p. 98; Biella,

Dictionary, pp. 318-9; Ecker, Arabische Job - Übersetzung, p. 295;

FD, p. 934a-b: Ar. نَشَا (sic) "to try by the smell, to prove" and نَزَّ

"to examine, search through, try"; Ibn Manẓūr, Lisān, Vol. XV,

p. 326b; KB, p. 619a-b: n.m.Ar.; KBS, p. 172b; Leslau, Amharic,

pp. 54, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 810c; Smith, Dictionary, p. 341b).



568. נָסַח nāsa<sup>c</sup> "to go away" (AV) = Ar. نَسَعَ nasa<sup>c</sup> "to go away" > (cf. نَسَعَ فُلَانٌ فِي الْأَرْضِ: ذَهَبَ), e.g. Job 4:21 (Heb. נָסַח niph<sup>c</sup> al-perfect, 3rd sing. masc.).

Ar. vs.: B: يَبْقُونَ; BL: ch. n. f.; BS1; BS2; BS3: انْتَرَعَتْ; L; L1; N;

P; اِخْذَتْ; R1; R2: تَوَخَّذَ and S: رَحَلَ.

Note: according to the translation of Saadia (cf. S above), Guillaume, FD, Ibn Manzūr, al-Munjid and the Hebrew context (cf. הָלַךְ-נָסַח 4:21),

Arabic نَسَعَ may probably be equivalent to Hebrew נָסַח.

C. Ar. t.: نُسِعَ (passive, perfect, 3rd sing. masc.).

Cf. Akk. nisū "to move, go away, depart" and Eth. ነሐዐ (rare)

"to pull up, away".

(BDB, p. 652a-b: Ar. نَزَعَ; Dhorme, Job, p. 640b: Ar. نَسَعَ "to throw" and نَزَعَ; Ecker, Arabische Job - Übersetzung, pp. 32, 309; FD, pp. 935b-6a: Ar. نَزَعَ "to rush on, to rush away" and نَسَعَ; Guillaume, Comparative Study, Pt. I, pp. 11, 28-9; Ibn Manzūr, Lisān, Vol. VIII, p. 353b; KB, p. 620b: Ar. نَزَعَ "to pull out"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 805c; Muss-Arnolt, Dictionary, Vol. II, p. 697a-b).

569. נַעֲרִים n<sup>ec</sup>urīm (irregular pl. fem., cf. BDB), (pl. masc., sing. נַעַר, cf. FD) "youth" = Ar. غَارَاةٌ gharārat<sup>un</sup> (fem. infinitive) "youth" or أَغْرَاءُ 'aghirrā<sup>un</sup> and أَغْرَاءَةٌ 'aghirrat<sup>un</sup> "youth" (broken pl., sing. غَرِيرٌ ghirr<sup>un</sup> (com.) and غَرِيرٌ gharīr<sup>un</sup> (masc.) "young") or غَرِيرَاتٌ gharirāt<sup>un</sup> "youth" (sound pl. fem., sing. غَرِيرَةٌ).

ghirrat<sup>un</sup>, غَرِيرَة gharīrat<sup>un</sup>) e.g. Job 13:26 (Heb. גְּרִירָה pl. with suffix).

Ar. vs.: B; L : صَبَّأِي (sic); BL: n. r.; BS1; BS2; BS3; L1; L2; N; S: صَبَائِي and R1; R2: صَبَائِي (sic).

Note: according to Ibn Manẓūr, Lane and al-Munjid, it seems that the Arabic غَرَارَة (infinitive) أَغْرَاء (broken pl.), أَغْرَة (broken pl.) and غَرِيرَات (sound pl. fem.) may probably be equivalent to Hebrew גְּרִירָה.

C.Ar.t.: غَرَاتِي (infinitive with suffix) or أَغْرَائِي (broken pl. with suffix) or أَغْرَتِي (broken pl. with suffix) or غَرِيرَاتِي (sound pl. fem. with suffix).

V. inf. גְּרִירָה.

(BDB, p. 656b: n.m.Ar.; FD, p. 936: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. V, pp. 12a, 16a-b; KB, p. 621a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, pp. 2237b-8b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 546b-c).

570. נָעִים nā'im (adj.) "pleasantness" (RSV) "pleasure" (AV), (RV) = Ar. نَعِيمٌ nā'im<sup>un</sup> (adj.) "pleasedness, comfort", e.g. Job 36:11 (Heb. נָעִים pl. masc.).

Ar. vs.: B; BS1; BS2; BS3: نَعْمٌ; BL: ch.n.f.; L; L1; N; P: سرور; L2: حكمة; R1; R2: عبد and S: نعيم.

Note: according to Saadia (cf. S above) and some other Arabic translations (i.e. B, BS1-3, cf. above), Arabic نَعِيم may probably be equivalent to Hebrew נָעִים.

C.Ar.t.: نَعْمٌ (broken pl.).

Cf. Ug. n<sup>c</sup>m "goodness, charm, loveliness", SAr. (Sab.) n<sup>c</sup>m  
 "to please, be pleasant, to gratify, treat favourably", n<sup>c</sup>mt  
 "prosperity, success" and Eth. አደሙ "to be pleasant".  
 (BDB, p. 653b: Ar. نِعِمَ "be plentiful, easy, pleasant"; Beeston,  
Dictionary, p. 90; Biella, Dictionary, p. 308; Blake, "Intransitive  
 Verbal Forms", JAOS, Vol. XXIV (1903), p. 167; Elias, Dictionary,  
 p. 718a; FD, pp. 936b-7a: Ar. نِعِمَ, نِعِمَ and نَعِمَ; Gordon,  
Ugaritic Manual, p. 297a; Ibn Manẓūr, Lisān, Vol. XII, p. 579a-b;  
 KB, pp. 621b-2a: Ar. نِعِمَ; Lane, Lexicon, Bk. I, Pt. VIII, p. 3035a-c;  
 al-Ma<sup>c</sup>lūf, al-Munjid, pp. 820b-1b; Muḥsin, Job, pp. 162-3; al-Yasin,  
Lexical Relation, p. 80).

571. נָלַר nā<sup>c</sup>ar "to shake" = Ar. غَرَّرَ gharrara "to rise and  
 shake" ( غَرَّرَتِ الطَّيْرُ "the birds desired or endeavoured,  
 to fly, and raised their wings", cf. Lane), e.g. Job 38:13 (Heb. נָלַרְתָּ  
niph<sup>c</sup>al-imperfect, 3rd pl. masc.).

Ar. vs.: B; BS1; BS2; BS3; S: ينفض; BL: ch.n.f.; L; L1; N; P: يلقا (sic);  
 L2: طرحت and R1, R2: ارفضت.

Note: according to Lane and al-Munjid, Arabic غَرَّرَ may probably,  
 by substitution of consonant, omission of n, doubling of r and  
 augment r, be equivalent to Hebrew נָלַר.

C.Ar.t.: يُغَرَّرُونَ (passive <sup>im</sup>perfect, 3rd pl. masc.).

Cf. Akk. nēru "to hit, to strike (with a weapon)" and Aram. (Sy.) נָחַר  
 "to roar, growl, bray, creak".

(BDB, p. 654b: Ar. نَغَرَّ, نَغَرَّ "to boil, be in violent commotion";

FD, pp. 937b-8a: Ar. نَعَرَ and نَعْر "to hum (of the fly), to roar (of a crowd of men), to snort (of sounds from the nose)"; GLOR, Vol. XI, Pt. II, pp. 178b-81b; Guillaume, Comparative Study, Pt. II, p. 25 " ٧٧١ a shaking, scattering نَعْرُ beast harassed by flies, restless"; Pt. III, p. 5: " ٧٧١ shake off, or cut عَرِنَ was dry"; KB, pp. 622b-3a: Ar. نَعَرَ "to be very angry"; Lane, Lexicon, Bk. I, Pt. IV, p. 2237b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 547a; Smith, Dictionary, p. 343a; D. W. Thomas, "Job XL, 29b: Text and Translation", VT, Vol. XIV (1964), p. 115: (n.5.) Ar. " نَعَرَ boiled, was in violent commotion".).

572.

٧٧١ na<sup>c</sup>ar (masc.) "servant" = Ar. غُرَّة ghurra<sup>un</sup> (com.)

"servant", e.g. Job 1:15 (Heb. ַ ַ ַ ַ ַ pl. masc.).

Ar. vs.: B; BL; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2: غلمان and L2: فتیان.

Note: according to Ibn Manẓūr and al-Munjid, Arabic غُرَّة may probably, by omission of n, substitution of consonant, doubling of r and augment t al-mudawwara, be equivalent to Hebrew ַ ַ ַ .

C. Ar. t.: عُرَر (broken pl.).

Cf. Job 1:16 and 1:17 (Heb. ַ ַ ַ ַ ַ pl. masc. = Ar. عُرَر broken pl.).

V. inf. ַ ַ ַ .

(BDB, pp. 654b-5a: n.m. Ar.; FD, p. 938a-b: n.m. Ar.; Guillaume, Comparative Study, Pt. I, p. 11: Ar. " مَرَّة man"; Ibn Manẓūr, Lisān, Vol. V, pp. 18b-9a; KB, p. 623a-b: n.m. Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 547a).

573.       $\text{נַעַר}$   $\text{na}^{\text{c}}\text{ar}$  (masc.) "young" = Ar.  $\text{غَيْرٌ}$   $\text{ghirr}^{\text{un}}$  (com.)  
 or  $\text{غَيْرِيرٌ}$   $\text{gharīr}^{\text{un}}$  (masc.) "young", lit "a young without experience,  
 or an inexperienced", e.g. Job 1:19 (Heb.  $\text{נַעֲרִים}$  pl. masc.).

Ar.vs.: B; BS1; BS2; BS3:  $\text{غلمان}$ ; BL:  $\text{بنيك}$ ; L; L1; N; P; R1;

R2; S:  $\text{صبيان}$  and L2:  $\text{فتيانك}$ .

Note; according to Ibn Manẓūr, Lane and al-Munjid, both Arabic  $\text{غَيْرٌ}$   
 (by omission of  $\text{n}$  and doubling of  $\text{r}$ ) and  $\text{غَيْرِيرٌ}$  (by omission of  $\text{n}$  and  
 augments  $\text{y}$  and  $\text{r}$ ) may probably be equivalent to Hebrew  $\text{נַעַר}$ .

C.Ar.t.:  $\text{أَغْرَاءَ}$  or  $\text{أَغْرَةَ}$  (broken pl.).

Cf. Job 24:5, 29:8 (Heb.  $\text{נַעֲרִים}$  pl. masc. "children

young" = Ar.  $\text{أَغْرَاءَ}$  or  $\text{أَغْرَةَ}$  (broken pl., cf. above) and 29:5

(Heb.  $\text{נַעֲרֵי}$  pl. masc. with suffix "children" = Ar.  $\text{أَغْرَائِي}$  or  $\text{أَغْرِي}$

broken pl. with suffix, cf. above).

Cf. Ug.  $\text{n}^{\text{c}}\text{r}$  "boy".

V. sup.  $\text{נַעַר}$  and  $\text{נַעֲרִים}$ .

(BDB, pp. 654b-5a: n.m.Ar.; Dahood, Ugaritic - Hebrew, p. 66;

Ecker, Arabische Job - Übersetzung, pp. 238, 259; FD, p. 938a-b:

n.m.Ar.; Gordon, Ugaritic Manual, p. 297b; Guillaume, Comparative

Study, Pt. I, p. 11: Ar. "مَرْءٌ ? man"; Ibn Manẓūr, Lisān, Vol. V,

p. 16a-b; KB, p. 623a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI,

pp.2237b-8b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 547a).

574.       $\text{נַעַר}$   $\text{nō}^{\text{c}}\text{ar}$  (masc.) "youth" (RSV) "youth, early life"  
 (BDB) = Ar.  $\text{غَارَاتٌ}$   $\text{gharārat}^{\text{un}}$  (fem.) "youth, early life", e.g. Job  
 36:14 (Heb.  $\text{נַעַר}$ ).

Ar. vs.: B: صباؤ; BL: ch.n.f.; BS1; BS2; BS3; S: صبا; L; L1;  
L2; N; P: شبابهم and R1; R2: n.r.

Note: according to Ibn Manẓūr, Lane and al-Munjid, it seems that the Arabic غرارة (infinitive) may probably, by omission of n, augments ā, another r and t al-mudawwara, be equivalent to Hebrew גלר.

C.Ar.t.: غرارة .

Cf. Job 33:25 (Heb. גלר = Ar. غرارة).

V. sup. גלר and גלר.

(BDB, p. 655a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 97; FD, p. 938b; n.m.Ar.; Ibn Manẓūr, Lisān, Vol. V, p. 16a-b; KB, p. 623b: n.m.Ar.; Lane, Lexicon, Bk.1, Pt. 1V, pp. 2337b-8b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 546c ; Thomas, "Job XL 29b", VT, Vol. XIV (1964), p. 115: "In Arabic نغرة , fem. نغرة , means 'a species of sparrows, young sparrows' .").

575.

נערה<sup>ca</sup> na<sup>ca</sup> rā (fem.) "young woman" (BDB) = Ar. غيرة<sup>ca</sup>  
ghirr<sup>un</sup> (com.) or غيرة<sup>ca</sup> ghirrat<sup>un</sup> or غيرة<sup>ca</sup> gharīrat<sup>un</sup> (fem.)  
"young woman", e.g. Job 41:5 (40:29) (Heb. נערת<sup>ca</sup> pl. with suffix).  
Ar. vs.: B 40:24: جواريك; BL: ch.n.f.; BS1 41:5; BS2 41:5;  
BS3 41:5: فتیانك; L 40:24; L1 40:29; N 40:24; P 40:24;  
L2 40:24: صبي; R1 40:24; R2 40:24: امآيك (sic)  
and S 40:29: صبیانك.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic غيرة<sup>ca</sup> (by omission of n and h, substitution of consonant and doubling of r),

غَرَّة (by omission of n, doubling of r and substitution of consonants) and غَرِيَّة (by omission of n, substitution of consonants and augments y and r) may probably be equivalent to Hebrew גַּרְרָה.

C.Ar.t.: غَرِيَّتُكَ (pl.fem.with suffix), غَرَّكَ or غَرَّكَ (broken pl.with suffix).

V. sup. גַּרְרָה and גַּרְרָה.

(BDB, p. 655a: n.m.Ar.; FD, p. 938b: n.m.Ar.; Gordis, Job, p. 481:

Ar. nughar<sup>un</sup>, fem. augharat<sup>un</sup>, "sparrow, swallow" (sic); Ibn

Manzūr, Lisān, Vol. V, p. 16a-b; KB, p. 623b; n.m.Ar.; Lane,

Lexicon, Bk.I, Pt. IV, pp. 2237b-8b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 546c;

Thomas, "Job XL, 29b", VT, Vol. XIV (1964), pp. 115-6: "In

Arabic 'نُغْر', fem. 'نُغْرَة', means 'a species of sparrows, young sparrows'.").

(RSV), "to blow" (BDB), (FD), (KB)

576.

נָפַח nāpāḥ "to boil" = Ar. فَاح fāḥa "to boil" >

(فاحت القدر), "to rise, shine, be rash" > (فاح الحر: سطع وهاج), e.g.

Job 41<sup>20</sup> (Heb. נָפַח qal-participle, sing. masc.).

Ar.vs.: B 41:11; S 41:12: تغلي; BL: ch.n.f.; BS1 41:20;

BS2 41:20; BS3 41:20: منفوخ; L 41:11; L1 41:12; P 41:11;

R1 41:11; R2 41:11: رغوطة; L2 41:12: n.r. and N 41:10: زغوطة (sic).

Note: according to Ibn Manzūr, al-Munjid and FD, it seems that the

Arabic فَاح may probably, by omission of n and augment ā, be equivalent to Hebrew נָפַח.

C.Ar.t.: فَاح (active participle, sing. masc.).

Cf. Job 20:26 (Heb. נָפַח pu<sup>c</sup>al-perfect, 3rd sing. masc. "...blown"

(RSV) "be set a flame" (KB) = Ar. فَيح passive perfect, 3rd sing.

masc., cf. above) and 31:39 (Heb. <sup>to</sup>נָפַח<sup>il</sup> hiph<sup>c</sup>il-perfect, 1st sing. "...  
have cause <sup>to</sup>lose" (AV), (RV), "to cause to pant" (KB), metaphor-  
ically = Ar. <sup>فَوَّحْتُ</sup> perfect, 1st sing., cf. above).

Cf. Akk. napāhu "to light a fire, a stove"; nappahu "smith", Ug.

nph "to blow", Aram. (Sy.) <sup>نَحَس</sup> "to breath, blow" and Eth. (Amh.)

nāffa "to blow, blow upon"; (G) nāffa "ibid."; (Te.) fāha "to be wide".

(BDB, pp. 655b-6a: Ar. <sup>نَفَخَ</sup> and <sup>نَفَخَ</sup> "to blow"; Bergsträsser,

Einführung, p. 188: Ar. <sup>نَفَخَ</sup> "to blow"; Dolgopolsky, "Sound

Correspondences", p. 127: Ar. nfkh "to blow"; FD, p. 939a-b:

Ar. <sup>نَفَخَ</sup> "to make to cook or boil" and <sup>فَاخَ</sup>; GLOR, Vol. XI,

Pt. I, pp. 363a-5b; Gordon, Ugaritic Manual, p. 297b; Guillaume,

Comparative Study, Pt. III, p. 5 "נָפַח breathed, blew <sup>נَفَخَ</sup>

blew, struck, beat"; idem, "Studies", SALUOS, Vol. II (1968),

pp. 116-7: Ar. nafaḥa; Ibn Manẓūr, Lisān, Vol. II, p. 550b; KB,

p. 624a-b: Ar. <sup>نَفَخَ</sup> and <sup>نَفَخَ</sup>; Leslau, Amharic, pp. 59, 98;

idem, "Additional Arabic", H, p. 189; al-Ma<sup>c</sup>lūf, al-Munjid, p. 598b,

Smith, Dictionary, p. 343b; Wilvinson, Tārīkh, p. 293; al-Yasin,

Lexical Relation, p. 80).

577. <sup>נַפְשׁ</sup> nepeš (com.) "soul" (AV), (RV) = Ar. <sup>نَفْسٌ</sup> nafs<sup>un</sup>

(com.) "soul, life, living being, person", e. g. Job 6:7

(Heb. <sup>נַפְשׁ</sup> with suffix).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P. R1; R2; S; <sup>نَفْسِي</sup> and

BL: v. n. f.

Cf. Job 3:20, 21:25, 24:12, 31:39 (AV), (RV) (Heb. <sup>נַפְשׁ</sup>, <sup>נַפְשׁ</sup>)

"soul, life" = Ar. <sup>نَفْسٌ</sup>, cf. above), 3:11 (AV), 7:11, 7:15 (AV), (RV),



9:21 (AV), 10:1, 16:4 (AV), (RV), 13:14, 19:2 (AV), (RV), 27:2, 30:16;25, 33:28 (Heb. <sup>נַפְשִׁי</sup> with suffix "my soul, life" = Ar. <sup>نَفْسِي</sup> with suffix, cf. above), 16:4 (AV), (RV) (Heb. <sup>נַפְשִׁי</sup> with suffix = Ar. <sup>نَفْسِي</sup> with suffix), 14:22 (AV), (RV), 18:4 (AV), (RV), 27:8 (AV), (RV), 31:30, 32:2, 33:18;20, 33:22;30 (Heb. <sup>נַפְשִׁי</sup> with suffix "his soul, life", "himself", metaphorically = Ar. <sup>نَفْسُهُ</sup> with suffix, cf. above, also "himself") and 36:14 (Heb. <sup>נַפְשִׁי</sup> with suffix "their life" = Ar. <sup>نَفْسِهِمْ</sup> with suffix, cf. above).

Cf. Akk. napištu "life, living beings, livelihood, body, self", Ug. npš "soul", Aram. (Sy.) <sup>נַפְשָׁא</sup> "ibid.", SAr. (Sab.) nfs "ibid." and Eth. (Amh.): (G) näfs "ibid."

(BDB, pp. 659a-61b; Beeston, Dictionary, p. 93; Bergsträsser, Einführung, p. 185; Biella, Dictionary, p. 309; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 340; Ecker, Arabische Job - Übersetzung, pp. 40, 157, 289; FD, pp. 941b-2b; Girdlestone, Synonyms, pp. 56-7; GLOR, Vol. XI, Pt. I, pp. 296a-302a; Gordon, Ugaritic Manual, p. 298a; Ibn Manẓūr, Lisān, Vol. VI, pp. 233b-5a; Kamāl, at-Taḳād, pp. 38-9, 42; KB, pp. 626a-8b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2827a-b; Leslau, Amharic, pp. 59, 98; Moscati, Comparative Grammar, p. 86; Muḥsin, Job, p. 163; Wensinck, Some Aspects, pp. 26, 30, 41; Wright, Arabic Language, p. 272; idem, Comparative Grammar, p. 128; al-Yasin, Lexical Relation, p. 80).

578.      נִפְחַן      nepes (com.) "breath" = Ar. نَفْسٌ nafas<sup>un</sup> (masc.)

"breath", e.g. Job 12:10 (Heb. נִפְחַן ).

Ar.vs.: B: نَفْسٌ; BL: n.r.; BS1; BS2; BS3: نَفْسٌ; L; L1; L2;

N; P; R1; R2: انفس and S: نفس (without vowels).

C.Ar.t.: نَفْسٌ.

Cf. Job 11:20 (Heb. נִפְחַן = Ar. نَفْسٌ) and 41:21(13) (Heb. נִפְחַן with suffix = Ar. نَفْسُهُ with suffix).

Cf. Akk. napištu "breath" and Eth. n<sup>e</sup>fas "wind".

V. sup. נִפְחַן.

(BDB, pp. 659a-61b; FD, p. 942a-b; Ar. نَفْسٌ; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 340; GLOR, Vol. XI, Pt. 1, pp. 296a-302a; Gordis, Job, p. 486; Ibn Manẓūr, Lisān, Vol. V, pp. 235a-6a; KB, pp. 626a-8b; Lane, Lexicon, Bk.I, Pt. VIII, p. 2828b-c; Leslau, Amharic, pp. 59, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 826b).

579.      נִדָּן      nāqab "to pierce" = Ar. نَقَبَ naqaba "to pierce, bore", e.g. Job 40:24 (Heb. נִדָּן qal-imperfect, 3rd sing. masc.).

Ar.vs.: B v. 19; BS1; BS2; BS3: يَنْقُبُ; BL: ch.n.f.; L v. 19; L1;

N v. 19; P v. 19: n.r.; L2: يَنْقُبُ and R1 v. 21; R2 v. 21: تَنْقُبُ.

Note: according to BDB, Bergsträsser, Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, Arabic نَقَبَ may probably be equivalent to Hebrew נִדָּן.

C.Ar.t.: يَنْقُبُ (imperfect, 3rd sing. masc.).

Cf. Job 41:2 (40:26) (Heb. נִדָּן qal-imperfect, 2nd sing. masc.).

= Ar. تَقَبَّ imperfect, 2nd sing. masc.).

Cf. Akk. naqabu "to pierce, bore through", Aram. (Sy.) נָבַח "to pierce", SAr. (Sab.) nqb "to cut, excavate channel" and Eth (Amh.) mānāqqārā "to dig out, hollow out"; (G) nāq<sup>w</sup>ärä "to dig out"; (Te.) nāqba "to pull out".

(BDB, p. 666a; Beeston, Dictionary, p. 97; Bergsträsser, Einführung, p. 188; Biella, Dictionary, p. 315; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 167; Ar. naqiba "to be lacerated"; FD, p. 947a: n.m.Ar.; Guillaume, "Arabic Background", PF, p. 126: Ar. qabba "to be dry"; *idem*, "Studies" SALUOS, Vol. II (1968), p. 137: Ar. qabba "to be dry"; Hulst, Translation Problems, p. 62; Ibn Manẓūr, Lisān, Vol. I, p. 765b; KB, p. 631b: Ar. نَقَبَ "defile"; F. T. Kelly, "The Strophic Structure of Habakkuk", AJSLL, Vol. XVIII (1901-2), p. 116: Ar. نَقَبَ "to break the head"; Lane, Lexicon, Bk. I, Pt. VIII, p. 2833b-c; Leslau, Contributions, p. 35; *idem*, Amharic, pp. 59, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 829a; Muss-Arnolt, Dictionary, Vol. II, p. 718a; Smith, Dictionary, p. 349b; Wehr/Cowan, Dictionary, p. 989a; Wensinck, Some Aspects, p. 21).

580.

nāqaḅ "to curse" = Ar. نَقَعَ naqa<sup>c</sup>a or قَفَا qafā

"to curse", e.g. Job 5:3 (Heb. נָקַח) qal-imperfect, 1st sing. with waw consecutive).

Ar. vs.: B; BS1; BS2; BS3; R1; R2: لعنت; BL: ch.n.f.; L; L1; L2; N; P: n.r. and S: طرقت.

Note: according to Ibn Manẓūr and al-Munjid, either Arabic نَقَعَ (by substitution of consonant) or قَفَا (by omission of n, substitution

of consonant and augment ā) may probably be equivalent to

Hebrew זָלַל.

C. Ar. t.: نَقَعْتُ or قَفَوْتُ (perfect, 1st sing. masc.).

Cf. Job 3:8 (Heb. זָלַלְתָּ qal-imperfect, 3rd sing. masc. with suffix = Ar. يَنْقَعُ imperfect, 3rd sing. masc. with suffix).

(BDB, p. 666b; n.m. Ar.; Ecker, Arabische Job - Übersetzung, p. 159; FD, p. 947a-b; Ar. سَبَّ; Ibn Manzūr, Lisān, Vol. VIII, p. 363a; Vol. XV, p. 194a, 196b; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 647b, 833c).

581.

נָקַיְתָּ <sup>pi<sup>c</sup>el,</sup> nāqāṭ "to hold innocent" = Ar. نَقِيَ naqiya "to be innocent, pure" > (نَقَيْتَ سِرِيْتَهُ), e.g. Job 9:28 (Heb. נָקַיְתָּ pi<sup>c</sup>el-imperfect, 2nd sing. fem. with suffix).

Ar. vs.: B; L; Ll; N; P: تَرْكِي; BL: زَكِي; BS1; BS2; BS3; S: تُبْرِئِي.

Note: according to BDB, FD, KB, Ibn Manzūr, Driver, al-Munjid and Wehr/Cowan, Arabic نَقِيَ may probably, by substitution of consonant, be equivalent to Hebrew נָקַח.

C. Ar. t.: تَنْقِيْنِي (imperfect, 2nd sing. fem. with suffix).

Cf. Job 10:14 (Heb. תְּנַקֵּינִי pi<sup>c</sup>el-imperfect, 2nd sing. fem. <sup>with suffix</sup> "thou... dost... acquit..." = Ar. تَنْقِيْنِي <sup>with suffix</sup> imperfect, 2nd sing. fem., cf. above).

Cf. Akk. naqū "to pour out as a libation (water and other liquids, also flour)" Aram. (Sy.) نَقَب "to pour out a libation, make a drink-offering" and SAr. (Sab.) nqy "to purify oneself".

(BDB, p. 667a-b; Biella, Dictionary, p. 316; G.R. Driver, "Textual

Problems", JTS, Vol. XXXIX (1938), p. 402; FD, p. 948a-b;  
 Girdlestone, Synonyms, p. 169; GLOR, Vol. XI, Pt. 1, pp. 336b-  
 7b; Ibn Manẓūr, Lisān, Vol. XV, pp. 338b-9b; KB, p. 632;  
 al-Ma<sup>c</sup>lūf, al-Munjid, p. 835a; Smith, Dictionary, p. 349b;  
 Wehr/Cowan, Dictionary, p. 996b).

582.

נָאָת nāqat "to be weary" (AV), (RV) "to break, snap"  
 (BDB) "to feel loathing against" (KB) = Ar. قَنَطَ qanata or قَنِطَ  
qaniṭa "to despair, despond, lose all courage, be without hope,  
 to be despondent", e.g. Job 10:1 (Heb. נָאָתָהּ qal-perfect, 3rd  
 sing. fem.).

This word appears in the Biblical Hebrew only in Job.

Ar. vs.: B: سَمِتَ; BL: تَرَعَدِي; BS1; BS2; BS3: كَهَت; L; L1; N; P;  
 R1; R2: ضَاقت; L2: اتعب and S: قَنَطَ.

Note: according to Saadia (cf. S above), Greenfield and the Hebrew  
 context (cf. 10:1 נָאָתָהּ נִפְשִׁי בַחֲמִי אֶעֱזֹבָה עֲלַי שִׁחִי  
 : אֶדְבָּרָה בְּמַר נִפְשִׁי), Arabic قَنَطَ may probably,  
 by metathesis, be equivalent to Hebrew נָאָתָהּ.

C.Ar.t.: قَنَطَ (perfect, 3rd sing. fem.).

Cf. Aram. (Sy.) מָלָה "to fear".

(BDB, pp. 667b, 876b; Ar. قَطَّ "to cut off, pare, trim"; Ecker,  
Arabische Job - Übersetzung, p. 229; Elias, Dictionary, p. 564b;  
 FD, p. 948b: n.m.Ar.; Greenfield, "Lexicographical Notes" HUCA,  
 Vol. XXIX (1958), p. 225; Ibn Manẓūr, Lisān, Vol. VII, p. 386a;  
 KB, p. 831a: n.m.Ar.; Lane, Lexicon, Bk.1, Pt. VII, p. 2568b-c;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 657b; Smith, Dictionary, p. 510a-b;  
Wehr/Cowan, Dictionary, p. 792b).

583.      𐤒𐤊𐤍      nāqar "to pierce" (AV), (RV) "to bore" (BDB), (FD)  
= Ar. نَقَرَ naqara "to pierce, bore, hollow out" or نَخَرَ nakhira  
"to eat into, perforate, decay, rot, bore, burrow", e.g. Job 30:17  
(Heb. 𐤒𐤊𐤍 pi<sup>c</sup> el-perfect, 3rd sing. masc.).

Ar. vs.: B: نَخَرَ ; BL: ch.n.f.; BS1; BS2; BS3: يَنْخَرُ ; L; L1;

N v. 15; P: ثَقَلَتْ ; L2: اخْتَرَقَتْ ; R1; R2: نَخَرَتْ and S: نَخَرَ .

Note: according to Ibn Janāḥ, BDB, FD and KB, Arabic نَقَرَ may  
probably be equivalent to Hebrew 𐤒𐤊𐤍.

According to Saadia (cf. S above) and some other Arabic versions  
(i.e. B, BS1-3, R1, R2, cf. above), Arabic نَخَرَ may probably,  
by substitution of consonant, be similar to Hebrew 𐤒𐤊𐤍.

C.Ar.t.: نَقَرَ or نَخَرَ (perfect, 3rd sing. masc.).

Cf. Akk. naqāru "to demolish, destroy a person", Aram. (Sy.) نَقَرُ  
"to hollow out" and Eth. (Amh.) mānāqqāra "to dig out, hollow  
out"; (G) nāq<sup>w</sup>ārā "to dig out".

(BDB, p. 669a; Elias, Dictionary, pp. 693b, 727a; FD, p. 950a-b;  
GLOR, Vol. XI, Pt. 1, pp. 329a-32a; Ibn Janāḥ, al-'Uṣūl, p. 454;  
Ibn Manẓūr, Lisān, Vol. V, p. 198a-b, 229a; KB, p. 634a-b; Lane,  
Lexicon, Bk.1, Pt. VIII, pp. 2777a, 2839a. Leslau, Amharic, pp. 54,  
98; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 796b, 830b; Smith, Dictionary, p.  
352b; Wehr/Cowan, Dictionary, pp. 949a, 990b).

584.      נָשָׂא      nāšā' "to bring forth" (AV), (RV) "to yield" (RSV)

= Ar. أَنْشَأَ 'anša'a "to bring forth, produce", e.g. Job 40:20

(Heb. נָשָׂא qal-imperfect, 3rd pl. masc.).

Ar.vs.: B; BS1; BS2; BS3: تخرج; BL: ch.n.f.; L v. 15; L1 N v. 15;

P v. 15: يحمل; L2: يصنع; R1; R2: تنبت and S: تحمل.

Note: according to the translation of Arabic versions (cf. above), Ibn Manzūr, Lane, Wehr/Cowan and al-Munjid, Arabic أَنْشَأَ may probably, by substitution of consonant and augment 'a', be equivalent to Hebrew נָשָׂא.

C.Ar.t.: يَنْشَأُونَ (imperfect, 3rd pl. masc.).

Cf. Job 34:31 (Heb. נָשָׂא qal-perfect, 1st sing. "I have borne",

lit. "I bear" = Ar. أَنْشَأْتُ perfect, 1st sing.).

V. inf. נָשָׂא.

(RDB, pp. 669b-2a: n.m.Ar.; Ecker, Arabische Job - Übersetzung,

p. 268: Ar. نَشَأَ; FD, pp. 961b-3b: n.m.Ar.; Girdlestone,

Synonyms, p. 137; Ibn Manzūr, Lisān, Vol. I, p. 170a-b; KB,

pp. 635a-7b: Ar. نَشَأَ (?); Lane, Lexicon, Bk. I, Pt. VIII, pp.

2790c-1a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 807c; Wehr/Cowan, Dictionary,

p. 694a ).

585.      נָשָׂא      nāšā' "to raise" = Ar. نَشَأَ nasha'a "to rise, raise,

be high", "to lift up" > (cf. al-Munjid),

e.g. Job 2:12 (Heb. נָשָׂא qal-imperfect, 3rd pl. masc. with

waw consecutive).

Ar.vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: رفعوا BL: علي (sic)

L2: عظيم and S: رفعوا [1].

Note: according to BDB, FD, KB, Ibn Manẓūr, Lane and al-Munjid, Arabic **نَشَأَ** may probably, by substitution of consonants, be equivalent to Hebrew **נָשָׂא**.

C.Ar.t.: **نَشَأُوا** (perfect, 3rd pl. masc.).

Cf. Job 24:10 (Heb. **נָשְׂאוּ** qal-perfect, 3rd pl. com. <sup>they</sup> take away" (AV) <sup>they</sup> carry" (RV), (RSV) : metaphorically = Ar. **نَشَأُوا** perfect, 3rd pl. masc., cf. above), 27:1, 29:1 (Heb. **נָשְׂאוּ** qal-infinitive, cons. "to take up", metaphorically = Ar. **نَشَأَ** or **نَشِئَ** infinitive, cf. above), 10:15, 13:14, 36:3 (Heb. **נָשִׂא** qal-imperfect, 1st sing. "I... lift up", "I... take", "I... fetch" = Ar. **أَنْشِئُ** imperfect, 1st sing., cf. above), 31:36 (Heb. **נָשִׂא** qal-imperfect, 1st sing. with suffix "I would (lit. will or shall) carry it" = Ar. **أَنْشِئُهُ** imperfect, 1st sing. with suffix, cf. above), 11:15 (Heb. **נָשִׂא** qal-imperfect, 2nd sing. masc. "you will lift up" = Ar. **تَنْشَأُ** imperfect, 2nd sing. masc., cf. above), 22:26 (Heb. **נָשִׂא** qal-imperfect, 2nd sing. masc. " lift up " = Ar. **تَنْشَأُ** imperfect, 2nd sing. masc., cf. above), 30:22 (Heb. **נָשִׂא** qal-imperfect, 2nd sing. masc. with suffix = Ar. **تَنْشَأُنِي** imperfect, 2nd sing. masc. with suffix, cf. above), 32:22 (AV), (RV) (Heb. **נָשִׂא** qal-imperfect, 3rd sing. masc. with suffix "my maker would (lit. will) take me" = Ar. **يَنْشَأُنِي** imperfect, 3rd sing. masc. with suffix, cf. above), 27:21 (Heb. **נָשִׂא** qal-imperfect, 3rd sing. masc. with suffix "The east wind lifts him up" = Ar. **يَنْشَأُهُ** imperfect, 3rd sing. masc. with suffix, cf. above), 6:2, 21:12 (AV) (Heb. **נָשְׂאוּ** qal-imperfect, 3rd pl. masc. "all ... laid (lit lay)", "They take" : metaphorically = Ar. **يَنْشَأُونَ** imperfect, 3rd pl. masc., cf. above) and 2:12 (AV), (RV) (Heb. **נָשְׂאוּ** qal-imperfect, 3rd pl.



masc. with waw consecutive "they lifted up" = Ar. نَشَأُوا perfect, 3rd pl. masc., cf. above).

Cf. Akk. našū "to rise, be high", Ug. nš' "to lift, raise" and Eth. (Amh.) (tä)nässä "to rise, get up"; (G) näs'a "to raise".

V. sup. נָשָׂא .

(BDB, pp. 669b-2a; Bergsträsser, Einführung, p. 187; Ecker, Arabische Job - Übersetzung, pp. 49, 150, 187, 262, 267: Ar. احْتَمَلَ, رفع يَقْبَلِي and حَلَدَ; FD, pp. 951b-3b; Girdlestone, Synonyms, p. 139; Gordon, Ugaritic Manual, p. 229a-b; Ibn Manzūr, Lisān, Vol. I, p. 172a; KB, pp. 635a-7b: Ar. نَشَأَ (?); Lane, Lexicon, Bk. I, Pt. VIII, pp. 2790c-1a; Leslau, Amharic, pp. 60, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 807c; Muss-Arnolt, Dictionary, Vol. II, pp. 734b-5a; Wehr/Cowan, Dictionary, pp. 963b-4a; Wilvinson, Tārikh, p. 50: Ar. حَل; al-Yasin, Lexical Relation, p. 81).

586.

נָשָׂא nāšā "to forget" (BDB), (KB) = Ar. نَسِيَ nasiya "to forget, neglect", e.g. Job 39:17 (Heb. נָשָׂא hiph<sup>c</sup>il-perfect, 3rd sing. masc.).

Ar. vs.: B: اَنْسَى; BL: ch.n.f.; BS1; BS2; BS3; S: أَنَسَا; L; L1; N; P: n.r.; L2: نَسِيَ and R1; R2: عَدِمَ .

Note: according to BDB, KB, Saadia (cf. S above), Blake and the Arabic version BS (cf. BS1-3 above), Arabic نَسِيَ may probably, by substitution of consonants, be equivalent to Hebrew נָשָׂא.

C.Ar.t.: نَسِيَ, أَنَسَى, (perfect, 3rd sing. masc.).

Cf. Job 11:6 (BDB), (KB) (Heb.  $\eta\psi^c$  hiph<sup>c</sup>il-imperfect, 3rd sing. masc. = Ar.  $\text{يَنْسِي}$  imperfect, 3rd sing. masc.).

Cf. Akk. mašū "to forget (a matter, a person, an act)" Aram.

(Sy.)  $\text{نَعَا}$  "to forget" and Eth. (G) naḥsäyā; tä-nasäyā "to forget".

(BDB, p. 674b; Blake, "Intransitive Verbal Forms", JAOS, Vol.

XXIV (1903), p. 167; FD, pp. 954b-5a: Ar.  $\text{نَسِيَ}$  "to leave out of

consideration"; GLOR, Vol. X, Pt. I, pp. 397b-8b; Ibn Manẓūr,

Lisān, Vol. XV, pp. 322b-4b; KB, pp. 638b-9a; Lane, Lexicon,

Bk. I, Pt. VIII, p. 3033b; Leslau, Contributions, p. 35; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 807b; Smith, Dictionary, p. 353b; Wehr/Cowan,

Dictionary, p. 963b).

587.

$\eta\psi^c$  nāšim (irreg. fem. pl.:sing.  $\eta\psi^c$  "woman") =

Ar.  $\text{نِسَاءٌ}$  nisā<sup>un</sup> or  $\text{نِسْوَانٌ}$  niswān<sup>un</sup> or  $\text{نُسْوَانٌ}$  nuswān<sup>un</sup> (broken pl. : sing.  $\text{مَرَأَةٌ}$  "woman", e.g. Job 42:15 (Heb.  $\eta\psi^c$ )).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2:  $\text{نِسَاءٌ}$ ; BL: ch. n. f.;

L2: n. r. and S:  $\text{نِسَاءٌ}$ .

Cf. Akk. (O) aššatu "wife", Ug. 'tt "ibid.", Aram. (Sy.)  $\text{ܐܝܬܐ}$

"woman, esp. married, wife" and Eth. (Amh.) e<sup>n</sup>st "female";

(G) 'an<sup>e</sup>st "ibid."

V. sup.  $\eta\psi^c$ .

(BDB, p. 61a: Ar.  $\text{أَنْتِي}$ ; Ecker, Arabische Job - Übersetzung,

p. 97; FD, p. 157a-b: n. m. Ar.; GLOR, Vol. I, Pt. II, pp. 462b-5a;

Gordon, Ugaritic Manual, pp. 240b, 245a; Ibn Manẓūr, Lisān, Vol.

XV, p. 321a; KB, p. 92a: Ar.  $\text{أَنْتِي}$  pl.  $\text{نِسْوَانٌ}$ ; Leslau, Amharic,

pp. 27, 90; al-Ma<sup>c</sup>lūf, al-Munjid, p. 807a; Smith, Dictionary, p. 22b; Wechter, Ibn Barun, p. 33; Wilvinson, Tārīkh, p. 284; al-Yasin, Lexical Relation, p. 41).

588.

נִשְׁמָה n<sup>e</sup>sāmā (fem.) "breath" = Ar. نَسَمَةٌ nasamat<sup>un</sup> (fem.)

"breath", e.g. Job 4:9 (Heb. נִשְׁמָה cons.).

Ar. vs.: B: نَفْثَة; BL: ch.n.f.; BS1; BS2; BS3; L; Ll; N; P: نَسَمَة;

L2: أَمْر and S: سَخَط .

Note: according to Ibn Manzūr, Wehr/Cowan, al-Munjid and some Arabic versions (i.e. BS1-3, L, Ll, N, P, cf. above), Arabic نَسَمَةٌ may probably, by substitution of consonants, be equivalent to Hebrew נִשְׁמָה.

C.Ar.t.: نَسَمَةٌ .

Cf. Job 32:8, 33:4, 37:10 (Heb. נִשְׁמָה cons. = Ar. نَسَمَةٌ), 27:3

(Heb. נִשְׁמָה with suffix = Ar. نَسَمَتِي with suffix) and 34:14 (Heb. נִשְׁמָה with suffix = Ar. نَسَمَتِي with suffix).

Cf. Aram. (Sy.) نَفَم "to blow, breathe".

(BDB, p. 675b: Ar. نَسَم "to gently breathe (of wind), etc.");

Ecker, Arabische Job - Übersetzung, pp. 77, 89, 131, 156-7, 289;

FD, p. 956a-b: Ar. نَسَم "to blow and to breathe"; Girdlestone,

Synonyms, p. 59; Ibn Manzūr, Lisān, Vol. XII, p. 573b; KB, pp.

639b-40a: Ar. نَسَم "to gently breathe"; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 807c; Smith, Dictionary, p. 354a; Wehr/Cowan, Dictionary, p.

983a; Wensinck, Some Aspects, p. 37).

589. נְשָׁמָה n<sup>e</sup>šāmā (fem.) "spirit" = Ar. نَسَمَة nasamat<sup>un</sup> (fem.) "soul", e.g. Job 26:4 (Heb. נְשָׁמָה cons.).

Ar. vs.: B: رُوح; BL: n. r.; BS1; BS2; BS3; L; L1; N; P; R1; R2: نَسَمَة;  
L2: نَسَمَة and S: حَكِيَّة.

Note: according to BDB, Ibn Janāḥ, Ibn Manẓūr, Lane, Wehr/  
Cowan, Girdlestone, al-Munjid and some Arabic versions (i.e. BS1-  
3, L, L1, N, P, R, R2, cf. above), Arabic نَسَمَة may probably, by  
substitution of consonants, be equivalent to Hebrew נְשָׁמָה.

C. Ar. t.: نَسَمَة.

V. sup. נְשָׁמָה.

(BDB, p. 675b; Ecker, Arabische Job - Übersetzung, p. 332; FD,  
p. 956a-b: n. m. Ar.; Girdlestone, Synonyms, p. 59; Ibn Janāḥ,  
al-'Uṣūl, p. 463; Ibn Manẓūr, Lisan, Vol. XII, p. 573; KB, pp.  
639b-40a; Lane, Lexicon, Bk. I, Pt. VIII, p. 3032c; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 807c; Wehr/Cowan, Dictionary, p. 983a).

590. נֶשֶׁר nešer (masc.) "eagle" = Ar. نَسْر nasr<sup>un</sup> (masc.)  
"eagle, vulture, hawk, falcon", e.g. Job 39:27 (Heb. נֶשֶׁר ).

Ar. vs.: B; BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: نَسْر and  
BL: ch. n. f.

Cf. Job 9:26 (Heb. נֶשֶׁר = Ar. نَسْر).

Cf. Akk. našru "eagle", Ug. nšr "eagle"; Aram. (Sy.) نَعْرَا "eagle",

SAr. (Sab.) nšr "eagle" and Eth. (Amh.); (G) n<sup>e</sup>s<sup>e</sup>r "hawk".

(BDB, pp. 676a-b; Bergsträsser, Einführung, p. 187; Ecker,  
Arabische Job - Übersetzung, p. 216; FD, p. 957b; GLOR, Vol.

XI, Pt. II, p. 79a; Gordon, Ugaritic Manual, p. 299b; Ibn Manzūr, Lisān, Vol. V, p. 204b; KB, pp. 640a-1b; Lane, Lexicon, Bk.1, Pt. VIII, p. 2789b; Leslau, Amharic, pp. 60, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 805b; Muḥsin, Job, pp. 163-4; T.G. Pinches, DB art., "Nisroch", Vol. III, p. 555a; G.E. Post, DB art. "Eagle", Vol.1, p. 632a; Smith, Dictionary, p. 354b; Wechter, Ibn Barun, pp. 103, 177; Wehr/Cowan, Dictionary, p. 961b; Wilvinson, Tārīkh, p. 293; al-Yasin, Lexical Relation, p. 81).

591.      𐤍𐤕𐤁      nātīb (masc.) "way" (AV), (RV) = Ar. نَبِيّ nabī<sup>un</sup> (masc.)  
 "clear way", e.g. Job 18:10 (Heb. 𐤍𐤕𐤁 ).

Ar. vs.: B: سَبِيل; BL: مسالك; BS1; BS2; BS3: سَبِيل; L; Ll; N; P;  
 R1; R2: سَبِيل; L2: v.n.f. and S: سَكَّة .

Note: according to Ibn Manzūr, Lane and al-Munjid, it seems that the Arabic نَبِيّ may probably, by omission of t, augment' and metathesis, be equivalent to Hebrew 𐤍𐤕𐤁.

C.Ar.t.: نَبِيّ .

Cf. Job 28:7 and 41:32(24) (AV) (Heb. 𐤍𐤕𐤁 "path" = Ar. نَبِيّ, cf. above).

Cf. Ug. ntb "path".

(BDB, p. 677a: Ar. نَتَبَّ "to swell forth, become prominent"; FD, p. 958a: n.m.Ar.; Gordon, Ugaritic Manual, p. 299b; Ibn Manzūr, Lisān, Vol.1, p. 164a; KB, p. 641a-b: n.m.Ar.; Lane, Lexicon, Bk. 1, Pt. VIII, p. 2753b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 784b).

592. נִתְּבַר n<sup>e</sup>tibā (fem.) "path" = Ar. نَبِيّ nabī'<sup>un</sup> (masc.)

"clear way", e.g. 19:8 (Heb. נִתְּבַרְתְּ fem. pl. with suffix).

Ar. vs.: B; BS1; BS2; BS3; S: طريقي; BL; L2: n.r. and L; L1; N;

P; R1; R2: طرق.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic نَبِيّ may probably, by omission of t and h, augment ' and metathesis, be equivalent to Hebrew נִתְּבַר.

C. Ar. t.: أَنْبِيَاءِ (broken pl. with suffix).

Cf. Job 38:20 (Heb. נִתְּבַרְתְּ pl. "paths" = Ar. أَنْبِيَاء broken pl., cf.

above), 30:13 (Heb. נִתְּבַרְתְּ pl. with suffix = Ar. أَنْبِيَاء broken pl.

with suffix, cf. above) and 24:13 (Heb. נִתְּבַרְתְּ pl. with suffix =

Ar. أَنْبِيَاء broken pl. with suffix, cf. above).

V. sup. נִתְּבַר .

(BDB, p. 677a-b: n.m.Ar.; FD, p. 958a-b: n.m.Ar.; Ibn Manẓūr,

Lisān, Vol.1, p. 164a; KB, p. 641b: n.m.Ar.; Lane, Lexicon,

Bk.I, Pt. VIII, p. 2753b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 784b).

593. { נָתַן } nātan "to give" = Ar. أَنْطَى 'antā "to give", e.g.

Job 1:21 (Heb. { נָתַן } qal-perfect, 3rd sing. masc.).

Ar. vs.: B; BS1; BS2; BS3; S: أَعْطَى; and BL; L; L1; L2; N; P; R1;

R2: اعطأ (sic).

Note: according to Ibn Manẓūr and al-Munjid, Arabic أَنْطَى may probably, by substitution of consonant and augment ' , be equivalent to Hebrew { נָתַן } .

C. Ar. t.: أَنْطَى (perfect, 3rd sing. masc.).

Cf. Job 1:22 (Heb.  $\text{אָנָף}$  qal-perfect, 3rd sing. masc. "to charge", metaphorically = Ar.  $\text{أَنْطَى}$  perfect, 3rd sing. masc., cf. above), 38:36 (Heb.  $\text{אָנָף}$  qal-perfect, 3rd sing. masc. = Ar.  $\text{أَنْطَى}$  perfect, 3rd sing. masc.), 31:30 (Heb.  $\text{אָנָף}$  qal-perfect, 1st sing. "I have not let my mouth sin" (RSV), metaphorically = Ar.  $\text{أَنْطَيْتُ}$  perfect, 1st sing., cf. above), 36:3 (Heb.  $\text{אָנָף}$  qal-imperfect, 1st sing. "and will ascribe", metaphorically, "if I have sinned" (RV), (RSV), metaphorically = Ar.  $\text{أَنْطَيْتُ}$  imperfect, 1st sing., cf. above), 35:7, 39:19 (Heb.  $\text{אָנָף}$ ,  $\text{אָנָף}$  qal-imperfect, 2nd sing. masc. = Ar.  $\text{أَنْطَيْتَ}$  imperfect, 2nd sing. masc.), 2:4, 3:20, 24:23, 36:6, 31, 37:10 (Heb.  $\text{אָנָף}$ ,  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. = Ar.  $\text{يَنْطִי}$  imperfect, 3rd sing. masc.), 42:15 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. with waw consecutive = Ar.  $\text{أَنْطَى}$  perfect, 3rd sing. masc.), 6:8 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. "God would (lit. will) grant", metaphorically = Ar.  $\text{يَنْطִי}$  imperfect, 3rd sing. masc., cf. above), 11:5 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. "God would (lit. will) speak", metaphorically = Ar.  $\text{يَنْطִי}$  imperfect, 3rd sing. masc., cf. above), 13:5, 14:13, 19:23, 23:3, 31:31 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. "O that...", "Oh that", metaphorically = Ar.  $\text{يَنْطִי}$  imperfect, 3rd sing. masc., cf. above), 14:4 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. "Who can bring", metaphorically = Ar.  $\text{يَنْطִי}$  imperfect, 3rd sing. masc., cf. above), 9:18 (Heb.  $\text{אָנָף}$  qal-imperfect, 3rd sing. masc. with suffix "he will not let me get (lit. get me) my breath", metaphorically = Ar.  $\text{يَنْطִינִי}$  imperfect, 3rd sing. masc. with suffix, cf. above),

29:2 (Heb. יָנִי qal-imperfect, 3rd sing. masc. with suffix "Oh that", metaphorically = Ar. يَنْطِينِي imperfect, 3rd sing. masc., cf. above), 42:11 (Heb. יָנִי qal-imperfect, 3rd sing. masc. with waw consecutive and suffix = Ar. أَنطَا perfect, 3rd sing. masc. with suffix), 5:10, 35:10 (Heb. נָתַן qal-participle, sing. masc. = Ar. نَاطٍ active participle, sing. masc.), 9:24 and 15:19 (Heb. נָתַתְּ niph<sup>c</sup>al-perfect, 3rd sing. fem. = Ar. أَنْطَيْتِ passive perfect, 3rd sing. fem.).

Cf. Akk. nadānu "to give, make a payment, offer a gift, sacrifice", Ug. ytn "to give, put, set", Aram. (Bb.) נָתַן "to give" (BDB), (Sy.) نָתַן "to give" and Eth. (G) 'astāntānā "to be assiduously occupied". (BDB, pp. 678a-81, 1103b: n.m.Ar.; Dahood, Ugaritic - Hebrew, p. 66; G.R. Driver, "Hebrew Language", PB, p. 109: Ar. wahaba, Ecker, Arabische Job - Übersetzung, pp. 51, 59, 83, 137, 152, 251, 266, 294, 297, 319: Ar. يُعْطِينَا, سَيُعْطِينَا, لِيَت, يُسَلِّم, صَانَعَا and لِيَت مِن, وَدَعَ, صَنَعَ, سَلِمَ, تَرَكَ, نَزَلَ FD, pp. 958b-60a: Ar. وَهَبَ; Gordon, Ugaritic Manual, p. 276a; Hulst, Translation Problems, p. 63; Ibn Manẓūr, Lisān, Vol. XV, p. 333a; Kamāl, al-'Ibdāl, p. 187: "... نَتَل الشَّيْءَ جَذْبَهُ إِلَى قَدَامِ" ; KB, pp. 642a-3b, 1102a: n.m.Ar.; Leslau, Contributions, p. 35; al-Ma<sup>c</sup>lūf, al-Munjid, p. 817b; Smith, Dictionary, p. 354b; Thomas, "Language", RR, p. 378).

594.

נָתַח nāṭa<sup>c</sup> "to break" (AV), (RV), (RSV) "to tear out" (FD) = Ar. نَتَحَ natakha "to pull out, tear out, break out (a tooth)",



e.g. Job 4:10 (Heb. <sup>נִפְּלָא</sup> niph<sup>c</sup>al-perfect, 3rd pl. com.).

Ar.vs.: B; <sup>أَقْلَعَتْ</sup>; BL: ch.n.f.; BS1; BS2; BS3: <sup>تَكَرَّتْ</sup>; L; L1; N;

P; R1; R2: <sup>تَتَكَسَّر</sup>; L2: n.r. and S: <sup>تَنِيَب</sup>.

Note: according to Ibn Manzūr, Lane, al-Munjid, Arabic version

B (cf. above) and the Hebrew context (cf. 4:10 <sup>וְנָפְלָא</sup> וְנָפְלָא

: <sup>נִפְּלָא</sup> Arabic <sup>نَحَّ</sup> may

probably, by substitution of consonant, be equivalent to Hebrew <sup>נָתַע</sup>.

C.Ar.t.: <sup>نُتِيتُ</sup> (passive perfect, 3rd sing. fem. is convenient

for Arabic style), lit. translation: <sup>نُتُوا</sup> (passive perfect, 3rd pl. masc.).

Cf. Akk. naū "to hit, beat" and Eth. (G) nät<sup>c</sup> "to disappear, flee"; (Har.) nätä "to be sick"; (Tna.) nät<sup>e</sup> "to be split, be struck, be hurt".

(BDB, p. 683b: n.m.Ar.; S.R. Driver and G.B. Gray, Commentary,

Pt. II, p. 24: Ar. <sup>نَتَض</sup>; Ecker, Arabische Job - Übersetzung, p. 31.

FD, p. 960b: n.m.Ar.; Girdlestone, Synonyms, p. 272; GLOR,

Vol. XI, Pt. II, pp. 133b-4a; Guillaume, Comparative Grammar,

Pt. III, p. 5: " <sup>נָתַע</sup> broke, broke down or out <sup>נָתַע</sup> pulled 'a tooth'

(Egyptian)"; Ibn Manzūr, Lisān, Vol. III, p. 59a; KB, p. 644b:

n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2761c; Leslau,

"Akkadian and South-East Semitic", JAOS, Vol. LXIV (1944), p. 57;

idem, Contributions, p. 35; al-Ma<sup>c</sup>lūf, al-Munjid, p. 788b).

595.

<sup>נָתַע</sup> nātaq "to pull, tear away" (BDB) = Ar. <sup>نَاتَقَ</sup> nataqa

"to tear off, draw off (the hide), to shake, pull off, draw out",

e.g. Job 18:14 (Heb. יִנְתָּן niph<sup>c</sup>al-imperfect, 3rd sing. masc.).

Ar. vs.: B: يَنْتَقِعُ; BS1; BS2; BS3; L; L1; N; P; R1; R2: يَنْتَقِعُ.

BL: n.r.; L2: يَنْزِعُ and S: يَنْتَقِلُ.

Note: according to BDB, FD, KB, Ibn Janāḥ, Wechter/Ibn Barun,

Ibn Manzūr, al-Munjid and the Hebrew context (cf. מִנְתָּן מֵאֶחָד Job 18:14

: מִבְּטָחוֹ וּמִצְעָדָהּ לְמַלְךְ בְּרָהוֹת), it seems that the

Arabic نَتَق may probably be metaphorically equivalent to

Hebrew יִנְתָּן.

C. Ar. t.: يَنْتَقِي (passive imperfect, 3rd sing. masc.).

Cf. Job 17:11 (Heb. יִנְתָּן niph<sup>c</sup>al-perfect, 3rd pl. com. "...

broken off", metaphorically = Ar. نَبَقُوا passive perfect, 3rd pl.

masc., cf. above).

Cf. Aram. (Sy.) נָתַף "to draw out, pull" and Eth. (Amh.) nättäqä

"to carry off, take off, snatch away"; (G) nätägä "to pull down";

nätäqä "to tear, pull off", nätäqä "to carry off, take away".

(BDB, p. 683b; FD, pp. 960b-1a; Ar. نَتَق "to tear off, draw off

(the hide)", نَتَكَ "to tear out (the hair)" and نَتَح "to break

out (a tooth)"; Ibn Janāḥ, al-'Uṣūl, p. 469; Ibn Manzūr, Lisān,

Vol. X, p. 351a-b; KB, pp. 644b-5a; Leslau, Contributions, p. 35,

idem, Amharic, pp. 61, 88; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 988c-9a;

Rowley, Aramaic, p. 36; Ar. نَشَأَ; Smith, Dictionary, p. 355a;

Wechter, Ibn Barun, p. 104).

596.

נָתַר nātar "to loose" = Ar. نَتَرَ natara "to pull, to

break" (cf. Lane), "to loose" > نَتَرَ الْقَوْسَ: نَزَعَهَا (cf. al-Munjid),

e.g. Job 6:9 (Heb. יִפְּחֵל hiph<sup>c</sup>il-imperfect, 3rd sing. masc.).

Ar.vs.: B; BS1; BS2; BS3; S: يطلق; BL: v.n.f.; L; L1; N; P; R1;

R2: يبسط and L2: n.r.

Note: according to BDB, FD, Ibn Manẓūr, Lane, al-Munjid and the

Hebrew context (cf. וַיִּפְּחֵל אֶלְזָה וַיִּדְכֵּאֶנָּה וַיִּתֵּן אֶלְזָה בְּכַלְעָנָהּ),

Arabic نتر may probably be equivalent to Hebrew נָתַר.

C.Ar.t.: يُنْتَرُ (imperfect, 3rd sing. masc.).

Cf. Akk. natalu "to lie, lay down, to go to sleep" and Aram. (Bb) נָתַר

"to strip off" (BDB); (Sy. نَال "to fall off".

(BDB, pp. 684a, 1103b: Ar. نَتَرَ "to rend (a garment), break (string of bow), etc."; Ecker, Arabische Job - Übersetzung, pp. 131, 223;

FD, p. 961a-b: Ar. نتر "to suck" and نتر; Ibn Manẓūr, Lisān,

Vol. V, p. 190a-b; KB, pp. 645a-b, 1102b: Ar. نَتَلَ "to leap out of the

row"; Lane, Lexicon, Bk.I, Pt. VIII, p. 2762a; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 788b; Muss-Arnolt, Dictionary, Vol. II, p. 743a; Smith,

Dictionary, p. 355b).

597.

תַּזְבֵּק sābak "to twine" = Ar. تَشَابَكَ tashābaka "to be intertwined,

interlaced, interwoven, entangled", e.g. Job 8:17 (Heb. וַיִּזְבֹּק

pu<sup>c</sup>al-imperfect, 3rd pl. masc.).

Ar.vs.: B: תִּשְׁתָּבֵק; BL: n.r.; BS1; BS2; BS3: مَشْتَبَكَ; L v. 16; L1;

N; P v. 16; R1; R2: تلتف and S: تتشعب.

Note: according to Wechter/Ibn Barun and some Arabic versions

(i.e. B, BS1-3, cf. above), Arabic تَشَابَكَ may probably, by

substitution of consonant and augments t and ā, be equivalent to

Hebrew תַּזְבֵּק.

C.Ar.t.: تتشابك (imperfect, 3rd sing. fem. convenient for Arabic style), lit. translation يتشابكون (imperfect, 3rd pl. masc.). (BDB, p. 687b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 38, 236; FD, p. 965b: Ar. " شبكة of a grating (a net) etc."; Ibn Manzūr, Lisān, Vol. X, pp. 446b-7a; Kamāl, al-'Ibdāl, p. 187: Ar. "... شبكة الامور: تداخلت واختلطت ..."; KB, p. 648a: n.m.Ar.; Lane, Lexicon, Bk.1, Pt. IV, pp. 1497c-8a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 372b; Wechter, Ibn Barun, pp. 104, 177, 219: Ar. اشتبك "to be intricate, entangled" and تتشعب "they branch off"; Wehr/Cowan, Dictionary, p. 452b).

598.

סָגַר sāgar "to shut" = Ar. سَكَرَ sakara "to shut, close, lock, bolt" e.g. Job 3:10 (Heb. סָגַר qal-perfect, 3rd sing. masc.). Ar.vs.: B; BS1; BS2; BS3: يغلق (لم); BL; L2: تعلق; L v. 9; L1; N v. 9; R1; R2: يأخذ and S: انغلقت.

Note: according to Kamāl, Ibn Manzūr, Lane, Wilson and al-Munjid, Arabic سَكَرَ may probably, by substitution of consonant, be equivalent to Hebrew סָגַר.

C.Ar.t.: سَكَرَ (perfect, 3rd sing. masc.).

Cf. Job 12:14 (Heb. סָגַר qal-imperfect, 3rd sing. masc. = Ar. يسكر imperfect, 3rd sing. masc.), 41:15(7) (Heb. סָגַר qal-participle, sing. masc. - passive - = Ar. مُسَكَّرٌ passive participle, sing. masc.), 11:10 (Heb. סָגַר hiph<sup>c</sup>il-imperfect, 3rd sing. masc. = Ar. يُسَكِّرُ imperfect, 3rd sing. masc.) and 16:11 (Heb. סָגַר hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix "God gives me up", metaphorically = Ar. يسكرني imperfect, 3rd

sing. masc. with suffix, cf. above).

Cf. Akk. sak(k)ūru "to stop, dam, lock", Ug. sgr "to close",  
Aram. (Bb.) ܠܚܝܬ "to shut" (AV); (Sy.) ܠܚܝܬ "to shut up, keep  
in"; ܠܚܝܬ "to shut, stop, to stop up" and Eth. (Amh.) sāgg wärä  
"to bolt (the door); (Te.) säkkära "to prevent"; (Tna.) sägärä;  
sag wärä "to close".

(BDB, pp. 688b-9b, 1104: n.m.Ar.; Ecker, Arabische Job - Über-  
setzung, pp. 168, 314: Ar. يوقف and انظمت, FD, p. 968a-b: Ar. سجر;  
Gordon, Ugaritic Manual, p. 300a; Guillaume, Comparative Study,  
Pt. I, p. 12: " ܠܚܝܬ shut, close سجن imprison"; Ibn Manzūr, Lisān,  
Vol. IV, pp. 374b-5a; Kamāl, at-Taḏād, p. 22; idem, al-'Ibdāl,  
p. 187; KB, pp. 649a-50a, 1103a: n.m.Ar.; Lane, Lexicon, Bk. I,  
Pt. IV, p. 1390c; Leslau, Contributions, p. 36; idem, Amharic,  
pp. 76, 98; idem, "Additional Arabic", H, p. 196; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 351c; Macdonald, "Sibilants and Dentals", AJSLL,  
Vol. XV (1898-99), p. 102: Ar. سجن; Muss-Arnolt, Dictionary,  
Vol. II, p. 759b-a; Smith, Dictionary, pp. 361a, 378a; Wehr/  
Cowan, Dictionary, p. 417a; Wilson, "Hebrew and Akkadian",  
JSS, Vol. VII (1962), pp. 179-80; Wright, Comparative Grammar,  
p. 50; al-Yasin, Lexical Relation, p. 82).

599.

ܠܚܝܬ sōd (masc.) "secret" (AV), (RV) = Ar. سَوَادٌ suwād<sup>un</sup>  
or سَوَادٌ siwād<sup>un</sup> (masc.) "secret", e.g. Job 15:8 (Heb. ܠܚܝܬ).  
Ar. vs.: B; BS1; BS2; BS3: مجلس; BL: معاد; L; LL; N; P; R1; R2: اسرار;  
L2: اورامر and S: سريره.

Note: according to Wechter/Ibn Barun, Ibn Manẓūr, Lane and al-Munjid, both Arabic سَوَادٌ (by augment ā) and سَوَادٍ (by augment ā) may probably be equivalent to Hebrew טִיֹּב.

C.Ar.t.: سَوَادٌ or سَوَادٍ.

Cf. Job 29:4 (AV), (RV) (Heb. טִיֹּב = Ar. سَوَادٌ or سَوَادٍ) and 19:19 (Heb. טִיֹּבִי with suffix "my intimate!", metaphorically = Ar. سَوَادِي with suffix, cf. above).

Cf. Aram. (Sy.) ܣܘܕܐ, ܣܘܕܐ "friendly, confidential speech", SAr. (Sab.) mswd "place of speaker, oracle" and Eth. (G) soda "to make fire".

(BDB, p. 691a-b: Ar. سَيِّدٌ "lord, chief" and سَادَ "to be lord";

G.R. Driver, "Notes on the Psalms 1. 1-72", JTS, Vol. XLIII

(1942), p. 150: Ar. سَادَ "to be noble", سَوْدٌ "authority" and سَوَادٌ "heart's core"; Ecker, Arabische Job - Übersetzung, pp. 72, 175:

Ar. عَصَبِي and سَرَاتِي; FD, pp. 970b-1a: Ar. وَصَدَ "to be firm in a place" and وَسَدَ "to establish, to ground"; Ibn Manẓūr, Lisān, Vol. III, p. 225a-b; KB, p. 651a: n.m.Ar.; Lane, Lexicon, Bk.1, Pt. IV, p. 1462b-c; Leslau, "South-West Semitic", JAOS, Vol. LXIII (1943), p. 13b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 362a; Smith, Dictionary, pp. 363b-4a; D. W. Thomas, "The Interpretation of טִיֹּב in Job 29:4", JBL, Vol. LXV (1946), pp. 63-6: Ar. سَدَّ "to close, stop up"; Wechter, Ibn Barun, p. 105).

600. טִיֹּב sūr "to depart" = Ar. سَارَ sāra "to depart", e.g.

Job 28:28 (Heb. טִיֹּב qal-infinitive, abs.).

Ar. vs.: B: اجتناب; BL: v. n. f.; BS1; BS2; BS3: حيدان; L; L1; N;

P: زوال; L2: تباعد; R1; R2: تنهي and S: تنهي.

Note: according to Wechter/Ibn Barun, Ibn Manzūr, Lane and al-Munjid, Arabic سار may probably, by substitution of consonant, be equivalent to Hebrew 715.

C. Ar. t.: سِير or تَسِير or مَسِير (infinitive).

Cf. Job 21:14, 22:17 (Heb. 715 qal-imperative, 2nd sing. masc.

= Ar. سِر imperative, 2nd sing. masc.), 15:30 (AV), (RV)

(Heb. 715 qal-imperfect, 3rd sing. masc. = Ar. يسير imperfect,

3rd sing. masc.), 15:30 (AV) (Heb. 715 qal-imperfect, 3rd sing. masc.

"... by the breath of his mouth shall

he go away" = Ar. يسير imperfect, 3rd sing. masc.),

27:2, 34:5 (Heb. 715 hiph<sup>c</sup>il-perfect, 3rd sing. masc. "...taken

away", metaphorically = Ar. سار or سِر perfect, 3rd sing.

masc., cf. above), 27:5 (AV) (Heb. 715 hiph<sup>c</sup>il-imperfect, 1st

sing. "I will not remove" metaphorically = Ar. أسير or أسير

imperfect, 1st sing., cf. above), 9:34 (Heb. 715 hiph<sup>c</sup>il-imperfect,

3rd sing. masc. "Let him take ... away", metaphorically = Ar. يسير

or يسير imperfect, 3rd sing. masc.), 19:9 (Heb. 715 hiph<sup>c</sup>il-

imperfect, 3rd sing. masc. with waw consecutive "He has ... and

taken (lit. and had ...)" metaphorically = Ar. سار or سِر

perfect, 3rd sing. masc., cf. above), 34:20 (Heb. 715 hiph<sup>c</sup>il-

imperfect, 3rd pl. masc.

"... the mighty are

taken away" metaphorically = Ar. يسرون or يسرون

imperfect, 3rd pl. masc., cf. above), 12:20 (AV) and 12:24 (AV),

(RV) (Heb. <sup>hiph</sup>יָרָם il-participle, sing. masc. "He removeth away" , "He taketh away", metaphorically = Ar. سائر active participle, sing. masc., cf. above).

Cf. Akk. sararu "to change, be refractory, be rebellious, rebel"; sarāru "to cheat, be a thief".

(BDB, pp. 693a-4b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 89, 252, 357: Ar. أَزِيل, يَزُول and أَزَال; FD, pp. 973b-5b: Ar. سَرَا (sic) "to remove, send away"; GLOR, Vol. XV, pp. 174b-5b; Hulst, Translation Problems, p. 86; Ibn Manẓūr, Lisān, Vol. IV, p. 389a-b; KB, pp. 652b-4a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 1483a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 368b; Muss-Arnolt, Dictionary, Vol. II, p. 784b; Wechter, Ibn Barun, pp. 58, 105, 184, 188: Ar. سَرَى "to remove or strip one's clothes" and سَار "to travel"; Wehr/Cowan, Dictionary, p.446b).

601.

٦١٥ sūr "to turn aside" = Ar. تَزَاوَرَ tazāwara or إِزْوَرَ 'izwarra or إِزْوَارَ 'izwārra "to turn aside" > ( ز و ر ) ,  
e.g. Job 34:27 (Heb. <sup>qal</sup>יָרָם qal-perfect, 3rd pl. com.).  
Ar. vs.: B: أَذْبَرُوا; BL: ch. n. f.; BS1; BS2; BS3: انْصَفُوا; L; Ll; N;  
P: اعْدَلُوا (sic); L2: مالوا; R1; R2: انْذَبَرُوا (sic) and S: زَالُوا .  
Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic تَزَاوَرَ  
(by substitution of consonant and augments t and ā), إِزْوَرَ (by  
substitution of consonant, doubling of r and augment ') and إِزْوَارَ  
(by substitution of consonant, doubling of r and augment ') may  
probably be equivalent to Hebrew ٦١٥ .



C.Ar.t.: تَرَاوَرُوا or إِزَوَرُوا or إِزَوَاتُوا (perfect, 3rd pl. masc.).

Cf. Job 1:1; 8, 2:3 (Heb. תָּוַר qal-participle, sing. masc. "is turning away", metaphorically = Ar. أَزَوَّرَ active participle, sing. masc., cf. above), and 2:3 (Heb. תָּוַר hiph<sup>c</sup>il-infinitive, cons. = Ar. زَوَّرَ infinitive, cf. above).

V. sup. זִוַּר.

(BDB, pp. 693a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 27: Ar. زَالَا; FD, pp. 973b-5b: Ar. سَرَا (sic) "to remove, send away"; Guillaume, Comparative Study, Pt. I, p. 12: Ar. زَوَّرَ "to incline"; Ibn Manzūr, Lisān, Vol. IV, pp. 334b-5a; KB, pp. 652b-4a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. III, p. 1268b; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 310c-1a).

602.

סָכַק sākak "to shut up" = Ar. سَكَّ sakka "to lock, bolt" or صَلَك ṣakka "to lock, shut up", e.g. Job 38:8 (Heb. סָכַק hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive).

Ar.vs.: B; BS1; BS2; BS3: جز; BL: ch.n.f.; L; L1; N; P: ثَغَرَ  
L2: اغلقت; R1; R2: غلق and S: سَيَّج.

Note: according to Guillaume and KB, both Arabic سَكَّ and صَلَك (by substitution of consonant) may probably be equivalent to Hebrew סָכַק.

C.Ar.t.: سَكَّ or صَلَك (perfect, 3rd sing. masc.).

Cf. Job 3:23 (Heb. סָכַק hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive "... God has (lit. had) hedged in", metaphorically = Ar. سَكَّ or صَلَك perfect, 3rd. sing. masc., cf. above).

Cf. Akk. sakāku "to be choked up"; sakku "prop. : stopped, closed, deaf".

V. inf. שָׁכַח.

(BDB, pp. 696b-7a: n.m.Ar.; FD, pp. 979b-80b: Ar. سَكَّ "to stick into" and سَكَّة "a stamp, an impression"; Guillaume, "Studies" SALUOS, Vol. II (1968), p. 129; Ibn Manzūr, Lisān, Vol. X, pp. 440a, 457b; KB, p. 657a-b; Lane, Lexicon, Bk. I, Pt. IV, pp. 1386c, 1708c; Muss-Arnolt, Dictionary, Vol. II, pp. 755a, 756a; Wehr/Cowan, Dictionary, pp. 416b, 520b).

603. שָׁכַח sākak "to cover" = Ar. شَكَّ shakka "to cover", e.g. Job 40:22 (Heb. שָׁכַח qal-imperfect, 3rd pl. masc. with suffix).  
Ar.vs.: B v. 17: يَغِيْم; BL: ch.n.f.; BS1; BS2; BS3; S: تَظْلَم;  
L v. 17; LL; N v. 17; P v. 17: يُطَوِّف; L2: تَظْلَل and R1 v. 17; R2 v. 17: يَسْتَر.

Note: according to BDB, FD and Kamāl, Arabic شَكَّ may probably, by substitution of consonant, be equivalent to Hebrew שָׁכַח.

C.Ar.t.: يَشْكُونُ (imperfect, 3rd pl. masc. with suffix).

Cf. Aram. (Sy.) ܫܚܝܬܐ "to increase, multiply" and Eth.

(Amh.) sākässākä "to cram, stuff"; (Te.) šäksäka "ibid."; (Tna.)

säksäkä "ibid.".

V. sup. שָׁכַח.

(BDB, pp. 696b-7a; FD, pp. 979b-80b; Guillaume, Comparative Study, Pt. II, p. 27: "II שָׁכַח wove נָסַח ibid."; Ibn Manzūr,

Lisān, Vol. X, pp. 452a-3a; Kamāl, al-'Ibdāl, p. 188; KB, p. 657a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1582b-c; Leslau, Contributions, p. 35; idem, Amharic, pp. 70, 98; al-Ma<sup>c</sup>lūf, al-Munjid, p. 397b-c; Smith, Dictionary, p. 360b).

604.

סָדָה sukkā (fem.) "booth" = Ar. خُصٌّ khuss<sup>un</sup> (masc.)

"booth", e.g. Job 27:18 (Heb. סָדָה).

Ar. vs.: B: ظِلَّة; BL; BS1; BS2; BS3; L; L1; N; P; R1; R2: مظلة;  
L2: n.r. and S: خَصًّا.

Note: according to Saadia (cf. S above), Ibn Manẓūr, Lane, Elias and al-Munjid, Arabic خُصٌّ may probably, by substitution of consonants, metathesis, omission of h and doubling of s, be equivalent to Hebrew סָדָה.

C.Ar.t.: خُصٌّ.

Cf. Job 38:40 (Heb. סָדָה "covert", metaphorically = Ar. خُصٌّ cf. above) and 36:29 (Heb. סָדָה with suffix "his pavilion" = Ar. خُصُّ with suffix, cf. above).

Cf. Akk. sukku "shrine or small chapel"; hussu "reed hut, reed fence (of a particular type of construction)".

(BDB, p. 697b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 282; Elias, Dictionary, p. 189a; FD, p. 978b: n.m.Ar.; GLOR, Vol. VI, p. 260a; Vol. XV, p. 361b; Girdlestone, Synonyms, p. 227; Ibn Manẓūr, Lisān, Vol. VII, pp. 25a-6a; KB, p. 656b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. II, pp. 746c-7a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 181a; Muss-Arnolt, Dictionary, Vol. II, pp. 755b-6a).

605.

סָכַן sākan "to acquaint" (AV), (RV) = Ar. سَكَنَ sakana

"to trust", e.g. Job 22:21 (Heb. הִפְחִיל־הִפְחִיל־הִפְחִיל־hiph<sup>c</sup>il-imperative, 2nd sing. masc.).

Ar. vs.: B: تَقَرَّبَ ; BL: v.n.f.; BS1, BS2; BS3: تَعْرِفَ ; L; L2; N;  
P, R2: اسْتَوِيَ (sic); L1; R1: اسْتَوِيَ and S: أَرَكَنَ .

Note: according to Wechter/Ibn Barun and the translation of Saadia (i.e. أَرَكَنَ, cf. S above), Arabic سَكَنَ may probably be equivalent to Hebrew סָכַן.

C. Ar. t.: أَسْكِنْ (imperative, 2nd sing. masc.).

Cf. Job 15:3 (AV), (RV) (Heb. הִפְחִיל־הִפְחִיל־הִפְחִיל־hiph<sup>c</sup>il-imperfect, 3rd sing. masc. "Should (lit. shall) he reason with unprofitable talk?" = Ar. يَسْكُنُ imperfect, 3rd sing. masc., cf. above).

Cf. Can. (Tel. Am.) sakānu "to care for".

(BDB, p. 698a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 79; FD, p. 981a-b: Ar. سَجَنَ "to carry on, to execute" and سَكَنَ "to pierce through"; Guillaume, Comparative Study, Pt. IV, p. 18: "סָכַן I was of use, benefitted כָּמ was continually occupied in, remained in a place"; idem, "Studies", SALUOS, Vol. II (1968), p. 106: Ar. سَكَنَ "to be continually occupied in, remain in a place"; Ibn Manzūr, Lisān, Vol. XIII, pp. 211a-4a; KB, p. 658a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. IV, pp. 1392c-3a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 342a; Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), p. 180a; idem, Ibn Barun, pp. 105, 188).

"perh. to spring" (BDB)

606.

صَلَدَ sālad "to harden" (AV) = Ar. صَلَدَ ṣallada "to harden", e.g. Job 6:10 (Heb. וַיִּסְלַדְתָּ pi<sup>c</sup>el-imperfect, 1st sing. with suffix and waw consecutive).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: أَتَبَّحَ; BL: v.n.f.; BS1; BS2; BS3: ابْتَهَاجِي; L; L1; N;

P: اسْتَمْتَمَ; L2; R1; R2: n.r. and S: اسَجَدَ.

Note: according to Driver/Gray and the Hebrew context (cf. 6:10

וְתַהֲ-עוֹד וְנַחֲמַתִּי וְאֶסְלַדְתָּ זֶה לָךְ יַחֲמוּזִי  
(יַחֲמוּזִי כִּי--אֶרֶךְ נַפְשִׁי):

Arabic صَلَدَ may probably, by substitution of consonant and doubling of l, be similar to Hebrew סָלַד.

C. Ar.t.: صَلَدْتُهَا (perfect, 1st sing. with suffix).

(BDB, pp. 698b-9a: n.m.Ar.; S.R. Driver and G.B. Gray, Commentary,

Pt. II, p. 38: Ar. sald "hard and smooth (of a stone, the ground, a hoof, etc.), hardy, strong, enduring (of a horse or camel) and salada "to be hard and smooth (as of land producing no herbage) ..."; Ecker,

Arabische Job - Übersetzung, p. 194; Ewald, Job, p. 118: Ar. صَلَدَ , صَلَت and زَلَط "to move violently with stamping, to leap", FD,

p. 982b: Ar. صَلَدَ "to leap up joyfully, to exult, prop. to be strongly moved", زَلَط "to go about quickly" and زَلَزَلَ "to move violently";

Gordis, Job, p. 72: Ar. salada "to be hard, strong, enduring (and stamp, press upon the ground)"; Guillaume, Comparative Study, Pt.

IV, p. 10: "סָלַד sprang سَفَد leapt..."; idem, "Studies",

SALUOS, Vol. II (1968), p. 84: Ar. safada; Ibn Manẓūr, Lisān,

Vol. III, pp. 256b-7b; KB, p. 658b: Ar. صَلَدَ "to beat the ground in

running"; Lane, Lexicon, Bk.I, Pt. IV, pp. 1715c-6a; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 432c-3a; Weber, "Material", AJSL, Vol. XV (1898-9), p. 22: Ar. صلت "to move violently, leap, rejoice" and صلد "To step heavily, to gallop".)

607.

صَلَا sela<sup>c</sup> (masc.) "rock" = Ar. صَلَّع sulla<sup>cun</sup> (masc.) "rock" (cf. Ibn Manzūr), or صَلَّاع sullā<sup>cun</sup> or صَلِيع salī<sup>cun</sup> (masc.) "broad and hard rock", e.g. Job 39:28 (Heb. סֶלָה).  
Ar. vs.: B; BS1; BS2; BS3; S: صغر; BL: ch.n.f.; L; Ll; N; P: n.r.;  
L2: صخرة and R1; R2: جارة.

Note: according to Wechter/Ibn Barun, Ibn Manzūr and al-Munjid, Arabic صَلَّع (by substitution of consonant and doubling of l), صَلَّاع (by substitution of consonant, doubling of l and augment ā) and صَلِيع (by substitution of consonant and augment y) may probably be equivalent to Hebrew סֶלָה.

C.Ar.t.: صَلَّع or صَلِيع or صَلَّاع.

Cf. Job 39:1 (Heb. סֶלָה = Ar. صَلَّع).

(BDB, pp. 700b-1a: Ar. سَلْع "cleft, fissure"; Ecker, Arabische Job - Übersetzung, pp. 93, 223; FD, pp. 984b-5a: n.m.Ar.; Ibn Manzūr, Lisān, Vol. VIII, p. 205b; KB, p. 660a: Ar. سَلْع "cleft"; Lane, Lexicon, Bk.I, Pt. IV, p. 1717a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 432a; Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), pp. 185a, 186b: Ar. صَلَّاع "broad and hard rock"; idem, Ibn Barun, pp. 106, 182, 189: Ar. صَلَّاع "broad and hard rock".)

608.      **סָמַר**      sāmar "to stand up" = Ar. تَسَمَّرَ tasamarra "to stand up" > (تَسَمَّرَ فِي مَكَانِهِ، تَسَمَّرَ شَعْرَ رَأْسِهِ: انْصَبَ) e.g. Job 4:15 (Heb. **סָמַרְתְּ** <sup>pi</sup>el-imperfect, 3rd sing. fem.).

Ar. vs.: B; BS1; BS2; BS3; L2: **إِقْشَعَر** BL: n.f.; L; L1; N; P; R1;  
R2: **قَامَتْ** and S: **يَقْشَعِر**.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic **تَسَمَّرَ** may probably, by augment t and doubling of r, be equivalent to Hebrew **סָמַר**.

C.Ar.t.: **يَتَسَمَّرُ** (imperfect, 3rd sing. masc.) lit. trans.: **تَسَمَّرُ** (imperfect, 3rd sing. fem.).

(BDB, p. 702b: Ar. **شَمَرَ** "to contract"; Ecker, Arabische Job - Übersetzung, p. 157; FD, p. 986b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IV, p. 379a-b; Lane, Lexicon, Bk.I, Pt. IV, pp. 1424c-5a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 350a-b).

609.      **פָּצַח**      sāfah "to pour" (Weber) = Ar. سَفَحَ safaha "to pour, pour out", e.g. Job 30:7 (Heb. **פָּצַחוּ** <sup>pu</sup>al-imperfect, 3rd pl. masc.).

Ar. vs.: B: **يَتَأَشْبُون**; BL: ch.n.f.; BS1; BS2; BS3: **يَتَكُون**; L v. 8;  
L1 v. 8; N v. 6; P v. 8: **يَتَوَاضَعُونَ**; L2 v. 8: **يُطْفِئ** (sic); R1 v. 8;  
R2 v. 8: n.r. and S: **يَتَقَرَّضُونَ**.

Note: according to Weber, Ball, Reider and Driver/Gray,

Arabic **سَفَحَ** may probably be equivalent to Hebrew **פָּצַח**.

C.Ar.t.: **يُسْفَوْنَ** (passive imperfect, 3rd pl. masc.).

Cf. Akk. šāpaku "to pour out", Aram. (Sy.) נָשַׁף "to pour" and Eth. (Amh.) säffa "to expand, extend"; (G) säfha "to become broad, wide".

(Ball, Job, pp. 235-6; BDB, p. 705a-b: n.m.Ar.; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 94; Ecker, Arabische Job - Übersetzung, p. 200; FD, pp. 990b-la: n.m.Ar.; Guillaume, Comparative Study, Pt. I, p. 12: Ar. صَاحِبَ "to be companion"; idem, "Studies", SALUOS, Vol. II (1968), p. 114: Ar. sahiba "to be companion"; Ibn Manẓūr, Lisān, Vol. II, p. 485b; KB, p. 664a-b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VI, p. 1369a; Leslau, Contributions, p. 37; al-Ma<sup>c</sup>lūf, al-Munjid, p. 336c; Muss-Arnolt, Dictionary, Vol. II, pp. 1081a-2a; Reider, "Etymological Studies", VT, Vol. IV (1954), p. 282; Smith, Dictionary, p. 542b; Weber "Material", AJSLL, Vol. XV (1898-99), p. 22; Wehr/Cowan, Dictionary, p. 412b).

610. (masc.)  
 סָפִיָּא sāpīā "torrent" (RSV), "pouring rain" (Weber),  
 "out pouring" (BDB) = Ar. سَحِيفَة sahīfat<sup>un</sup> (fem.) "rainstorm,  
 torrential rain", lit. "pouring rain which sweeps away",  
 e.g. Job 14:19 (Heb. סָפִיָּא pl. masc. with suffix).  
 Ar. vs.: B; BS1; BS2; BS3: سَيُولِيَا; BL; L; L1; N; P: n.r.; L2: الماء الجاري;  
 R1; R2: جري الماء; and S: نباته.

Note: according to Dhorme, Ibn Manẓūr, Lane and al-Munjid, Arabic سَحِيفَة may probably, by metathesis and augment t al- mudawwara, be equivalent to Hebrew סָפִיָּא.

C.Ar.t.: سَحَائِفَهَا (broken pl. with suffix).



Cf. Akk. šipku "pouring up, heaping up".

V. sup. נפד .

(Ball, Job, pp. 235-6: Ar. سَفَعَ "to pour out"; BDB, p. 705b:

Ar. سَفَعَ "to pour out, shed (blood)"; Dhorme, Job, p. 204b; Ecker,

Arabische Job - Übersetzung, p. 55; FD, p. 991a: Ar. سَفَعَ "to pour";

Foster, "Job", AJSL, Vol. XLIX (1932-3), p. 40: Ar. سَفَعَ ;

Ibn Manzūr, Lisān, Vol. IX, p. 144b; KB, p. 664b: n.m.Ar.;

Lane, Lexicon, Bk.I, Pt. IV, p. 1318c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 324a;

Muss-Arnolt, Dictionary, Vol. II, p. 1082a-b; Weber, "Material",

AJSL, Vol. XV (1898-9), p. 22: Ar. سَفَعَ "to pour, pour out".)

611.

נפד sappir (masc.) "sapphire" = Ar. صَفِير safir<sup>un</sup> (masc.)

"sapphire", e.g. Job 28:16 (Heb. נפד ).

Ar.vs.: B: لازورد; BL: ياقوت; BS1; BS2; BS3: ياقوت ازرق; L; L1; N;

P: جواهر; L2: n.r.; R1; R2: سفير and S: مها .

Note: according to Guillaume and Lane, Arabic صفير may

probably, by substitution of consonant, be equivalent to Hebrew נפד .

C.Ar.t.: صفير .

Cf. Job 28:6 (Heb. נפד = Ar. صفير ).

Cf. Aram. (Sy.) ܫܥܦܝܪܐ and Eth. sänper: "sapphire".

(BDB, p. 705b: n.m.Ar.; FD, p. 991b: n.m.Ar.; Guillaume,

Comparative Study, Pt. 1, p. 12; KB, p. 664b: n.m.Ar.; Lane,

Lexicon, Bk.I, Pt. IV, p. 1698c; Leslau, Contributions, p. 37;

Wechter, Ibn Barun, p. 107: Ar. سافير "sapphire, precious stone

of a somewhat blackish colour").

612. ספא sāpaq "to clap" = Ar. سَفَقَ safaqa or صَفَقَ saffaqa  
 "to clap, slap", e.g. Job 34:37 (Heb. ספא qal-imperfect, 3rd  
 sing. masc.).

Ar. vs.: B; BS1; BS2; BS3: يصفق; BL: ch.n.f.; L; L1; N; P: تعرّف;  
 L2: n.r.; R1; R2: يلج and S: حسبك.

Note: according to BDB, FD, KB and Wechter/Ibn Barun, either  
 Arabic صَفَقَ (by substitution of consonant, and doubling of f) or سَفَقَ may  
 probably be equivalent to Hebrew ספא.

C.Ar.t.: يصفق or يسفق (imperfect, 3rd sing. masc.).

Cf. Aram. (Sy.) ספא "to suffice, be enough" and Eth. (G) sāf<sup>c</sup>a  
 "to slap"; (Tna.) tāf<sup>c</sup>e "to clap".

(BDB, p. 706b; Ecker, Arabische Job - Übersetzung, p. 307; FD,  
 p. 992a: Ar. سَفَقَ, صَفَقَ, سَفَعَ and صَفَعَ; Guillaume,  
 "Studies", SALUOS, Vol. II (1968), p. 122: Ar. صَفَقَ "to be shame-  
 less"; Ibn Manzūr, Lisān, Vol. X, pp. 158b-2a, 200b; KB, p. 665a;  
 Lane, Lexicon, Bk. I, Pt. IV, pp. 1373c, 1700a; Leslau, Contributions,  
 p. 37; al-Ma<sup>c</sup>lūf, al-Munjid, p. 428b; Wechter, Ibn Barun, pp. 107, 182).

613. ספר sēper (masc.) "book" = Ar. سَفَر sifr<sup>un</sup> (masc.)  
 "book, writing", e.g. Job 19:23 (Heb. ספר).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: سفر; BL: مصيف  
 and S: كتاب.

C.Ar.t.: سفر.

Cf. Job 31:35 (AV) (Heb. ספר = Ar. سفر).

Cf. Akk. šipirtu "message, writing, letter", and Aram. (Bb.) ܣܝܦܝܪܬܐ "book"; (Sy.) ܣܝܦܝܪܬܐ "writing book".

(Bakir, Dirāsāt, p. 32; BDB, pp. 706b-7b, 1104b; Ecker, Arabische Job - Übersetzung, p. 355; FD, pp. 993b-4a; H.S. Gehman, " ܣܝܦܝܪܬܐ , An Inscription, in the Book of Job", JBL, Vol. LXIII (1944), pp. 303-5; Ar. سفر "mark, impression, trace, vestige"; Guillaume, Comparative Study, Pt. 1, p. 13; Haupt, The Polychrome Bible. English Translation of Joshua, p. 86: lines 26-28 quoted in Gehman, " ܣܝܦܝܪܬܐ ", JBL, Vol. LXIII (1944), p. 304; Ibn Manzūr, Lisān, Vol. IV, p. 370b; KB, pp. 665b-6a, 1104a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. IV, p. 1371a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 337b; Margoliouth "Language", OB, Vol. III, p. 26b; Ar. zibr; Muss-Arnolt, Dictionary, Vol. II, p. 1091a-b; idem, "Šupar,<sup>(amēl)</sup> šupašāq(u), šaqšupp(bb)ar, and Related Terms", AJSLL, Vol. XX (1903), pp. 186-7, Smith, Dictionary, p. 387a; Wechter, Ibn Barun, pp. 107, 221: Ar. سفر "writing" and سفر "book".)

614. ܣܝܦܝܪܬܐ sātar "to hide" = Ar. سَتَرَ satara "to hide, conceal",

e.g. Job 3:23 (Heb. ܣܝܦܝܪܬܐ niph<sup>c</sup>al-perfect, 3rd sing. fem.).

Ar.vs.: B: عميت ; BL: v.n.f.; BS1, BS2, BS3: خفي ; L; L1, N, P;

R1, R2: مستورة ; L2:n. r. and S: انجبت .

Note: according to BDB, FD, KB and Wechter/Ibn Barun, Arabic may probably be equivalent to Hebrew ܣܝܦܝܪܬܐ .

C.Ar.t.: سَتِرَتْ (passive perfect, 3rd sing. fem.).

Cf. Job 28:21 (Heb. ܣܝܦܝܪܬܐ qal-perfect, 3rd sing. fem. = Ar. استرت

perfect, 3rd sing. fem.), 13:20 (Heb.  $\text{נִפְחַל}$  niph<sup>c</sup>al-imperfect, 1st sing. = Ar.  $\text{أَسْتَرُ}$  passive imperfect, 1st sing)). 13:24 (Heb.  $\text{יִפְחַל}$  hiph<sup>c</sup>il-imperfect, 2nd sing. masc. = Ar.  $\text{تَسْتَرُ}$  imperfect, 2nd sing. masc.), 14:13 (Heb.  $\text{יִפְחַלְךָ}$  imperfect, 2nd sing. masc. with suffix = Ar.  $\text{تَسْتَرִי}$  imperfect, 2nd sing. masc. with suffix), 3:10 (Heb.  $\text{יִפְחַל}$  hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive = Ar.  $\text{سَتَرُ}$  perfect, 3rd sing. masc.) and 34:29 (Heb.  $\text{יִפְחַל}$  hiph<sup>c</sup>il-imperfect, 3rd sing. masc. = Ar.  $\text{يَسْتَرُ}$  imperfect, 3rd sing. masc.). Cf. Aram. (Bb.)  $\text{ܕܠܗ}$  "to destroy", (BDB), (KB); (Sy.)  $\text{ܕܠܗ}$  "to break down" and SAr. (Sab.)  $\text{str}$  "to protect".

(BDB, pp. 711a-b, 1104b; Biella, Dictionary, p. 347; Ecker, Arabische Job - Übersetzung, pp. 136-7, 226, 243, 268, 300, FD, pp. 999a-1000a; Girdlestone, Synonyms, pp. 272-3; Ibn Manzūr, Lisān, Vol. IV, p. 363b; KB, pp. 669a-b, 1104b; Lane, Lexicon, Bk. I, Pt. IV, p. 1304b, al-Ma<sup>c</sup>lūf, al-Munjid, p. 320c; Rowley, Aramaic, p. 35; Ar.  $\text{سَتَر}$  (sic); Smith, Dictionary, p. 393b; Wechter, Ibn Barun, p. 107; Wehr/Cowan, Dictionary, p. 397a).

615.  $\text{סֵטֶר}$  sēter (masc.) "covering" (AV), (RV) = Ar.  $\text{سَتَر}$  sitr<sup>un</sup> or  $\text{سِتَّار}$  sitār<sup>un</sup> (masc.) "covering, veil", e.g. Job 22:14 (Heb.  $\text{סֵטֶר}$ ).

Ar. vs.: B; BS1; BS2; BS3:  $\text{سَتَر}$ ; BL: n.r.; L; L1; N; P; R1;

R2:  $\text{سَتَر}$ ; L2:  $\text{يَسْتَر}$  and S:  $\text{تَسْتَر}$ .

Note: according to Wechter/Ibn Barun and Arabic versions (cf. above), both Arabic  $\text{سَتَر}$  and  $\text{سِتَّار}$  (by augment  $\bar{a}$ ) may probably be equivalent to Hebrew  $\text{סֵטֶר}$ .

C.Ar.t.:  $\text{سَتَر}$  or  $\text{سِتَّار}$ .

Cf. Job 24:15 (AV), RV (Heb.  $\text{סֵטֶר}$ ... "disguiseth...", lit. "covering" = Ar.  $\text{سَتَر}$  or  $\text{سِتَّار}$ , cf. above).

Cf. Aram. (Sy.) ܠܗܝܬܐ "hiding-place, covering" and Eth. (Ge.) s<sup>e</sup>t<sup>e</sup>r "white veil for women".

(BDB, p. 712a: n.m.Ar.; FD, p. 1000a: n.m.Ar.; Ibn Manzūr, Lisān, Vol. IV, p. 344a; KB, p. 669b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1304b-c; Leslau, "Phonetic Treatment", Word, Vol. XIII (1957), p. 107; al-Ma<sup>c</sup>lūf, al-Munjid, p. 320c; Smith, Dictionary, p. 394a; Wechter, Ibn Barun, p. 107; Wehr/Cowan, Dictionary, p. 397a).

616.

ܣܬܪ sēter (masc.) "secret" = Ar. مُسْتَوْرٌ mastūr<sup>un</sup> or مُسْتَتِرٌ mustatir<sup>un</sup> (masc.) "secret" (cf. Elias), e.g. Job 31:27 (Heb. סֵתֶר).  
Ar.vs.: B; BS1; BS2; BS3: سَرًا; BL: ch.n.f.; L; L1; N; P; R1;  
R2: خَفَاءً (sic); L2: خفاء and S: ستر.

Note: according to Ibn Manzūr, Lane and Elias, both Arabic مُسْتَوْرٌ (by augments m and w) and مُسْتَتِرٌ (by augments m and t) may probably be equivalent to Hebrew סֵתֶר.

C.Ar.t.: مستور or مستتر.

Cf. Job 13:10 and 40:21 (Heb. סֵתֶר "secret", "covert" = Ar. مُسْتَوْرٌ or مُسْتَتِرٌ, cf. above).

V. sup. סֵתֶר.

(BDB, p. 712a: n.m.Ar.; Elias, Dictionary, p. 290b; FD, p. 1000a; Ibn Manzūr, Lisān, Vol. IV, pp. 343b-4a; KB, p. 669b; Lane, Lexicon, Bk.I, Pt. IV, p. 1304c).

617.

עָב cāb (masc.) "cloud" = Ar. يَعْبُوبُ ya<sup>c</sup>būb<sup>un</sup> (masc.)  
"cloud" (cf. Wechter), e.g. Job 37:11 (Heb. עָב).

Ar.vs.: B; L; L1; L2; N; P; R1; R2: سحاب; BL: ch.n.f. and BS1;  
BS2, BS3; S: غيم.

Note: according to Wechter/Ibn Barun, Arabic يعبوب may probably,  
by augments y, w and b, be equivalent to Hebrew זל.

C.Ar.t.: يعبوب.

Cf. Job 20:6, 30:15, 36:29, 37:16, 38:34 (Heb. זל "clouds" =  
Ar. يعبوب "clouds", cf. Lane), 22:14 (Heb. זל pl. "clouds" =  
Ar. يعابيب broken pl. "clouds") and 26:8 (Heb. זל pl. with  
suffix = Ar. يعابيب broken pl. with suffix).

Cf. Akk. a-ab-ba "sea, ocean" and Aram. (Sy.) حح "obscuring  
clouds"; חח; חח "a thicket, thick wood, dense forest".

(BDB, pp. 712a, 727b-9a: Ar. غاب "to be absent, hidden (of  
sun, set)" and غابة "hidden place, thicket, wood"; Ecker,

Arabische Job - Übersetzung, p. 204: Ar. الغمام; FD, p. 1002b:

Ar. غفل "to be veiled" أفل "to be concealed" and غابة; Ibn Manzūr,

Lisān, Vol. 1, p. 574b; KB, pp. 670a, 685a-b: Ar. غابة; Lane,

Lexicon, Bk.1, Pt. V, p. 1933a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 483a;

Muss-Arnolt, Dictionary, Vol.1, p. 2b; Smith, Dictionary, p. 395b;

Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), p. 187b; idem,

Ibn Barun, pp. 59, 107).

618.

זל <sup>c</sup>āpad "to serve" = Ar. عَبَدَ <sup>c</sup>abada "to worship,  
serve" e.g. Job 21:15 (Heb. זל qal-imperfect, 1st pl. with  
suffix).

Ar.vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2; S: تعبده; BL: اعبدك;  
and L2: n.r.

C.Ar.t.: נַעֲבֹדָה (imperfect, 1st pl. with suffix).

Cf. Job 39:9 (Heb. נַעֲבֹדָה qal-infinitive with suffix = Ar. عَبُودِيَتَكَ

infinitive with suffix) and 36:11 (Heb. נַעֲבֹדָה qal-imperfect, 3rd

pl. masc. = Ar. يَعْبُدُونَ imperfect, 3rd pl. masc.).

Cf. Ug. ḥbd "to serve", Aram. (Bb.) ܬܒܕ "to make"; (Sy.) ܚܒܕ

"to do, cause", SAr. (Sab.) ḥbd "to reduce to servitude, enslave(?)"

and Eth. (G) abäṭä "to impose forced labour".

(EDB, pp. 712a-3b, 1104a-b; Beeston, Dictionary, p. 11; Biella,

Dictionary, p. 349; Blake, "Intransitive Verbal Forms", JAOS,

Vol. XXIV (1903), p. 168: Ar. abuda "to be slave"; FD, pp. 10002b-

3b; Girdlestone, Synonyms, p. 248; GLOR, Vol.1, p. 51a; Gordon,

Ugaritic Manual, p. 302a; Ibn Janāḥ, al-'Uṣūl, p. 497; Ibn Manẓūr,

Lisān, Vol. III, p. 272b; KB, pp. 670b-1b, 1105a; Lane, Lexicon,

Bk.I, Pt. V, p. 1934a-b; Leslau, Contributions, p. 37; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 483b; Smith, Dictionary, p. 395b; Wechter, Ibn Barun,

pp. 107-9: Ar. عبد "to enslave"; Wehr/Cowan, Dictionary, p. 586b;

al-Yasin, Lexical Relation, p. 82).

619.

עַבְדָּךְ cebed (masc.) "servant" (AV), (RV) = Ar. عَبْدُ cabd<sup>un</sup> (masc.)

"servant, worshipper (of God)", e.g. Job 7:2 (Heb. עַבְדָּךְ).

Ar.vs.: B; BL; BS1; BS2; BS3; L; L1; L2; N; P; S: عبد.

Cf. Job 3:19 (AV), (RV), 41:4 (40:28) (AV), (RV) (Heb. עַבְדָּךְ =

Ar. عبد), 1:8, 2:3, 19:16, 31:13, 42:7,8 (Heb. עַבְדָּךְ with suffix

"my servant, maidservant" = Ar. عَبْدِي with suffix, cf. above), 4:18

(Heb. עַבְדֶּיךָ pl. with suffix = Ar. عبيد broken pl. with suffix).

Cf. Akk. abdu "slave"; adū "servant", Ug. <sup>c</sup>bd "slave", Aram.

(Bb.) ܐܕܘܢܐ "servant"; (Sy.) ܐܕܘܢܐ "servant, slave"; ܐܕܘܢܐ "the workman" and SAr. (Sab.) <sup>c</sup>bd "slave".

V. sup. ܐܕܘܢܐ .

(Ball, Job, p. 104; BDB, pp. 712a-4b, 1105a; Beeston, Dictionary, p. 11; Biella, Dictionary, p. 349; Ecker, Arabische Job - Übersetzung, p. 126; FD, pp. 1002b-4b: n.m.Ar.; Girdlestone, Synonyms, p. 215; GLOR, Vol. I, Pt. 1, pp. 51a; 134a; Gordon, Ugaritic Manual, p. 302a; Ibn Manzūr, Lisān, Vol. III, pp. 270b-1a; Lane, Lexicon, Bk. I, Pt. V, p. 1935a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 483c; Moscati, Comparative Grammar, p. 77; Smith, Dictionary, pp. 396b, 397b; Wechter, Ibn Barun, p. 107; Ar. عبد "slave"; al-Yasin, Lexical Relation, p. 82).

620.

ܐܕܘܢܐ <sup>ca</sup>buddā (fem.) "servants, lit. servant" = Ar. عبدَة

<sup>ca</sup>bdat<sup>un</sup> (fem.) "servant", e.g. Job 1:3 (Heb. עֲבָדָיו).

Ar. vs.: B: عبيد; BL: v.n.f.; BS1; BS2; BS3: خدمه; L; L1; N; P;

RL; R2: ثقله ; L2: خدام and S: عبيد .

Note: according to BDB and FD, Arabic عبدَة may probably, by substitution of consonant and omission of one d, be equivalent to Hebrew עֲבָדָיו.

C.Ar.t.: عبدَة .

Cf. Aram. (Bb.) ܐܕܘܢܐ "work".

V. sup. ܐܕܘܢܐ .

(BDB, pp. 715b, 1105a: n.m.Ar.; Dhorme, Job, p. 3a-b; Ecker, Arabische Job - Übersetzung, p. 212, FD, p. 1005b: n.m.Ar.; Ibn



Manzūr, Lisān, Vol. III, pp. 70b-1a; KB, pp. 673b, 1105b: n.m.Ar.;  
Lane, Lexicon, Bk.I, Pt. V, p. 1935a-b; al-Ma<sup>c</sup>lūf, al-Munjid,  
p. 483c).

621.

עָבַר <sup>c</sup>ābar "to pass" = Ar. عَبَرَ <sup>c</sup>abara "to pass by,  
pass over, cross", e.g. Job 15:19 (Heb. עָבַר qal-perfect, 3rd sing.  
masc.).

Ar.vs.: B; L; L1; L2; N; P; R1; R2: يدخل; BL: يرتكهم; and S: يعوز.

Note: according to BDB, Driver, Guillaume, Wechter/Ibn Barun  
and Kamāl, Arabic عَبَرَ may probably be equivalent to Hebrew עָבַר.  
C.Ar.t.: عَبَرَ (perfect, 3rd sing. masc.).

Cf. Job 30:15, 37:21 (Heb. עָבַר qal-perfect, 3rd sing. fem. "pros-  
perity has (lit. had) passed away", "wind has (lit. had) passed" =

Ar. عَبَرَتْ perfect, 3rd sing. fem.), 11:16, 17:11 (Heb. עָבַר qal-  
perfect, 3rd pl. com. "waters that have (lit. had) passed away",

"days are (lit. were) past" = Ar. (lit. trans.) عَبَرُوا perfect,

3rd pl. masc.), 33:18; 28 (Heb. עָבַר qal-infinitive,

cons. "perishing", "going" = Ar. عُبُور or عَبَرَ infinitive, cf. above),

19:8 (Heb. עָבַר qal-imperfect, 1st sing. = Ar. عَبَرُ imperfect, 1st

sing.), 9:11, 14:5 (Heb. עָבַר qal-imperfect, 3rd sing. masc. =

Ar. يَعْبُر imperfect, 3rd sing. masc.), 13:13 (Heb. עָבַר qal-

imperfect, 3rd sing. masc. "... let come",

metaphorically = Ar. يَعْبُر imperfect, 3rd sing. masc., cf. above),

6:16, 36:12 (Heb. עָבַר qal-imperfect, 3rd pl. masc. "... as

freshets that pass away", "they shall perish" = Ar. يَعْبُرُون imperfect,

3rd pl. masc., cf. above), 34:20 (Heb. עָבַר qal-imperfect, 3rd pl.

masc. "... pass away" = Ar. يَعْبُرُونَ imperfect,

3rd pl. masc., cf. above), 21:29 (Heb. עֹבְרִי qal-participle, pl.

masc. - active - "... those who travel", metaphorically = Ar. عَابِرُونَ

active participle, pl. masc., cf. above), 21:10 (AV), (RV) (Heb. עֹבְרִי

pi<sup>c</sup>el-perfect, 3rd sing. masc. "... bull gendereth", metaphorically

= Ar. عَبَرَ perfect, 3rd sing. masc., cf. above) and 7:21 (Heb. תִּעְבְּרִי

hiph<sup>c</sup>il-imperfect, 2nd sing. masc.

"...

take away", metaphorically = Ar. تَعْبِرُ imperfect, 2nd sing. masc.,

cf. above).

Cf. Akk. ebēru "to cross (water), pass back and forth", Ug. <sup>c</sup>rb

"to enter", Aram. (Sy.) כָּחַ "to pass on, by, over or beyond"

and SAr. (Sab.) <sup>c</sup>br "to pass, cross".

(BDB, pp. 716b-9a, 1125b; Beeston, Dictionary, p. 11, Biella,

Dictionary, p. 350; Blake, "Intransitive Verbal Forms", JAOS

Vol. XXIV (1903), p. 168: Ar. <sup>c</sup>abira (sic); Dahood, Ugaritic -

Hebrew, p. 68; G. R. Driver, "Aramaic Papyri", JRAS, Vol.

(1932), p. 88; Ecker, Arabische Job - Übersetzung, pp. 51, 77,

138, 239, 249, 289, 335: Ar. يَمُرُّ ، لَقِحَ ، يَتَجَاوَزُهَا .

الهلاك and مَرَّتْ ; Elias, Dictionary, p. 421b; J. A. Emerton,

"Notes on Three Passages in Psalms Book III", JTS (N.S.), Vol.

XIV (1963), p. 381: Ar. عَبَرَ , غَبَرَ "to bear rancour"; FD, pp.

1006b-8b; Girdlestone, Synonyms, p. 79; GLOR, Vol. IV, pp. 10b-

13b; Gordon, Ugaritic Manual, p. 307b; Guillaume, "Studies" SALUOS,

Vol. II (1968), p. 95; (Job 15:19) Ar. <sup>c</sup>abara "to cross, pass over"

and ghabara "to pass", "to stay, continue"; Hulst, Translation

Problems, p. 85; Ibn Manẓūr, Lisān, Vol. IV, p. 530a; Kamāl, at-Taḍād, pp. 25, 27; KB, pp. 675a-6b, Lane, Lexicon, Bk. I, Pt. V, p. 1936c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 484b; Smith, Dictionary, p. 398b; Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), p. 186b; *idem*, Ibn Barun, pp. 89, 108, 180; Wehr/Cowan, Dictionary, p. 587a; al-Yasin, Lexical Relation, p. 87).

622.

עַבְרָא <sup>c</sup>ēber (masc.) "the other side of" (BDB) "across"

(RSV) = Ar. عَبْرُ <sup>c</sup>ibru (masc.) "crossing, passing, side" or عَبَرَ <sup>c</sup>abra (prep.) "across, over, beyond, on the other side of", e.g.

Job 1:19 (Heb. עַבְרָא ).

Ar. vs.: B: عَرَضَ ; BL; L2: n.r.; BS1; BS2; BS3: عَبَرَ ; L; L1; L2; N; P; R1; R2: اقْطَر and S: جَانِب .

Note: according to FD, Arabic version BS (cf. BS1-3 above),

Ibn Manẓūr, Lane and al-Munjid, both Arabic عَبَرَ and عَبْرُ may probably be equivalent to Hebrew עַבְרָא .

C.Ar.t.: عَبْرُ or عَبَرُ .

Cf. Akk. ebirtu "the other side of"; ebratu "side" and Aram. (Bb.) עַבְרָא "beyond"; (Sy.) عَبَرَ "passing over, esp. crossing a river", SAr.

(Sab.) <sup>c</sup>br "crossing", "other side"; (Mh.) abrēt "the flowing sea";

(Soq.) <sup>c</sup>ābreh "waves" and Eth. (G) mā'bal "waves".

V. sup. עַבְרָא .

(BDB, pp. 719a-b, 1105a, 1125b: n.m.Ar.; Beeston, Dictionary, p. 11,

Biella, Dictionary, p. 351; Elias, Dictionary, p. 422a; FD, p. 1009a-b:

Ar. عَبَرَ , عَبْرُ and عَبَرُ ; Ibn Manẓūr, Lisān, Vol. IV, pp. 529b-

33a; KB, pp. 676b-7b, 1105b-6a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 1937c-8a; al- Ma<sup>c</sup>lūf, al-Munjid, p. 484b; Muss-Arnolt, Dictionary, Vol.I, p.11b; Smith, Dictionary, p. 399a; Wechter, Ibn Barun, p. 108: Ar. عبر and عَبْر "bank of a river"; Wehr/Cowan, Dictionary, p. 587b).

623. עֲבֹר <sup>ca</sup>bōi (com.) "rope" = Ar. إِبَاضٌ 'ibād<sup>un</sup> (masc.) "cord, rope", e.g. Job 39:10 (Heb. עֲבֹר with suffix).

Ar.vs.: B: نيرة; BL: ch.n.f.; BS1; BS2; BS3: رباطه; L; L1; N;

P: نیراً; RL; R2: n.r. and S: مقاط.

Note: according to Ibn Manzūr, Lane and al-Munjid, Arabic may probably, by substitution of consonants and augment ā, be equivalent to Hebrew עֲבֹר.

C.Ar.t.: إِبَاضٌ (with suffix).

Cf. Akk. abutta "bond, fetter".

(BDB, p. 721b: n.m.Ar.; Carslaw, DB art., "Cord", Vol.1, p. 479b:

Ar. rūbūt (sic) "band"; FD, p. 1011a: n.m.Ar.; Ibn Manzūr, Lisān,

Vol. VII, p. 110a-b; KB, p. 678b: n.m.Ar.; Lane, Lexicon, Bk.I,

Pt. I, p. 6c; al- Ma<sup>c</sup>lūf, al-Munjid, p. 2a; Muss-Arnolt, Dictionary, Vol.I, p. 12a).

624. עָגַם <sup>c</sup>āgam "to grieve" = Ar. أَغَمَّ 'aghamma "to grieve, pain" or أَجَمَ 'ajama "to abhor, dislike, hate" or تَأَجَّمَ ta'ajjama "to be angry", e.g. Job 30:25 (Heb. עָגַם qal-perfect, 3rd sing. fem.).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: ترث (ألم); BL: ch. n. f.; BS1; BS2; BS3: تكتب; L; L1;  
N; P; R1; R2: كرت; L2: تهت and S: تهتم.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 30:25: לֹא בָכִיתִי לְנִשְׁחָה-יָזַם לַגְמָה נִפְשִׁי לֹא בָכִיתִי), Arabic أَجَم (by substitution of consonants and doubling of m) (by substitution of consonant) and تَأَجَّمَ (by substitution of consonant, augment t and doubling of j) may probably be equivalent to Hebrew לגם.

According to Budde, Hebrew לגם is an Aramaism.

C. Ar. t.: عَمَّتْ or أَجَمَتْ or تَأَجَّجَتْ. (perfect, 3rd sing. fem.).

Cf. Akk. agāmu "to be angry" and Aram. עַגַּמ "to be sad".

(BDB, p. 723a: n. m. Ar.; Budde, (?), p. 175 quoted in Weber

"Material", AJSLL, Vol. XV (1898-99), p. 22; Ecker, Arabische

Job - Übersetzung, p. 201; FD, p. 1012b: Ar. عَمَّ and عَمَّ (?)

"to press together"; GLOR, Vol. I, Pt. I, p. 142b; Ibn Manẓūr, Lisān,

Vol. XII, pp. 7a-b, 442a; KB, p. 679b: n. m. Ar.; Lane, Lexicon,

Bk. I, Pt. I, p. 26a; Pt. VI, p. 2289a-b; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 4b, Weber, "Material", AJSLL, Vol. XV (1898-99), p. 22; Wehr/

Cowan, Dictionary, p. 683a).

625. לַא (RSV) cad (masc.) "old" = Ar. عَوْدٌ cawd<sup>un</sup> (masc.) "old"  
(cf. al-Munjid), e. g. Job 20:4 (Heb. לַא).

Ar. vs.: B: دهر; BL: بدی (sic); BS1; BS2; BS3: قديم; L; L1;

N; P; R1; R2: عالم; L2: بدی (sic) and S: قط.

Note: according to FD, Ibn Manẓūr, and al-Munjid, Arabic عود may probably, by augment w, be equivalent to Hebrew לַא.

C. Ar. t.: عود.

Cf. Job 19:24 (Heb.  $\text{לְעֹלָם}$  "for ever", metaphorically = Ar.  $\text{عُود}$ , cf. above).

Cf. Akk. adū "work quota per man-day", "leader", SAr. (Sab.) 'dd "period of time" and Eth. <sup>ce</sup>dud "time".

(BDB, p. 723b: n.m.Ar.; Beeston, Dictionary, p. 12; Biella, Dictionary, p. 352; A. Cohen, "Hebrew Lexicography", AJSLL, Vol. XL, (1924), p. 178: Ar.  $\text{عِدَّة}$  "number, period"; Ecker, Arabische Job - Übersetzung, pp. 216, 247, 251, 279, 346; FD, pp. 1013a-4a; GLOR, Vol. I, Pt. 1, pp. 135a-6a; Ibn Manẓūr, Lisān, Vol. III, p. 321a-b; KB, pp. 679b-81a: Ar.  $\text{عَدَّ}$  "tomorrow, later, future"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 536).

626.  $\text{לְעֹלָם}$  <sup>c</sup>ad (part., prep. and adv.) "till" = Ar.  $\text{حَتَّى}$  hattā or  $\text{عَتَّى}$  <sup>c</sup>attā (cf. Ibn Manẓūr) (part., prep. and adv.) "till, up to, as far as, until, so that", e.g. Job 27:5 (Heb.  $\text{לְעֹלָם}$ ).  
Ar. vs.: B; S: n.r.; BSl; BS2; BS3; BL; L1; L2; R1; حتى and L; P; N; R2: حتى (sic).  
C.Ar.t.: حتى or عَتَّى .

Cf. Job 7:19, 8:21 (AV) (Heb.  $\text{לְעֹלָם}$ -Ar.  $\text{عَتَّى}$  or  $\text{حَتَّى}$ ), 8:2, 18:2 (Heb.  $\text{لְעֹלָם}$  "how long" = Ar.  $\text{حَتَّى}$  or  $\text{عَتَّى}$ , cf. above), 11:7, 20:4, 32:12 and 38:11 (Heb.  $\text{لְעֹלָם}$  : n.r., lit. "till" = Ar.  $\text{حَتَّى}$  or  $\text{عَتَّى}$ , cf. above).  
Cf. Akk. adi "up to", Ug. <sup>c</sup>d "until", Aram. (Bb.)  $\text{לְעֹלָם}$  "up to" (AV); (Sy.)  $\text{حَتَّى}$  "ibid." and SAr. (Sab.) <sup>c</sup>d; <sup>c</sup>dy "until".

(BDB, pp. 724b-3b, 1105a, Beeston, Dictionary, p. 12; Biella, Dictionary, p. 354; Bittenwieser, Job, p. 198; Ecker, Arabische Job - Übersetzung, pp. 216, 247, 251, 346; FD, pp. 1013a-4b: n.m.

Ar.; Girdlestone, Synonyms, p. 312; GLOR, Vol. XI, Pt. I, pp. 115a-7b; Gordon, Ugaritic Manual, p. 303a; Guillaume, Comparative Study, Pt. II, p. 27; Haupt, "Canticles", AJSLL, Vol. XIX (1902-3), p. 19; Ibn Manzūr, Lisān, Vol. XIV, p. 164a; Kamāl, al-'Ibdāl, p. 189; KB, pp. 680a-1b, 1106a: n, m. Ar.; Lane, Lexicon, Bk. I, Pt. II, pp. 509a-10a; Pt. V, p. 1951b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 117a; Moscati, Comparative Grammar, p. 121; O'Leary, Comparative Grammar, p. 270; Smith, Dictionary, p. 400a; Wright, Arabic Language, Vol. I, p. 280).

627.

𐤀𐤓𐤕 I <sup>c</sup>ādā "to pass by" (AV) = Ar. عَدَا <sup>c</sup>adā "to pass, pass over, bypass" or عَدَى <sup>c</sup>addā "to pass, go by, cross", e.g.

Job 28:8 (Heb. 𐤀𐤓𐤕 qal-perfect, 3rd sing. masc.).

Ar. vs.: B: (لم) يسلكه; BL; L; LL; L2; N; P; R1; R2: لم يموز (sic);

BS1; BS2; BS3: (لم) يعدة and S: مال .

C. Ar. t.: عَدَا or عَدَى (perfect, 3rd sing. masc.).

Cf. Job 40:10 (Heb. 𐤀𐤓𐤕 qal-imperative, 2nd sing. masc.

"Deck yourself", metaphorically = Ar. اَعْدِ imperative, 2nd sing. masc., cf. above).

Cf. Ug. ḡdd "to exult", Aram. (Bb.) 𐤀𐤓𐤕; 𐤀𐤓𐤕 "to pass on" (BDB); (Sy.) 𐤀𐤓𐤕 "to pass near, come" and Eth. (G) <sup>c</sup>adāwä "to cross".

(BDB, pp. 723b, 1105a; Ecker, Arabische Job - Übersetzung, p. 199; Elias, Dictionary, p. 429b; FD, p. 1015a-b; Girdlestone, Synonyms, pp. 231-2; Gordis, Job, p. 307; Gordon, Ugaritic Manual, p. 309a; Ibn Manzūr, Lisān, Vol. XV, pp. 33b-4a; KB, pp. 682a-b, 1106a;

Lane, Lexicon, Bk.I, Pt. V, p. 1977a-b; Leslau, Amharic, pp. 52, 99; al-Ma<sup>c</sup>lūf, al-Munjid, p. 492c; Smith, Dictionary, p. 400b; Thompson, "TV Root", JSS, Vol. X, (1965), p. 228; Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), p. 180a: Ar. لم يعد "he did not trespass, he did not run"; idem, Ibn Barun, p. 108: Ar. لم يعد "ibid."; Wehr/Cowan, Dictionary, p. 598a-b; al-Yasin, Lexical Relation, p. 88).

628. עֲדָה <sup>c</sup>edā (fem.) "company" = Ar. عِدِّي <sup>c</sup>adiyy<sup>un</sup> (masc.)  
"company (of men)", e.g. Job 15:34 (Heb. עֲדָה cons.).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: جماعة; BL; L2: شهادة;  
and S: جميع.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context, (cf. 15:34: שָׁחַד אֶהְיֶה - "I will testify"), Arabic عِدِّي may probably, by substitution of consonant and doubling of <sup>y</sup>, be metaphorically equivalent to Hebrew עֲדָה.

C. Ar.t.: عِدِّي.

Cf. Job 16:7 (Heb. עֲדָה with suffix = Ar. عِدِّي with suffix).

Cf. Ug. <sup>c</sup>dt "assembly" and Aram. (Sy.) ܥܕܬܐ "company, congregation".

(BDB, pp. 726a, 730a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 126, 218: Ar. مقربيه and جميع; FD, pp. 1015b-6a: n.m.Ar. Gordon, Ugaritic Manual, p. 303a; Ibn Manẓūr, Lisān, Vol. XV, p. 32a; KB, pp. 682b-3a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, p. 1980c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 492c; Smith, Dictionary, p. 402a; Wright, Arabic Language, Vol. I, p. 119: Ar. عِدَّة; al-Yasin, Lexical Relation, p. 119).



629.  $\text{זָגַב}$   $\text{c}_{\text{ugāb}}$ ;  $\text{זָגַב}$   $\text{c}_{\text{uggāb}}$  (masc.) "pipe" (RSV), (RV)  
 "organ" (AV), "musical instrument" (BDB), "flute, reed" (FD),  
 "long flute" (KB) = Ar.  $\text{عُودٌ}$   $\text{c}_{\text{ud}}^{\text{un}}$  "lute", e.g. Job 21:12 (Heb.  $\text{זָגַב}$ ).  
 Ar. vs.: B; BS1; BS2; BS3:  $\text{مرمار}$ ; BL:  $\text{صناجة}$ ; L; L1; L2; N; P; R1;  
 R2:  $\text{زميز}$  (sic) and S:  $\text{خلياق}$ .

Note: according to al-Munjid, Arabic  $\text{عود}$  is a loanword from  
 Hebrew  $\text{זָגַב}$ . If this is so, then Arabic  $\text{عود}$  is, by substitution  
 of consonant and omission of  $\text{b}$ , equivalent to Hebrew  $\text{זָגַב}$ .

C. Ar. t.:  $\text{عود}$ .

Cf. Job 30:31 (Heb.  $\text{זָגַב}$  with suffix = Ar.  $\text{عودي}$  with suffix).  
 (BDB, pp. 721b, 728a: n.m. Ar.; Ecker, Arabische Job - Überset-  
zung, pp. 181: Ar.  $\text{الخيلاق}$  and  $\text{الهيثار}$ ; FD, p. 1020b: n.m. Ar.; Ibn  
 Manzūr, Lisān, Vol. III, pp. 319b-20a; KB, p. 685b: Ar.  $\text{جَبَبٌ}$   
 "quiver"; Lane, Lexicon, Bk. I, Pt. V, p. 2190b-c; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 536c).

630.  $\text{לָאָה}$   $\text{c}_{\text{āwā}}$  "to pervert" (RSV), "to do wrong" (Guillaume)  
 = Ar.  $\text{غَوَى}$   $\text{ghawā}$  or  $\text{غَوِيَ}$   $\text{ghawiya}$  or  $\text{أَغْوَى}$   $\text{aghwā}$  "to stray, err",  
 incl. "to pervert", e.g. Job 33:27 (Heb.  $\text{לָאָה}$   $\text{hiph}^{\text{c}}$  il-perfect,  
 1st sing.).

Ar. vs.: B:  $\text{زغبت}$ ; BL: ch. n. f.; BS1; BS2; BS3:  $\text{عوجت}$ ; L; P:  $\text{أَسَأْتُ}$ ;  
 L1; N:  $\text{أَسَأْتُ}$ ; L2: n. r. and S:  $\text{شوشته}$ .

Note: according to Guillaume and FD, Arabic  $\text{غَوَى}$  may probably,  
 by substitution of consonants, be equivalent to Hebrew  $\text{לָאָה}$ .

C. Ar. t.:  $\text{أَغْوَيْتُ}$  or  $\text{غَوَيْتُ}$  (perfect, 1st sing.).

Cf. Akk. egū "to be careless, neglectful (off duty)" and Eth. (G) cayāyā "to err".

(BDB, p. 730b: Ar. عَوَى; Elias, Dictionary, p. 487b; FD, pp. 1021b-2b: Ar. عَوَى "to wind, turn, act perversely", عَوَى "to act crookedly, err" and عَفَا "to destroy, reduce, ruin"; GLOR, Vol. IV, p. 48a-b; Guillaume, Comparative Grammar, Pt. III, p. 6; Ibn Manzūr, Lisān, Vol. XV, p. 140b-1a; KB, pp. 686b-7a: Ar. عَوَى "to bend"; Lane, Lexicon, Bk. I, Pt. VI, pp. 2304c-5a; Leslau, "Akkadian and South-East Semitic", JAOS (1944), p. 54a; idem, Contributions, p. 38; al-Ma<sup>c</sup>lūf, al-Munjid, p. 563a; Wehr/Cowan, Dictionary, p. 688b).

631. لَا إِلَهَ إِلَّا هُوَ ca<sub>wīl</sub> (masc.) "ungodly" (RSV), "unjust one" (BDB) "unrighteous person" (FD) = Ar. عَائِلٌ cā'il<sup>un</sup> (masc.) "unjust one"

> ( عَائِلٌ عَنِ الْحَقِّ ), e.g. Job 16:11 (Heb. לֹא־אֱלֹהִים).

Ar. vs.: B: جَائِرٌ; BL: ظَلَمَةٌ; BS1; BS2; BS3: ظَالِمٌ; L; L1; N; P: فَاجِرٌ; L2: ظَالِمِينَ; R1; R2: أَثَمَةٌ and S: جَائِرٌ.

Note: according to Ibn Manzūr, al-Munjid and the Arabic versions (cf. above), Arabic عَائِلٌ may probably, by substitution of consonants, be equivalent to Hebrew לֹא־אֱלֹהִים.

C. Ar. t.: عَائِلٌ.

V. inf. لَا إِلَهَ إِلَّا هُوَ.

Cf. Aram. (Sy.) כַּעֲלָא "unjust".

(BDB, p. 732a-b: Ar. عَانَ "to deviate from (right course)";

Ecker, Arabische Job - Übersetzung, p. 252; FD, p. 1023a-b:

Ar. عَانَ "to turn away, to depart or deviate from the right way" and

عَبَل "to twist or knot (a rope)"; Ibn Manẓūr, Lisān, Vol. XI, p. 481b; KB, p. 687a-b; Ar. عَال "to deviate (from right)"; Lane, Lexicon, Bk.I, Pt. 2200a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538c; Smith, Dictionary, p. 405a).

632.      <sup>3</sup>יָיִד <sup>c</sup>awwāl (masc.) "wicked" (AV), "unrighteous" (RV), "ungodly" (RSV), "unjust, unrighteous one" (BDB) = Ar. عَائِلٌ <sup>c</sup>ā'il<sup>un</sup> (masc.) > (عائل عن الحق) "unjust one", e.g. Job 18:21 (Heb. <sup>3</sup>יָיִד).

Ar.vs.: B: شَرِير ; BL: ظَلَمَ ; BS1; BS2- BS3: فاعلي الشر; L; L1; N; P; R1; R2: منافقين ; L2: ظالمين and S: جائرين .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Arabic versions (cf. above), Arabic عائل may probably, by substitution of consonants, be equivalent to Hebrew <sup>3</sup>יָיִד .

C.Ar.t.: عائل .

Cf. Job 27:7, 29:17, 31:3 (Heb. <sup>3</sup>יָיִד "unrighteous" = Ar. عائل cf. above).

V. sup. <sup>3</sup>יָיִד .

(BDB, p. 732b: n.m.Ar.; FD, p. 1023b: n.m.Ar.; Girdlestone, Synonyms, p. 79; Ibn Manẓūr, Lisān, Vol.XI, pp. 481b-2a; Lane, Lexicon, Bk.I, Pt. V, p. 2200a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538c).

633.      <sup>3</sup>יָיִד <sup>c</sup>āwel, <sup>3</sup>יָיִד <sup>c</sup>ewel (masc.) "iniquity" (AV), (RV), "injustice, unrighteousness" (BDB) = Ar. عَوْلٌ <sup>c</sup>awl<sup>un</sup> (masc.) "injustice, unfairness, iniquity", e.g. Job 34:32 (Heb. <sup>3</sup>יָיִד).

Ar. vs.: B; BS1; BS2; BS3; L; L1; N; P: <sup>إثمًا</sup>; BL: ch.n.f.;

L2: <sup>ظلمًا</sup>, R1; R2: <sup>إثم</sup> and S: <sup>جورًا</sup>.

Note: according to Wechter/Ibn Barun, Ibn Manẓūr, Lane, al-Munjid and Elias, Arabic <sup>عول</sup> may probably be equivalent to Hebrew <sup>עול</sup>.

C.Ar.t.: <sup>عول</sup>.

Cf. Job 34:32 (AV), (RV) (Heb. <sup>עויל</sup> = Ar. <sup>عول</sup>).

V. sup. <sup>עול</sup> and <sup>עול</sup>.

(BDB, p. 732a-b: Ar. <sup>عول</sup> (?); Elias, Dictionary, p. 467a; FD, p. 1023b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XI, pp. 481b-2a; KB, p. 687b: n.m.Ar.; Lane, Lexicon, Bk.1, Pt. V, p. 2200a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538c; Wechter, Ibn Barun, p. 109).

634. <sup>עוילה</sup> <sup>cawlā</sup> (fem.) "iniquity" (AV), "injustice" (RV) =  
Ar. <sup>عُول</sup> <sup>cawl<sup>un</sup></sup> (com.) "injustice, unfairness, iniquity", e.g. Job 6:29  
(Heb. <sup>עוילה</sup>).

Ar. vs.: B: <sup>تجوروا</sup>; BL: <sup>بطالة</sup> (sic); BS1; BS2; BS3; L2: <sup>ظلم</sup>; L; L1;  
N; P: <sup>اشرار</sup>; R1; R2: <sup>خسوة</sup> and S: <sup>جورًا</sup>.

Note: according to Ibn Manẓūr, Lane, al-Munjid, Elias and the translation of Saadia (cf. S above), Arabic <sup>عول</sup> may probably, by omission of <sup>h</sup>, be equivalent to Hebrew <sup>עולה</sup>.

C.Ar.t.: <sup>عُول</sup>.

Cf. Job 6:30 (RV), 11:14 (RV), 13:7 (RV), 15:16, 22:23 (AV), 24:20 (RV)  
27:4 (RV) 36:23 (AV) and 36:33 (Heb. <sup>עוילה</sup>, <sup>עוילה</sup>).

"injustice, unrighteousness, unrighteously, iniquity" = Ar. <sup>عُول</sup>  
cf. above).

V. sup. عول and عول.

(BDB, p.732a-b: Ar. عول (?); Ecker, Arabische Job - Übersetzung, p. 300; Elias, Dictionary, p. 467a; FD, pp. 1023b-4a: n.m.Ar.; Ibn Manzūr, Lisān, Vol. XI, pp. 481b-2a; KB, p. 687b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 2200a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538c).

635. عول colā (fem.) "injustice" = Ar. عَوْلٌ cawl<sup>un</sup> (com.) "injustice", e.g. Job 5:16 (Heb. לֹא צָדִיקָה).

Ar.vs.: B: ظلم; BL: ch.n.f.; BS1; BS2; BS3: خطيئة; L; Ll; N; P;

R1; R2: منافق; L2: ظالم and S: جور.

C.Ar.t.: عَوْلٌ.

V. sup. عول, عول and عول.

(BDB, p. 732a-b: Ar. عول (?); Ecker, Arabische Job - Übersetzung, p. 311; Elias, Dictionary, p. 467a; FD, pp. 1023b-4a: n.m.Ar.; Ibn Manzūr, Lisān, Vol. XI, pp. 481b-2a; KB, pp. 687b-8a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 2200a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538c).

636. عول cūp "to fly" = Ar. عَافَ cāfa "to fly about (of a bird)", e.g. Job 5:7 (Heb. עָלָה qal-infinitive, cons.).

Ar.vs.: B: تخلق في الطيران; BL: ch.n.f.; BS1; BS2; BS3: ارتفاع الجناح; L;

Ll; N; P; R1; R2: يرفعون الاجنحة; L2: نظير and S: طيراناً.

Note: according to BDB, FD, KB, Wechter/Ibn Barun, Ibn Manzūr, Lane and al-Munjid, Arabic عاف may probably, by substitution of consonant, be equivalent to Hebrew על.

C.Ar.t.: عَوْفٌ (infinitive).

Cf. Job 20:8 (Heb.  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$  qal-imperfect, 3rd sing. masc. = Ar.  $\text{يَعُوف}$  imperfect, 3rd sing. masc.).

Cf. Ug.  $\text{c}_p$  "to fly"; Aram. (Sy.)  $\text{ك}\text{-}\text{ف}$  "to double, fold over", SAR. (Mh.)  $\text{(še)gu}$  "to be in a hurry"; (Soq.)  $\text{ge}$  "to flee, fly" and Eth. (G)  $\text{g}^{\text{w}}\text{ayya}$  "to flee".

(BDB, p. 733a-b: Ar.  $\text{عَاف}$  "to fly about (of birds(?))"; FD, pp. 1026b-

7a: Ar.  $\text{عَاف}$  "to float in the air"; Gordon, Ugaritic Manual, p. 303b;

A. Guillaume, "Paronomasia in the Old Testament", JSS, Vol. IX (1964),

p. 290: Ar.  $\text{عَوَّف}$  "he let it fly away"; Ibn Manzūr, Lisān, Vol. IX,

pp. 260b-1a; KB, pp. 689b-90a: Ar.  $\text{عَاف}$ ; Lane, Lexicon, Bk.1,

Pt. V, p. 2198b; Leslau, "South-West Semitic", JAOS, Vol. LXIII

(1943), p. 12b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538b; Smith, Dictionary, p. 406a;

Wechter, Ibn Barun, p. 110: Ar.  $\text{عَاف}$  "to circle over water (bird)";

al-Yasin, Lexical Relation, p. 83).

637.  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$   $\text{c}_{op}$  (masc.) "bird" = Ar.  $\text{عَوَف}^{\text{(masc.)}}$   $\text{c}_{awf}^{\text{un}}$  "bird", e.g.

Job 12:7 (Heb.  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$  ).

Ar. vs.: B; BL; BS1; BS2; BS3; L2:  $\text{ط}\text{-}\text{ي}\text{-}\text{و}\text{-}\text{ر}$  ; L; Ll; N; P; R1; R2:  $\text{ط}\text{-}\text{ا}\text{-}\text{ي}\text{-}\text{ر}$  (sic) and S:  $\text{ط}\text{-}\text{ا}\text{-}\text{ي}\text{-}\text{ر}$  .

Note: according to Margolis, Ibn Manzūr, Lane and al-Munjid,

Arabic  $\text{عوف}$  may probably be equivalent to Hebrew  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$  .

C.Ar.t.:  $\text{عَوَف}$  .

Cf. Job 28:21 and 35:11 (Heb.  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$  = Ar.  $\text{عوف}$  ).

Cf. Aram. (Sy.)  $\text{ك}\text{-}\text{ه}\text{-}\text{ف}\text{-}\text{ا}$  "fowl" and Eth. (Amh.)  $\text{wof}$  "bird"; (G) 'of "ibid."

V. sup.  $\eta\text{-}\text{ל}\text{-}\text{פ}\text{-}\text{ל}$  .

(BDB, p. 733a-b: Ar. عَوْفٌ "augury, from birds"; FD, p. 1027a-b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IX, p. 259a; KB, pp. 689b-90b: Ar. عَوْفٌ "augury (from birds)"; Lane, Lexicon, Bk.I, Pt. V, p. 2198b-c; Leslau, Amharic, pp. 81, 99; al-Ma<sup>c</sup>lūf, al-Munjid, p. 538b; M. L. Margolis, "The Character of the Anonymous Greek Version of Habakkuk, Chapter 3", AJSLL, Vol. XXIV (1907-8), p. 81; G. E. Post, DB art. "Fowl", Vol. II, p. 63b: Ar. fair; Smith, Dictionary, p. 421b; Wechter, Ibn Barun, p. 110: Ar. أَمْعُوفٌ "grasshopper").

638.      لَا يَأْوِي      cāwat "to pervert" = Ar. عَاتَى cātha "to ravage, devastate, damage, pervert", e.g. Job 34:12 (Heb. לֹא יִפְעֹל pi<sup>c</sup>el-imperfect, 3rd sing. masc.).

Ar. vs.: B: يَأْوِي ; BL: ch.n.f.; BS1; BS2; BS3; S: يَعْجِج ; L: LL; N: P: يَعْجِج ; L2: n.r. and R1; R2: يَنْقَلِب .

Note: according to Ibn Manẓūr, Lane, al-Munjid, Elias, Wehr/Cowan and the Hebrew context (cf. <sup>34:12</sup> לֹא יִפְעֹל), it seems that the Arabic عَاتَى may

probably, by substitution of consonant, be equivalent to Hebrew לֹא יִפְעֹל .

C.Ar.t.: يَعْثُ (imperfect, 3rd sing. masc.).

Cf. Job 19:6 (Heb. לֹא יִפְעֹל pi<sup>c</sup>el-perfect, 3rd sing. masc. with suffix

"God put me in the wrong", metaphorically = Ar. عَاتَى cātha perfect, 3rd sing. masc.

with preposition and suffix, cf. above) and 8:3 (Heb. לֹא יִפְעֹל pi<sup>c</sup>el-imperfect,

3rd sing. masc. = Ar. يَعْثُ imperfect, 3rd sing. masc.).

Cf. Aram. (Sy.) כֹּחַ "to defraud, be fraudulent, dishonest".

(BDB, p. 736: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 137,

352; Elias, Dictionary, p. 468b; FD, p. 1031a-b: Ar. غاث "to hasten to, help"; Ibn Manzūr, Lisān, Vol. II, p. 170b; KB, pp. 691b-2a: n.m. Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 2207a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 540a; Wechter, "Ibn Barun", JAOS, Vol. LXI (1941), p. 182a: Ar. عتا "to be proud"; idem, Ibn Barun, pp. 58, 110: Ar. عتا "ibid."; Wehr/Cowan, Dictionary, p. 660b).

639.

لاز <sup>c</sup>oz (masc.) "strength" = Ar. عَزَّ <sup>c</sup>izz<sup>un</sup> (masc.)  
or عِزَّة <sup>c</sup>izzat<sup>un</sup> (fem.) "strength", e.g. Job 12:16 (Heb. לִיָּא ).  
Ar. vs.: B; L2: عِزَّة ; BL: الضبط والقوة; BS1; BS2; BS3; S: عِز and L;  
L1; N; P; R1; R2: قوة .

Note: according to FD, Wright, Saadia (cf. S above), Arabic version BS (cf. BS1-3 above), Ibn Manzūr and al-Munjid, Arabic عَزَّ may probably, by doubling of z, be equivalent to Hebrew לִיָּא .

According to Ibn Manzūr, Lane, some Arabic versions (i.e. B, L2, cf. above) and al-Munjid, Arabic عِزَّة may probably, by doubling of z and augment i al-mudawwara, be equivalent to Hebrew לִיָּא .

C.Ar.t.: عِزَّة .

Cf. Job 26:2 (AV), 41:22(14) (AV), (RV) (Heb. לִיָּא = Ar. عِزَّة ) and 37:6 (Heb. לִיָּא with suffix = Ar. عِزَّة with suffix).

Cf. Akk. ezezu "to be strong, furious, fierce"; izzu "strong",  
Aram. (Sy.) כֶּחַ "to be powerful, full of force"; כֶּחַ "strength",  
SAr. (Sab.) cz<sup>tm</sup> "strength" and Eth. OHH "to be mighty, strong";  
OHH "strong".

(BDB, pp. 738a-9a: Ar. عَزَّ "to be mighty, strong"; Beeston,



Dictionary, p. 24; Biella, Dictionary, p. 360; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 168: Ar. <sup>c</sup>aziztu "to be strong"; Bergsträsser, Einführung, p. 191; Ecker, Arabische Job - Übersetzung, p. 99: Ar. عَزَّة ; FD, p. 1032a-b: Ar. عَز ; GLOR, Vol. IV, pp. 427a-8b; Gordis, Job, p. 426: Ar. <sup>c</sup>a'dha "to take refuge, seek protection"; Gordon, Ugaritic Manual, p. 304a; Hulst, Translation Problems, p. 88; Ibn Manẓūr, Lisān, Vol. V, p. 374b; KB, pp. 692b-3a, 694b-5a: Ar. عَزَّ ; Lane, Lexicon, Bk. I, Pt. V, p. 2031c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 503a; Muss-Arnolt, Dictionary, Vol. I, p. 26a; Smith, Dictionary, pp. 404b, 408b; Wechter, Ibn Barun, p. 110: Ar. عَزَّ and عَزَّة "might, power"; Wright, Comparative Grammar, p. 57: Ar. عَزَّ ; al-Yasin, Lexical Relation, p. 83-4).

640.

זָלַח <sup>c</sup>āzab "to leave off" (AV) = Ar. عَزَفَ <sup>c</sup>azafa "to

leave off, turn away" or عَزَبَ <sup>c</sup>azaba "to go away, depart", e.g.

Job 9:27 (Heb. יָזַח יָזַח qal-imperfect, 1st sing.).

Ar. vs.: B; BS1; BS2; BS3: أَطْلَقَ ; BL: اطامن ; L; LI; N; P: تركت ;

L2: احني and S: اترك .

Note: according to BDB, FD, Ibn Manẓūr, Kamāl, Lane and

al-Munjid, Arabic عَزَف may probably, by substitution of consonant, be equivalent to Hebrew זָלַח .

According to Ibn Manẓūr, Lane and al-Munjid, Arabic عَزَب may probably be similar to Hebrew זָלַח .

C.Ar. t.: أَعَزَفُ (imperfect, 1st sing.).

Cf. Job 20:19 (AV), (RV) (Heb. <sup>עָזַב</sup> qal-perfect, 3rd sing. masc.

"he ... hath forsaken" = Ar. <sup>عَزَفَ</sup> perfect, 3rd sing. masc., cf.

above), 10:1 (AV) (Heb. <sup>אֶעְזֹב</sup> qal-imperfect, 1st sing. "I will

leave (lit. I leave)" = Ar. <sup>أَعَزَفُ</sup> or <sup>أَعَزِبُ</sup> imperfect, 1st sing., cf.

above), 39:11 (Heb. <sup>תַּעֲזֹב</sup> qal-imperfect, 2nd sing. masc.

"... will you leave...?" = Ar. <sup>تَعْرِفُ</sup> or <sup>تَعَزِبُ</sup>

imperfect, 2nd sing. masc., cf. above), 6:14 (Heb. <sup>יַעֲזֹב</sup> qal-

imperfect, 3rd sing. masc. "He ... forsakes" = Ar. <sup>يَعْرِفُ</sup> imperfect,

3rd sing. masc., cf. above), 20:13 (AV), (RV) (Heb. <sup>יַעֲזֹב</sup> qal-

imperfect, 3rd sing. masc. with suffix "... not forsake (lit.

forsakes) it" = Ar. <sup>يَعْرِفُهُ</sup> imperfect, 3rd sing. masc. with suffix,

cf. above) and 39:14 (Heb. <sup>תַּעֲזֹב</sup> qal-imperfect, 3rd sing. fem. "she

leaves" = Ar. <sup>تَعْرِفُ</sup> or <sup>تَعَزِبُ</sup> imperfect, 3rd sing. fem., cf. above).

Cf. Akk. ezēbu "to leave", Ug. <sup>c</sup>bd "to make, repair", SAr. (Sab.)

<sup>c</sup>db "to repair" and Eth. azaba "to help".

(Barr, Comparative Philology, p. 332: Ar. <sup>c</sup>aduba; BDB, pp. 736b-

7a: Ar. <sup>عَرَبَ</sup> (sic) "to be remote, absent, depart"; Beeston, Dictionary,

p. 12; Biella, Dictionary, p. 354; M. Dahood, "The Root <sup>עָזַב</sup> II in

Job", JBL, Vol. XXVIII (1959), p. 303: Ar. <sup>c</sup>bd "to repair"; idem,

Ugaritic - Hebrew, p. 67; G.R. Driver, "Problems", VTS, Vol. III

(1955), p. 76: Ar. <sup>c</sup>adhaba I "to hinder", II "to punish, torment",

IV "to make agreeable"; Ecker, Arabische Job - Übersetzung, pp. 256,

272, 299; FD, pp. 1033a-4a: Ar. <sup>عَزَبَ</sup>; GLOR, Vol. IV, pp. 416a-8b;

Gordon, Ugaritic Manual, p. 303a; Ibn Manzūr, Lisān, Vol. I, p. 596b,

Vol. IX, p. 245a; Kamāl, at-Taḏād, p. 21: Ar. <sup>عَزَفَ</sup>; idem, al-'Ibdāl,

p. 190: Ar. "...عزفت عن الشيء: زهدت فيه..."; KB, pp. 693a-4a:

Ar. عَزَبٌ "bachelor"; Lane, Lexicon, Bk.I, Pt. V, pp. 2033a-b, 2035a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 503b-c; Tur-Sinai, Job, p. 316: Ar. cadhahaba (sic) "to vex, maltreat".).

641.

عَزَّرَ <sup>c</sup>azar "to help" = Ar. عَزَّرَ <sup>c</sup>azara or عَزَّرَ <sup>c</sup>azzara

"to aid, assist, help", e.g. Job 26:2 (Heb. עָזַר qal-perfect, 2nd sing. masc.).

Ar. vs.: B: عَضَرَتْ; BL; L; L1; L2; N; P; R1; R2: تَقِينِم and BS1; BS2; BS3; S: اعْنَت.

Note: according to Wechter/Ibn Barun, FD, Ibn Manẓūr, Lane and al-Munjid, Arabic عَزَر may probably be equivalent to Hebrew עָזַר.

According to Ibn Manẓūr, Lane and al-Munjid, Arabic عَزَّر may probably, by doubling of z, be similar to Hebrew עָזַר.

C. Ar. t.: عَزَرَتْ (perfect, 2nd sing. masc.).

Cf. Job 29:12, 30:13 (AV) (Heb. עָזַר qal-participle, sing. masc.

= Ar. عَازِرٌ active participle, sing. masc.) and 9:13 (Heb. עָזְרִי qal-participle, pl. masc. = Ar. عَازِرُونَ active participle, pl. masc.).

Cf. Akk. eziru "to wish, desire", Ug. dr, "to rescue" and Aram.

(Sy.) קָזַר "to help".

(BDB, p. 740a-b: Ar. عَذَّرَ "to excuse, exculpate, also aid"; Ecker,

Arabische Job - Übersetzung, pp. 154, 166, 265, 332: Ar. اعوان, معين

and أَعْنَت; FD, p. 1036a-b; Gordon, Ugaritic Manual, p. 303b;

Gordis, Job, p. 334: Ar. azara "to prevent, turn away from";

Guillaume, "Arabic Background, PF, p. 119; idem, "Studies", SALUOS,

Vol. II (1968), p. 114; Ibn Manzūr, Lisān, Vol. IV, p. 562a; KB, pp. 595b-6a: Ar. عَزَرَ "to withhold"; Lane, Lexicon, Bk. I, Pt. V, p. 2034c-5a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 503b; Muss-Arnolt, Dictionary, Vol. I, p. 27a; Smith, Dictionary, p. 401b; Wechter, Ibn Barun, p. 111: Ar. وَتُعِزِّرُوهُمْ "and ye shall assist them".

642. עֲזָרָה <sup>c</sup>ezrā, עֲזָרָה <sup>c</sup>ezrāt, עֲזָרָה <sup>c</sup>ezrātā (fem.)

"help" = Ar. عَزْرٌ <sup>c</sup>azr<sup>un</sup> (masc.) "aid, assistance, help", e.g.

Job 6:13 (Heb. עֲזָרָה with suffix).

Ar. vs.: B: عمدة; BL: v.n.f.; BS1: BS2: BS3: معونتي; L: Ll: P: عون; L2: n.r.; R1: R2: عون and S: عوني.

Note: according to Ibn Manzūr, Lane and al-Munjid, Arabic عَزْرٌ may probably, by omission of h, be equivalent to Hebrew עֲזָרָה.

C. Ar. t.: عَزْرِي (with suffix).

Cf. Job 31: 21 (Heb. עֲזָרָה with suffix = Ar. عزري with suffix).

Cf. Akk. ezerth "help"; ezirtu "curse", Ug. uzr "food or drink offering" and Aram. (Sy.) חֶזַא "help".

(BDB, pp. 740b-1a: n.m.Ar.; FD, p. 1037a: n.m.Ar.; Gordon, Ugaritic Manual, p. 234b; Ibn Manzūr, Lisān, Vol. IV, p. 562a; KB, p. 696b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. V, p. 2035a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 503b; Muss-Arnolt, Dictionary, Vol. I, p. 27a; Smith, Dictionary, p. 402a).

643. עֲטָן <sup>ca</sup>tān (masc.) "breast" (AV), (RV) "body" (RSV)

"prob. pail, bucket" (BDB) = Ar. عَطْنٌ <sup>c</sup>atan<sup>un</sup> or مُعَطْنٌ <sup>ma</sup>cātan<sup>un</sup>

(masc.) "place of laying down of camels (around the pool)" (cf. Ibn Manzūr and Lane), e.g. Job 21:24 (Heb. לַיָּבֵיטָה pl. with suffix).

This word occurs only here in the Biblical Hebrew.

Ar. vs.: B: n.r.; BL: ایامد (sic); BS1; BS2- BS3: احواضه; L; LL; N; P; R1; R2: جوانبد; L2: امعاء (sic) and S: اوداجم.

Note: according to Ibn Janāḥ, FD, Driver/Gray, Dhorme, Foster,

Wechter/Ibn Barun, Gordis and the Hebrew context (cf. <sup>21:24</sup> לַיָּבֵיטָה).

: عُظْنٌ, either Arabic (מַלְאֵי חֲלָב וּמַח עֲצָמוֹתָיו שֶׁנֶּהָה

(by omission of y) or معطن (by augment m and omission of y >

'... من كثرة البان غنم وبقره تسيل معاطنه [لبناً] ...' cf.

Wechter) may probably be similar to Hebrew לַיָּבֵיטָה.

Weber mentions that لַיָּבֵיטָה is an Aramaic form.

C. Ar. t.: أَعطَانَهُ or معاطنه (broken pl. with suffix).

Cf. Aram. (Sy.) ܠܝܒܝܬܗ "side" and Eth. (Te.) <sup>o</sup>m<sup>ec</sup>tan "watering place".

(EDB, p. 742a; n.m.Ar.; Dhorme, Job, p. 319b; S.R. Driver and G.B.

Gray, Commentary, Pt. II, p. 149; Ecker, Arabische Job - Übersetzung,

p. 196; FD, p. 1038a; Foster, "Job", AJSL, Vol. XLIX (1932-33),

pp. 30-1; Gordis, Job, p. 232; Hulst, Translation Problems, p. 76;

Ibn Janāḥ, al-'Uṣūl, p. 517; Ibn Manzūr, Lisān, Vol. XIII, p. 286a-

b; KB, p. 697b; n.m.Ar.; Lane, Lexicon, Bk. I, Pt. V, p. 2084a;

Leslau, "Additional Arabic", H, p. 179; al-Ma<sup>c</sup>lūf, al-Munjid, p. 513b;

Smith, Dictionary, p. 410a; Weber, "Material", AJSL, Vol. XV

(1898-99), p. 22; Wechter, Ibn Barun, pp. 111, 224; Wehr/Cowan,

Dictionary, p. 622b).

644. لַיִן נִתְּ <sup>ca</sup>tīṣā (fem.) "sneezing" = Ar. عَطَسَ <sup>c</sup>ats<sup>un</sup> or عَطَسَ <sup>c</sup>uṭās<sup>un</sup> (masc.) "sneezing", e.g. Job 41:18 (10) (Heb. לַיִן נִתְּ pl. with suffix).

Ar. vs.: B v. 9; BS1 v. 18; BS2 v. 18; BS3 v. 18; S v. 10: عطاسه; BL: ch.n.f.; L v. 10; Ll v. 10; L2 v. 10; N v. 9; P v. 9: n.r.; R1 v. 9: عطساته and R2 v. 9: عطسته.

Note: according to Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, either Arabic عطس (by substitution of consonant and omission of y and h) or عطاس (by substitution of consonants and omission of h) may probably be similar to Hebrew לַיִן נִתְּ.

C. Ar. t.: عطس or عطاس (infinitive, with suffix - only sing.).

Cf. Aram. (Sy.) כָּתַם "to sneeze"; כָּתַם "sneezing"

and Eth. (Amh.) anättäsa "to sneeze"; (G) atäsa "ibid."; atäs "sneezing"; (Te.) hattäsa "to sneeze".

(Ball, Job, p. 452: Ar. عَطَسَ "to sneeze" and العطاس "the daybreak";

BDB, p. 743a: Ar. عَطَسَ "to sneeze"; Dhorme, Job, p. 636a:

Ar. عَطَسَ "to sneeze"; Elias, Dictionary, p. 444b; FD, p. 1038a:

Ar. عطسة; Ibn Manẓūr, Lisān, Vol. VI, p. 142b; KB, p. 697b:

Ar. عَطَسَ; Lane, Lexicon, Bk. I, Pt. V, pp. 2078c-9a; Leslau,

Contributions, p. 39; idem, Amharic, pp. 27, 99; al-Ma<sup>c</sup>lūf, al-Munjid,

p. 512b; Smith, Dictionary, pp. 404b, 410b-1a; Tur-Sinai, Job, p. 570:

Ar. ma<sup>c</sup>tas "nose"; Weber, "Material", AJSLL, Vol. XV (1898-99),

p. 23: Ar. عطس "to sneeze"; Wehr/Cowan, Dictionary, p. 620a).

645.

לָפַט <sup>C</sup>ātap "to turn" = Ar. عَظَفَ <sup>C</sup>atafa "to turn", e.g.

Job 23:9 (Heb. לָפַט־qal-imperfect, 3rd sing. masc.).

Ar. vs.: B: يَسْتَرِي ; BL: سَتَرِي ; BS1; BS2; BS3: يَعْظِفُ ; L; L1; N;

P; R1; R2: عَظِفَتْ ; L2: عَظَا (sic) and S: عَظَفَ .

Note: according to Saadia (cf. S above), Driver/Gray, some Arabic versions (i.e. L, L1, N, P, R1, R2, cf. above) and Ibn Janāh, Arabic عَظِفَ may probably be equivalent to Hebrew לָפַט .

C.Ar.t.: يَعْظِفُ (imperfect, 3rd sing. masc.).

Cf. Akk. etū "to be dark, dim"; etūtu "darkness", Aram. (Sy.) عَظِفَ

"to turn another way, turn back" and Eth. (Amh.) attäfä "to bend,

fold"; (G)<sup>ce</sup>tuf "something that is warm"; <sup>C</sup>asäfä "to wrap about, fold";

(Tna.) <sup>C</sup>asäfä "to fold".

(BDB, p. 742a: Ar. عَظَفَ "to bend, fold"; Dhorme, Job, p. 348a:

Ar. عَظَفَ "to bend, bow"; S. R. Driver and G. B. Gray, Commentary,

Pt. II, p. 161; Ecker, Arabische Job - Übersetzung, p. 220; Eitan,

Contribution, pp. 56-7; Ewald, Job, p. 240; FD, p. 1038b: Ar. عَظَفَ

"to fold together, wrap up, put on, clothe", عَظِفَ "to be black,

dark, obscure" and عَظِفَ ; GLOR, Vol. IV, pp. 412b-3a; Gordis,

Job, p. 261; Guillaume, Comparative Study, Pt. II, p. 27 "לָפַט

envelop s.o. تَعَظَفَ he wrapped himself in a cloak"; Ibn Janāh, al-'Uṣūl,

pp. 517-17; Ibn Manẓūr, Lisān, Vol. IX, pp. 249b-50a; KB, p. 698a:

Ar. عَظَفَ "to bend, fold" and عَظَافَ "cloak"; KBS, p. 176b; Lane,

Lexicon, Bk. I, Pt. V, pp. 2079c-80a-b; Leslau, "Akkadian and South-

East Semitic", JAOS, Vol. LXIV (1944), p. 54; idem, Contributions,

p. 39; al-Ma<sup>C</sup>lūf, al-Munjid, p. 512c; Pope, Job, p. 156; Smith,

Dictionary, p. 410a).

646. <sup>c</sup>ayit (masc.) "fowl" (AV) = Ar. غَطَاطٌ <sup>un</sup>ghatāt (masc.) غَطَاطَةٌ <sup>un</sup>ghatātāt (fem.) "bird" (cf. Ibn Manẓūr), e.g. Job 28:7 (Heb. <sup>אֲפִי</sup> ).

Ar.vs.: B: نسر ; BL: طيور : BSl; BS2; BS3: كاسر ; L; Ll; N; P; Rl;

R2: طائيرة and L2; S: طير .

Note: according to Ibn Manẓūr and the translation of some Arabic versions

(i.e. BL, L, Ll, N, Rl, R2, L2, S, cf. above), either Arabic غَطَاطَةٌ (by metathesis, substitution of consonants and augments <sup>ḡ</sup> and <sup>t</sup> al-mudawwara) or غَطَاط

(by metathesis, substitution of consonant and augment <sup>ḡ</sup>) may probably be equivalent to Hebrew <sup>אֲפִי</sup> .

C.Ar.t.: غَطَاط or غَطَاطَةٌ .

(BDB, p. 743b: n.m.Ar.; FD, p. 1040a: n.m.Ar.; Gordis, Job, p. 306: Ar. <sup>c</sup>ayyata (sic), II "to shriek"; Ibn Manẓūr, Lisān, Vol. VII, p. 362a-b; KB, p. 699b: n.m.Ar.).

647. <sup>c</sup>ayin (com.) "eye" (AV), (RV) = Ar. عَيْنٌ <sup>un</sup>Cayn (fem.)

"eye", e.g. Job 2:12 (Heb. <sup>עֵינָיו</sup> dual with suffix).

Ar.vs.: B: أَبْصَارُهُم ; BL; L2: n.r.; BSl; BS2; BS3; L; Ll; N; P; Rl; R2: أعينهم and S: عيونهم .

C.Ar.t.: عَيْنَاهُم (dual with suffix).

Cf. Job 7:8, 10:18, 20:9, 24:15, 28:7, 29:11 (Heb. <sup>עֵינָיו</sup> , <sup>עֵינָיו</sup> = Ar. عَيْنٌ, 7:7, 13:1, 16:20, 17:7, 42:5 (Heb. <sup>עֵינָיו</sup> sing. with suffix = Ar. عَيْنِي sing. with suffix), 28:10 (Heb. <sup>עֵינָיו</sup> sing. with suffix = Ar. عَيْنِهِ sing. with suffix), 22:29 (BDB), 29:15 (Heb. <sup>עֵינָיו</sup> dual = Ar. عَيْنَان dual), 10:4, 11:20, 28:21, 31:16 (Heb. <sup>עֵינָיו</sup> dual, cons. = Ar. عَيْنَا dual, cons.), 3:10, 4:16, 19:27, 21:20, 31:17 (Heb. <sup>עֵינָיו</sup> , <sup>עֵינָיו</sup> dual with suffix = Ar. عَيْنَاي dual with suffix), 7:8, 11:4 (AV), 14:3, 15:12 (Heb. <sup>עֵינָיו</sup> dual with suffix = Ar. عَيْنَاكَ dual with suffix), 18:3 (KB) (Heb. <sup>עֵינָיו</sup> dual with suffix = Ar. عَيْنَاكَ dual with suffix), 15:15, 16:9, 24:23, 25:5, 27:19, 32:1, 34:21, 36:7, 39:29, 40:24 (AV), 41:18 (10) (Heb. <sup>עֵינָיו</sup> dual with suffix "his sight,



cf. 15:15, 25:5", metaphorically, "his eyes" = Ar. عينا dual with suffix,  
cf. above), 19:15 and 21:8 (Heb. לַיָּנָיִם dual with suffix = Ar. عينا dual  
with suffix).

Cf. Akk. ēnu; īnu "eye, Ug. ḥn "ibid.", Aram. (Bb.) ܠܢܐ "ibid."; (Sy.) ܥܝܢܐ  
"little eye", SAr. (Sab.) ḥyn "eye" and Eth. (Amh.) ayn "ibid."; ḥayn "ibid."  
(BDB, pp. 744a-5a, 1105b, 1125b; Beeston, Dictionary, p. 23; Bergsträsser,  
Einführung, p. 183; Biella, Dictionary, p. 363; Ecker, Arabische Job - Übersetzung,  
pp. 137, 141, 252-3, 286, 300, 312, 352: Ar. علمه, عنايته, عنایتك,  
نظراً, رؤيا and حضرتك, نفسك, البكاء, بصري; FD, pp. 1041a-2a: n.m.  
Ar.; Foster, "Job", AJSLL, Vol. XLIX (1932-33), p. 37; GLOR, Vol. IV, p. 180;  
Vol. VII, pp. 153b-5a; Gordon, Ugaritic Manual, p. 304b; Ibn Manẓūr, Lisān,  
Vol. XIII, p. 301a; KB, pp. 699b-700b, 1107a: n.m.Ar.; Lane, Lexicon, Bk.I,  
Pt. V, p. 2214c; Leslau, Amharic, pp. 32, 99; al-Maḥḥūf, al-Munjid, p. 541b-c;  
Moscatti, Comparative Grammar, pp. 54-5; Muḥsin, Job, pp. 164-5; Smith,  
Dictionary, p. 412a; Wechter, Ibn Barun, pp. 34-5, 54; Wilvinson, Tārīkh,  
pp. 49, 290; Wright, Comparative Grammar, p. 48, al-Yasin, Lexical Relation,  
p. 85).

648.

עָיִף ḥāyēp (adj.) "weary" = Ar. عَائِفٌ ḥā'if<sup>un</sup> (adj.) "disliking,  
or loathing (food or beverage or water), e.g. Job 22:7 (Heb. עָיִף).  
Ar.v.s.: B: معيني; BL: عطاشا (sic); BSI; BS2; BS3: عطشان; L; L1; N; P; R1;  
R2: مكروب; L2: عطاش (sic) and S: لجب.

Note: according to Ibn Manẓūr, Lane, al-Munjid, the translation of some  
Arabic versions (i.e. BL, BSI, BS2, BS3, L2, cf. above) and the Hebrew context  
(cf. 22:7 : לֹא-מִים עֵיף תִּשְׁקָה וּמִרְעֵב תִּמְנַע-לָהֶם),  
Arabic عائِف may probably, by substitution of consonant and augment 'و',  
be equivalent to Hebrew עָיִף.

C.Ar.t.: عائِف.

Cf. Akk. upū "cloud" and Aram. (Sy.) حُفِل "to increase, collect".

(BDB, p. 746a: n.m.Ar.; FD, p. 1043a-b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IX, p. 260a; KB, pp. 700b-1a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. V, p. 2212b; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 540c-1a; Smith, Dictionary, pp. 421b-2a).

649. لَا ذَبَّ ش <sup>C</sup>akkābīš (masc.) "spider" = Ar. عَنْكَبُوتٌ <sup>C</sup>ankabūt<sup>un</sup> (com.) "spider", e.g. Job 8:14 (Heb. لَا ذَبَّ ش).

Ar.vs.: B; BL; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2; S: عَنْكَبُوت.

Cf. Eth. (Ten.) <sup>C</sup>ankobāt "spider".

(BDB, p. 747a: Ar. " عَنْكَبُوت as a loan-word" (?); Blau, "Miscellanies", JSS, Vol. XVII (1972), pp. 179-82; FD, p. 1046a: Ar. عَنْكَب, عَكَاب, عَنْكَبُوت and عَنْكَاش; Ibn Manẓūr, Lisān, Vol. I, p. 626b; Kamāl, al-'Ibdāl, p. 190: Ar. " ... العَنْكَبُ وَالْعَنْكَاشُ: الْعَنْكَبُوت ..."; KB, p. 702b: Ar. عَنْكَاش (sic), عَنْكَبُوت and عَنْكَبُوت "spider"; Lane, Lexicon, Bk. I, Pt. V, p. 2119b; Leslau, Contributions, p. 39; al-Ma<sup>C</sup>lūf, al-Munjid, p. 534b; G.E. Post, DB art, "Spider", Vol. IV, p. 611a; Wechter, Ibn Barun, pp. 114, 183).

650. لَا <sup>C</sup>al (prep) "upon" = Ar. عَلَى <sup>C</sup>alā (prep), "upon, on, above at, by, in, due to", e.g. Job 7:1 (Heb. لَا يَدِي).

Ar.vs.: B; BL; BSI; BS2; BS3; L; RI; S: عَلَى and L; L2; N; P; R2: عَلِي (sic). C.Ar.t.: عَلَى.

Cf. Job 1:8 (BDB), 10:2;3 (BDB);7 (KB), 12:14 (BDB), 13:27 (AV), 14:3, 16:17 (KB), 21:31 (BDB);32, 26:10, 31:5 (BDB), 32:2 (AV);3 (AV), 34:21;6 (KB);36;13, 36:32, 38:26 (KB);32, 39:9 (BDB) (Heb. لَا "upon, in spite of, against, over, although, because, though, with, at" = Ar. عَلَى, cf. above), 7:20 (BDB), 9:34 (BDB), 13:21 (BDB), 16:9;10;13, 20:13 (BDB) (Heb. لَا with suffix, "upon me,

at me" = Ar. <sup>عليّ</sup> with suffix, cf. above), 14:6 (BDB), 16:9, 34:13, 36:30 (BDB); 33, 38:10 (BDB) (Heb. <sup>עָלָיו</sup> with suffix "upon him, unto himself, within him, against him, over him" = Ar. <sup>عليه</sup> with suffix, cf. above), 16:4 and 42:8 (Heb. <sup>עָלֶיךָ</sup> with suffix "against you, for you" = Ar. <sup>عليكم</sup> with suffix, cf. above).

Cf. Akk. <sup>al</sup>, Ug. <sup>ʿl</sup>, Aram. (Bb.) <sup>על</sup> ; (Sy.) <sup>حلا</sup> , SAr. (Sab.) <sup>ʿly</sup> "upon" and Eth. <sup>la</sup> <sup>la</sup> "over".

(BDB, pp. 752a-9a, 1106a-b; Beeston, Dictionary, p. 16; Biella, Dictionary, p. 366; Bergsträsser, Einführung, p. 192; Ecker, Arabische Job - Übersetzung, pp. 98, 112, 135, 183, 199, 297; FD, pp. 1048a-50b; n.m.Ar.; GLOR, Vol. IV, p. 73b; Gordis, Job, p. 178; Gordon, Ugaritic Manual, p. 304b; L.H. Gray, "The Punic Passages in the 'Poenulus' of Plautus", AJSLL, Vol. XXXIX (1922-23), p. 88; Guillaume, "Studies", SALUOS, Vol. II (1968), p. 178; Hulst, Translation Problems, pp. 80, 85-6; Ibn Manzūr, Lisān, Vol. XV, p. 87b; KB, pp. 703b-5a, 1107b-8a; Lane, Lexicon, Bk.I, Pt. V, p. 2144c-5a; Leslau, Contributions, p. 39; al-Ma<sup>ʿ</sup>lūf, al-Munjid, p. 121; Moscati, Comparative Grammar, p. 528b; Muḥsin, Job, p. 165; O'Leary, Comparative Grammar, p. 192; Smith, Dictionary, p. 413a; Wehr/Cowan, Dictionary, pp. 638b-9b; Wilvinson, Tārīkh, p. 290; Wright, Arabic Language, Vol. I, pp. 280-1; al-Yasin, Lexical Relation, p. 85).

651. <sup>עָלָה</sup> <sup>ʿalā</sup> "to mount up" = Ar. <sup>عَلَا</sup> <sup>ʿalā</sup> "to ascend, mount, go up", e.g. Job 20:6 (Heb. <sup>עָלָה</sup> qal-imperfect, 3rd sing. masc.).  
 Ar.vs.: B: <sup>ارتقاء</sup> (السما) بلغ; BL: <sup>تبلى الى</sup> (السما); BSI; BS2;  
 BS3: <sup>بلغ</sup> (السما) لموله; L; L1; L2; N; P; R1; R2: <sup>صعد</sup> and S: <sup>يصعد</sup>.  
 Note: according to BDB, FD, KB and Muḥsin, Arabic <sup>عَلَا</sup> may probably, by substitution of consonant, be equivalent to Hebrew <sup>עָלָה</sup>.  
 C.Ar.t.: <sup>يعלו</sup> (imperfect, 3rd sing. masc.).

Cf. Job 7:9 (Heb. <sup>יִעָלֶה</sup> qal-imperfect, 3rd sing. masc. "Sheol does not come up" = Ar. <sup>يَعْلُو</sup> imperfect, 3rd sing. masc., cf. above), 6:18 (Heb. <sup>יִעָלוּ</sup> qal-imperfect, 3rd pl. masc. "they go" = Ar. <sup>يَعْلُونَ</sup> imperfect, 3rd pl. masc., cf. above).

Cf. Akk. <sup>elū</sup> "to go up", Ug. <sup>ʿly</sup> "to raise up", SAr. (Sab.) <sup>ʿly</sup> "to go up, be high" and Eth. (Tna.) <sup>l<sup>ece</sup></sup> <sup>bālā</sup> "to rise".

(BDB, pp. 748a-50a; Beeston, Dictionary, p. 15; Bergsträsser, Einführung, p. 187; Biella, Dictionary, p. 365; Blake "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 168; Ar. <sup>ʿaliya</sup> "be or become high, ascend"; Ecker, Arabische Job - Übersetzung, p. 255; Elias, Dictionary, p. 456a; FD, pp. 1051b-3b; Girdlestone, Synonyms, pp. 187-8; GLOR, Vol. IV, pp. 114b-7a; Gordon, Ugaritic Manual, p. 304b; Ibn Manẓūr, Lisān, Vol. XV, p. 83b; KB, pp. 705a-6a; Lane, Lexicon, Bk.I, Pt. V, p. 2142b-c; Leslau, Contributions, p. 39; al-Ma<sup>c</sup>lūf, al-Munjid, p. 527c; Muḥsin, Job, p. 166; Wehr/Cowan, Dictionary, pp. 637b-8b; al-Yasin, Lexical Relation, p. 85).

652. <sup>يُدْخِلُ</sup> <sup>ʿālā</sup> "to insert, thrust in" (BDB), (KB) = Ar. <sup>غَلَّ</sup> ghalla "to insert, thrust in", e.g. Job 16:15 (Heb. <sup>יִדְחֵל</sup> pi<sup>c</sup>el-perfect, 1st sing.).

Ar.vs.: B v. 16: <sup>مرغت</sup>; BL; L2: n.r.; BSl; BS2; BS3: <sup>دسست</sup>; L; LI; N; P; R v. 16; R v. 16: <sup>غطيت</sup> and S: <sup>محتت</sup>.

Note: according to BDB, FD, KB, Dhorme, Driver/Gray and Gordis, it seems that the Arabic <sup>غَلَّ</sup> may probably, by substitution of consonant, be equivalent to Hebrew <sup>יָדָח</sup>.

C.Ar.t.: <sup>غَلَلْتُ</sup> ( perfect, 1st sing.).

Cf. Ug. <sup>ʿll</sup> "to enter, wade in", Aram. (Bb.) <sup>יָדָח</sup> "to go in"; (Sy.) <sup>حَلَا</sup> "to raise, elevate", and SAr. (Sab.) <sup>ghlyt</sup> "colere, arrogare".

(BDB, p. 760b, 1106a; Beeston, Dictionary, p. 53; Dhorme, Job, p. 238a;

S.R.Driver and G.B. Gray, Commentary, Pt. II, p. 107; Ecker, Arabische Job - Übersetzung, p. 178; FD, pp. 1056b-7b; Gordis, Job, p. 177; Gordon, Ugaritic Manual, p. 310a; Ibn Manẓūr, Lisān, Vol. XI, pp. 500b-1a; KB, p. 709a, 1108b-9a; Lane, Lexicon, Bk.I, Pt. VI, p. 2277a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 556a-b; Smith, Dictionary, p. 413b; Wehr/Cowan, Dictionary, p. 679a; al-Yasin, Lexical Relation, p. 88).

653.

יָלָם <sup>C</sup>elem (masc.) "youth" (AV), (RV) = Ar. غُلَامٌ <sup>un</sup>ghulām

(masc.) "youth, boy, lad", e.g. Job 33:25 (Heb. יָלָם pl. with suffix).

Ar.vs.: B; BSI; BS2; BS3; RI; R2: شبابه ; BL: ch.n.f.; L; LI; N; P: شبیه

L2: ناس and S: شباهیم .

Note: according to BDB, FD, KB, Moscati and Wright, Arabic غلام may probably, by substitution of consonant and augment ā, be equivalent to Hebrew יָלָם .

C.Ar.t.: غلمانہ (broken pl. with suffix).

Cf. Job 20:11 (AV), (RV) (Heb. יָלָם with suffix "his youth" = Ar. غلامه with suffix, "his youth").

Cf. Ug. glm "boy", Aram. (Sy.) ܓܠܡܐ "youth" and SAR. (Sab.) ghlm, ghlmw "young man, child, boy, youth".

(BDB, p. 761b; Beeston, Dictionary, p. 53; Biella, Dictionary, p. 395;

S.R. Driver and G.B.Gray, Commentary, Pt. II, p. 137; Ar. عَلَمٌ "young man"; Ecker, Arabische Job - Übersetzung, p. 281a; Elias, Dictionary,

p. 483a; FD, p. 1058b; Ar. غُلَامٌ and عَيْلَمٌ; Gordon, Ugaritic Manual, p. 310a; Ibn Manẓūr, Lisān, Vol. XII, p. 440a; Kamāl, al-'Ibdāl, p. 190:

Ar. "... الغلومة : حالة الغلام ..."; KB, pp. 707a, 709a-b; Lane, Lexicon, Bk. I, Pt. VI, p. 2286c-7a; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 557c-8a; Moscati, Comparative Grammar, pp. 39, 78; Smith, Dictionary, p. 414b; Wehr/Cowan, Dictionary, p. 682b; Wright, Comparative Grammar, p. 48; idem,

Arabic Language, Vol. I, p. 167; al-Yasin, Lexical Relation, p. 88).

654.

لَذَّه

<sup>C</sup>ālas "to rejoice" (AV), (RV) "to get enjoyment" (RSV)

= Ar. عَلَسَ <sup>C</sup>alasa "to taste, enjoy", e.g. Job 20:18 (Heb. לָדַד qal-imperfect, 3rd sing. masc.).

Ar.vs.: B; S: يَتَمَتَّع ; BL; RI; R2: n.r.; BSI; BS2; BS3: يَفْرَح and L; L1;

N; P: يَتَهَنَّا (sic).

Note: according to KB, Guillaume, Dhorme and Ullendorff,

Arabic عَلَسَ may probably be equivalent to Hebrew לָדַד.

C.Ar.t.: يَعْلُسُ (imperfect, 3rd sing. masc.).

Cf. Job 39:13 (Heb. לָדַד niph<sup>C</sup>al-perfect, 3rd sing. fem. "... wave (lit. waved) proudly", metaphorically = Ar. عَلِيتُ passive perfect, 3rd sing. fem. cf. above).

Cf. ESA <sup>C</sup>lā "to rejoice".

(BDB, p. 763a: n.m.Ar.; Dhorme, Job, p. 298b; Ecker, Arabische Job -

Übersetzung, p. 206; FD, p. 1059b: n.m.Ar.; Guillaume, Comparative

Grammar, Pt. I, pp. 29-30; Ibn Manẓūr, Lisān, Vol. VI, p. 146a; Kamāl,

at-Tadād, p. 63; idem, al-'Ibdāl, p. 190: Ar. "... غزل بالنساء : حادثهن أو افاض بذكرهن ..";

KB, p. 709b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 525b-c; Ullendorff, "Contribution",

VT, Vol. VI (1956), p. 196).

655. <sup>لادل</sup> <sup>cālā</sup> "to suck up blood" (AV), (RV), (RSV) "to drink blood" (BDB)  
 = Ar. <sup>ولغ</sup> <sup>walagha</sup> "to drink water or blood" (cf. Ibn Manẓūr), "to taste blood"  
 > (ولغ في الدم) "cf. Wehr/Cowan", e.g. Job 39:30 (Heb. <sup>לדל</sup> <sup>lāḏal</sup> <sup>pi</sup> <sup>ei</sup>-  
 imperfect, 3rd pl. masc.).

Ar.vs.: B: <sup>تعب</sup>; BL: ch.n.f.; BSI; BS2; BS3: <sup>تسوس</sup>; L; LI; N; P: <sup>يلعق</sup>;

L2: <sup>ملوثين</sup>; RI; R2: <sup>تستلط</sup> and S: <sup>تستلط</sup>.

39:30

Note: according to Ibn Manẓūr, Wehr/Cowan and the Hebrew context (cf. <sup>לדל</sup> <sup>lāḏal</sup> <sup>pi</sup> <sup>ei</sup>-

: <sup>לדל</sup> <sup>lāḏal</sup> <sup>pi</sup> <sup>ei</sup>- <sup>לדל</sup> <sup>lāḏal</sup> <sup>pi</sup> <sup>ei</sup>-

it seems that the Arabic <sup>ولغ</sup> may probably, by substitution of consonants, be  
 equivalent to Hebrew <sup>לדל</sup>.

C.Ar.t.: (lit.) <sup>يلغون</sup> (imperfect, 3rd pl. masc.), <sup>تلغ</sup> (imperfect, 3rd sing.  
 fem. is convenient for Arabic style).

Cf. Aram. (Bb.) <sup>לדל</sup> "rib".

(BDB, pp. 763a, 1106b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 1059b:

n.m.Ar.; Hulst, Translation Problems, p. 90; Ibn Manẓūr, Lisān, Vol. VIII,

p. 460a-b; KB, pp. 709b, 1109b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 3060a:

Ar. <sup>ولغ</sup> "He (a dog) lapped"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 918b: Ar. <sup>ولغ</sup>

"cf. Lane"; Wehr/Cowan, Dictionary, p. 1099a).

656. <sup>لا</sup> <sup>cām</sup> <sup>لا</sup> <sup>cām</sup> (com.) "people" = Ar. <sup>عم</sup> <sup>camm<sup>un</sup></sup> (masc.)  
 "people" > <sup>عمامة</sup> <sup>cāmmat<sup>un</sup></sup> (fem.)  
 "people, people in general, mass of people", e.g. Job 12:24 (Heb. <sup>לעם</sup> <sup>lām</sup>).

Ar.vs.: B; BSI; BS2; BS3; N; L; LI; N; P: <sup>شعب</sup>; BL; L2: n.r.; RI; R2: <sup>شعوب</sup>  
 and S: <sup>أهل</sup>.

Note: according to BDB, Ibn Manẓūr and al-Munjid, Arabic <sup>عم</sup> may probably,  
 by doubling of m, be equivalent to Hebrew <sup>לעם</sup>.

According to FD, Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, Arabic  
<sup>عمامة</sup> may probably, by augments ā and ṭ al-mudawwara and doubling of m  
 be equivalent to Hebrew <sup>לעם</sup>.

C.Ar.t.: عامّة or عمّ.

Cf. Job 12:2, 34:20, 34:30 (Heb. עַם = Ar. عامّة or عمّ), 18:19 (Heb. עַם with suffix = Ar. عامّة or عمّة with suffix), 17:6 36:20 and 36:21 (Heb. עַם pl. masc. = Ar. عوام or عوام broken pl.).

Cf. Ug. em "people", Aram.(Bb.) em "ibid."; (Sy.) ܕܡܐ "ibid.", SAr. (Sab.) em "paternal uncle" and Eth. (Arg.) amme "ibid."; (Har.) amme "maternal uncle".

(BDB, pp. 763b, 766a-7a: Beeston, Dictionary, p. 16; Biella, Dictionary, p. 371;

Ecker, Arabische Job - Übersetzung, pp. 243, 319; Elias, Dictionary, p. 460a;

FD, pp. 1060a-6a: Ar. عمّ, عشيرة, قوم and عامّة; Girdlestone, Synonyms, p. 257; Gordon, Ugaritic Manual, p. 305a; Hulst, Translation Problems, p. 86;

Ibn Manẓūr, Lisān, Vol. XII, pp. 426b-7b; KB, pp. 710a-la, 1109b: Ar. عمّ

"father's brother" and عمّة "father's sister"; Lane, Lexicon, Bk.I, Pt. V,

p. 2150a; Leslau, Contributions, p. 39; al-Ma<sup>c</sup>lūf, al-Munjid, p. 528b;

Smith, Dictionary, p. 416b; Wehr/Cowan, Dictionary, p. 641b; al-Yasin,

Lexical Relation, p. 85).

657. em (part. prep) "with" = Ar. مع ma<sup>c</sup>a (part. prep) "with",

e.g. Job 1:4 (Heb. עִמָּךְ with suffix).

Ar.vs.: B; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2; S: معهم (with suffix) and BL: v.n.f.

Cf. Job 3:14; 15, 16:21, 30:1, 33:29, 34:9 (AV), (RV) (Heb. עִמָּךְ = Ar. مع),

14:3, 15:11 (AV), (RV), 17:3 (AV), 40:15 (AV), (RV) (Heb. עִמָּךְ with suffix =

Ar. معك with suffix) and 9:14 (Heb. עִמָּךְ with suffix = Ar. معك with suffix).

Cf. Akk. ēma "wherever, whenever", Ug. em "with", Aram. (Bb.) em "ibid."

(Sy.) ܕܡܐ "ibid.", SAr. em "ibid." and Eth. m<sup>e</sup>sla "ibid".

(BDB, pp. 767a-8b, 1107a: Ar. عند, مع, عند "side" and عند "beside";

Beeston, Dictionary, p. 16; Biella, Dictionary, p. 370; Bravmann, Semitic



Philology, pp. 401-2; Ecker, Arabische Job - Übersetzung pp. 249, 264; Eitan, "Semitic Particles", AJSLL, Vol. XLVI (1929-30), p.23: עַן = Ar. عَنْ ; FD, pp. 1061a-2b: Ar. مَعَ , مَع and عند ; GLOR, Vol.IV, p. 136b; Gordon, Ugaritic Manual, p. 305a; Ibn Manẓūr, Lisān, Vol. VIII, pp. 340b-1a; KB, pp. 711a-b, 1109b: Ar. مَعَ and عَم ; KBS, p. 177b; Lane, Lexicon, Bk.I, Pt. VIII, p. 3022a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 767a; Moscati, Comparative Grammar, p. 121; O'Leary, Comparative Grammar, p. 270; Smith, Dictionary, p. 416a; Wright, Arabic Language, Vol.II, pp. 165-6; al-Yasin, Lexical Relation, p. 85).

658. עָמַד <sup>camada</sup> Cāmad "to stand" = Ar. عَمَدٌ "to prop up, be set up", incl. "to stand" or اِنْعَمَدَ 'in<sup>C</sup>amada "to stand (with pillar)" (cf. al-Munjid), e.g. Job 32:16 (Heb. עָמַדְתָּ qal-perfect, 3rd pl. com.). Ar.vs.: B: وَقِفُوا BL; ch.n.f.; BSI; BS2; BS3; L2: وَقِفُوا; L; LI; N; P; RI; R2: اَمْتَنَعُوا and S: وَقِفُوا .

Note: according to BDB, FD, Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. <sup>32:16</sup> וְהַיְחַלְתִּי כִּי-לֹא יִדְבְּרוּ כִּי עָמַדוּ לִפְנֵי עַד : לְדַעַן עוֹד :), either Arabic عَمَد or اِنْعَمَد (by augments ' and n) may probably be metaphorically equivalent to Hebrew עָמַד .

C.Ar.t.: اِنْعَمَدُوا (perfect, 3rd pl. masc.).

Cf. Job 30:20 (Heb. עָמַדְתָּ qal-perfect, 1st sing. = Ar. اِنْعَمَدْتُ perfect, 1st sing.),

37:14 (AV), (RV) (Heb. اِنْعَمِدْ qal-imperative, 2nd sing. masc. = Ar. اِنْعَمِدْ

imperative, 2nd sing. masc.), 4:16, 8:15 (Heb. اِنْعَمِدْ qal-imperfect, 3rd sing.

masc. = Ar. يَنْعَمِدُ imperfect, 3rd sing. masc.), 14:2 (Heb. اِنْعَمِدْ qal-imperfect,

3rd sing. masc. "he ... and continues", metaphorically = Ar. يَنْعَمِدُ imperfect,

3rd sing. masc., cf. above) and 34:24 (AV) (Heb. اِنْعَمِدْ high<sup>C</sup>il-imperfect,

3rd sing. masc. " ... set", metaphorically = Ar. يَعْمَد

or يَنْعَمِدُ imperfect, 3rd sing.masc.cf. above).

Cf. Akk. emēdu "to stand (near) by" and Aram. (Sy.) كَحَم "to dive, plunge, sink, set".

(BDB, pp. 763b-5a; Bravmann, Semitic Philology, pp. 410-1: Ar. <sup>C</sup>amada "to strive after, move (or: advance) towards (a certain goal)"; G.R. Driver "Notes", JTS, Vol. XXXVI (1935), p. 149: Ar. <sup>C</sup>amada and <sup>C</sup>amida; *idem*, "Textual Problems", JTS, Vol. XXXIX (1938), p. 405: Ar. " <sup>C</sup>amada affixit, graviter pressit in terram coniecit" and <sup>C</sup>amida "was astonished"; FD, pp. 1062a-3b; GLOR, Vol. IV, p. 138a-b: Haupt, "Poetic Form", AJSLL, Vol. XIX (1902-3), p. 137: Ar. <sup>C</sup>amada ; Ibn Manzūr, Lisān, Vol. III, p. 303a; KB, pp. 712a-3b: Ar. <sup>C</sup>amada "to strive after"; Lane, Lexicon, Bk. I, Pt. V, p. 2151a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 529a; Smith, Dictionary, p. 416b).

659. <sup>C</sup>immād (part. prep) "upon" = Ar. <sup>C</sup>inda or <sup>C</sup>anda  
or <sup>C</sup>unda (part. prep) "upon, with, at, by", e.g. Job 29:5 (Heb. <sup>C</sup>inda  
with suffix).

Ar.vs.: B; BSI; BS2; BS3; RI; R2; S: <sup>C</sup>inda ; BL: ch.n.f and L; LI; L2; N; P:n.r.

Note: according to BDB, FD, Eitan, Bravmann, O'Leary, Wright, Ibn Manzūr, Lane, Wehr/Cowan and al-Munjid, Arabic <sup>C</sup>inda (by substitution of consonant and omission of one m), <sup>C</sup>unda (by substitution of consonant and omission of one m) and <sup>C</sup>anda (by substitution of consonant and omission of one m) may probably be similar to Hebrew <sup>C</sup>inda .

C.Ar.t.: <sup>C</sup>inda (with suffix).

Cf. Job 6:4 (AV), (RV), 10:12;17, 13:20 (KB), 17:2 (AV), (RV), 23:6;10, 29:5;6;20 and 31:13 (AV), (RV) (Heb. <sup>C</sup>inda with suffix "within me, against me, upon me, with me, that" = Ar. <sup>C</sup>inda with suffix, cf. above).

(BDB, pp. 767a-8b; Bravmann, Semitic Philology, pp. 410-1; Eitan, "Semitic Particles", AJSLL, Vol. XLIV (1928-29), p. 138; Vol. XLVI (1929-30), p. 41; FD, pp. 1063b-4a; Hulst, Translation Problems, p. 72; Ibn Manzūr, Lisān, Vol. III, p. 309b; KB, p. 713b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. V, p. 2171a-c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 533a; O'Leary, Comparative Grammar, p. 270; Wehr/Cowan, Dictionary, p. 648b; Wright, Arabic Language, Vol. I, p. 281).

660.  $\text{עַמּוּד}$   $\text{Cammūd}$ ,  $\text{עַמּוּד}$   $\text{Cammud}$  (masc.) "pillar" = Ar.  $\text{عَمُودٌ}$   $\text{Camud}^{\text{un}}$  (masc.) "pillar", e.g. Job 9:6 (Heb.  $\text{עַמּוּדִים}$  pl. with suffix).

Ar.vs.: B; S:  $\text{עמדה}$ ; BL:  $\text{עמדתה}$  (sic); BSI; BS2; BS3; RI; R2:  $\text{עמדתה}$  and L; LI; L2; N; P:  $\text{אָוַסיה}$ .

Note: according to Saadia (cf. S above), some Arabic versions (i.e. B, BL, BSI-3, R2, cf. above), KB, Margolis, Muḥsin and Wilvinson, Arabic  $\text{عمود}$  may probably, by omission of one  $m$ , be equivalent to Hebrew  $\text{עַמּוּד}$ .

C.Ar.t.:  $\text{عَمْدَتَا}$  or  $\text{عَمْدَهَا}$  or  $\text{عَمْدَهَا}$  (broken pl. with suffix).

Cf. Job 26:11 (Heb.  $\text{עַמּוּדִים}$  pl., cons. = Ar.  $\text{أَعْمَدَةٌ}$  or  $\text{عَمْرٌ}$  or  $\text{عَمْدٌ}$  broken pl.).

Cf. Akk.  $\text{imdu}$  "support", Aram. (Sy.)  $\text{ܥܡܕܬܐ}$  "column, pillar", SAr.

(Sab.)  $\text{C}^{\text{md}}$  "pillar" and Eth. (Amh.)  $\text{amd}$  "column"; (G)  $\text{C}^{\text{amd}}$  "ibid.".

V. sup.  $\text{עַמַּד}$ .

(BDB, pp. 763b, 765a: n.m.Ar.; Beeston, Dictionary, p. 16; Ecker, Arabische Job - Übersetzung, p. 216; FD, p. 714a: n.m.Ar.; GLOR, Vol. VII, pp. 109b-10a; Ibn Manẓūr, Lisān, Vol. III, pp. 303b-4a; KB, p. 714a; Kurylowicz, Semitic Grammar, p. 115; Lane, Lexicon, Bk.I, Pt. V, p. 2152c; Leslau, "Southeast Semitic Cognates", JAOS, Vol. LXXXII (1962), p. 4b; *idem*, Amharic, pp. 24, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p. 529a; Margolis, "Semitic Grammar", Hebraica, Vol. X (1893-94), p. 191; Muḥsin, Job, p. 167; Smith, Dictionary, p. 416b; Wilvinson, Tārīkh, p. 290).

661.  $\text{עַמּוּק}$   $\text{Cāmōq}$  (adj.) "deeper" = Ar.  $\text{أَعْمَقُ}$   $\text{a}^{\text{C}}\text{maqu}$  (adj.) "deeper" or  $\text{عَمِيقٌ}$   $\text{Camiq}^{\text{un}}$  or  $\text{عَمِيقَةٌ}$   $\text{Camiqat}^{\text{un}}$  (adj.) "deep", e.g. Job 11:8 (Heb.  $\text{עַמּוּקִים}$  fem.).

Ar.vs.: B; BSI; BS2; BS3; RI; R2; S:  $\text{أعمق}$ ; BL:  $\text{عمق}$ ; L2:  $\text{اغيق}$  (sic) and L; LI; N; P:  $\text{غور}$ .

Note: according to Saadia (cf. S above), some Arabic versions (cf. B, BSI-3, RI, R2, cf. above) and Lane, Arabic  $\text{أعمق}$  may probably, by augment  $\text{a}$ , be equivalent to Hebrew  $\text{עַמּוּק}$ .

C. Ar.  $\text{ع.} : \text{أعمق}$ .

Cf. Job 12:22 (Heb. יַמְדָּן pl.fem. "deep" = Ar. عَمِيقَات pl. fem., cf. above).

Cf. Akk. emequ "to be strong, deep"; emūqu "strength, power", Ug. <sup>C</sup>mq "strong",  
Aram. (Sy.) كَطَم "deep", SAr. (Shh) <sup>C</sup>mq "togo down into the plain" and  
Eth. (Amh.) ammäqä "to press down with the hand"; (G) amäqä "to be deep,  
excavate".

V. inf. يَمْدَد .

(BDB, pp. 770b-la: Ar. عَمَّقَ ; Blake, "Intransitive Verbal Forms", JAOS, Vol.  
XXIV (1903), p. 169: Ar. عَمَّقَ ; Ecker, Arabische Job - Übersetzung, p. 249;  
FD, p. 1067a: Ar. عَمَّقَ "to be deep" and مَعَق (?) ; Gordon, Ugaritic Manual,  
p. 305b; Ibn Manẓūr, Lisān, Vol.X, pp. 270b-la; KB, pp. 716a: Ar. عَمَّقَ ; KBS,  
p. 177b; Lane, Lexicon, Bk.I, Pt. V, p. 2157b-c; Leslau, Contributions, p. 40;  
idem, Amharic, pp. 25, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p. 530c; Muss-Arnolt,  
Dictionary, Vol.I, p. 59a-b; Smith, Dictionary, p. 418a).

662.

يَمْدَد <sup>C</sup>emeq (masc.) "valley" = Ar. عَمَّقَ <sup>C</sup>amq<sup>un</sup> or عَمَّقَ <sup>C</sup>umq<sup>un</sup> or  
عَمَّقَ <sup>C</sup>umuq<sup>un</sup> (masc.) "bottom of the valley, etc.", e.g. Job 39:10 (Heb. יַמְדָּן pl.).  
Ar.vs.: B; BSI; BS2; BS3; RI; R2: أَوْدِيَّة; BL: ch.n.f.; L; LI; N; P: مَكَانًا صَعْبًا ;  
L2: n.r. and S: أَعْمَاق .

Note: according to Saadia (cf. S above), Ibn Manẓūr, Lane and al-Munjid,

ARabic عَمَّقَ may probably be equivalent to Hebrew יַמְדָּן .

C.Ar.t.: أَعْمَاق (broken pl.).

Cf. Ug. <sup>C</sup>mq "valley, plain", SAr. (Sab.) <sup>C</sup>mq "(cultivated) valley" and Aram.  
(Sy.) كَطَم "valley".

V. sup. يَمْدَد .

(BDB, pp. 770b-la: n.m.Ar.; Biella, Dictionary, p. 371; Ecker, Arabische Job -  
Übersetzung, p. 320; FD, pp. 1067b-8a: n.m.Ar.; Gordon, Ugaritic Manual,  
p. 305b; Ibn Manẓūr, Lisān, Vol.X, p. 270b; KB, pp. 716b-7a: n.m.Ar.; Lane,  
Lexicon, Bk.I, Pt. V, p. 2157b-c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 530c; Smith,

Dictionary, p. 418b; A. Wieder, "Ugaritic - Hebrew Lexicographical Notes", JBL, Vol. LXXXIV (1965), p. 162; al-Yasin, Lexical Relation, p. 85).

663. לִזְמֵר <sup>Cōmer</sup> (masc.) "sheaf" = Ar. غَمِيرٌ <sup>ghamīr<sup>un</sup></sup> (masc.) "certain plant, or green herbage that is overtopped or covered, and concealed, by what is dried up; herbage growing in the lower part, or at the root, of (other) herbage" (cf. Lane), e.g. Job 24:10 (Heb. לִזְמֵר).

Ar.vs.: B: חֲרָמָא; BL: طعام; BSI; BS2; BS3: حُرْمًا; L; LI; N; P: خَبْرًا  
L2: خَبْرَهُم; RI; R2: سَنَبِلًا and S: احصارهم.

Note: according to Ibn Manẓūr Lane and the Hebrew context (cf. 24:10 לִזְמֵר לְרֹם),  
(הִלְכּוּ בְּלִי לִבּוֹשׁ וְרַעֲבִים נִשְׁאֵי לִזְמֵר):

Arabic غَمِير may probably, by substitution of consonant and augment y, be metaphorically equivalent to Hebrew לִזְמֵר.

C.Ar.t.: غَمِير.

Cf. Akk. amāru "pile of bricks" and Ug. ḥmr "something like 'dust' or 'ashes' "; ḡmr(m) "village (falling under the administrative jurisdiction of a larger town)".

(BDB, p. 771a-b: عَمَرَ "to be abundant (of water), surpass, overtop"; Ecker, Arabische Job - Übersetzung, p. 221: Ar. أَغْمَارُهُم; FD, pp. 1068b-9a: Ar. عَمَّرَ, أَغْمَارَ and عَمَّرَ; GLOR, Vol. I, Pt. II, p. 4a-5a; Gordon, Ugaritic Manual, pp. 305b, 310b; Haupt, "Assyrian Etymologies", AJSLL, Vol. XXVI (1909-10), p. 23, "Arab ḡāmara ( عَمَرَ الْمَاءَ إِذَا كَثُرَ ) to be abundant, which we have in the modern name of Tamar ...."; Ibn Manẓūr, Lisān, Vol. V, p. 31a; KB, p. 717a: Ar. عَمَّرَ "to be deep, copious (water)"; Lane, Lexicon, Bkl, Pt. VI, p. 2293a).

664. לִזְמֵר <sup>Cānag</sup> "to delight" = Ar. غَنَجَ <sup>ghanja</sup> or تَغَنَّجَ <sup>taghannaja</sup>  
"to coquet, dally, play the coquetry" > ( غَنَجَ وَتَغَنَّجَ: دَلٌّ وَتَدَلُّ ), e.g. Job  
22:26 (Heb. לִזְמֵר <sup>hithpa<sup>el</sup>-imperfect, 2nd sing. masc.</sup>).

Ar.vs.: B: لذتك; BL: تقوم...مستمكن (sic); BSI; BS2; BS3; N; RI;

R2: تتلذذ; L; LI; P:v.n.p.; L2: تتدالة (sic) and S: تتدل.

Note: according to Saadia (cf. S above), BDB, FD, KB, Blake, Driver, Gordis,

Ibn Manẓūr, Lane, Elias, al-Munjid, Wehr/Cowan, Kamāl and the Hebrew

context (cf. 22:26 : תִּתְלַזֵּז אֶל-אִשְׁתּוֹ וְהָיָה כְּכֹהֵן עֹשֶׂה כְּכֹהֵן אֶל-אִשְׁתּוֹ),

Arabic غَجَّ (by substitution of consonant) and تَغَجَّ (by substitution of consonant, augment t and doubling of n) may probably be equivalent to

Hebrew לָגַג .

C.Ar.t.: تَغَجَّ (imperfect, 2nd sing. masc.).

Cf. Job 27:10 (Heb. הִתְלַצֵּץ hithpa<sup>c</sup>el-imperfect, 3rd sing. masc. = Ar. تَغَجَّ imperfect, 3rd sing. masc.).

Cf. Eth. (Te.) q<sup>e</sup>nn<sup>e</sup>g<sup>e</sup>t "coquetish".

(BDB, p. 772a; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV(1903), p.

169; G.R. Driver "Problems", SVT, Vol. III (1955), p. 84; Ecker, Arabische Job -

Übersetzung, p. 183; Elias, Dictionary, p. 485b; FD, pp. 1069b-70a: Ar. غَجَّ

"to coquet" and خَنَعَ "to be voluptuous"; Gordis, Job, pp. 250-1; Ibn Manẓūr,

Lisān, Vol.II, p. 337b; Kamāl, al-'Ibdāl, p. 191; KB, p. 718a; Lane, Lexicon,

Bk.I, Pt. VI, p. 2299c; Leslau, "Additional Arabic", H, p. 191; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 560c; Wehr/Cowan, Dictionary, p. 685b).

665. לָגַג <sup>c</sup>ānad "to bind" = Ar. عَجَّ <sup>c</sup>anaja "to tie, bind", e.g. Job,

31:36 (Heb. הִתְלַצֵּץ qal-imperfect, 1st sing. with suffix).

Ar.vs.: B: أَعْصَبَهَا; BL: ch.n.f.; BSI; BS2; BS3: أَعْصَبَهَا; L; LI; N; P: جَعَلَهَا

L2: أَعْزَزَهَا; RI; R2: أَعْزَزَهَا and S: أَعْزَزَهَا.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic عَجَّ may probably, by substitution of consonant, be equivalent to Hebrew לָגַג .

C.Ar.t.: أَعْصَبُ (imperfect, 1st sing. with suffix).

Cf. Aram. (Sy.) كָּטַב "to depart".

(BDB, p. 772b: Ar. عَنَدَ "to turn aside from way"; Ecker, Arabische Job - Übersetzung, p. 201; FD, p. 1070a: Ar. عَنَدَ and عِنْدَ; Ibn Manẓūr, Lisān, Vol.II, p. 320a; KB, p. 718a: Ar. عَنَدَ "to turn aside (from way)"; Lane, Lexicon, Bk.I, Pt. V, p. 2169b; Lansing, "Pleiades", Hebraica, Vol.I (1884-85), p. 236: "... Arabic عِنْدَ = Annad vicinage, nearness, a thing at one's side"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 532c).

666. לַנְה cānā "to afflict" (AV), (RV), "to violate" (RSV), "to be lowly, be bowed down, afflicted" (Eitan) = Ar. عَنَا cānā "to be low, bowed down, humble, submissive, obedient" or عَنَى cānā "to cause to suffer difficulty, distress or trouble" (cf. Lane), e.g. Job 37:23 (Heb. לַנְה pi<sup>c</sup>el-imperfect, 3rd sing.masc.).

Ar.vs.: B: يجور; BL: ch.n.f.; BSl; BS2; BS3: يجابوب; L; LI; N; P: يجيب  
L2: يسعنا; R1 v.24; R2: ينخر and S: يضعف.

Note: according to BDB, S.R. Driver, Eitan, FD, KB and G.R. Driver, Arabic عَنَا may probably, by substitution of consonant, be equivalent to Hebrew לַנְה.

According to FD and Kamāl, Arabic عَنَى may probably, by substitution of consonant, and doubling of n, be similar to Hebrew לַנְה.

C.Ar.t.: يعنو or يُعَنَى (imperfect, 3rd sing. masc.).

Cf. Job 30:11 (Heb. לַנְה pi<sup>c</sup>el-imperfect, 3rd sing. masc. with waw consecutive and suffix "... God ..., and humbled me" = Ar. عَنَانِي perfect, 3rd sing. masc. with suffix, cf. above).

Cf. Akk. enū "to displace, shift, change, invert" and Aram. (Bb.) לַנְה "to answer"; (Sy.) كُنْ "to answer, respond" and Eth. (Te.) cānna "to give in, yield".

V. inp. لַנְה and לַנְה.

(BDB, pp. 776a-b, 1107a; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV

(1903), p. 169: Ar. <sup>C</sup>aniya (sic); G.R. Driver, "Hebrew Notes", JTS, Vol. XLI (1940), p.163: Ar. <sup>C</sup>enī (sic) "to trouble, make anxious", <sup>C</sup>enī "to be anxious about, occupy by", <sup>C</sup>enī "to be anxious, weary" and <sup>C</sup>enā "to be submissive, obedient"; S.R. Driver DB art., "Poor" Vol.IV, p. 19a; Eitan, Contribution, p.17; FD, pp. 1071a-2a: Ar. <sup>C</sup>enī (sic) "to be troubled about a thing" and <sup>C</sup>enā "to be bowed down, oppressed"; GLOR, Vol.IV, pp. 173b-5a; L.H. Gray, "Punic Passages", AJSLL, Vol. XXXIX (1922-23), p. 21: Ar. <sup>C</sup>enī "to be captive" and <sup>C</sup>enī "to hold captive"; Ibn Manẓūr, Lisān, Vol. XV, pp. 105b-6a; Kamāl, al-'Ibdāl, p.191; *idem*, at-Taḏād, pp. 63, 89-90; KB, pp. 719a-b, 1110a; Lane, Lexicon, Bk.I, Pt. V, p. 2180c-la; Leslau, "Additional Arabic", H, p. 193; al-Ma<sup>C</sup>lūf, al-Munjid, p. 535a; Smith, Dictionary, p. 419b; D.W. Thomas, "Hebrew <sup>C</sup>anī 'Captive'", JTS, (N.S.), Vol. XVI (1965), pp. 444-5: Ar. <sup>C</sup>enī "to become a captive"; Wehr/Cowan, Dictionary, p. 650b).

667.

<sup>C</sup>anāw (adj.) "poor"=Ar. <sup>C</sup>anī (adj.) "lowly, humble, submissive,

servile, obedient, captive, miserable, distressed (in trouble)" (cf. Thomas and Wehr/Cowan), e.g. Job 24:4 (Heb. <sup>C</sup>anī pl. masc., cons.).

Ar.vs.: B: <sup>C</sup>anī; BL: <sup>C</sup>anī; BSI; BS2; BS3: <sup>C</sup>anī; L; LI; N; P: <sup>C</sup>anī (sic); L2: <sup>C</sup>anī (sic); RI; R2: <sup>C</sup>anī and S: <sup>C</sup>anī.

Note: according to Thomas and Kamāl, Arabic <sup>C</sup>anī may probably, by substitution of consonant and metathesis, be equivalent to Hebrew <sup>C</sup>anī.

C. Ar.t.: <sup>C</sup>anī (pl. masc.), cons.: <sup>C</sup>anī.

V. sup. <sup>C</sup>anī and inf. <sup>C</sup>anī.

(BDB, p. 776b: n.m.Ar.; FD, p. 1072a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XV, p.101b; Kamāl, al-'Ibdāl, p. 191; *idem*, at-Taḏād, pp. 63-4; KB, p. 720a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V, p. 2179c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 534c; Thomas, "Root <sup>C</sup>anī" JTS, Vol. XXXV (1934), p. 302; Wehr/Cowan, Dictionary, p.650a).



668.

لَا نِي <sup>C</sup>ānī (adj.) "poor" (AV), (RV), (RSV) "poor, afflicted, humble"

(Gray) = Ar. عَانِي <sup>C</sup>ānī (adj.) "humble, subservient, submissive, servile, captive, miserable, distressed (in trouble)" (cf. Wehr/Cowan) or عَنِي <sup>C</sup>anī<sup>un</sup> (adj.) "humble, submissive, obedient, lowly, despised" (cf. Ibn Manẓūr and al-Munjid), e.g.

Job 24:9 (Heb. لَا نِي).

Ar.vs.: B: بَائِسِينَ; BL: مَسْكِين; BSl; BS2; BS3; L; Ll; N; P: مَسَاكِين; L2: وَاَضْعَوْهُ; Rl; R2: التَّشْوِيعُ and S: ضَعِيف.

Note: according to Gray, Thomas, Ibn Manẓūr, Lane, al-Munjid and Wehr/Cowan, Both Arabic عَنِي and عَانِي (by substitution of consonant and metathesis) may probably be equivalent to Hebrew لَا נִי.

C.Ar.t.: عَانِي or عَنِي.

Cf. Job 24:14, 29:12, 36:15 (Heb. لَا נִי "poor, afflicted" = Ar. عَانِي or عَنِي, cf. above), 34:28 and 36:6 (AV) (Heb. לַאֲנִי pl. "the poor, the afflicted" = Ar. عَانُونَ or عَنِون pl. masc., cf. above).

V. sup. لَا נִי and לַאֲנִי.

(BDB, pp. 776b-7a: n.m.Ar.; FD, pp. 1072b-3a: n.m.Ar.; L.H. Gray, "Punic Passages", AJSLL, Vol. XXXIX (1922-23), p. 81: Ar. عَانِي "captive"; Ibn Manẓūr, Lisān, Vol. XV, p. 101a-b; Kamāl, al-'Ibdāl, p. 191: Ar. "... الغني: المثري ..."; KB, pp. 720b-1a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V, p. 2179c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 534c; Thomas, "Root נִי" JTS, Vol. XXXV (1934), p. 302; Wehr/Cowan, Dictionary, p. 650a).

669.

לַאֲנִי <sup>C</sup>anī (masc.) "affliction" = Ar. عَنَاء <sup>C</sup>anā<sup>un</sup> (masc.) "trouble,

hardship, imprisonment, difficulty, distress, drudgery, pains", e.g. Job 10:15

(Heb. לַאֲנִי with suffix).

Ar.vs.: B: בָּוֶס; BL: n.r.; BSl; BS2; BS3: מְזִלְתִּי; L; Ll; N; Rl; R2: اغْضَاضِي; L2: هَوَانًا and S: شَقَاؤِي.

Note: according to Thomas, Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, Arabic عَنَاء may probably, by substitution of consonant and augment, be equivalent to Hebrew לַאֲנִי.

C.Ar.t.: ענִי (with suffix).

Cf. Job 30:16;27, 36:8;21 (Heb. עֲנִי = Ar. عَنَا ) and 36:15 (Heb. עֲנִיָּה with suffix = Ar. عَنَاوَةٌ with suffix).

V. sup. עָנָה , עָנָה and עָנָה .

(BDB, p. 777a: n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, p. 1073a: n.m.Ar.;

Elias, *Dictionary*, p. 463a; Ibn Manẓūr, *Lisān*, Vol. XV, p. 102a; KB, p. 721a: n.m.

Ar.; Lane, *Lexicon*, Bk.I, Pt. V, pp. 2178b-9a; al-Ma<sup>C</sup>lūf, *al-Munjid*, p. 535c;

Thomas, "Hebrew עֲנִי", *JTS* [N.S.] Vol. XVI (1965), pp. 444-5; Ar. عَنَوَةٌ

"state of captivity" عَنَاوَةٌ "imprisonment" and عَان "in state of captivity";

Wehr/Cowan, *Dictionary*, p. 650b).

670.

עָנָה Cānān (masc.) "cloud" = Ar. عَان Cānn<sup>un</sup> or عَان Cānān<sup>un</sup> (masc.)

"cloud, clouds" (cf. Ibn Manẓūr), e.g. Job 7:9 (Heb. עָנָה ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2: عَان BL: سحابة and S: غمام .

Note: according to BDB, KB, Ibn Manẓūr, Lane and al-Munjid, both Arabic عَان

(by augment ā) and عَان (by augment ā) may probably be equivalent to

Hebrew עָנָה .

C.Ar.t.: عَان or عَان .

Cf. Job 26:8, 37:11, 38:9 (Heb. עָנָה , עָנָה: "clouds, thick", metaphorically

= Ar. عَان or عَان , cf. above), 26:9 and 37:15 (Heb. עָנָה with suffix "his cloud, clouds" = Ar. عَانُهُ or عَانُهُ with suffix "his cloud, clouds").

Cf. Aram. (Sy.) كُنْ "cloud".

V. inf. עָנָה .

(BDB, p. 777b: Ar. عَان "clouds"; Ecker, *Arabische Job - Übersetzung*, p. 215;

FD, p. 1074b: Ar. عَانَة ; Girdlestone, *Synonyms*, p. 301; Ibn Manẓūr, *Lisān*,

Vol. XIII, pp. 291a, 294a; KB, p. 721b: Ar. عَان "clouds"; Lane, *Lexicon*, Bk.I,

Pt. V, p. 2166a; al-Ma<sup>C</sup>lūf, *al-Munjid*, pp. 531c-2a; Smith, *Dictionary*, p. 420b).

671.  $\text{עָנָנָה}$   $\text{c}^{\text{a}}\text{nānā}$  (fem.) "cloud" = Ar.  $\text{عَانَنَ}$   $\text{c}^{\text{a}}\text{nnat}^{\text{un}}$  or  $\text{عَانَانَهُ}$   $\text{c}^{\text{a}}\text{nānat}^{\text{un}}$  (fem.) "cloud", e.g. Job 3:5 (Heb.  $\text{עָנָנָה}$ ).

This form occurs in the Biblical Hebrew only in Job.

Ar.vs.: B; BL:  $\text{عَام}$ ; BSl; BS2; BS3; L; Ll; N v.4; P; Rl; R2:  $\text{سحاب}$ ; L2:  $\text{ضباب}$  and S:  $\text{غمامة}$ .

Note: according to FD, Ibn Manẓūr, Lane and al-Munjid, both Arabic  $\text{عَانَنَ}$  (by substitution of consonant and augment  $\text{ā}$ ) and  $\text{عَانَانَهُ}$  (by substitution of consonant and augment  $\text{ā}$ ) may probably be equivalent to Hebrew  $\text{עָנָנָה}$ .

C.Ar.t.:  $\text{عَانَنَ}$  or  $\text{عَانَانَهُ}$ .

V. sup.  $\text{עָנָנָה}$ .

(BDB, p. 778a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 215; FD, p. 1074b:

Ar. $\text{عَانَنَ}$ ; Ibn Manẓūr, Lisān, Vol. XV, p. 294a; KB, p. 721b: n.m.Ar.; Lane,

Lexicon, Bk.I, Pt. V, p. 2166a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 531c).

672.  $\text{עָפָר}$   $\text{c}^{\text{a}}\text{pār}$  (masc.) "dust" = Ar.  $\text{غُبَارٌ}$   $\text{ghubār}^{\text{un}}$  or  $\text{غَبَرٌ}$   $\text{ghabar}^{\text{un}}$  or  $\text{عَفَرٌ}$   $\text{c}^{\text{a}}\text{far}^{\text{un}}$  (masc.) "dust", e.g. Job 2:12 (Heb.  $\text{עָפָר}$ ).

Ar.vs.: B; BSl; BS2; BS3; L; ll; N; P; Rl; R2:  $\text{تَرَابًا}$  BL: n.r. and L2; S:  $\text{تراب}$ .

Note: according to BDB, FD, KB and Guillaume, Arabic  $\text{عَفَر}$  may probably be equivalent to Hebrew  $\text{עָפָר}$ .

According to Ibn Manẓūr, Lane, Muḥsin and al-Munjid, both Arabic  $\text{غبار}$  (by substitution of consonant and augment  $\text{ā}$ ) and  $\text{غبر}$  (by substitution of consonant) may probably be equivalent to Hebrew  $\text{עָפָר}$ .

C.Ar.t.:  $\text{غبار}$  or  $\text{غبر}$  or  $\text{عفر}$ .

Cf. Job 4:19, 5:6, 7:5 (AV), (RV); 21 (AV), (RV), 8:19, 10:9, 14:8; 19 (AV),

(RV), 16:15, 17:16, 19:25, 20:11, 21:26, 22:24, 27:16, 28:2, 30:6, 30:19, 34:15, 38:38,

39:14 (AV), (RV), 40:13, 41:33(25), 42:6 (Heb.  $\text{עָפָר}$  "dust", "earth, ground",

metaphorically= Ar.  $\text{غبار}$  or  $\text{غبر}$  or  $\text{عفر}$ , cf. above) and 28:6 (Heb.  $\text{עָפָרָה}$

irregular pl. fem., cons. = Ar.  $\text{أَعْفَارٌ}$  or  $\text{أَغْبَرَةٌ}$  broken pl.).

Cf. Akk. epuru; eperu, Ug.  $\text{c}^{\text{a}}\text{pr}$ , Aram. (Sy.)  $\text{ܐܦܪܐ}$  and Eth. (G)  $\text{'afar}$ : "dust".

(BDB, pp. 779b-80a; Ecker, Arabische Job - Übersetzung, p. 344; FD, pp. 1077b-8a; GLOR, Vol.IV, pp. 184b-6b, 246b; Girdlestone, Synonyms, p. 263; Gordon, Ugaritic Manual, p. 306b; Guillaume, "Hebrew Lexicography", BSOAS, Vol. XVI (1954), p.6: " עפר dust עפר idem עפר idem"; Ibn Manẓūr, Liṣān, Vol.IV, p. 583b; Vol. V, pp. 4b-5a; KB, pp. 723b-4a; Lane, Lexicon, Bk.I, Pt. V, p. 2090a; Vol. VI, pp. 2223c-4a; Leslau, "South Semitic Cognates", JAOS, Vol. LXXXII (1962), p. 4b; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 514c, 542c; Muḥsin, Job, p. 168; Smith, Dictionary, p. 422b; Wehr/Cowan, Dictionary, pp. 624b, 664b; Wright, Comparative Grammar, p. 63; al-Yasin, Lexical Relation, p. 86).

673. ע. ע (masc.) "tree" = Ar. عَصَا ḥayṣ<sup>un</sup> (masc.) "trees" or عَصَا ḥayṣ<sup>un</sup> (masc.) "small prickly shrubs (cf. Wehr/Cowan)", "thick, large fire-wood, collected (cf. Lane)" or عَصَا ghadāt<sup>un</sup> (fem.) "tree, or (kind of tamarisk)", e.g. Job 14:7 (Heb. ע ).
- Ar.vs.: B; BSI; BS2; BS3; L2; S: شجرة ; BL: v.n.p. and L; LI; L2; N; P: عود .
- Note: according to Ibn Manẓūr and al-Munjid, Arabic عَصَا may probably, by substitution of consonants, augments ā and t al-mudawwara, be equivalent to Hebrew ע .
- C.Ar.t.: عَصَا .
- Cf. Job 19:10, 24:20 and 4:27 (19) (Heb. ע "tree", "wood" = Ar. عَصَا , cf. above).
- Cf. Akk. isu; issu "tree", Ug. ḥ "tree, vine", SAr. (Sab.) ḥ "wood, woodwork" and Eth. (Amh.) ḥ "wood, timber"; (G) ḥ "wood".
- (BDB, pp. 781a-2a: Ar. عَصَا "large, thorny trees"; Beeston, Dictionary, p. 13; Bergsträsser, Einführung, p. 186; Biella, Dictionary, p. 378; FD, pp. 1078b-9a: Ar. عَصَا "stick, staff"; GLOR, Vol. VII, pp. 214b-6a; Gordon, Ugaritic Manual, p. 307a; Ibn Manẓūr, Liṣān, Vol. VII, pp. 59b-6b, 189b; Vol. XV, pp. 128b-9a; KB, pp. 724b-5b: Ar. عَصَا ; Lane, Lexicon, Bk.I, Pt. V, pp. 2070a-b, 221a;

Leslau, Amharic, pp. 26, 99; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 510c, 540c, 554a-b;  
Wehr/Cowan, Dictionary, p. 618b; Wilvinson, Tārīkh, p. 290; Wright, Comparative Grammar, p. 62: Ar. عَصَة; al-Yasin, Lexical Relation, p. 86).

674. ላረጋጋ <sup>C</sup>assebet (fem.) "sorrow" (AV), (RV) "suffering" (RSV) = Ar. عَصَبَة

ghussat<sup>un</sup> (fem.) "sorrow, grief", e.g. Job 9:28 (Heb. ላረጋጋ pl. with suffix).

Ar.vs.: B; R1 v.27; R2: اعطاني; BL: اعطني; Bsl; BS2; Bs3: اوجاعي; L; Ll; N;

P: سوء; L2: n.r. and S: مشقاتي.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic عَصَبَة may probably, by substitution of consonant and omission of b, be similar to Hebrew ላረጋጋ.

C.Ar.t.: عَصَمِي (broken pl. with suffix).

Cf. Eth. <sup>ce</sup>dub "hard, difficult, violent"

(BDB, pp. 780b-1a: Ar. عَضِبَ "to be angry"; G.R. Driver, "Supposed Arabisms",

JBL, Vol.LV (1936) pp. 115-7: Ar. عَضِبَ بِلسَانِهِ "reviled", عَضَاب "reviler", عَاضِب

"prevented, deterred", عَضِبَ "was angry", عَصَب I "bound", II "starved", V

"was obstinate", VII "become difficult", عَصَبِي "sinewy" and عَصُوب "ugly and

lean"; FD, p. 1080a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. VII, p. 60b; Kamāl,

al-'Ibdāl, p. 191: Ar. "... الغضب ..."; KB, p. 726a-b: n.m.Ar.; Lane, Lexicon,

Bk.I, Pt. VI, p. 2263a-b; Leslau, Amharic, pp. 31, 99; al-Ma<sup>C</sup>lūf, al-Munjid,

p. 553a).

675. ላረጋጋ <sup>C</sup>eṣā (fem.) "counsel" (AV), (RV) = Ar. عِظَة <sup>C</sup>iṣat<sup>un</sup> or عِظَة <sup>C</sup>azal<sup>un</sup>

(fem.) "counsel" (cf. Ibn Manẓūr), e.g. Job 5:13 (Heb. ላረጋጋ cons.).

Ar.vs.: B; BSl; BS2; BS3; L2: مشورة; BL: ch.n.f.; L; P: رأي; N; R2: رأي

Ll; Rl: رای (sic) and S: مشاورة.

Note: according to Wright, Kamāl, Ibn Manẓūr, Lane and al-Munjid,

Arabic عِظَة may probably, by substitution of consonants, be equivalent

to Hebrew ላረጋጋ.

C.Ar.t.: عظمة .

Cf. Job 12:13 (AV), (RV), 38:2, 42:2 (Heb. יֶצֶק = Ar. عظمة ),  
10:3 (AV), 21:16, 22:18 (Heb. יֶצֶק cons. = Ar. عظمة ), 29:21 (Heb. יֶצֶק with  
suffix = Ar. عֲצִי with suffix) and 18:7 (AV), (RV) (Heb. יֶצֶק with suffix  
= Ar. عֲצֵת with suffix).

V. sup. عظم .

(BDB, p. 420a: n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, pp. 160-1, 239, 254,  
259: Ar. مشورة and ما قدر, مشورة; FD, p. 1080a-b: n.m.Ar.; Ibn Manzūr,  
*Lisān*, Vol. VII, p. 466a; Kamāl, *al-'Ibdāl*, p. 191; KB, p. 726b: n.m.Ar.;  
Lane, *Lexicon*, Bk.I, Pt. VIII, pp. 2953c-4a; al-Ma<sup>C</sup>lūf, *al-Munjid*, p. 908a;  
Wright, *Arabic Language*, Vol.I, p. 119).

676

עֶצֶם <sup>C</sup>esem (fem.) "bone" = Ar. عَظْم <sup>C</sup>azm<sup>un</sup> (masc.) "bone", e.g.

Job 2:5 (Heb. עֶצֶם with suffix).

Ar.vs.: B; B51; B52; B53; L; L1; N; P; R1; R2; S: عظمه and BL:L2: عظامه .

C.Ar.t.: عَظْم (with suffix).

Cf. Job 21:23 (AV), (RV), (RSV) (Heb. יֶצֶק "strength, prosperity", meta-  
phorically = Ar. عَظْم, cf., above), 19:20, 30:17; 30 (Heb. יֶצֶם, יֶצֶם,  
irregular pl. masc. with suffix = Ar. عֲצָי broken pl. with suffix), 33:19, 40:18  
(Heb. יֶצֶם irregular masc. pl. with suffix = Ar. عֲצָמ broken pl. with  
suffix), 10:11 (Heb. יֶצֶם pl. fem. = Ar. عֲצָם broken pl.), 4:14, 7:15  
(Heb. יֶצֶם, יֶצֶם pl. fem. with suffix = Ar. عֲצָי broken pl. with  
suffix), 20:11, 21:24 (AV) and 33:21 (Heb. יֶצֶם, יֶצֶם pl. fem. with  
suffix = Ar. عֲצָמ broken pl. with suffix).

Cf. Akk. *esemtu* "bone, frame of the body", Ug. <sup>C</sup>zm "bone", Aram. (Sy.) عظم  
"thigh" and Eth, (Amh.) <sup>a</sup>ent "bone"; (G) <sup>C</sup>adem; <sup>C</sup>aš<sup>e</sup>m, "ibid."; (Te.) <sup>C</sup>aš<sup>e</sup>m  
"ibid."; (Tna.) <sup>C</sup>aš<sup>m</sup>i "ibid."

(BDB, pp. 782b-3a: Ar. عَظْم "bones"; Bergsträsser, *Einführung*, p. 184; S.R.

Driver and G.B. Gray, Commentary, Pt. II, pp. 148-9; Ecker, Arabische Job - Übersetzung, pp. 220, 246, 290, 296: Ar. عظم, أعضاءي, ينتي (sic); FD, pp. 1081b-2a: n.m.Ar.; GLOR, Vol.IV, pp. 341b-3b; Gordon, Ugaritic Manual, p. 304a; Ibn Manẓūr, Lisān, Vol. XII, p. 410b; KB, p. 728a-b; KBS, p. 178a; Lane, Lexicon, Bk.I, Pt. V, p. 2087b; Leslau, "Phonetic Treatment", Word, Vol. XIII (1957), p. 112; idem, Amharic, pp. 32, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p. 514b; Muḥsin, Job, pp. 168-9; Smith, Dictionary, p. 623b; Wilvinson, Tārīkh, p. 290; al-Yasin, Lexical Relation, p. 84).

677. עֲזִימ <sup>C</sup>ōšem (masc.) "strong" (AV) "might" (RV), (RSV) = Ar. عَظْم <sup>C</sup>izam<sup>un</sup> (masc.) "might, power" or عَظِيم <sup>C</sup>azīm<sup>un</sup> (masc.) "strong, very strong", e.g. Job 30:21 (Heb. עֲזִימ ).
- Ar.vs.: B: قوة ; BL: ch.n.f., BSl; BS2; BS3: قدرة ; L; LI; N v.19; P: عظمة ; L2: قوية ; RI; R2: قساوة and S: عظم .

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, both Arabic عظم (by substitution of consonant) and عظيم (by substitution of consonant and augment y) may probably be equivalent to Hebrew עֲזִימ .

C.Ar.t.: عظيم or عظم .

Cf. Ug. <sup>C</sup>zm "might", SAr. (Sab.) <sup>C</sup>zm "enlarge" and Eth. (Te.) <sup>C</sup>asba "to suffer from hunger"; (Tna.) <sup>C</sup>asṣāmā "to be hard (meat, ground)".

(BDB, p. 782b; Ar. عَظُمَ "to be great in bone or anything"; Biella, Dictionary, p. 362; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 169:

Ar. <sup>C</sup>azuma "to be strong, mighty"; Ecker, Arabische Job - Übersetzung, p. 220:

Ar. عَظُمَ ; FD, pp. 1081b-2a: Ar. عَظُمَ "to be large"; Gordon, Ugaritic Manual, p. 304a; Ibn Manẓūr, Lisān, Vol. XII, pp. 409b-10a; Kamāl, al-'Ibdāl, p. 192: Ar. "...العظم خلاف الصغر..."; KB, p.727b : Ar. عَظُمَ "to be great in bone"; Lane, Lexicon, Bk.I, Pt. V, pp.2263c-4a; Leslau, Contributions, p.39; al-Ma<sup>C</sup>lūf, al-Munjid, p.514a; Wehr/Cowan, Dictionary, p.623b; al-Yasin, Lexical Relation, p.84).

678.  $\text{עָצַר}$  <sup>C</sup>ašar "to withhold" (AV), (RV) = Ar.  $\text{عَصَرَ}$  <sup>C</sup>ašara "to withhold, refrain", e.g. Job 4:2 (Heb.  $\text{עָצַר}$  qal-infinitive, cons.).

Ar.vs.: B:  $\text{عَبَسَ}$ ; BL: ch.n.f.; BSl; BS2; BS3:  $\text{امتناع}$ ; L; N; P; Rl; R2:  $\text{إمساك}$   
L2: n.r and S:  $\text{حبس}$ .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic  $\text{عصر}$  may probably be equivalent to Hebrew  $\text{עָצַר}$ .

C.Ar.t.:  $\text{عَصَرَ}$  (infinitive).

Cf. Job 29:9 (Heb.  $\text{עָצְרוּ}$  qal-perfect, 3rd pl. com. "The princes refrained talking" = Ar.  $\text{عَصَرُوا}$  perfect, 3rd pl. masc., cf. above).

Cf. Akk.  $\text{ešēru}$  "to draw", Aram. (Sy.)  $\text{כָּסַר}$  "to trample, squeeze, wring or press out" and Eth.  $\text{ዐጸረ}$  "to press".

(BDB, p. 783b: Ar.  $\text{عَصَرَ}$  (?); Ecker, Arabische Job - Übersetzung, pp. 243, 295; FD, pp. 1082b-3a: Ar.  $\text{عصر}$  (?); GLOR, Vol. IV, pp. 346b-7a; Ibn Manẓūr, Lisān, Vol. IV, p. 579a; KB, pp. 728a-b: Ar.  $\text{عَصَرَ}$  "to press",  $\text{عَصْرٌ}$  "period of time" and  $\text{عَصْرٌ}$  "refuge"; Lane, Lexicon, Bk.I, Pt. V, p. 2061a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 509a; Smith, Dictionary, p. 423b).

679.  $\text{עָקַב}$  <sup>C</sup>āqēb (masc.) "heel" = Ar.  $\text{عَقَبٌ}$  <sup>C</sup>aqib<sup>un</sup> or  $\text{عَقَبٌ}$  <sup>C</sup>aqb<sup>un</sup> (fem) "heel", e.g. Job 18:9, (Heb.  $\text{עָקַב}$ ).

Ar.vs.: B; BSl; BS2; BS3; L; Ll; N; P; P; Rl; R2 v.8; S:  $\text{عقبه}$ ; BL: n.r. and L2: v.n.p.

C.Ar.t.:  $\text{عَقَب}$ .

Cf. Akk.  $\text{eqbu}$  "heel, hoof", Ug.  $\text{q̄b}$  "tendon(s)", Aram. (Sy.)  $\text{ܥܩܒܐ}$  "heel, foot, hoof" and Eth. (Te.)  $\text{aqēb}$  "leg";  $\text{t̄rqub}$  "heel".

(BDB, p. 784a: Ar.  $\text{عَقَبٌ}$  "heel, fig. end (of a month)" and  $\text{عَقَبَةٌ}$  "mark, sign, trace"; Ecker, Arabische Job - Übersetzung, p. 99; FD, p. 1084a-b: Ar.  $\text{عَقَبَةٌ}$  "mountain ridge" and  $\text{عَقَاب}$  (?); GLOR, Vol. IV, pp. 248b-9a; Gordon, Ugaritic Manual, p. 307b; Ibn Manẓūr, Lisān, Vol.I, p. 611b; KB, p. 729b: Ar.  $\text{عَقَب}$ ; Lane, Lexicon, Bk.I, Pt. V, p. 2100b-c; Leslau, Contributions, p. 39; idem,



"Southeast Semitic Cognates", JAOS, Vol. LXXXII (1962), p. 4b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 518b; Smith, Dictionary, p. 424a; Wechter, Ibn Barun, p. III: Ar. "عَقَبَ", 'marks, traces,' pl. of عَقَبَةٌ ... عَقَبَةٌ 'ascent, acclivity'"; Wehr/Cowan, Dictionary, p. 626a-b, al-Yasin, Lexical Relation, p. 86).

680.

لֹאֲדָרָה <sup>C</sup>aqār (adj.) "barren" = Ar. عَاقِرٌ <sup>C</sup>aqir<sup>un</sup> (adj.) "barren", e.g.

Job 24:21 (Heb. לֹאֲדָרָה adj. fem.).

Ar.vs.: B; BSI; BS2; BS3; L; II; L2; N; P; RI; R2; S: عَاقِر : and BL: n.r.

Note: according to Saadia (cf. S above), Ibn Janāh, Arabic versions (cf. above), Wehr/Cowan and Saydon, Arabic عَاقِر may probably, by augment ā, be equivalent to Hebrew לֹאֲדָרָה .

Cf. Aram. (Sy.) كَفَرًا, كَفَرًا "barren" and SAr. (Soq.) 'eqre "offspring".

(BDB, p. 785b: Ar. عَقَرَ "to extirpate"; Ecker, Arabische Job - Übersetzung,

p. 87; FD, pp. 1085b-6a: Ar. عَقَرَ "to bind, fetter, hold fast, attach to";

Ibn Janāh, al-'Uṣūl, p. 545; Ibn Manẓūr, Lisān, Vol. IV, pp. 591a-b; KB,

p. 730b: Ar. عَقْرَةٌ "barrenness"; Lane, Lexicon, Bk. I, Pt. V, p. 2110b-c;

Leslau, Contributions, p. 40; al-Ma<sup>C</sup>lūf, al-Munjid, p. 519b; P.P. Saydon,

"Assonance in Hebrew as a Means of Expressing Emphasis", Biblica, Vol.

XXXVI (1955), p. 39; Smith, Dictionary, p. 524b; Wechter, Ibn Barun, p. III).

pi<sup>e</sup>l:

681.

לֹאֲדָנָה <sup>C</sup>aqaš "to prove perverse" (AV), (RV), (RSV), לֹאֲדָנָה "to declare

crooked" (BDB), "to make crooked, to turn" (FD), "to declare crooked, guilty"

(KB) = Ar. عَقِشَ <sup>C</sup>aqiša "to be ill-natured", e.g. Job 9:20 (Heb. לֹאֲדָנָה

hiph<sup>Cil</sup>-imperfect, 3rd sing. masc. with waw consecutive and suffix).

Ar.vs.: B: عِوَرِي; BL: عِوَجِي; BSI; BS2; BS3: يَسْتَدْنِي; L; LI; N; P; R v.19;

R2: عِوَقِي; L2: مَعُوجًا and S: سَرَعَ .

Note: according to Kamāl, Arabic عَقِشَ may probably, by substitution of consonant, be similar to Hebrew לֹאֲדָנָה .

C.Ar.t.: عَقَصْنِي or أَعَقَصْنِي (perfect, 3rd sing. with suffix).

(BDB, p. 786a: n.m.Ar.; FD, p. 1086a: Ar. عَكَطَ, عَكَمَ, عَقَشَ and عَقَصَ; Guillaume, "Hebrew Lexicography", BSOAS, Vol. XVI (1954), p. 3: "לָדַן twist עָקַף idem."; Ibn Manẓūr, Lisān, Vol. VII, p. 57a; Kamāl, al-'Ibdāl, p. 192; KB, p. 731a-b: Ar. عَقَصَ "to twist round, intertwine"; Lane, Lexicon, Bk.I, Pt. V, p. 211c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 520a).

682.

לָרַב

Carab "to put in a surety" (AV), "to lay down a pledge" (RV), (RSV), "to be surety for" (FD) = Ar. عَرَبَ Cariba "to venture, to be surety for, a person or thing" (FD) or عَرَّبَ Carriba or أَعَرَّبَ 'aCaraba "to give earnest money" (cf. Elias), e.g. Job 17:3 (Heb. לָרַב־יָרֵבָה qal-imperative, 2nd sing. masc. with suffix).

Ar.vs.: B: הָאֵלֵּי; BL; L2: n.r.; BSI; BS2; BS3: מִנְיָן; L; II; N; P: מִנְיָן; RI; R2: מִנְיָן and S: מִנְיָן.

Note: according to FD, Arabic عَرَبَ may probably be equivalent to Hebrew לָרַב.

Arabic عَرَبَ with the meaning "to venture, to be surety for, a person or thing" does not appear in Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias.

According to FD, Driver, Ibn Manẓūr, Lane, Elias and al-Munjid, both Arabic عَرَّبَ (by doubling of r) and أَعَرَّبَ (by augment 'ʾ') may probably be similar to Hebrew לָרַב.

C.Ar.t.: عَرَّبْنِي or عَرَّبْنِي or أَعَرَّبْنِي (imperative 2nd sing. masc. with suffix).

Cf. Akk. erēbu "to enter", Ug. Crb "to enter", Aram. (O) Crb' "pledge"; (Bb.) לָרַב "to mix"; (Sy.) لָرַב "to go surety for, set, go down" and SAr. (Sab.) Crb "to offer", "to give pledges".

(BDB, pp. 786b, 1107b: n.m.Ar.; Beeston, Dictionary, p. 18; Biella, Dictionary, pp. 381-2; G.R. Driver, "Problems", JTS, Vol. XXXIX (1938), p. 159; Ecker,

Arabische Job - Übersetzung, p. 66; Elias, Dictionary, p. 431a; FD, pp. 1087a-8a: GLOR, Vol.IV, pp. 259a-61b; Gordon, Ugaritic Manual, p. 307b; Ibn Manzūr, Lisān, Vol. I, pp. 588b-93a; KB, pp. 731b-2a, IIIa: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, pp. 1901b-2c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 495b-c; Smith, Dictionary, p. 426b; Wehr/ Cowan, Dictionary, p. 601a; al-Yasin, Lexical Relation, p. 87).

(RSV)

683. לַרְבֵּי <sup>Cereb</sup> (masc.) "willow" = Ar. غَرَبٌ <sup>gharab<sup>un</sup></sup> (masc.) "willow, willows", e.g. Job 40:22 (Heb. לַרְבֵּי pl., cons.).

Ar.vs.: B v.17; BSI; BS2; BS3; R1 v.17; R2 v.17: صنّاف; BL: ch.n.f.; L; L1; N; P: غربان and S: غرب.

Note: according to Saadia (cf. S above), Ibn Janāh, BDB, FD, Wright, Dhorme and Post, Arabic غرب may probably, by substitution of consonant, be equivalent to Hebrew לַרְבֵּי.

C.Ar.t.: عَرَبٌ (cf. above).

Cf. Akk. urbatu "willow" and Aram. (Sy.) כֶּזַבָּ "ibid."

(BDB, p. 788a: " (לַרְבֵּי) n. (f) poplar (Populus euphratica = Ar. عَرَبٌ;

Dhorme, Job, p. 623b; FD, p. 1088b; Ibn Manzūr, Lisān, Vol.I, p. 644a; KB, p. 733a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2242b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 547c; Muss-Arnolt, Dictionary, Vol.I, p. 97a; G.E. Post, DB art., "Willow Tree, Willows", Vol. IV, p. 923a; Smith, Dictionary, p. 407b; Wechter, Ibn Barun, p. 112: " (לַרְבֵּי) (Job 40:22) = عَرَبِيٌّ 'willow' ..."; Wright, Comparative Grammar, p. 48).

684. לַרְבֵּי <sup>ōrēb</sup> (masc.) "raven" = Ar. غُرَابٌ <sup>gurāb<sup>un</sup></sup> (masc.) "raven", e.g. Job 38:41 (Heb. לַרְבֵּי).

Ar.vs.: B; BSI; BS2; BS3; L; L1; L2; N; P; R1; R2; S: غراب and BL: ch.n.f.

Cf. Akk. āribu "raven", Aram. (Sy.) כֶּזַבָּ "crow, raven" and Eth. (Amh.): (Arg.); (Gaf.) qura "ibid."

(BDB, p. 788b; FD, pp. 1089b-90a; GLOR, Vol. I, Pt. II, p. 265a-b; Haupt, "Assyrian Etymologies", AJSLL, Vol. XXVI (1908-10), p. 23; Ibn Manẓūr, Lisān, Vol. I, p. 645b; KB, p. 733a; Lane, Lexicon, Bk. I, Pt. VI, p. 2243a; Leslau, Contributions, p. 40; *idem*, Amharic, pp. 64, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p. 547c; Muss-Arnolt, Dictionary, Vol. I, p. 95a; G.E. Post<sup>DB</sup> art., "Raven", Vol. IV, p. 201b; Smith, Dictionary, p. 407b; Wechter, Ibn Barun, pp. III-2).

685,

עָרֹד <sup>C</sup>ārōd (masc.) "wild ass" (AV), (RV), "swift ass" (RSV) = Ar. عَرْد <sup>C</sup>ard<sup>un</sup> (masc.) "wild ass", e.g. Job 39:5 (Heb. עָרֹד ).

This word occurs in the Biblical Hebrew only in Job.

Ar. vs.: B: أَخْدَرِي; BL: ch.n.f.; BSl; BS2; BS3: حماري; L; Ll; L2; N; P; Rl; R2: n.r. and S: عَرَب .

Note: according to KB and Weber, Arabic عَرْد may probably, by omission of w, be equivalent to Hebrew עָרֹד, while Snaith mentioned the latter under "so-called Aramaisms".

Arabic عَرْد "wild ass" does not appear in Ibn Manẓūr, al-Munjid, Lane, Wehr/Cowan and Elias.

C.Ar.t.: عَرْد .

Cf. Aram. (Sy.) ܥܪܕ "wild ass".

(BDB, p. 789a, 1126a: Ar. \*... perh. عَرْد (run away?) < عَرْد..."; Ecker, Arabische Job - Übersetzung, p. 206; FD, p. 789a: Ar. عَرْد (?); Gordis, Job, p. 456: Ar. <sup>C</sup>arada II "to flee in terror" and gharada "to cry out (used of the wild ass)"; Guillaume, "Unity", ALUOS, p. 29: Ar. ġarada "to bray"; Ibn Manẓūr, Lisān, Vol. III, p. 287b; KB, p. 734b; Lane, Lexicon, Bk. I, Pt. V, p. 1998a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 466a-b; Smith, Dictionary, p. 427b; Snaith, Job, p. 107: "The corresponding Arabic root is not <sup>C</sup>araba with the light ayin (flee away), but ġarada with the ayin (bray, of the wild ass ....)"; Tur-Sinai, Job, p. 361: Ar. <sup>C</sup>arida "to flee"; Weber, "Material", AJSLL, Vol. XV (1898-99), p. 23).

686.  $\text{עָרֹם}$   $\text{cārōm}$  (adj.) "naked" = Ar.  $\text{عُرْيَانٌ}$   $\text{cūryān}^{\text{UN}}$  (adj.) "naked", e.g. Job 1:21 (Heb.  $\text{עָרֹם}$ ).  
 Ar.vs.: B; BSI; BS2; BS3; L2:  $\text{عُرْيَانًا}$  and BL; L; LI; N; P; RI; R2; S:  $\text{عُرْيَان}$ .  
 Cf. Job 24:7; 10, 26:6 (Heb.  $\text{עָרֹם}$  = Ar.  $\text{عُرْيَان}$ ) and 22:6 (Heb.  $\text{עָרֹם}$  pl. masc. "naked", lit. "nakedness" = Ar.  $\text{عُرَايَا}$  broken pl. "nakedness").  
 Cf. Aram. (Sy.)  $\text{ܥܪܝܐ}$  (fem.) "nakedness".  
 (BDB, pp. 736b, 790b; n.m.Ar.; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 169; Ar.  $\text{عَرِيَا}$ ; Ecker, *Arabische Job - Übersetzung*, pp. 258, 318; Ar.  $\text{عُرَاة}$  and  $\text{عُرَايَا}$ ; FD, p. 1093b; n.m.Ar.; Ibn Manẓūr, *Lisān*, Vol. XV, p. 46b; KB, p. 735a; n.m.Ar.; Lane, *Lexicon*, Bk.I, Pt. V, p. 2030a-b; al-Ma<sup>c</sup>lūf, *al-Munjid*, p. 502c; Smith, *Dictionary*, p. 425b; Wechter, *Ibn Barun*, pp. 59, 112, 189).

687.  $\text{עִרְצִים}$   $\text{cārūṣ}$  (masc.) "clefts" (RV), lit. "cleft", "gullies", (RSV), lit. "gully" = Ar.  $\text{عِرَاضٌ}$   $\text{c'irāḍ}^{\text{UN}}$  (masc.) "cleft, gully, side" (cf. *al-Munjid*), e.g. Job 30:6 (Heb.  $\text{עִרְצִים}$ ).  
 Ar.vs.: B:  $\text{أوعار}$ ; BL: ch.n.f.; BSI; BS2; BS3:  $\text{مَرَبَّة}$ ; L; P; LI; L2; N; P: n.r. RI; R2:  $\text{تَغَايِرٌ}$  and S:  $\text{ارهب}$ .  
 Note: according to *al-Munjid*, Arabic  $\text{عِرَاض}$  may probably, by substitution of consonant, be equivalent to Hebrew  $\text{עִרְצִים}$ .

$\text{عِرَاض}$  does not appear in Ibn Manẓūr and Lane.

- C.Ar.t.:  $\text{عِرَاض}$ .  
 Cf. Aram. (Sy.)  $\text{ܥܪܝܐ}$  "to occur, come to pass".  
 (BDB, pp. 791b-2a; Ar.  $\text{عُرْم}$ , "slope (of ravine)"; Dhorme, *Job*, p. 434a; Ar.  $\text{عَرْد}$ ; S.R. Driver and G.B. Gray, *Commentary*, Pt. II, p. 210; Ar.  $\text{عِرْض}$  "gully or defile"; Ecker, *Arabische Job - Übersetzung*, p. 162; Ar.  $\text{أَرْهَب}$ ; FD, pp. 1093b, 1089a; Ar.  $\text{عَرْم}$  "to move to and fro violently (from fear)"; Guillaume, "Studies", *SALUOS* Vol.II(1968), p.113; Ar.  $\text{عُرْض}$  and  $\text{عُرْض}$  "side of a mountain"; Ibn Manẓūr, *Lisān*, Vol.VII, pp. 172b-3b, 176b-7a, 180; Ar.  $\text{عُرْم}$  "side"; Kamāl, *al-'Ibdāl*, p. 192; Ar. :

عَرْضٌ "slope (of ravine)"; Lane, Lexicon, Bk.V, pp. 2007b-c, 2010a: Ar. عَرْضٌ "side"; al-Ma<sup>c</sup>lūf, al-Munjid, p. 498b; Smith, Dictionary, p. 429a-b).

688. עֹרֶף <sup>cōrep</sup> (masc.) "neck" (RSV) "back of neck" (BDB), (KB) = Ar. عَرَفٌ <sup>curf<sup>un</sup></sup> (masc.) or مَعْرِفَةٌ <sup>ma<sup>c</sup>rafat<sup>un</sup></sup> (fem.) "the place of the mane (of a horse), part of the neck where hair grows", lit. "back of neck", e.g. Job 16:12 (Heb. עֹרֶף with suffix).  
Ar.vs.: B v.13; BSI; BS2; BS3; S: قفائي ; BL: ناصيتي ; L; LI; N; P; RI v.13; R2 v.13: عنقي and L2: شعر رأسي .  
Note: according to Ibn Manẓūr, Lane and al-Munjid, both Arabic عَرَفٌ (al-ʿAṣma<sup>c</sup> used it for humanbeings, cf. Ibn Manẓūr) and مَعْرِفَةٌ (by augments m and t al-mudawwara) may probably be similar to Hebrew עֹרֶף .  
C.Ar.t.: عَرَفِي or مَعْرِفَتِي (with suffix).  
Cf. Akk. arūbu; arūpu "a part of the neck" and Aram. (Sy.) ܐܪܒܐ "cock's-comb". (BDB, p. 791a-b; Ball, Job, p. 252: "... (Therefore not due to thinking of Ar. عرف a mane.)"; Dhorme Job, p. 236a: Ar. <sup>curf</sup> "mane"; FD, p. 1097a-b: Ar. عَرَفٌ "the nape, the ridge of a mountain, a mane"; GLOR, Vol.I, Pt. II, p. 323a-b; Ibn Manẓūr, Lisān, Vol. IX, p. 241a; KB, p. 738a-b: Ar. عَرَفَةٌ "mane"; Lane, Lexicon, Bk.I, Pt. V, p. 2016c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 500b; Wechter, Ibn Barun, p. 113, 189: Ar. عَرَفٌ "crest of a cock, mane of a horse").

689. עָרַשׁ <sup>ʿāraṣ</sup> "to break" (AV) "to harass" (RV), "to frighten" (RSV), "to cause to tremble" (BDB) = Ar. عَرِصَ <sup>ʿarisa</sup> or عَرَصَ <sup>ʿarasa</sup> or أَعْرَصَ <sup>ʿa<sup>c</sup>rasa</sup> or إَعْرَصَ <sup>ʿi<sup>c</sup>tarasa</sup> "to quiver, cause to tremble", e.g. Job 13:25 (Heb. עָרַשׁ qal-imperfect, 2nd sing. masc.).  
Ar.vs.: B: شروع ; BSI; BS2; BS3: تُرْعِبُ ; BL: تضرب ; L; LI; N; P; RI; R2: تدويس and S: ترهب .

Note: according to BDB, FD, KB, Ibn Manẓūr and al-Munjid, Arabic عَرَضَ ,  
عَرَضَ (by augment 'a) and اعْتَرَضَ (by augments 'a and t) may  
probably be metaphorically equivalent to Hebrew עָרַץ .

C.Ar.t.: تَعَرَّضُ or تَعَرَّضُ (imperfect, 2nd sing. masc.).

Cf. Job 31:34 (AV) (Heb. יָלַץ qal-imperfect, 1st sing. "Did I fear..." =  
Ar. أَعْرَضُ or أَعْتَرَضُ imperfect, 1st sing., cf. above).

Cf. Aram. (Sy.) كָּלַץ "to occur, come to pass, happen".

(BDB, pp. 791b-2a; Ecker, Arabische Job - Übersetzung, p. 162: Ar. رَهَبَ ;

FD, p. 1097b; Ibn Manẓūr, Lisān, Vol. VII, p. 53a; KB, p. 738b; Lane, Lexicon,

Bk.I, Pt. V, p. 2001a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 497a; O'Leary, Comparative

Grammar, p. 47: Ar. عَرَضَ ; Smith, Dictionary, p. 429a-b; Tur-Sinai, Job,

p. 229: Ar. Caraṣa "to flash, thunder").

690.

لَا يَرْجِي āraq "to gnaw" = Ar. عَرَقَ araqa "to gnaw", e.g. Job 30:3

(Heb. ל qal-participle, pl. masc. - active).

Ar.vs.: B: يَعْرِقُونَ ; BL: ch.n.f.; BSI; BS2; BS3: عَارِقُونَ ; L; LI; N; P: n.r.

L2: يَفْرُونَ ; R1; R2: عَارِقِينَ (sic) and S: فَارِينَ .

Note: according to BDB, FD, KB, Dhorme, Wechter/Ibn Barun, Gordis and

Tur-Sinai, Arabic عَرَقَ may probably be equivalent to Hebrew עָרַץ .

C.Ar.t.: عَارِقُونَ (active participle, pl. masc.).

Cf. Job 30:17 (Heb. ל qal-participle, pl. masc. - active - with suffix =

Ar. عَارِقُونَ active participle, pl. masc. with suffix).

Cf. Aram. (Sy.) חָזַב "to flee"; חֲזַב "a leathern strap".

(BDB, p. 792a; Dhorme, Job, pp. 431a, 441b: Ar. عرق "to gnaw, to depart", عرق "vein" and عروق "veins"; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 216: Ar. عرقه "nervus bovis"; Ecker, Arabische Job - Übersetzung, pp. 200, 222, 236: Ar. فارين, عرقى and عرق; FD, p. 1098a-b: Ar. عرق, عرق "to flee, go" and عرق "to gnaw"; Foster, "Job", AJSL, Vol. XLIX (1932-33), p. 42; Gordis, Job, pp. 331, 335: Ar. C<sub>araqa</sub> "to gnaw" and C<sub>irq</sub> "veins and sinews" (sic); Ibn Manzūr, Lisān, Vol. X, p. 244a-b; KB, p. 739a; Lane, Lexicon, Bk. I, Pt. V, p. 2017c; Pope, Job, p. 195: Ar. C<sub>urūq</sub> "veins"; Smith, Dictionary, pp. 429b-30a; Tur-Sinai, Job, p. 420; Wechter, Ibn Barun, p. 113: "... لادن (Job 30:17) = عروق 'veins, arteries' "; Weber, "Material", AJSL, Vol. XV (1898-99), p. 23: Ar. عرق "to flee, gnaw". ) .

691.      لادن C<sub>eres</sub> (fem.) "couch" (AV) "bed" (RV), (RSV) = Ar. عرش C<sub>arsh</sub>un (masc.) "bedstead, throne, royal sofa", e.g. Job 7:13 (Heb. לִדְבִי with suffix). Ar. vs.: B; BL; L2; سري; BSI; BS2; BS3; RI; R2: فراشي; and L; LI; N; P; n.r. Note: according to BDB, FD, KB, Ibn Janāh, Wechter/Ibn Barun, Bergsträsser and Wright, Arabic عرش may probably, by substitution of consonant, be equivalent to Hebrew לادن .

C.Ar.t.: عرشي (with suffix).

Cf. Akk. eršu "bed", Ug. C<sub>rs</sub> "ibid.", Aram. (Sy.) כִּשְׁבָּ "couch, bed", SAr.

(Sab.) C<sub>rys</sub> "shed, hut" and Eth. 063 "booth"; 067 "bed"; (Har.) arši "throne".

(BDB, p. 793a; Beeston, Dictionary, p. 29; Bergsträsser, Einführung, p. 186;



Ecker, Arabische Job - Übersetzung, p. 235: Ar. سِرِّي and عرش; Elias, Dictionary, p. 432b; FD, p. 1099a: n.m.Ar.; GLOR, Vol.IV, p. 315a-b; Gordon, Ugaritic Manual, p. 308a-b; Ibn Janāḥ, al-'Usūl, p. 551; Ibn Manzūr, Lisān, Vol. VI, p. 313a-b; KB, p. 739a; Lane, Lexicon, Bk.I, Pt. V, p. 2000b; Leslau, "Harari" SO, Vol.II (1956), p. 29; al-Ma<sup>C</sup>lūf, al-Munjid, p. 496c; Wechter, Ibn Barun, p.113; Wehr/Cowan, Dictionary, p. 602b; Wright, Comparative Grammar, p. 59; al-Yasin, Lexical Relation, p. 87).

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لַשְׁב <sup>C</sup>ešeb (masc.) "grass" = Ar. عُشْب <sup>C</sup>ushb<sup>un</sup> (masc.) "herbage, herb, grass", e.g. Job 5:25 (Heb. לַשְׁב ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: عُشْب; BL: v.n.f. and L2: عُشْب .

C.Ar.t.: عُشْب .

Cf. Akk. išbaltu "a grass or wood", Ug. šbt "grass(?)", Aram. (Bb.) לַשְׁב "grass" (BDB); (Sy.) كَمْخَا "green herb, grass" and SAr. (Sab.) šb "fodder".

(BDB, pp. 793a, 1108a; Biella, Dictionary, p. 386; Dolgopolsky "Sound Correspondences", p. 138; Ecker, Arabische Job - Übersetzung, p. 214; FD, p. 1099b; GLOR, Vol. VII, pp. 233b-4a; Ibn Manzūr, Lisān, Vol.I, p. 601a; KB, pp. 739b, 111a-b; Lane, Lexicon, Bk.I, Pt.V, p. 2050a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 506c; Smith, Dictionary, p. 420b; Wechter, Ibn Barun, pp. 113, 117).

693.

لַשְׁ <sup>C</sup>ašā "to do" = Ar. عَاشَى ghashiya "to do, act, come upon", e.g. Job 9:12 (Heb. לַשְׁ qal-imperfect, 2nd sing. masc.).

Ar.vs.: B; BSI; BS2; BS3; S: تَفْعَل and BL; L; LI; L2; N; P; RI; R2: صَنَعَت .

Note: according to Guillaume and Eitan, Arabic غشي may probably, by substitution of consonants, be equivalent to Hebrew עשה .

C.Ar.t.: تقشى (imperfect, 2nd sing.masc.).

Cf. Job 40:15 (Heb. עָשִׂיתִּי qal-perfect, 1st sing. "I made..." = Ar. غَشِيتُ perfect, 1st sing., cf. above), 10:12, 14:5 (Heb. עָשִׂיתָ qal-perfect, 2nd sing. masc.

"Thou hast granted, (lit. Thou granted)", metaphorically, "Thou has appointed, (lit. Thou appointed)!", metaphorically = Ar. غَشِيتَ perfect, 2nd sing. masc. cf. above), 10:9 (Heb. עָשִׂיתָּ qal-perfect, 2nd sing.masc. with suffix "thou hast

made me, (lit. thou made me)" = Ar. غَشِيتִּי perfect, 2nd sing.masc. with suffix), 27:18 (Heb. עָשָׂה qal-perfect, 3rd sing. masc. "... watchman makes, (lit. made)" = Ar. غَشِيَ perfect, 3rd sing. masc., cf. above), 14:9 (Heb. עָשָׂה qal-

perfect, 3rd sing.masc. "... he hath done " = Ar. غَشِيَ perfect, 3rd sing.masc., cf. above), 12:9 (Heb. עָשָׂהָ qal-perfect, 3rd sing. masc. with suffix "Lord has done this, (lit. Lord did her)" = Ar. غَشِיהָ perfect, 3rd sing. masc. with suffix, cf. above), 33:4 (Heb. עָשָׂהָּ qal-perfect, 3rd sing. masc. with suffix "God has made me, (lit. God made me)" = Ar. غَشِيتִּי perfect, 3rd sing. masc. with suffix), 31:15 (AV), (RV) (Heb. עָשָׂהָּ qal-perfect, 3rd sing. masc. with suffix "Did ... in the womb made him?" = Ar. غَشِיהָ perfect, 3rd sing.masc. with suffix, cf. above), 1:4 (AV) (Heb. עָשָׂהּ qal-perfect, 3rd pl. com. = Ar. غَشَوْا perfect, 3rd pl. masc.),

28:25 (AV), (RV), 42:8 (Heb. עָשֵׂה qal-infinitive, cons. "to make", "to deal" = Ar. غَشِيَانْ infinitive, cf. above), 23:29 (AV), (RV), 28:26 (Heb. עָשֵׂה qal-infinitive, with suffix "... he doth work, (lit. he doth his work)", "When he

made (lit. his making)" = Ar. عَشِيَانُ infinitive with suffix, cf. above), 31:14  
 (Heb. אֶעֱשֶׂה qal-imperfect, 1st sing. "... shall I do..?" = Ar. أَعْشَى imperfect, 1st. sing. cf. above), 9:12, 13:20, 35:6 (Heb. תַּעֲשֶׂה, תַּעֲשֶׂה qal-imperfect, 23:13 (AV), (RV)  
 2nd sing. masc. = Ar. تَعْشَى imperfect 2nd sing. masc.) 15:5 (Heb. תַּעֲשֶׂה qal-imperfect, 3rd sing. masc. = Ar. يَعْشَى imperfect, 3rd sing. masc.), 15:27 (RV)  
 (Heb. יַעֲשֶׂה qal-imperfect, 3rd sing. masc. with waw consecutive = Ar. عَشَى perfect, 3rd sing. masc.), 42:9 (Heb. יַעֲשֶׂה qal-imperfect, 3rd pl. masc. with waw consecutive = Ar. عَشُوا perfect, 3rd pl. masc.), 10:8  
 (Heb. יַעֲשֶׂה qal-imperfect, 3rd pl. masc. with waw consecutive and suffix = Ar. عَشَوْ perfect, 3rd pl. masc. with suffix), 5:12 (AV), (RV) (Heb. תַּעֲשֶׂה qal-imperfect, 3rd pl. fem. "... their hands cannot perform" = Ar. (lit. translation يَعْشَيْنَ imperfect, 3rd pl. fem., C.Ar.t.: تَعْشَى imperfect, 3rd sing. fem.), 5:9, 9:9;10, 25:2, 37:5 (Heb. לַעֲשֶׂה qal-participle, sing. masc. - active - = Ar. لَاعِشٍ (العاشي) active participle), 31:15, 32:22 (AV), (RV), 35:10 (Heb. לַעֲשֶׂה qal-participle, sing. masc. - active - with suffix = Ar. عَاشِي active participle with suffix), 4:17, 40:19 (Heb. לַעֲשֶׂה qal-participle, sing. masc. with suffix = Ar. عَاشِي active participle with suffix) and 41:33(25) (AV), (RV) (Heb. לַעֲשֶׂה qal-participle, sing. masc. - passive - with suffix = Ar. مُعْشِي passive participle, sing. masc. with suffix).

Cf. Akk. ešītu "confusion, disorder", Ug. Ṣsy "fertile" and Eth. (Har.) āsā "to make".

V. sup. מַעֲשֶׂה.

(BDB, pp. 793b-5a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 90, 160,

267, 274: Ar. معول and صانعي , تنال , منع ; Eitan, Contribution, p. 58; FD, pp. 1099b-1101a: Ar. عص and عتي ; Girdlestone, Synonyms, pp. 195-6; GLOR, Vol.IV, pp. 365b-6a; Guillaume, "Verb עשׂה ", JTS, Vol. XLIV (1943), pp. 23-4; idem, "Arabic Background", PF, p. 115: Ar. ghašā "he came to"; idem, "Studies", SALUOS, Vol.II (1968), p. 107: Ar. gāšiya "he came to"; Ibn Manzūr, Lisān, Vol.XV, pp. 127b-8a; KB, pp. 739b-1b: Ar. سعى ; Lane, Lexicon, Bk.I, Pt. VI, p. 2261c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 552b-c).

694. עֶשְׂרֵי <sup>Cāśār</sup> (numr. fem.) "ten" = Ar. عَشْر <sup>Cashr<sup>UN</sup></sup> (numr. fem.) "ten", e.g. Job 42:12 (Heb. עֶשְׂרֵי ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: عشر ; BL: ch.n.f. and L: n.r.

Cf. Akk. ešeret "masc."; ešer; ešir "fem.", Ug. <sup>Cšr</sup> "fem.", Aram. (Bb.) עֶשְׂרֵי "masc."; עֶשְׂרֵי "fem."; (Sy.) عَشْر "masc."; عَشْر "fem."; SAr. (Sab.) <sup>Cšrt</sup> "masc."; <sup>Cšr</sup> "fem." and Eth. Cašartū "masc."; Cašrā "fem.": "ten".

(BDB, pp. 796b-7a, 1108a; Beeston, Dictionary, p. 21; Bergsträsser, Einführung, p. 191; Biella, Dictionary, p. 287; pp. 1103b-4b; Ecker, Arabische Job - Übersetzung, p. 326; FD, pp. 1103b-4b; GLOR, Vol.IV, pp. 364b-5a; Gordon, Ugaritic Manual, p. 308b; Ibn Manzūr, Lisān, Vol.IV, pp. 568a-9b; KB, pp. 742a-b, 1111b; Lane, Lexicon, Bk.I, Pt. V, pp. 2051a, 2052a-b; Leslau, Amharic, pp. 30, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p. 507a-b; Moscati, Comparative Grammar, pp. 34, 116-7; O'Leary, Comparative Grammar, p. 61; Smith, Dictionary, p. 421a; Wechter, Ibn Barun, pp. 33, 113, 177; Wilvinson, Tārīkh, p. 290; al-Yasin, Lexical Relation, p. 87.).

695.  $\text{לֹאֵן}$   $\text{C}_{\text{āś}}$  (masc.) "moth" = Ar.  $\text{عُتْ}$   $\text{C}_{\text{uthth}}^{\text{un}}$  (masc.) "moth", e.g. Job 4:19 (Heb.  $\text{לֹאֵן}$ ).

Ar.vs.: B; BS; BS2; BS3:  $\text{عُتْ}$ ; BL: ch.n.f.; L; L1; L; P:  $\text{ظلام}$ ; L2; R1;

R2:  $\text{سوس}$  and S:  $\text{مجنوم}$ .

Note: according to BDB, KB, Post, some Arabic versions (i.e. B, BSI-3, cf. above) Ibn Manẓūr, and Lane, Arabic  $\text{عُتْ}$  may probably, by substitution of consonant and doubling of th, be equivalent to Hebrew  $\text{לֹאֵן}$ .

C.Ar.t.:  $\text{عُتْ}$ .

Cf. Job 13:28 (AV), (RV) and 27:18 (AV), (RV) (Heb.  $\text{לֹאֵן}$  = Ar.  $\text{عُتْ}$ ).

Cf. Akk.  $\text{ašāšu}$  "moth" and Eth.  $\text{ዐሳ}$  "worm".

(BDB, p. 799b; Dhorme, Job, p. 395b: Ar.  $\text{عش}$  "bird's nest in a tree"; G.R.

Driver, "Astronomical Passages", JTS (N.S.), Vol. VII (1956), p. 2: Ar.  $\text{gaitu(n)}$

"rain, clouds"; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 187: Ar.  $\text{عش}$

"bird's nest"; Ecker, Arabische Job - Übersetzung, pp. 32, 158, 217: Ar.  $\text{الجنوم}$

and  $\text{العُتْ}$ ; FD, p. 1099a-b: Ar.  $\text{عُتَّة}$  "moth"; T.H. Gaster, "The Combat of

'Aleyān-ba<sup>C</sup>el and Mōt, Two Missing Portions", JRAS (1936), p. 234: Ar.  $\text{عُتَّة}$ ;

Gordis, Job, p. 50: Ar.  $\text{C}_{\text{us}}^{\text{un}}$  "bird's nest"; GLOR, Vol. I, Pt. II, p. 422a; Ibn

Manẓūr, Lisān, Vol. III, pp. 167b-8a: Kamāl, al-'Ibdāl, p. 193: Ar.  $\text{العُتَّةُ سوسة}$ ...

...  $\text{تلكس الصوف وتأكله}$ ; KB, p. 743a-b; Lane, Lexicon, Bk. I, Pt. V, p. 1951b;

$\text{العُتَّةُ} \dots (ح): سوسة تلكس الصوف وتأكله$ ; al-Ma<sup>C</sup>lūf, al-Munjid, p. 487b: Ar.  $\text{العُتَّةُ} \dots (ح): سوسة تلكس الصوف وتأكله$ .

G.E. Post, DB art., "Moth", Vol. III, p. 451a; idem DB art., "Worm", Vol. IV,

p. 940b; Wechter, Ibn Barun, pp. 113, 178, 189: Ar.  $\text{عُتَّة}$  "moth").

696.  $\text{لֹאֵן}$   $\text{C}_{\text{āś}}$ ,  $\text{לַיֵּן}$   $\text{C}_{\text{ayis}}$  (masc.) "Arcturus" (AV), "Bear" (RV), (RSV)

"(constellation of) lion" (KB) = Ar.  $\text{بنات نعش}$   $\text{Banātu Na}^{\text{Csh}^{\text{in}}}$  (fem.) "the

constellation of Ursa or Bier" or  $\text{نَعش}$   $\text{na}^{\text{Csh}^{\text{un}}}$  (masc.) "Bier", e.g. Job

9:9 (Heb.  $\text{لֹאֵן}$ ).

Both  $\text{لֹאֵן}$  and  $\text{לַיֵּן}$  occur in the Biblical Hebrew only in Job.



Note: according to BDB, FD, KB and Guillaume, Arabic عَسَقَ (infinitive, only singular) may probably, by substitution of consonant, be equivalent to Hebrew לַאֲסַד .

According to the Arabic translation of R1, R2 (cf. above) and Ibn Manẓūr Arabic عُسُقَ (broken pl. only) may probably, by substitution of consonant and omission of w and ym, be equivalent to Hebrew לַאֲסַדִּים .

According to Ibn Manẓūr, Arabic عُرُقَ (broken pl.) may probably, by substitution of consonant and omission of w and ym, be equivalent to Hebrew לַאֲסַדִּים .

In fact, it seems that Arabic does not preserve the verbs with the above meanings, i.e. to oppress and be ill-natured.

C.Ar.t.: عَسَقَ (infinitive) or عُسُقَ (broken pl.) or عُرُقَ (broken pl.).

Cf. Akk. ešqu "strong".

(BDB, pp. 798b-9a; Ecker, Arabische Job - Übersetzung, p. 307; FD, p. 1101b; GLOR, Vol.IV, p. 367b; Guillaume, Comparative Grammar, Pt. IV, pp. 10-1; Ibn Manẓūr, Lisān, Vol.X, pp. 520b-1a; KB, pp. 743a, 744a; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 503c, 505c).

698.      لַאֲסַד      cāsān (masc.) "smoke" = Ar. عَشَ cāthan<sup>un</sup> or عُثَان cūthān<sup>un</sup> (masc.) "smoke", e.g. Job 41: 20(12) (Heb.      ).

Ar.vs.: B v.11; B51 v.20; B52 v. 29; B53 v. 20; L v. 11; L1 v. 12; N v.10; P v. 11; R1 v. 11; R2 v. 12; S v. 12: دَخَانَ; BL: ch.n.f. and L2: v.n.f.

Note: according to Wechter/Ibn Barun, BDB, FD, Ibn manẓūr, Lane and al-Munjid, Arabic عَشَ (by substitution of consonant) and عُثَان (by substitution of consonant and augment ā) may probably be equivalent to Hebrew לַאֲסַד .

C.Ar.t.: عَشَ or عُثَان.

Cf. Aram. (Sy.) لַאֲסַד "smoky"; لַאֲסַד "smokiness" and Eth. (Gaf.) tānnä "to smoke"; (Har.) tan "ibid.".

(BDB, p. 798a-b; FD, p. 1102a-b: Ar. عُثَان "smoke"; Ibn Manẓūr, Lisān, Vol. XIII, p. 276a; Kamāl, al-'Ibdāl, p. 193: "... عُثْتِ النَّارُ: دَخَنْتِ"; KB, pp. 743b-4a: Ar. عُثِّنَ "to ascend (smoke)"; Lane, Lexicon, Bk.I, Pt. V, p. 1954c; Leslau, Contributions, p. 41; al-Ma<sup>C</sup>lūf, al-Munjid, p. 487c; Smith, Dictionary, p. 617a; Wechter, Ibn Barun, p. 113: Ar. عُثَان "smoke").

699. יָלַח <sup>C<sub>et</sub></sup> (com.) "time" = Ar. عَدَّان <sup>C<sub>addān</sub>un</sup> or عَدَّان <sup>C<sub>iddān</sub>un</sup>

(masc.) "time", e.g. Job 22:16 (Heb. יָלַח).

Ar.vs.: B: أَوَان; BL; BSI; BS2; BS3; S: وَقْتُ; L v.15; LI; N v.15; P v.15;

RI; R2: وَقْتِهِمْ and L2: وَقْتِهِمْ.

Note: according to FD, Ibn Manẓūr, Lane and al-Munjid, Arabic عَدَّان may probably, by substitution of consonant, doubling of d and augments ā and n, be equivalent to Hebrew יָלַח.

C.Ar.t.: عَدَّان or عَدَّان.

Cf. Job 27:10, 38:23, 39:18 (AV), (RV) (Heb. יָלַח "all times (lit. time), time"

= Ar. عَدَّان or عَدَّان), 38:32 (AV) (Heb. יָלַחְתָּ with suffix = Ar. عَدَّانِهِ or عَدَّانِهِ with suffix) and 24:1 (Heb. יָלַחְתָּ pl. masc. = Ar. عَدَّانِي broken pl.).

Cf. Akk. ittu "mark, sign" and Aram. (Sy.) كُنَّا "woe".

(BDB, pp. 772b-3a, 800b: Ar. عَنَّ "to intend by saying"; Ecker, Arabische

Job -Übersetzung, pp. 289, 320: Ar. أَوْقَانَهُمَا and من; FD, pp. 1106b-7a:

Ar. عَدَّان and عَدَّان; Girdlestone, Synonyms, p. 316; GLOR, Vol. VII, p. 304b;

Guillaume, Comparative Grammar, Pt. IV, p. 11: " لَا n. time إِنَاءَ أَنَّى إِنَّى ;

Ibn Manẓūr, Lisān, Vol. XII, pp. 279b-80a; KB, pp. 745b-6b: Ar. عَنَّ (sic)

"to appear"; Lane, Lexicon, Bk.I, Pt. V, p. 1971c; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 490c-1a).

700. עָתָד <sup>C<sub>atad</sub></sup> "to be ready" (AV), (RV) = Ar. عَتَدَ <sup>C<sub>atuda</sub></sup> "to be ready,

prepared", e.g. Job 15:28 (Heb. הֵי הָיָה עָתִידָא hithpa<sup>C</sup>el-perfect, 3rd pl. com.

"which are (lit. were) ready" (AV).).



Ar.vs.: B: سكون; BL: يصير; Bsl; BS2; BS3: نصير; L; LI; N; P: استعد;  
L2: n.r.; RI; R2: بقيت and S: اعدت.

Note: according to Ibn Janāḥ, BDB, KB, FD, Foster, Gaster, Kamāl, Ibn Manẓūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic عَدَد may probably be equivalent to Hebrew עָנָה.

C.Ar.t.: عَدُوا (perfect, 3rd pl. masc).

Cf. Aram. (Sy.) ܟܠܐ "to be or grow rich".

V. inf. עָנָה.

(BDB, p. 800b; Ecker, Arabische Job - Übersetzung, pp. 153, 252; Elias, Dictionary, p. 423a; FD, p. 1107a-b; Foster, "Job", AJSLL, Vol. XLIX (1932-33), p. 43; Gaster, "Combat", JRAS (1935), p. 21; Ibn Janāḥ, al-'Usūl, p. 555; Ibn Manẓūr, Lisān, Vol. III, p. 279a-b; Kamāl, al-'Ibdāl, p. 193; KB, p. 747a; Lane, Lexicon, Bk.I, Pt. V. p. 1945b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 485c; Smith, Dictionary, p. 431b; Wechter, Ibn Barun, p. 113; Ar. عَدَد "to be at hand, prepared" and أَعَدَّ "to prepare"; Wehr/Cowan, Dictionary, p. 589a).

701.

עָנָה atid (adj.) "ready" (AV), (RV) = Ar. عَتِيد atid<sup>un</sup> (adj.) "ready", e.g. Job 15:24 (Heb. עָנָה).

Ar.vs.: B: معتد; BL: n.r.; Bsl; BS2; BS3; L; LI; N; P; RI; R2: مستعد and S: عديد.

Note: according to Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, Arabic عَتِيد may probably be equivalent to Hebrew עָנָה.

C.Ar.t.: عَتِيد.

Cf. Job 3:8 (AV), (RV) (Heb. עָנָה adj., pl. masc. = Ar. عَتِيدُونَ adj. pl. masc.).

Cf. Akk. atūdu "wild sheep (male)" and Aram. (Bb.) עָנָה "ready".

V. sup. עָנָה.

(BDB, pp. 800b, 1108a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 226; Ar. المستعدون; Elias, Dictionary, p. 423a; FD, p. 1108a: n.m.Ar.; GLOR, Vol. I, Pt. II, p. 521a-b; Ibn Manẓūr, Lisān, Vol. III, p. 279a-b; KB, pp. 748a,

IIIb: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 1945c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 485c; Wechter, Ibn Barun, p. 113: Ar. عَتَاد "implements, apparatus", عَتَدَم and اعتدها "their implements"; Wehr/Cowan, Dictionary, p. 589b).

"to move , proced advance" (BDB)

702. عَتَاد <sup>C</sup>āṭaq "to become old" (AV), (RV) = Ar. عَتَق <sup>C</sup>ataqa or عَتَق <sup>C</sup>atūqa "to become old, become free, to grow old, to precede, to pass free", e.g. Job 21:7 (Heb. עָתָד qal-perfect, 3rd pl. com.).

Ar.vs.: B: يسنون ; BL: تَعْتَق ; BSI; BS2; BS3: يَشِينون ; L; LI; N; P: يَعتَق ; L2: يَعتَقون ; RI; R2: ارتفعوا and S: جَسَموا .

Note: according to BDB, FD, KB, Blake, Guillaume, Wehr/Cowan, Elias, Lane, Ibn Manẓūr and al-Munjid, Arabic عَتَق and عَتَق may probably be equivalent to Hebrew עָתָד .

C.Ar.t.: عَتَقُوا (perfect, 3rd pl. masc.).

Cf. Job 14:18 (Heb. עָתָד qal-imperfect, 3rd sing. masc. "the rock is removed"

= Ar. يَعتَق imperfect, 3rd sing. masc., cf. above, metaphorically), 18:4

(AV), (RV) (Heb. עָתָד qal-imperfect, 3rd sing. masc.

"... shall the rock be removed out...? = Ar. يَعتَق imperfect,

3rd sing. masc., cf. above, metaphorically), 32:15 (AV) (Heb. עָתָד hiph<sup>C</sup>il-

perfect, 3rd pl. com. "they left off...", metaphorically = Ar. أَعْتَقُوا perfect,

3rd pl. masc., cf. above) and 9:5 (Heb. עָתָד hiph<sup>C</sup>il-participle, sing.

masc. "he who removed ..." = Ar. عَاتِق active participle, sing. masc., cf. above).

Cf. Akk. etēqu "to pass along (walking), pass by", Ug. ēṭq "to pass" and Aram.

(Bb.) עָתָד "ancient"; (Sy.) عَتَاد "to grow old".

(BDB, pp. 801a, 1108a; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV

(1903), p. 170; Ecker, Arabische Job - Übersetzung, p. 247: Ar. الناقل ; Elias,

Dictionary, p. 423b; FD, p. 1109a; GLOR, Vol. VII, pp. 384a-6a; Gordon,

Ugaritic Manual, p. 309a; Guillaume, "Unity", ALUOS, p. 29; idem, "Studies",

SALUOS, Vol. II (1968), pp. 104, 117; Ibn Manẓūr, Lisān, Vol. X, p. 236b; KB, p

p. 748b, IIIb-2a; Lane, Lexicon, Bk.I, Pt. V, p. 1947a; al-Ma<sup>C</sup>lūf, al-Munjid,

p. 486a-b; Smith, Dictionary, p. 431b; Wehr/Cowan, Dictionary, p. 589b; al-Yasin, Lexical Relation, p. 88).

703.      פָּגַע pāga<sup>C</sup> "to come" (AV) "to give" (RV) "to command" (RSV)

"to encounter with request, entreat" (BDB) "to light upon a person, fall upon" (cf. Leslau) = Ar. فَجَأَ faja'a or فَاجَأَ fāja'a "to come upon, happen (suddenly), to light upon, happen to", "to encounter (cf. Guillaume, Comparative Study)", e.g. Job 36:32 (Heb. פָּגַעַתִּי hiph<sup>C</sup>il-participle, sing. masc. - active -).

Ar.vs.: B: المعتدي; BL: ch.n.f.; BSI; BS2; BS3: عدو; L; N; P: يفجون (sic); LI: يفاجون (sic); L2; R1; R2: ان يشرق and S: مفاجي.

Note: according to Saadia (cf. S above) some Arabic translations (i.e. L,

LI, N, P, cf. above), Ibn Manẓūr, Lane, Wehr/Cowan, al-Munjjid and the

Hebrew context (cf. פָּגַעַתִּי 36:32 וַיִּזְכֹּר עֲלֵיהֶם כְּכַדָּה-אִוֶּר),

both Arabic فَجَأَ (by substitution of consonant) and فَاجَأَ (by substitution of consonant and augment ā) may probably be equivalent to Hebrew פָּגַע.

C.Ar.t.: مفاجي (active participle, sing. masc.).

Cf. Job 21:15 (Heb. פָּגַעְנוּ qal-imperfect, 1st pl. "we pray", metaphorically = Ar. فَجَأَ or فَاجَأَ imperfect, 1st pl., cf. above).

Cf. Eth.(Amh.) gäffa "to push, mistreat"; (G); (Tna.) gäf'a "to injure, hurt".

(BDB, p. 803a-b: Ar. فَجَأَ, فَجِي, "to happen to, light upon" and فَجَعَ "to pain, afflict"; Ecker, Arabische Job - Übersetzung, pp. 98, 233; Elias,

Dictionary, p. 493a; FD, pp. III3b-4a: Ar. فَجَأَ "to stumble"; Guillaume, Comparative Study, Pt. IV, p. II " פָּגַעַתִּי met, encountered(:) beauty ( בְּיוֹרִי );

idem, "Studies", SALUOS, Vol.II (1968), p. 127: Ar. faja<sup>C</sup>a "he afflicted,

distressed (someone)"; Ibn Manẓūr, Lisān, Vol.I, p. 120b; KB, p. 751a: Ar. فَجَأَ

"to light upon" and فَجَعَ "to pain"; Lane, Lexicon, Bk.I, Pt. VI, p. 2340b;

Leslau, Contributions, p. 41; al-Ma<sup>C</sup>lūf, al-Munjjid, p. 569b; Wehr/Cowan,

Dictionary, p. 697a).

704. **פגשׁ** pāgaš "to meet" (AV), (RV), (RSV) "to keep encountering" (BDB), (KB) "to meet, encounter" (Guillaume) = Ar. **فَجَا** faja'a "to meet, encounter" (cf. Guillaume), or **فَجَا** fāja'a "to come upon, to encounter", e.g. Job 5:14 (Heb. **פגשׁ** pi<sup>c</sup>el-imperfect, 3rd pl.masc.).  
Ar.vs.: B: **يلمسون**; BL: ch.n.f.; BSI; BS2; BS3: **يصدون**; L; LI; N; P: **يتجسسون**; L2: **يصدون**; RI; R2: **يلتقون** and S: **يفاجئون**.  
Note: according to Saadia (cf. S above) and Guillaume, Arabic **فَجَا** (by substitution of consonant) and **فَجَا** (by substitution of consonant and augment ā) may probably be equivalent to Hebrew **פגשׁ**.  
C.Ar.t.: **يفاجئون** (imperfect, 3rd pl.masc.).  
V. sup. **פגשׁ**.  
(BDB, p. 803b; n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 227; Ar. **فجو**; FD, p. III4a-b; n.m.Ar.; Guillaume, Comparative Study, Pt. IV, p. II; Ibn Manzūr, Lisān, Vol.I, p. 120b; KB, p. 751b; n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2340b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 569b).

705. **פדא** pādā "to redeem" = Ar. **فَدَى** fadā "to redeem, ransom", e.g. Job 5:20 (Heb. **פדא** qal-perfect, 3rd sing. masc. with suffix).  
Ar.vs.: B; BSI; BS2; BS3; S: **يُفدِي**; BL: ch.n.f. and L; LI; L2; N; P; RI; R2: **يخلص**.  
Note: according to BDB, KB, Muhsin, Ibn Manzūr, Wehr/Cowan and al-Munjid, Arabic **فَدَى** may probably, by substitution of consonant, be equivalent to Hebrew **פדא**.  
C.Ar.t.: **فَدَاكَ** (perfect, 3rd sing. with suffix).  
Cf. Job 33:28 (Heb. **פדא** qal-perfect, 3rd sing. masc. = Ar. **فَدَى** perfect, 3rd sing. masc.) and 6:23 (AV), (RV) (Heb. **פדא** qal-imperfect, 2nd sing. masc. with suffix = Ar. **تفديني** imperfect, 2nd sing. masc. with suffix).  
Cf. Akk. padū "to pardon; without mercy, relentless", Ug. pdy "to free (people)", SAr. (Sab.) fdy "to redeem a debt" and Eth. (Amh.) fēdda "payment";  
(G) fādāyā "to retribute, pay, repay"; fēda "payment".  
(BDB, p. 804a; Beeston, Dictionary, p. 43; Biella, Dictionary, p. 401; Ecker, Arabische Job - Übersetzung, pp. 214, 268; Elias, Dictionary, p. 496a; FD,

p. III4b: Ar. فَدَا (sic); Girdlestone, Synonyms, pp. 119-20; Gordon, Ugaritic Manual, p. 311b; Ibn Manẓūr, Lisān, Vol. XV, pp. 149b-52a; KB, pp. 751b-2a; KBS, p. 179a; Lane, Lexicon, Bk.I, Pt. VI, pp. 2353b-4a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 572c; Muḥsin, Job, p. 169; Muss-Arnolt, Dictionary, Vol. II, pp. 791b-2a; Wechter, Ibn Barun, p. 114; Wehr/Cowan, Dictionary, p. 700b).

706.      פִּדָּה pāda<sup>C</sup> "to deliver" (AV), (RV), (RSV) "to free" (Weber) = Ar. فَدَى fadā "to redeem, ransom", e.g. Job 33:24 (Heb. פִּדְּךָ qal-imperative, 2nd sing. masc. with suffix).

This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B: أَفْتَدَا; BL: ch.n.f.; BSI; BS2; BS3: أَطْلَقَهُ; L; LI; N; P: أَخْلَصَهُ (sic); L2: n.r.; RI; R2 v. 23: خَلَّصَهُ and S: صَدَّاه.

Note: Weber wrote "Fr(an)z Del(itzsch) compares فَدَى and considers פִּדָּה an Arabism, but the Arabic does not explain the פ. Professor Jastrow considers 'פִּדָּה simply as an orthographical variation due to dialectical peculiarities of Job's district, or a textual error'".

According to ash-Shalqānī, it is possible in Arabic to explain the interchanging of (ا فَدَى) into (ع فَدَعَ) such as تَصَدَّى and تَفَدَعَ to mean تَعَرَّضَ 'to oppose, resist'".

C.Ar.t.: أَفْدِ (imperative, 2nd sing. masc. with suffix).

V. sup. פִּדָּה.

(BDB, p. 804: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 203; FD, p. 115b: n.m.Ar.; Girdlestone, Synonyms, p. 120; Guillaume, "Arabic Background", PF, p. 121: Ar. wada<sup>C</sup>a "he allowed, let him off, exempted"; Ibn Manẓūr, Lisān, Vol. XV, pp. 149b-51a; KB, p. 753a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, pp. 2353b-4a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 572c; ash-Shalqānī, al-'Ārāb, p. 141; Tur-Sinai, Job, p. 473: Ar. farragha; Weber "Material", AJSLL, Vol. XV (1898-99), p. 24).

707.

פֶּה peh (masc.) "mouth" = Ar. فَمٌ fam<sup>un</sup> or فَمٌ fum<sup>un</sup> or فَمٌ fim<sup>un</sup> (masc.) > (فُؤَا fūhu is origin of فَم , e.g. Job 5:15 (Heb. פֶּה־הָאֵד with suffix).

Ar.vs.: B; L; LI; N; P; RI; R2; S: افواههم; BL: ch.n.f.; BSI; BS2; BS3: فهم and L2: n.r.

C.Ar.t.: فهم (with suffix).

Cf. Job 21:5 (Heb. פֶּה "your mouth (lit. mouth)" = Ar. فَم , 1:15 (Heb.

"edge (lit. my edge, with suffix)" metaphorically = Ar. في with suffix).

7:11, 9:20, 16:5, 19:16, 23:4, 30:18, 31:27, 32:5, 33:2, 40:4 (Heb. פֶּה, פֶּה with suffix = Ar. في with suffix), 36:16 (Heb. פֶּה "out of", metaphorically (lit. "my mouth"), with suffix = Ar. في with suffix), 8:2; 21, 15:5; 6; 13, 33:6, 39:27,

(Heb. פֶּה, פֶּה with suffix = Ar. فَمَك with suffix), 3:1 35:16, 40:23

(Heb. פֶּה with suffix = Ar. فَم with suffix) 15:30, 20:12, 22:22, 23:12,

37:2, 41:19(11); 21(13) (Heb. פֶּה, פֶּה with suffix = Ar. فَم with suffix),

5:16 (Heb. פֶּה with suffix = Ar. فَمَا with suffix), 16:10, 29:9 and 29:23

(Heb. פֶּה with suffix = Ar. فهم with suffix).

Cf. Akk. pū, Ug. p, Aram. (Sy.) حَهْطَا, SAr. (Sab.) f and Eth. (Amh.) af

(G) <sup>c</sup>af : "mouth".

(BDB, pp. 804b-5a: Ar. فَم , فَم , فَم , فَم , فَم , فَم ;

Beeston, Dictionary, p. 43; Bergsträsser, Einführung, p. 174; Biella, Dictionary,

pp. 399-400; Dolgopolsky, "Sound Correspondences", ES, p. 126: Ar. fam-, fu,

fi, fa; Ecker, Arabische Job - Übersetzung, pp. 39, 133, 138, 188, 247, 312, 315:

Ar. فَم , فَم , فَم , فَم , فَم , فَم ; FD, pp. 1115b-6b: Ar. فَم , فَم , فَم , فَم , فَم , فَم ,

فَم , فَم ; Girdlestone, Synonyms, p. 205; Gordon, Ugaritic Manual, p.

311a; Ibn Manẓūr, Lisān, Vol. XII, p. 459a-b; KB, pp. 753a-4a: Ar. fū, fī, fā, fam

and famm; Lane, Lexicon, Bk.I, Pt. VI, p. 2447b; Leslau, Amharic, pp. 22, 99;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 596a; Moscati, Comparative Grammar, p. 83; Muḥsin,

Job, p. 170; Muss-Arnolt, Dictionary, Vol.II, pp. 787a-9a; O'Leary, Comparative

Grammar, p. 177; Wechter, Ibn Barun, pp. 36, 114: " فَم 'mouth'... with

pronominal suffix the Mīn is dropped, e.g. فوك, فوه, فاه and فيك; Wilvinson, Tārīkh, p. 291; Wright, Comparative Grammar, p. 177).

708. פִּזַּץ pūṣ "to be scattered" = Ar. فَضَّ fadda "to break asunder, scatter" or تَفَضَّفَ tafusfasa "to be dispersed, scattered", e.g. Job 38:24 (Heb. פִּזַּץ hiph<sup>C</sup>il-imperfect, 3rd sing. masc.).
- Ar.vs.: B: תַּתְּשֵׁר; BL: ch.n.f.; BSl; BS2; BS3: تَفَرَّقَ; L; Ll; N; P: تَخْرَج; L2: n.r.; Rl; R2: يَنْقَسِم and S: يَتَبَدَّد.
- Note: according to BDB, Ball, KB, Driver, Wechter/Ibn Barun, Kamāl and Guillaume (cf. Studies), Arabic فَضَّ may probably, by substitution of consonant, omission of w and doubling of d, be equivalent to Hebrew פִּזַּץ. According to Guillaume, Arabic تَفَضَّفَ may probably, by omission of w and augments t, f and s, be equivalent to Hebrew פִּזַּץ.
- C.Ar.t.: يَنْقَسِم or يَفْضُ (imperfect, 3rd sing. masc.).
- Cf. Job 16:12 (RV) (Heb. פִּזַּץ pilp<sup>C</sup>el-imperfect, 3rd sing. masc. with waw consecutive and suffix "and dashed me to pieces" = Ar. فَضَّنِي or تَفَضَّفَنِي perfect, 3rd sing. masc. with suffix, cf. above), 18:11 (Heb. פִּזַּץ hiph<sup>C</sup>il-imperfect, 3rd sing. masc. with suffix " . . . chase him ", metaphorically = Ar. فَضَّ or تَفَضَّفَ perfect, 3rd sing. masc. with suffix, cf. above), 40:11 (RV) (RSV) (Heb. פִּזַּץ hiph<sup>C</sup>il-imperative, 2nd sing. masc. "pour forth", metaphorically = Ar. انْفَضَّ or تَفَضَّفَ imperative, 2nd sing. masc., cf. above) and 37:11 (AV) (Heb. פִּזַּץ hiph<sup>C</sup>il-imperrect, 3rd sing. masc. = Ar. يَنْقَسِم or يَفْضُ imperfect, 3rd sing. masc.).
- Cf. Akk. pazazu "to crush".
- (Ball, Job, p. 338; BDB, p. 806a-b; G.R. Driver, "Problems", SVT, Vol. III (1955), p. 78; Ecker, Arabische Job - Übersetzung, p. 190: Ar. وَبَّ ; Guillaume, Comparative Study, Pt. I, pp. 13, 30-1: " פִּזַּץ be dispersed, scattered תַּתְּשֵׁר ibid." " פִּזַּץ I do not think that فَضَّ is the right parallel here. KB cites it while BDB wisely queries it. فَضَّ gets the

meaning of 'scattering' from 'breaking up', whereas **تَفَصَّصُوا** means 'they dispersed or were scattered in flight' which is often the usage in Hebrew".

"... Furthermore **فَضَّ** is a transitive verb. For these reasons **تَفَصَّصَ** should be adopted"; *idem*, "Studies", *SALUOS*, Vol.II (1968), p. 97: Ar. *fadda*

"to break" and *fazza* "to be rough, formidable"; FD, pp. 119-20b: Ar. **فاض**

"to overflow", **فَهَضَ** "to break asunder" and **فَضَّ** "to turn to dust"; Ibn

Manzūr, *Lisān*, Vol. VII, pp. 67a, 207b; Kamāl, *al-'Ibdāl*, pp. 193-4: Ar.

"... فاض السيل: كثر وسال من ضفة الوادي... فاض الشيء: كسره ففرقت كسره ..."

KB, pp. 755a-b; Lane, *Lexicon*, Bk.I, Pt. VI, pp. 2402c; al-Ma<sup>C</sup>lūf, *al-Munjid*, pp.

584c, 586a-b; Muss-Arnolt, *Dictionary*, Vol.II, p. 792b; Wechter, "Ibn Barun",

*JAOS*, Vol. LXI (1941), p. 185a: Ar. **يَفَضُّ** "it breaks", **انفَضَّتْ** "they were broken"

and **فَضَّنِي** "he broke me"; *idem*, *Ibn Barun*, pp. 114, 182-3, 189: " **פָּצַח** in

(Pr. 5.16) = **פָּצַח** 'to flow'; of the same meaning **פָּצַח** (Job 37:11) =

'it pours'; **פָּצַח** (Je. 23.29) = **يَفَضُّ** 'it breaks'; **פָּצַח** (Hb. 3.6)

= **انفَضَّتْ**, 'they were broken'; cf. **לֹא-פָצַח** 'may thy teeth not be broken';

the quadriliteral **פָּצַח** (Job. 16:12) = **فَضَّنِي** 'he broke me').

709. **פָּח** *pah* (masc.) "snare" = Ar. **فَخ** *fakhkh<sup>un</sup>* (masc.) "snare, trap, gin, net", e.g. Job 22:10 (Heb. **פָּח** pl.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: **فَخاخ**; BL: **اوجاع** and L2: **مصايد**.

Note: according to Ball, Saadia (cf. S above), BDB, Arabic versions (i.e. B, BSI-3, L, LI, N, P, RI, R2, cf. above), FD and KB, Arabic **فَخ** may probably, by substitution of consonant and doubling of *kh*, be equivalent to Hebrew **פָּח**.

BDB mentions that the Arabic **فَخ** is a loan-word.

C.Ar.t.: **فَخاخ** or **فُخُخ** (broken pl.).

Cf. Job 18:9 (Heb. **פָּח** = Ar. **فَخ**).



Cf. Akk. pahu "?" and Aram. (Sy.) قُسا "snare, gin".

(Ball, Job, p. 298; BDB, p. 809a; FD, p. 1122b; Ibn Manẓūr, Lisān, Vol. III, p. 41b; KB, p. 756b; Lane, Lexicon, Bk.I, Pt. VI, p. 2348a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 571b; Muss-Arnolt, Dictionary, Vol.II, p. 793b; Smith, Dictionary, p. 441a).

710.

פָּהַד pahad (masc.) "thigh" = Ar. فَد fakhdh<sup>un</sup>, فَد fikhdh<sup>un</sup>  
فَد fakhidh<sup>un</sup> (com.) "thigh", e.g. Job 40:17 (Heb. פָּהַד dual with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B v.12; BSI; BS2; BS3: فَذِيه; BL: ch.n.f.; L v.12; LI; N v.12; P v.12: افاذة  
 L2: n.r.; R1 v.12; R2 v. 12: خصيه (sic) and افاذم S.

Note: according to Saadia (cf. S above), BDB, Ball, FD, KB, Gordis, Wechter / Ibn Barun, Tur-Sinai, Driver/Gray, Dhorme, Tigay, Ibn Manẓūr, Lane and al-Munjid, Arabic فَد (by substitution of consonants), فَد (by substitution of consonants) and فَد (by substitution of consonants) may probably be equivalent to Hebrew פָּהַד.

C.Ar.t.: فَذَا (dual with suffix).

Cf. Akk. puhadū "lamb, kid", Ug. phd "flock", Aram. (Sy.) فَهَسْأ "thigh" and SAr. (Sab. fhd "ibid."

(Ball, Job, p. 440; BDB, p. 808b; Beeston, Dictionary, p. 43; Biella, Dictionary, p. 402; Dhorme, Job, p. 620b; Ar. افاذة; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 327; Ar. افاذ; Ecker, Arabische Job - Übersetzung, p. 224; FD, p. 1123a-b; Gordis, Job, p. 476; Ar. afhadh "thighs"; Gordon, Ugaritic Manual, p. 312b; Ibn Manẓūr, Lisān, Vol. III, p. 501b; KB, p. 757b; KBS, p. 179b; Lane, Lexicon, Bk.I, Pt. VI, pp. 2348c-9a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 571b-c; Muss-Arnolt, Dictionary, Vol.II, pp. 794b-5a; Smith, Dictionary, p. 436b; J.H. Tigay, "toward the Recovery of Pohar, 'Company', in Biblical Hebrew", JBL, Vol. XCII (1973), pp. 517, 519, 521; Tur-Sinai, Job, p. 560; Wechter, Ibn Barun, p. 115; Ar. افاذة; al-Yasin, Lexical Relation, p. 90).

711. פָּלַג pālag "to divide" (AV) = Ar. فَلَج falaja "to divide, split", e.g. Job 38:25 (Heb. פִּלְגַּ pi<sup>c</sup>el-perfect, 3rd sing. masc.).  
 Ar.vs.: B: شَعِبَ; BL: ch.n.f.; BSl; BS2; BS3: فَرَعَ; L; Ll; N; P: n.r.; L2: يَنْقَسِم; Rl; R2: اجْرَى and S: قَسَم.  
 Note: according to BDB, FD and KB, Arabic فَلَج may probably be equivalent to Hebrew פָּלַג.  
 C.Ar.t.: فَلَج (perfect, 3rd sing.masc.).  
 Cf. Akk. palagu "to spread, flow off"; palaku "to divide, separate", Aram. (Sy.) פָּלַי "to divide" and SAr. (Sab. flg "to cut a water-channel, cut channels".  
 (BDB, p. 811a; Beeston, Dictionary, p. 44; Biella, Dictionary, p. 404; FD, p. 1129a-b; Ibn Manẓūr, Lisān, Vol.II, p. 346a; KB, pp. 760b-la; Lane, Lexicon, Bk.I, Pt. VI, pp. 2436b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 592c; Muss-Arnolt, Dictionary, Vol.II, pp. 803b-4a, 806b-7a).

712. פִּלְגָּ peleg (masc.) "river" (AV), (RV), "stream" (RSV) "channel" (BDB) = Ar. فَلَج falaḡ<sup>un</sup> (masc.) "river or small river", e.g. Job 29:6 (Heb. פִּלְגָּ pl., cons.).  
 Ar.vs.: B: اِنْهَارًا; BL: ch.n.f.; BSl; BS2; BS3: جَدَاوِل; L; Ll; P v.n.f.; L2: n.r.; N; Rl; R2: مَجَارِي and S: اَقْسَام.  
 Note: according to Ibn Janāḥ, FD, Ibn Manẓūr and Lane, Arabic فَلَج may probably be equivalent to Hebrew פִּלְגָּ.  
 C.Ar.t.: أَفْلَاحُ (broken pl.).  
 Cf. Akk. palgu "canal", SAr. (Sab.) mflg "exit channel of dom"; mflq "system of irrigation by dispersion of water by means of inflow cuts" and Eth. falag "river"; (Te.) fālga "split".  
 V. sup. פָּלַג.  
 (BDB, p. 811a; n.m.Ar.; Beeston, Dictionary, p. 44; Biella, Dictionary, p. 405; Ecker, Arabische Job - Übersetzung, p. 303; FD, p. 1129b; Haupt, "Poetic Form", AJSLL, Vol. XIX (1902-3), p. 137; n.m.Ar.; Ibn Janāḥ, al-'Usūl, pp. 273,

572; Ibn Manẓūr, Lisān, Vol.II, p. 347b; KB, p. 761a: n.m.Ar.; KBS, p. 179b; Lane, Lexicon, Bk.I, Pt. VI, p. 2437b; Leslau, "Additional Arabic", H, p. 186; Muss-Arnolt, Dictionary, Vol.II, p. 303b).

713. פִּלְגָּה p<sup>e</sup>laggā (fem.) "division" (AV) = Ar. فَلَجْ falj<sup>un</sup> (masc.)

"division, half of a thing", e.g. Job 20:17 (Heb. פִּלְגָּה pl.).

Ar.vs.: B: مجاري; BL; L2; L2; N: n.r.; BSI; BS2; BS3: جداول; L; P:

and S: اقسامًا.

Note: according to the translation of Saadia (cf. S above), Arabic may probably, by omission of h, be equivalent to Hebrew פִּלְגָּה.

C.Ar.t.: فُلُوجْ (broken pl.).

Cf. Aram. (Bb.) פִּלְגָּה "division", (Sy.) فَلَجِي "ibid."

V. sup. פִּלְגָּה.

(BDB, pp. 811a, 1108b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 303; FD, pp. 1129b-30a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.II, p. 346a; KB, pp. 761a, 1121b; Lane, Lexicon, Bk.I, Pt. VI, p. 2437a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 593a; Smith, Dictionary, p. 437a).

714. פִּלַּח pālāh "to cleave" (AV), (RV) = Ar. فَلَحْ falāha or فَلَعْ falā<sup>ca</sup>

"to cleave", e.g. Job 16:13 (Heb. פִּלַּח pi<sup>el</sup>-imperfect, 3rd sing. masc.).

Ar.vs.: B v.14: يشق; BL: طعنت; BSI; BS2; BS3: شق; L; L1; N; P;

RI v.14; R2 v.14: القاها; L2: القوهم and S: يفلح.

Note: according to BDB, FD, Kamāl, Saydon and KB, Arabic فَلَحْ may probably be equivalent to Hebrew פִּלַּח.

According to Saadia (cf. S above), Arabic فَلَعْ may probably, by substitution of consonant, be similar to Hebrew פִּלַּח.

C.Ar.t.: يفلح or يفلح (imperfect, 3rd sing. masc.).

Cf. Job 39:3 (BDB) (Heb. פִּלַּח pi<sup>el</sup>-imperfect, 3rd pl. fem. "to cause to cleave open" = Ar. يفلح or يفلح imperfect, 3rd pl. fem., cf. above).

Cf. Akk. palhu "to fear, be afraid", Aram. (Sy.) פלח "to labour, work, cultivate, plough", SAr. (Sab.) hflh "to be successful" and Eth. (G) fālha "to burst out".

(BDB, p. 812a; Beeston, Dictionary, p. 44; Ecker, Arabische Job - Übersetzung, pp. 64, 102, 231: Ar. تقسيح, الفلوح and يفلح; FD, pp. 1130b-a; Ibn Manzūr, Lisān, Vol. II, p. 548a; Vol. VIII, p. 256b; Kamāl, at-Tadād, p. 25; KB, p. 761b; Lane, Lexicon, Bk. I, Pt. VI, pp. 2438b, 2440c; Leslau, Contributions, p. 42; al-Ma<sup>C</sup>lūf, al-Munjid, p. 593b-c; Muss-Arnolt, Vol. II, pp. 804a-6a; Smith, Dictionary, p. 447b; Saydon, "Assonance in Hebrew", Biblica, Vol. XXXVI (1955), pp. 294-5).

715. פלח pelah (fem.) "piece" (AV) "millstone" (RV), (RSV) "lower millstone" (BDB), (FD), (KB) = Ar. فلعة fil<sup>C</sup>at<sup>un</sup> (fem.) "a piece (of a hump of a camel), cf. Lane", or فيلخ  faylakh<sup>un</sup> (masc.) "hand mill, millstone (cf. FD)", e.g. Job 41:24(16) (Heb. פִּלַּח).

Ar. vs.: B v.15; BSI v.24; BS2 v.24; BS3 v.24; S v.16: رجى; BL: ch.n.f.; L v.15; LI v.16; N v.14; P v.15: صنام (sic) (may be: سنام), L2 v.16: سندان and RI v.15; R2 v.15: سدان (sic) (may be سندان).

Note: according to FD, the translation of some Arabic versions (i.e. B, BSI-3, S, cf. above) and al-Munjid, Arabic فيلخ may probably, by substitution of consonant and augment y, be equivalent to Hebrew פלח.

According to the translation of some Arabic versions (i.e. L, LI, N, P, cf. above), Ibn Manzūr, Lane and al-Munjid, Arabic فلعة may probably, by substitution of consonant and augment t al-mudawwara, be similar to Hebrew פלח.  
C. Ar. فلعة or فيلخ.  
Cf. Akk. pulhu "fear, terror".

V. sup. פלח.

(BDB, p. 812a: n.m.Ar.; FD, p. 1131a; Ibn Manzūr, Lisān, Vol. VIII, p. 256b; KB, p. 792a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VI, p. 2441a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 593b-c).

716. פָּלַט pālaṭ "to deliver" (AV), (RV) "to breed" (RSV) = Ar. فَلَّتْ "to be freed, delivered, released, set free, set at liberty" or أَفَلَّتْ 'aflata "to be freed, released, delivered, become free or at liberty", e.g. Job 21:10 (Heb. פָּלַט pi<sup>c</sup>el-imperfect, 3rd sing. fem.).  
Ar.vs.: B; R1; R2: تَلَد; BL; L1; L2: n.r.; BSl; BS2; BS3: تَنَجَّ; L; L1; N; P: تَقَلَّتْ and S: وَلَدَتْ.  
Note: according to Ibn Manẓūr, Lane, Wehr/Cowan, some Arabic versions (i.e. L, L1, N, P, cf. above) and al-Munjid, either Arabic فَلَّتْ (by substitution of consonant) or أَفَلَّتْ (by substitution of consonant and augment 'i) may probably be equivalent to Hebrew פָּלַט.  
C.Ar.t.: تَقَلَّتْ (imperfect, 3rd sing. fem.).  
Cf. Job 23:7 (AV) (RV) (Heb. פָּלַט pi<sup>c</sup>el-imperfect, 1st sing. with waw consecutive and suffix = Ar. أَفَلَّتْ or فَلَّتْ perfect, 1st sing. with suffix).  
Cf. Akk. palaṭu "to live", Ug. pl̥t "to save", Aram. (Sy.) פָּלַט "to escape, slip out or away", SAr. (Sab.) fl̥t "to assign land to s.o."; (Shh) felot; felot "to escape" and Eth. (G) fälqä "to separate".  
(BDB, p. 812a: Ar. فَلَّتْ "to escape" and فَلَط (?); Beeston, Dictionary, p. 44; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 170: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 177; Elias, Dictionary, p. 512b; FD, p. 1131a-b: Ar. فَلَّتْ nad فَلَط; Gordon, Ugaritic Manual, p. 312b; Ibn Janāḥ, al-'Usūl, pp. 573-4: Ar. فَلَط; Ibn Manẓūr, Lisān, Vol.II, p. 66a-b; Kamāl, al-'Ibdāl, p. 194; KB, p. 762a: Ar. فَلَّتْ and أَفَلَّتْ "to escape"; Lane, Lexicon, Bk.I, Pt. VI, p. 2435b; Leslau, Contributions, p. 42; *idem*, Amharic, pp. 39, 99; al-Ma<sup>c</sup>lūf, al-Munjid, p. 592b; Smith, Dictionary, p. 448b; Wehr/Cowan, Dictionary, p. 725b; al-Yasin, Lexical Relation, p. 90).

717. פָּלַל pālīl (masc.) "judge" = Ar. فَيَّضَ fayṣal<sup>un</sup> (masc.) "judge", e.g. Job 31:11 (Heb. פָּלַל pl.).

Ar.vs.: B; BSI; BS2; BS3: قَصَاة; BL: ch.n.f.; L; Ll; N; R1, R2: مكر; L2:n.r.  
and S: سفهاء.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic فَيْصَل may probably, by augment ف and omission of the first ل, be equivalent to Hebrew פִּזְלָה.

C.Ar.t.: فَيَاصل (broken pl.).

V. inf. פִּזְלָה.

(BDB, p. 813a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 41, 201:  
Ar. انصاف and السفهاء; FD, pp. 1132a-3a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XI,  
p. 522a; KB, pp. 762b-3a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2407b;  
al-Ma<sup>C</sup>lūf, al-Munjid, p. 585c).

718.

פִּזְלָה p<sup>C</sup>ālā (adj.) "judge" (AV) "for a judge, calling for a judgement"

(BDB) = Ar. فَيْصَل faysal<sup>un</sup> (adj.) "judge, judgement", e.g. Job 31:28

(Heb. פִּזְלָה).

Ar.vs.: B; BSI; BS2; BS3: قَصَاة; BL: ch.n.f.; N; P. R1; R2: n.r. and S: سفهاء.

Note: according to Ibn Manẓūr, Lane, and al-Munjid, Arabic فَيْصَل may probably, by augment ف and omission of the first ل and final ي, be equivalent to Hebrew פִּזְלָה.

C.Ar.t.: فَيْصَل.

Cf. Akk. (O.Ass.) palālum "to sit in judgement", SAr. (Sab.) flyt "ordinance, regulation", and Eth. (Tna.) fällälä "to excommunicate, suspend a person, not accept his testimony".

V. inf. פִּזְלָה.

(BDB, p. 813a-b: n.m.Ar.; Beeston, Dictionary, p. 44; Ecker, Arabische Job - Übersetzung, p. 41; Ar. انصاف; FD, p. 1132a-b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XI, p. 522a; KB, p. 763a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2407b; Leslau, Contributions, p. 42; al-Ma<sup>C</sup>lūf, al-Munjid, p. 585c).

719. פָּלַשׁ *pālaš* "to tremble" (RSV) "to slip" (Guillaume) "to burst, crack" (FD) = Ar. *فَلَصَ* *falaša* "to slip (from the hand)", or *انْفَلَصَ* 'infalaša "to slip" or *فَلَّصَ* *fallaša* "to slip", e.g. Job 9:6 (Heb. *פָּלַשׁ* hithpa<sup>c</sup>el-imperfect, 3rd pl. masc.).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: ترتعف; BL: يمحرك; BSI; BS2; BS3: تتزلزل; L; LI; N; P: يرددون; L2: يزلزل and S: تتقلقل.

Note: according to Guillaume, Arabic *فَلَصَ* may probably be equivalent to Hebrew פָּלַשׁ.

According to Ibn Manẓūr, both Arabic *انْفَلَصَ* (by augments ' and n) and (by doubling of l) may probably be similar to Hebrew פָּלַשׁ.

C.Ar.t.: يفلصون or يفلصون (imperfect, 3rd pl. masc.).

Cf. SAr. (Sab.) *fls* "to put to light" and Eth (G) *bāšālā* "to break in pieces"; (Te.) *fāčla* "to take apart of something"; (Tna.) *fānčālā* "to split a stone".

(BDB, p. 814a: n.m.Ar.; Beeston, *Dictionary*, pp. 44; FD, p. 1134a: Ar. فرق, كسر, فاط "to break in pieces" and فاص "to save"; Guillaume,

*Comparative Study*, Pt. II, p. 7: "فَلَصَ slipped from the hand *فَلَّصَ* escaped. Compare Job 9:6 where the earth's pillars slip"; idem, "Studies", *SALUOS*, Vol. II, (1968), p. 87: Ar. *falaša* "to escape"; Ibn Manẓūr, *Lisān*, Vol. VII, p. 67b; Leslau, *Contributions*, p. 42; Weber, "Material", *AJSLL*, Vol. XV (1989-99), p. 24: Ar. *فَلَصَ* "to tear".).

720. פָּנָה *pānā* "to turn" = Ar. *ثَنَى* *thanā* "to turn double", e.g. Job 5:1 (Heb. *פָּנָה* qal-imperfect, 2nd sing. masc.).

Ar.vs.: B; BSI; BS2; BS3: تلتفت; BL: ch.n.f.; L; LI; N; P; RI; R2: يلتفت L2: تنظر and S: تتجد.

Note: according to Ibn Manẓūr, Lane and *al-Munjid*, Arabic *ثَنَى* may probably, by substitution of consonants, be similar to Hebrew פָּנָה.

C. Ar.t.: **تثني** (imperfect, 2nd sing. masc.).

Cf. Job 6:28, 21:5 (Heb. **תִּשְׁׁ** qal-imperative, 2nd pl. masc. "look", metaphorically = Ar. **تَوَا** imperative, 2nd pl. masc., cf. above), 36:21

(Heb. **תִּשְׁׁ** qal-imperfect, 2nd sing. masc. = Ar. **تثني** imperfect, 2nd sing. masc.), and 24:18 (Heb. **תִּשְׁׁ** qal-imperfect, 3rd sing. masc. = Ar. **يثني** imperfect, 3rd sing. masc.).

Cf. Akk. pānu "face", Aram. (Sy.) **פָּנָא** "to turn", SAr. (Sab.) fnwt "road, entrance passage" and Eth. (Amh.) fānta "turn"; (G) fännawä "to send away", lit. "to make someone turn toward a direction, make for".

(BDB, p. 815a-b: Ar. **فِي** "to pass away, banish"; Biella, Dictionary, p. 504; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 170: Ar. fanija "to vanish"; Ecker, Arabische Job - Übersetzung, pp. 158, 260: Ar. **يُوَيِّ** and **تَجَه**; FD, pp. 1135b-6b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XIV, p. 115a-b; KB, pp. 765a-6a: Ar. **فِي** "to pass away"; Lane, Lexicon, Bk.I, Pt. I, p. 356b-c; Leslau, Contributions, p. 42; *idem*, Amharic, pp. 39, 99; al-Ma<sup>c</sup>lūf, al-Munjid, p. 75a; Muss-Arnolt, Dictionary, Vol.II, pp. 810b-13b; Smith, Dictionary, p. 450a; Wehr/Cowan, Dictionary, p. 107a-b).

721. **פִּסְעָה** pissēah (adj.) "lame" = Ar. **كَسِيحٌ** kasīh<sup>un</sup> (adj.) "lame", e.g. Job 29:15 (Heb. **פִּסְעָה**).

Ar.vs.: B: **أعرج**; BL: ch.n.f.; BSI; BS2; BS3; L2: **عرج**; L; LI; N; P; RI; R2: **عرجان** and S: **ازمن**.

Note: according to Ibn Manẓūr, Lane, al-Munjid and Wehr/Cowan, Arabic **كسح** may probably, by substitution of consonant, omission of one s and augment y, be equivalent to Hebrew **פִּסְעָה**.

C.Ar.t.: **كسح**.

Cf. Akk. kasū "bound".

(BDB, p. 820b: n.m.Ar.; FD, p. 1142a: n.m.Ar.; Girdlestone, Synonyms, p. 199;

Ibn Manẓūr, Lisān, Vol. II, p. 571a-b; KB, p. 769b: n.m.Ar.: al-Ma<sup>c</sup>lūf,



al-Munjid, p. 684b; Muss-Arnolt, Dictionary, Vol.I, p. 412b; Wehr/Cowan, Dictionary, p. 825b).

722.  $\text{פָּעַל}$   $\text{pā}^c\text{al}$  "to do" = Ar.  $\text{فَعَلَ}$   $\text{fa}^c\text{ala}$  "to do, act, make", e.g.  
 Job 7:20 (Heb.  $\text{פָּעַל}$  qal-imperfect, 1st sing.).  
 Ar.vs.: B; BSI; BS2; BS3; S:  $\text{أَفْعَل}$ ; BL: ch.n.f.; and L; L1; L2; N; P; RI; R2:  $\text{أَصْنَع}$ .  
 Note: according to Saadia (cf. S above), BDB, FD, some Arabic versions (i.e. B, BSI-3, cf. above) and KB, Arabic  $\text{فَعَلَ}$  may probably be equivalent to Hebrew  $\text{פָּעַל}$ .  
 C.Ar.t.:  $\text{أَفْعَل}$  (imperfect, 1st sing.).  
 Cf. Job 34:32 (Heb.  $\text{פָּעַל$  qal-perfect, 1st sing. = Ar.  $\text{فَعَلْتُ}$  perfect, 1st sing.),  
 36:23 (Heb.  $\text{פָּעַל$  qal-perfect, 2nd masc. = Ar.  $\text{فَعَلْتَ}$  perfect, 2nd masc.), 11:8  
 35:6 (Heb.  $\text{פָּעַל$  qal-imperfect, 2nd sing. masc. = Ar.  $\text{تَفْعَل}$  imperfect, 2nd sing. masc.), 22:17, 33:29 (Heb.  $\text{פָּעַל$  qal-imperfect, 3rd sing. masc. = Ar.  $\text{يَفْعَل}$  imperfect, 3rd sing. masc.), 31:3, (AV), (RV), 34:8 (AV), (RV); 22 (AV), (RV) and 36:3 (Heb.  $\text{פָּעַל$  qal-participle, pl. masc., active - cons. - = Ar.  $\text{فَاعِلُونَ}$  pl. masc. or  $\text{فَعَلَاء}$  broken pl.).  
 Cf. Aram. (Sy.)  $\text{فָּעַל}$  "to labour", SAr. (Sab.)  $\text{f}^c\text{I}$  "to make, prepare, hold a feast" and Eth. (Te.)  $\text{f}^c\text{I}$  "to wave".  
 (BDB, p.821a-b; Beeston, Dictionary, p. 43; Biella, Dictionary, p. 407;  
 Dolgopolsky, "Sound Correspondences", ES, p. 126; Ecker, Arabische Job - Übersetzung, pp. 248, 258; FD, p. 1143a-b; Ibn Manzūr, Lisān, Vol. XI, p. 528a-b; KB, p. 770b; Lane, Lexicon, Bk.I, Pt. VI, p. 2420a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 588c; Smith, Dictionary, p. 453b).

723.  $\text{פָּעַל}$   $\text{pō}^c\text{al}$  (masc.) "work" (AV) = Ar.  $\text{فَعِل}$   $\text{fi}^c\text{I}^{\text{un}}$  (masc.) "work, deed, action", e.g. Job 7:2 (Heb.  $\text{פָּעַל}$  with suffix).  
 Ar.vs.: B; BSI; BS2; BS3; S:  $\text{أَجَرْتَهُ}$ ; BL: ch.n.f.; L; N; P:  $\text{فَاعِل}$ ; L1:  $\text{فَعَالَهُ}$ ; L2:  $\text{كِرَاء}$  and RI; R2:  $\text{عَمَلَهُ}$ .

Note: according to FD, translation of some Arabic versions (i.e. L1, N, P, R1, R2, cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic فَعَلَ may probably be equivalent to Hebrew פִּעַל.

C.Ar.t.: فَعَلَ (with suffix).

Cf. Job 34:11 (Heb. פִּעַל = Ar. فَعَلَ), 36:24 (Heb. פִּעַל with suffix = Ar. فَعَلَ with suffix), 24:5 (AV), (RV), 36:9 and 37:12 (AV) (Heb.

פִּעַל with suffix = Ar. فَعَلَ with suffix).

Cf. Aram. (Sy.) فَعَلَ "hired labour, day labour" and (Sab.) f<sup>c</sup>l "work".

V. sup. פִּעַל.

(BDB, p. 821b: n.m.Ar.; Beeston, Dictionary, p. 43; Ecker, Arabische Job - Übersetzung, pp. 53, 352: Ar. أَجَرْتَهُ and ثَوَابَكُمْ; Elias, Dictionary, p. 510a; FD, p. 1143a-b; Ibn Manẓūr, Lisān, Vol XI, p. 528a-b; KB, pp. 770b-1a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2420b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 588c; Smith, Dictionary, p. 453b; Wehr/Cowan, Dictionary, p. 721a).

724. פִּעַל pā<sup>c</sup>ar "to gape" = Ar. فَعَرَ faghara "to gape, to open the mouth wide", e.g. Job 16:10 8Heb. פִּעַל qal-perfect, 3rd pl. com.).

Ar.vs.: B; BSI; BS2; BS3: فَعَرُوا; BL: v.n.f.; L; LI; N; P; R1; R2: فَعَرُوا and L2: n.r.

Note: according to Ibn Janāḥ, Guillaume, FD, Kamāl and some Arabic versions (i.e. B, BSI-3, cf. above), Arabic فَعَرَ may probably, by substitution of consonant, be equivalent to Hebrew פִּעַל.

C.Ar.t.: فَعَرُوا (perfect, 3rd pl. masc.).

Cf. Job 29:23 (AV), (RV) (Heb. פִּעַל qal-perfect, 3rd pl. com. "they opened their mouth wide" = Ar. فَعَرُوا perfect, 3rd pl. masc., cf. above).

Cf. Ug. p<sup>c</sup>r "to give/proclaim (a name)" and Aram. (Sy.) פִּעַל "to open wide, gape as the mouth".

(BDB, p. 822a: Ar. فَعَرَ (sic); Ecker, Arabische Job - Übersetzung, pp. 219, 264: Ar. فَعَرُوا and فَعَرُوا (sic), Elias, Dictionary, p. 510a; FD, p. 1144b; Gordon,

Ugaritic Manual, p. 313b; Guillaume, "Hebrew Lexicography", BSOAS, Vol. XV, (1954), p. 6; Ibn Janāḥ, al-'Usūl, p. 578; Ibn Manẓūr, Lisān, Vol. V, p. 59b; Kamāl, al-'Ibdāl, p. 195; KB, pp. 771b-2a: Ar. فَضَّرَ; Lane, Lexicon, Bk.I, Pt. VI, pp. 2421c-2a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 589a; Smith, Dictionary, p. 453b; Wehr/Cowan, Dictionary, p. 722a; al-Yasin, Lexical Relation, p. 90).

725.

פָּחַד pāḡā "to open" = Ar. فَضَّ fadda "to break (open)", (فَضَّ الْكِتَابَ)

e.g. Job 35:16 (Heb. פָּחַד qal-imperfect, 3rd sing. masc.).

Ar.vs.: B; L; L1; L2; N; P; R1; R2: فَقَّ; BL: ch.n.f.; Bsl; BS2; BS3: فَعَر and S: يَتَكَم.

Note: according to Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, Arabic فَضَّ may probably, by substitution of consonant, omission of h and doubling of ḏ be equivalent to Hebrew פָּחַד.

C.Ar.t.: يَفْضُ (imperfect, 3rd sing. masc.).

Cf. Aram. (Sy.) ܠܚܝܐ "to deliver, set free"; ܠܚܝܐ "to beat with a stick, batter, strike down", SAr. (Sab.) fṣy: fṣyt "to inter" and Eth. (Amh.) fäččä "to grind"; (G) fäṣha "to break to pieces".

(BDB, p. 822b: Ar. فَضَّى "to separate, remove"; Beeston, Dictionary, p. 47;

Ecker, Arabische Job - Übersetzung, pp. 188, 231: Ar. فَضَّو, فَضَّو, فَضَّو (sic) فَضَّو, فَضَّو, فَضَّو; Elias, Dictionary, p. 507b; FD, p. 1144b: Ar. فَضَّ and فَضَّ;

Ibn Manẓūr, Lisān, Vol. VII, pp. 206b-7a; KB, p. 772a: Ar. فَضَّ "to separate";

Lane, Lexicon, Bk.I, Pt. VI, p. 2408c; Leslau, Amharic, pp. 39, 100; al-Ma<sup>C</sup>lūf, al-Munjid, p. 586a; Rowley, Aramaic, p. 32: Ar. فَضَّ (?); Smith, Dictionary, pp. 453a-4a; Wechter, Ibn Barun, pp. 58, 185: Ar. فَضَّ "to break"; Wehr/Cowan, Dictionary, p. 717a).

726.

פָּחַד pāqad "to visit" = Ar. تَفَقَّدَ tafaqqada "to visit, call on", e.g.

Job 7:18 (Heb. פָּחַד qal-imperfect, 2nd sing. masc. with suffix).

Ar.vs.: B: تَعْلَمَ; BL: ch.n.f.; BSI; BS2; BS3: تَعْلَمَ; L; LI; L2; N; P; RI; R2: تَعْلَمَ and S: تَبْلُو.

Note: according to Ibn Janāḥ, some Arabic versions (i.e. L, LI, L2, N, P, RI, R2, cf. above) and Elias, Arabic تَفَقَّدَ may probably, by augment t and doubling of q, be equivalent to Hebrew תָּפַד.

C.Ar.t.: تَتَفَقَّدُ (imperfect, 2nd sing. masc. with suffix).

Cf. Job 5:24 (AV), (RV) (Heb. תָּפַדְךָ qal-perfect, 2nd sing. masc.

= Ar. تَفَقَّدْتُ perfect, 2nd sing. masc.), 34:13, 35:15 (AV), (RV),

36:23 (AV), (RV) (Heb. תָּפַדְךָ, תָּפַדְךָ, תָּפַדְךָ qal-perfect, 3rd sing.

masc. "who gave...", metaphorically, "he hath (lit. had) visited", "who hath

(lit. had) enjoined", metaphorically = Ar. تَفَقَّدَ perfect, 3rd sing. masc., cf.

above) and 31:14 (AV), (RV) (Heb. תִּפְדֶּיךָ qal-imperfect, 3rd sing. masc. = Ar. يَتَفَقَّدُ imperfect, 3rd sing. masc.).

Cf. Akk. paqādu "to take care for", Ug. pqd "to give orders", Aram. (Sy.) פִּקְדָּ

"to visit", SAr. (Sab.) fqd "to be absent, remote (deity)" and Eth. (Amh.)

fäqqädä "to want, wish"; (G) fäqädä "to examine, wish".

(BDB, pp. 823a-4a: Ar. فَقَدَ "to lose, miss"; Beeston, Dictionary, p. 45;

Bergsträsser, Einführung, p. 189; Ecker, Arabische Job - Übersetzung, pp. 96,

214, 269: Ar. وَكَلَّ, وَكَلَّ and عَدَّ; Elias, Dictionary, p. 510b; FD,

pp. 1145a-7a: Ar. فَقَطَّ, فَقَطَّ "to break through" and فَقَدَّ "to open";

Girdlestone, Synonyms, pp. 208-9, 254; Gordon, Ugaritic Manual, p. 313b;

Ibn Janāḥ, al-'Uṣūl, pp. 570-84; Ibn Manẓūr, Lisān, Vol. III, p. 337b; KB,

pp. 773a-4a: Ar. فَقَدَّ "to miss"; Lane, Lexicon, Bk.I, Pt. VI, p. 2424b-c;

Leslau, Amharic, pp. 39-40, 100; al-Ma<sup>C</sup>lūf, al-Munjid, p. 589c; Moscati,

Comparative Grammar, p. 24; Smith, Dictionary, p. 454b).

727.

תָּפַדְךָ p<sup>C</sup>quddā (fem.) "visitation" (AV), (RV) = Ar. اِفْتَقَادَ 'iftiqād<sup>un</sup>  
or تَفَقَّدَ tafaqqud<sup>un</sup> (masc.) "visit, review", e.g. Job 10:12 (Heb. תָּפַדְךָ with suffix).

Ar.vs.: B; BSl; BS2; BS3: عنايتك; BL: حفظ; L; Ll; N; P; RI; R2: وصاياك ;  
L2: افتقارك and S: تدبيرك.

Note: according to Arabic version L2 (cf. above) and Wehr/Cowan,  
Arabic افتقاد may probably, by metathesis, substitution of consonant,  
augments t and t and omission of one d, be equivalent to Hebrew פדלד.  
According to Wehr/Cowan, Arabic تفقّد may probably, by doubling of q,  
augment t and omission of h and one d, be equivalent to Hebrew פדלד.  
C.Ar.t.: افتقارك or تفقّدك (with suffix).

Cf. Akk. paqadu "to look after, take care", Aram. (Sy.) قُصِرَا "visitation",  
SAr. (Sab.) fqd "social class, title" and Eth. (Amh.) f<sup>e</sup>qad "wish, permission".  
(BDB, p. 824b: n.m.Ar.; Beeston, Dictionary, p. 45; Ecker, Arabische Job -  
Übersetzung, p. 166; Elias, Dictionary, p. 511a; FD, p. 1147a: n.m.Ar.;  
Girdlestone, Synonyms, p. 250; Ibn Manzūr, Lisān, Vol. III, p. 337b; KB,  
p. 774a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2424b-c; Leslau, Amharic,  
pp. 39, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 589c; Muss-Arnolt, Dictionary, Vol. II,  
pp. 820b-lb; Smith, Dictionary, p. 455a; Wehr/Cowan, Dictionary, p. 722b).

728. פדלד pāqah "to open" = Ar. فَقَّ faqāḥa or فَقَّ faqqāḥa or تَفَقَّقَ  
tafaqqāḥa "to open", e.g. Job 14:3 (Heb. פדלד qal-perfect, 2nd sing. masc.).  
Ar.vs.: B; L; Ll; N; P: فَقَّت; BL: تَفَقَّقَ; BSl; BS2; BS3: حَدَّقَت; L2: n.r.;  
RI; R2: افقحت (sic) and S: صرفت.

Note: according to BDB, FD, KB, Ibn Manzūr, Lane and al-Munjid,  
Arabic فَقَّ, فَقَّ (by doubling of q) and تَفَقَّقَ (by augment t and doubling  
of q), may probably be equivalent to Hebrew פדלד.

C.Ar.t.: فَقَّت or فَقَّت or تَفَقَّقَ (perfect, 2nd sing. masc.).

Cf. Akk. pāqu "to look, care off, heed", Aram. (Sy.) قُصِب "to be flourishing",  
SAr. (Sab.) fqh "to open, exploit land by irrigation" and Eth. (Amh.) fāqqa  
"to cut a vein of the forehead" (G) fāq'a; fāq<sup>c</sup>a "to break"; fāqha "to split"  
(Te.) fānqāḥa "to split in parts".

(BDB, p. 824b: Ar. **فَعَّ** "to blossom" and **فَفَّ** "to open"; Beeston, Dictionary, p. 45; Biella, Dictionary, p. 408; FD, pp. 1147b-8a: Ar. **فَفَّ** "to open", **بَعَّ** "to cut in pieces", **بَعَقَ** "to divide, separate" and **فَقَّ** "to divide"; Ibn Manzūr, Lisān, Vol.II, p. 546a-b; KB, pp. 775b-5a: Ar. **نَفَّحَ** (sic) "to open, blossom"; Lane, Lexicon, Bk.I, Pt. VI, p. 2424a; Leslau, Contributions, p. 43; *idem*, Amharic, pp. 38, 100; al-Ma<sup>C</sup>lūf, al-Munjid, p. 589c; Muss-Arnolt, Dictionary, Vol.II, p. 819a-b; Smith, Dictionary, p. 455b).

729. **פָּר** par, **פָּר** pār (masc.) "bull" = Ar. **ثَوْرٌ** thawr<sup>un</sup> (masc.) "bull", e.g. Job 42:8 (Heb. **פָּרָה** pl.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: **ثيران**; BL: ch.n.f. and L2: **عِجُول**.

Note: according to Saadia (cf. S above) and some Arabic versions (i.e. B, BSI-3, L, LI, N, P, RI, R2) Arabic **ثَوْر** may probably, by substitution of consonant and augment w, be equivalent to Hebrew **פָּר**.

C.Ar.t.: **ثيران** (broken pl.).

Cf. Ug. prt "young cow" and Aram. (Sy.) **ܦܪܐ** "ewe lamb".

(BDB, pp. 830b-1a: Ar. **فَرَأٌ** "young of ewe, cow, or goat"; FD, pp. 1148b-9:

Ar. **فُرَار** "the young of sheep, a goat", **فُرْفَر** "a young wild cow", **فُرَار** and **فُرْفَر** "the same"; Gordon, Ugaritic Manual, p. 314b: Ar. **فُرُور** and **فُرِير** "young sheep"; Guillaume, "Hebrew Lexicography", BSOAS, Vol. XVI (1954), p.6: **פָּר**

bull, steer, heifer, cow **فُرَار** young cattle **ثَرَّة** animal yielding milk";

Ibn Manzūr, Lisān, Vol.IV, pp. 109b-10a, 111a-b; KB, p. 775b: Ar. **فُرَأٌ** "young (of ewe, goat, cow)"; Lane, Lexicon, Bk.I, Pt. I, p. 364c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 76a; Smith, Dictionary, pp. 456b, 466a; al-Yasin, Lexical Relation, p. 91. Ar. farur, farir "young sheep").

730. **פָּרָה** pere' (com.) "wild ass" = Ar. **فَرَأٌ** fara<sup>un</sup>, **فَرَاءٌ** farā<sup>un</sup> (com.) "wild ass", e.g. Job 6:5 (Heb. **פָּרָה**).

Ar.vs.: B; BSI: فَرَأَ; BL: v.n.f.; BS2; BS3: فَرَأَ (sic); L; L1; L2; N; P;  
 R1; R2: وحش and حمار الوحش; S: وحش.

Note: according to BDB, FD, KB, Ibn Janāḥ, Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, both Arabic فَرَأَ and قَرَأَ (by augment ā) may probably be equivalent to Hebrew פָּרַע.

C.Ar.t.: فَرَأَ or قَرَأَ.

Cf. Job 11:12, 39:5 (AV), (RV), (Heb. פָּרַע = Ar. فَرَأَ or قَرَأَ) and 24:5 (Heb. פָּרַעַם pl. masc. = Ar. أَفْرَاءَ or فَرَاءَ broken pl.).

Cf.Akk. parū "mule".

(BDB, p. 825a; Ecker, Arabische Job - Übersetzung, pp. 85, 161, 248; FD, p. 1149b; Gordis, Job, p. 456: Ar. fara' "fleet-footed"; Ibn Janāḥ, al-'Usūl, p. 584; Ibn Manẓūr, Lisān, Vol. I, p. 121a; KB, pp. 775b-6a; Lane, Lexicon, Bk. I, Pt. VI, p. 2357c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 574; Wehr/Cowan, Dictionary, p. 701b; Wilvinson, Tārīkh, p. 50: Ar. فَرَأَ (sic).).

hithpa<sup>c</sup>el,

731. פָּרַד pārad "to be scattered" (AV), (RV), (RSV) "to be divided, separated (from each other)", (BDB) "be separated from each other, be scattered" (KB) "to be separated, to separate oneself" (FD) = Ar. فَرَدَ farada "to spread, spread out, extend, stretch" or أَفْرَدَ 'afrada "to separate, set aside", e.g. Job 4:11 (Heb. פָּרַדוּ hithpa<sup>c</sup>el-imperfect, 3rd pl. masc.).

Ar.vs.: B: תִּבְדָּד; BL: ch.n.f.; BSI; BS2; BS3: תִּבְדָּד; L; L1; L2; N; P;  
 R1; R2: יִתְבְּדֹון; L2: יֹאכֵל בְּעֻמָּם and S: תִּתְפָּרֵק.

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan, Elias, al-Munjid and the Hebrew context (cf. 4:11: וְכִי יִתְפָּרֵדוּ וְכִי יִתְפָּרֵדוּ), both Arabic فَرَدَ and أَفْرَدَ (by augment ') may probably be equivalent to Hebrew פָּרַד.

C.Ar.t.: יִתְפָּרֵדוּ (imperfect, 3rd pl. masc.).

Cf. Job 41:17(9) (Heb. <sup>חִיּוֹתֵי</sup> hithpa<sup>C</sup>el-imperfect, 3rd pl. masc. = Ar. <sup>يَتَفَرَّدُونَ</sup> yithfa<sup>C</sup>el-imperfect, 3rd pl. masc.).

Cf. Ug. brd "to extend, offer", Aram. (Sy.) <sup>ܦܪܕ</sup> "to flee as sleep, flee away" and Eth. (G) färädä "to separate"; (Te.) färdädä "to break in small pieces".

(BDB, p. 825a-b; Ar. <sup>فَرَدَ</sup> "to be single, sole, unfold, unroll"; Elias, Dictionary, p. 497b; FD, pp. 1149b-50a; Ar. <sup>فَرَدَ</sup>, <sup>فَرُودَ</sup>, <sup>فَرِيدَ</sup> and <sup>فَرَدَ</sup>; Gordon, Ugaritic Manual, p. 248b; Ibn Janāh, al-'Usūl, p. 584; Ar. <sup>انفرد</sup>; Ibn Manẓūr, Lisān, Vol. III, p. 331a-b; KB, p. 776a-b; Ar. <sup>فَرَدَ</sup> "to be single"; Lane, Lexicon, Bk.I, Pt. VI, p. 2363b-c; Leslau, Contributions, p. 43; al-Ma<sup>C</sup>lūf, al-Munjid, p. 574c; Smith, Dictionary, p. 457b; Wehr/Cowan, Dictionary, p. 703a; Wieder, "Lexicographical Notes", JBL, Vol. LXXXIV (1956), pp. 163-4; al-Yasin, Lexical Relation, p. 45.).

732. <sup>פָּרָה</sup> pārā (fem.) "cow" = Ar. <sup>ثَوْرَة</sup> thawrat<sup>UN</sup> (fem.) "cow", e.g. Job 21:10 (Heb. <sup>פָּרָה</sup> with suffix).

Ar.vs.: B; BSI; BS2; BS3: <sup>ثَوْرَم</sup> BL; L2; R1; R2: <sup>بقرتهم</sup> and L; LI; N; P; S: <sup>ثَوْرَة</sup>.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic <sup>ثَوْرَة</sup> may probably, by substitution of consonants and augment w, be equivalent to Hebrew <sup>פָּרָה</sup>.

C.Ar.t.: <sup>ثَوْرَتُهُ</sup> (with suffix).

V. sup. <sup>פָּר</sup>.

(BDB, p. 831a: n.m.Ar.; FD, p. 1151a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.IV, p. 111b; KB, p. 777a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, p. 364c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 76a).

733. <sup>פָּרַח</sup> pārah "to bud" (AV), (RV), (RSV) "to sprout" (KB) = Ar. <sup>فَرَّخَ</sup> farrakha "to sprout, put out new shoots (of a tree)", e.g. Job 14:9 (Heb. <sup>פָּרַח</sup> hiph<sup>C</sup>il-imperfect, 3rd sing. masc.).



Ar.vs.: B: تَفْرَحُ; BL: تنبت; BSI; BS2; BS3: تَفْرَحُ (sic); L; Ll; N; P;  
R v.9; R2 v.9: يفرع; L2: نمت and S: تفرع.

Note: according to Ibn Manẓūr, Lane, Arabic version B (cf. above), Elias, Wehr/Cowan and al-Munjid, Arabic فَرَح may probably, by substitution of consonant and doubling of r, be equivalent to Hebrew פ ר ח.

C.Ar.t.: يُفْرَحُ (imperfect, 3rd sing. masc.).

Cf. Akk. pirhu "to sprout, offspring shoot", Aram. (Sy.) כָּזַב "to flee as birds" and Eth. (G) fārḥa "to sprout, germinate".

V. sup. לפרח.

V. inf. פרחח.

(BDB, p. 827b: Ar. فَرَح (sic) "to hatch, sprout"; Ecker, Arabische Job - Übersetzung, p. 230; Elias, Dictionary, p. 496b; FD, p. 1152a: Ar. فَرَح, فَرَح (sic) "to be covered with blossoming plants" and طلع (?); Ibn Manẓūr, Lisān, Vol. III, pp. 42b-3b; KB, p. 777b: n.m.Ar.; KBS, p. 180b; Lane, Lexicon, Bk.I, pt. VI, p. 2362b-c; Leslau, Contributions, p. 43; al-Ma<sup>c</sup>lūf, al-Munjid, p. 574b; Smith, Dictionary, p. 459b; Wehr/Cowan, Dictionary, p. 703a).

734. פִּרְחָה pirḥā (fem.) "youth" (AV) = Ar. فُرْح  
farkh<sup>un</sup> (masc.) فَرْخَة farkhat<sup>un</sup> (fem.) "young one", e.g. Job 30:12  
(Heb. פִּרְחָה).

This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B: فراخهم; BL: ch.n.f.; BSI; BS2; BS3: فروح; L; Ll; L2; N; P; Rl;  
R2: n.r. and S: عكرش.

Note: according to some Arabic versions (i.e. B, BSI-3, cf. above), Pope, Ibn Manẓūr, Lane and al-Munjid, Arabic فرخ (by omission of one h and substitution of consonant) and فرخَة (by substitution of consonants) may probably be equivalent to Hebrew פרחח and פרחה.

C.Ar.t.: فرخ and فرخَة (singular).

Cf. Akk. purīdu "bird", Ug. prh "personal name" and Eth. 'afr<sup>e</sup>ht: 'afh<sup>e</sup>rt "young ones of birds, chicks".

V. sup. אפרח and פרח .

(BDB, p. 827a: Ar. فَرْخٌ (sic) "young (of bird), sprout"; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 212: Ar. فَرْخٌ "young bird"; Ecker, Arabische Job - Übersetzung, p. 200; FD, p. 1152b: Ar. فَرْخٌ (sic); Foster, "Job", AJSLL, Vol. XLIX (1932-33), p. 42: Ar. افراخ; Gordis, Job, p. 333: Ar. farh<sup>un</sup>; Gordon, Ugaritic Manual, p. 314a; Ibn Manzūr, Lisān, Vol. III, p. 42b; KB, p. 778a: Ar. فَرْخٌ (sic) "young of bird, sprout"; Lane, Lexicon, Bk.I, Pt. VI, p. 2362c; Leslau, Contributions, p. 11; idem, "Geez", JSS, Vol. III (1958), p. 159; al-Ma<sup>C</sup>īf, al-Munjid, p. 574b-c; Muss-Arnolt, Dictionary, Vol. II, p. 827b; Pope, Job, p. 194: Ar. farkh).

735. פָּרַר pārar "to break" = Ar. فَرَفَرَ farfara "to break, cut, tear, shake violently, split, rend, quake, divide", e.g. Job 16:12 (Heb. פָּרַרְפָּר pilp<sup>C</sup>el-imperfect, 3rd sing. masc. with waw consecutive and suffix).

Ar.vs.: B v.13: עשני; BL: נעני; BSl; BS2; BS3: זעעני; L; Ll; N; P; RI v.13; R2 v.13: נעני L2: נעני and S: נעני

Note: according to Saadia (cf. S above), BDB, Driver/Gray, Guillaume, Driver and FD, Arabic فَرَفَرَ may probably by augment f, be equivalent to Hebrew פָּרַר .

C.Ar.t.: فَرَفَرَ (perfect, 3rd sing. masc. with suffix).

Cf.Akk. parū "to cut, cut off, cut in, cut through"; parāru "to break", Ug. pr "to break", Aram.(Sy.) פָּרַר "to flutter, quiver", Sar. (Soq.) fer "to fly, run" and Eth. (Amh.) fārāffāra "to crumble, break in small pieces"; (Te.) fārāfāra "to be reduced to powder".

(BDB, p. 830a-b; G.R. Driver, "Problems", SVT, Vol.III (1955), pp. 77-8:

Ar. farra "to flee" and farfara "to shake (out), tear, mangle (e.g. sheep, goats); S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 106; Ecker,

Arabische Job - Übersetzung, pp. 273, 219: Ar. الأيام and فرّني; Gordon, Ugaritic Manual, pp. 313b-41b; Guillaume, "Hebrew Lexicography", BSOAS, Vol. XVI (1954), p. 6: " רר split, divide فرّ idem תר idem"; idem, "Studies", SALUOS, Vol. II (1968), p. 97: Ar. farfara "he disturbed"; Ibn Manẓūr, Lisān, Vol. V, p. 53a; KB, pp. 781b-2a: Ar. فَرَر "to jerk, flash" and فَرَّت "to turn away, be untamed, unmannerly"; Lane, Lexicon, Bk. I, Pt. VI, p. 2356a; Leslau, Contributions, p. 43; idem, Amharic, pp. 40, 100; al-Ma<sup>C</sup>lūf, al-Munjid, p. 573b-5a; Smith, Dictionary, p. 464a; al-Yasin, Lexical Relation, p. 91).

736. פָּרַשׁ pāraś "to spread out" = Ar. فَرَشَ farasha "to spread, spread out", e.g. Job 39:26 (Heb. פָּרַשׁ qal-imperfect, 3rd sing. masc.).

Ar. vs.: B; L2; S: يبسط; BL: ch.n.f.; BS1; BS2; BS3: ينشر and L1; N; P; R1; R2: بسط.

Note: according to BDB, KB, Driver and Foster, Arabic فرش may probably, by substitution of consonant, be equivalent to Hebrew פָּרַשׁ.

C.Ar.t.: يفرش (imperfect, 3rd sing. masc.).

Cf. Job 11:13 (BDB) (Heb. פָּרַשְׁתִּי qal-perfect, 2nd sing. masc.).

= Ar. فرشت perfect, 2nd sing. masc.) and 36:30 (BDB) (Heb. פָּרַשׁ qal-perfect, 3rd sing. masc. = Ar. فَرَشَ perfect, 3rd sing. masc.).

Cf. Akk. parašu "to make, cause to fly", Ug. prsh "to collapse", Aram.

(Sy.) فَرَص "to devise, plan, scheme" and Eth. (Amh.) fārräsä "to be destroyed, be demolished"; (G) ('a) fräsä "to destroy".

(BDB, p. 831a-b; G.R. Driver, "Vocabulary", JTS, Vol. XXXII (1931), pp. 252-3;

Ar. فَرَشَ "to spread out", تَفَرَّشَ "to flutter", فَرَشَ "to fly" and فَرَّشَ "to

cause to fly"; FD, pp. 1158b-9b: Ar. فَرَّت; idem, "Notes", JTS, Vol. XXXVI

(1935), p. 151; Foster, "Job", AJSL, (1932-33), p. 42: Ar. فرش, فرش "to

spread" and فرش "ibid."; Gordon Ugaritic Manual, p. 314a; Guillaume,

Comparative Study, Pt. II, pp. 30-1: Ar. فَرَّت "to scatter"; Ibn Janāh, al-

Uṣūl, p. 589: Ar. فَرَّت; Ibn Manẓūr, Lisān, Vol. VI, p. 326b; KB, p. 782a-b;

Lane, Lexicon, Bk.I, Pt. VI, p. 2369c; Leslau, Amharic, pp. 40, 100;  
 al-Ma<sup>C</sup>lūf, al-Munjid, p. 576a-b; Muss-Arnolt, Dictionary, Vol. II, p. 838a;  
 Rowley, Aramaic, p.34: Ar. فَرَسَ ; Smith, Dictionary, p. 462b; Wehr/Cowan,  
Dictionary, p. 705a; al-Yasin, Lexical Relation, p. 90).

737. פָּרַשׁ paršēz "to spread" (AV) = Ar. فَرَشَ farasha "to spread, spread out", e.g. Job 26:9 (Heb. פָּרַשׁ pi<sup>C</sup>el-perfect, 3rd sing.masc.).  
 This word occurs in the Biblical Hebrew only in Job.  
 Ar.vs.: B: נָשַׁר ; BL; L; LI; N; P; RI; R2: بَسَطَ ; L2: فَرَشَ and S: رَكَمَ .  
 Note: according to BDB, KB and Arabic version L2 (cf. above), Arabic فَرَشَ may probably, by omission of z, be equivalent to Hebrew פָּרַשׁ.  
 C.Ar.t.: فَرَشَ (perfect, 3rd sing. masc.).  
 (BDB, pp. 831a-b; G.R. Driver, "Problems", SVT, Vol. III (1955), p. 84,n.5:  
 Ar. faraza "discrevit, segregavit"; Ecker, Arabische Job - Übersetzung, p. 199; FD, pp. 1157b-9a: Ar. فَرَشَ ; Ibn Manẓūr, Lisān, Vol. VI, p.326b; KB, pp. 782a-b, 783b; Lane, Lexicon, Bk.I, Pt. VI, p. 2369c; al-Ma<sup>C</sup>lūf, al-Munjid, p. 576a-b; Weber, "Material", AJSLL, Vol. XV (1898-99), p. 24: Ar. فَرَشَدَ).

738. פָּ pa (fem.) "morsel" = Ar. فَتَيْتَة fatītat<sup>un</sup> (fem.) or فَتَيْت fatīt<sup>un</sup> (masc.) or فَتُوت fatūt<sup>un</sup> (masc.) "thing that falls, morsel", e.g. Job 31:17 (Heb. פָּ with suffix).  
 Ar.vs.: B; S: كسري ; BL: ch.n.f.; BSI; BS2; BS3: لَقْمِي and L; LI; L2; N; RI; R2 v.19: خَبْزِي .  
 Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic فَتَيْتَة may probably, by augments y, t and t al-mudawwara, be equivalent to Hebrew פָּ .  
 C.Ar.t.: فَتَيْتِي (with suffix).  
 Cf. Aram. (Sy.) ܦܬܐ "morsel" and Eth. (Amh.) fātāfātā "to crumble"; (G) fātātā "to break".

(BDB, p. 837b: n.m.Ar.; FD, p. 1163a: Ar. فُتَات; Ibn Manẓūr, Lisān, Vol. II, pp. 64b-5a; KB, pp. 685b-6a: n.m.Ar.; KBS, p. 181a; Lane, Lexicon, Bk.I, Pt. VI, p. 2327b; Leslau, Amharic, pp. 41, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 567a; Muḥsin, Job, pp. 170-1: Ar. فَتِيت; Smith, Dictionary, p. 471b).

739. פִּתּוֹם, פִּתְאָם pitōm (adv.) "suddenly" = Ar. بَغْتَةً baghtat<sup>an</sup> (adv.)

"suddenly", e.g. Job 5:3 (Heb. פִּתְאָם).

Ar.vs.: B; L; LI; L2; N; P; RI; R2: n.r.; BL: ch.n.f.; BSI; BS2; BS3: بَغْتَةً and S: غَفْلَةً.

Note: according to Arabic version BS (cf. BSI-3 above) and Kamāl, Arabic بَغْتَةً may probably, by substitution of consonants, metathesis, augment t al-mudawwara and omission of w and m, be equivalent to both Hebrew פִּתּוֹם and פִּתְאָם.

C.Ar.t.: بَغْتَةً.

Cf. Job 9:23 and 22:10 (Heb. פִּתְאָם, פִּתְאָם "sudden" = Ar. بَغْتَةً, cf. above).

Cf.Akk. pitū "instant"; ina pitj, ina pittimma "in suddenness".

(BDB, p. 837a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 298; FD, p. 1163a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.II, p. 10b-1a; Kamāl, al-'Ibdāl, p. 197; KB, pp. 786a, 789a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, pp. 228c-9a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 43c).

740. פָּתַח pāṭah "to open" = Ar. فَاتَحَ fataha "to open, conquer", e.g.

Job 3:1 (Heb. פָּתַח qal-perfect, 3rd sing.masc.).

Ar.vs.: B; BL; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2; S: فَاتَحَ.

Cf. Job 33:2 (Heb. פָּתַח qal-perfect, 1st sing. = Ar. فَاتَحْتُ perfect, 1st sing.), 11:5 (Heb. פָּתַח qal-imperfect, 3rd sing. masc.

= Ar. يَفْتَحُ imperfect, 3rd sing. masc.), 32:20 (Heb. פָּתַח qal-imperfect,

3rd sing.masc.=Ar. <sup>يفتح</sup> imperfect, 3rd sing.masc.), 29:19 (Heb. <sup>יפתח</sup> qal-participle, sing.masc.-passive -

"spread out", metaphorically = Ar. <sup>مفتوح</sup> passive participle, sing. masc.,

cf. above), 12:14, 32:19 (Heb. <sup>נפתח</sup> niph<sup>c</sup>al-imperfect, 3rd sing. masc. "...

none can open", "like wine that has not vent", metaphorically = Ar. <sup>يفتح</sup>

imperfect, 3rd sing. masc., cf. above), 12:18, 30:11, 39:5, 41:14(6) (Heb. <sup>נפתח</sup> ,

<sup>נפתח</sup> , <sup>נפתח</sup> pi<sup>c</sup>el-perfect, 3rd sing. masc. "He looses (lit. loosed)",

metaphorically, "God has (lit. had) loosed", ibid, "who has (lit. had) loosed",

ibid, "Who can (lit. could) open" = Ar. <sup>فتح</sup> perfect 3rd sing. masc., cf.

above) and 38:31 (Heb. <sup>תפתח</sup> pi<sup>c</sup>el-imperfect, 2nd sing. masc. "Can you ...

or loose", metaphorically = Ar. <sup>تفتح</sup> imperfect, 2nd sing. masc., cf. above).

Cf. Akk. patū "to open", Ug. pth "ibid.", Aram. (Bb.) <sup>פתח</sup> "ibid."; (Sy.) <sup>فاح</sup>

"ibid.", SAr. (Sab.) fth "to obtain a judicial order, conquer, lay waste" and

Eth.(Amh.) fatta "to release, unite, divorce"; (G) fātha "to open".

(BDB, pp. 834b-5b, 1109a; Beeston, Dictionary, p. 47; Bergsträsser, Einführung,

p. 191; Biella, Dictionary, p. 412; Bravmann, Semitic Philology, p. 490; Ecker,

Arabische Job - Übersetzung, pp. 136, 249; FD, pp. 1163b-4a; Gordon, Ugaritic

Manual, p. 314b; Guillaume, Comparative Study, Pt. IV, p. 12; idem, "Studies"

SALUOS, Vol.II, (1968), p. 114: Ar. fatah<sup>un</sup> "slack"; Ibn Janāh, al-'Usūl, pp. 593-

4; Ibn Manẓūr, Lisān, Vol.II, p. 536a; KB, pp. 787a-b, 1114b-5a; KBS, p. 181a;

Lane, Lexicon, Bk.I, Pt. VI, pp. 2327c-8a; Leslau, Ainharic, pp. 40, 100;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 567b; Muss-Arnolt, Dictionary, Vol.II, pp. 849b-51b;

O'Leary, Comparative Grammar, p. 45; Smith, Dictionary, p. 470a;

Wilvinson, Tārīkh, pp. 50, 290; Wright, Comparative Grammar, p. 50;

al-Yasin, Lexical Relation, p. 91).

741.

<sup>פתח</sup> petah (masc.) "door" (RSV) "opening, doorway, entrance"

(BDB) = Ar. <sup>فتح</sup> futuh<sup>un</sup> (masc.) "wide open door", e.g. Job 31:9

(Heb. <sup>פתח</sup> ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2 v.8; S: باب; BL: ch.n.f. and L2: n.r.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic فَمَح may probably be equivalent to Hebrew פָּחַץ .

C.Ar.t.: فَمَح .

Cf. Job 31:34 (AV), (RV) (Heb. פָּחַץ = Ar. فَمَح , cf. above).

Cf. Aram.(Sy.) פִּחַץ "door".

(BDB, pp. 835b-6a: n.m.Ar.; FD, p. 1166a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.II, p. 537b; KB, pp. 787b-8a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VI, p. 2329a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 567a; Smith, Dictionary, p. 470a).

niph<sup>c</sup>al ,  
742. פָּחַץ pāṭal. "to be quick" = Ar. اِفْتَلَّت 'iftalata "to take (s.o.) quickly",  
e.g. Job 5:13 (Heb. פָּחַץ niph<sup>c</sup>al-participle, pl. masc.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2: ماكرين; BL: ch.n.f. L2: مضادين  
and S: منفلتين .

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic اِفْتَلَّت may probably, by metathesis and augments t and ' , be equivalent to Hebrew פָּחַץ .

So, it seems that فִּלְתָן (broken pl., sing. فִּלְתָן masc. "quick", رجل فلتان "active, courageous, sharp heart and quick man for evil") may probably be equivalent to Hebrew פָּחַץ .

C.Ar.t.: فִּלְתָן (broken pl.).

Cf. Aram. (Sy.) فִּלְתָן "to twist away" and Eth. (Amh.) fättälä "to spin";

(G) fātälä "ibid."

(BDB, p. 836b: Ar. قَتَلَ; Ecker, Arabische Job - Übersetzung, p. 214;

FD, p. 1167a: Ar. جَدَلَ "to twist together and wrestle"; Gordis, Job, p. 75:

Ar. لَفَت; Ibn Manẓūr, Lisān, Vol. VII, p. 66a-b; KB, p. 788b: n.m.Ar.;

Lane, Lexicon, Bk.I, Pt. VI, pp. 2435b-6b; Leslau, Amharic, pp. 41, 100;

al-Ma<sup>c</sup>lūf, al-Munjid, p. 592b; Smith, Dictionary, p. 471a).

743.

שֵׁעֵל *še'el* (masc.) "lotus tree" = Ar. ضَالَةٌ *dālat*<sup>un</sup> (fem.) "lotus

tree", e.g. Job 40:22 (Heb. שֵׁעֵלִים pl. masc.).

Ar.vs.: B v.17; BSl; BS2; BS3: سدرات; BL: ch.n.f.; L v.17; LI; N v.17; P v.17;

RI v.18; R2 v.18: ظلال; L2: اشجار عظام and S: مظللات.

Note: according to BDB, Dhorme, Guillaume, Driver/Gray, KB, Pope, Tur-Sinai, Weber, Ibn Manzūr, Lane and al-Munjid, Arabic ضَالَةٌ may probably, by augment *t al-mudawwara*, be equivalent to Hebrew שֵׁעֵל.

C.Ar.t.: ضَال (broken pl.).

Cf. Job 40:21 (Heb. שֵׁעֵלִים pl. masc. = Ar. ضَال broken pl.).

Cf. Aram.(Sy.) ܫܝܠܐ "bramble".

(BDB, p. 838a; Dhorme, Job, p. 623a; S.R. Driver and G.B. Gray, Commentary,

Pt. II, p. 330; Ecker, Arabische Job - Übersetzung, p. 21; FD, p. 1170a: Ar. صال

"lotus silverstris"; Gordis, Job, p. 478: Ar. sa'l<sup>un</sup>; Guillaume, "Unity", ALUOS

Vol. IV, (1962-63), p. 39: Ar. dāl "lotus tree", "wild sidra"; idem, "Studies",

SALUOS, Vol. II (1968), p. 136: Ar. ضِلٌ "lotus tree or apple-thorn"; Ibn Janāḥ,

al-'Uṣūl, p. 597: Ar. ضال; Ibn Manzūr, Lisān, Vol. XI, p. 397a; KB, p. 790a;

Lane, Lexicon, Bk. I, Pt. V, p. 1816c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 480c; Pope,

Job, p. 274; Smith, Dictionary, p. 395a; Tur-sinai, Job, p. 562; Weber,

"Material", AJSL, Vol. XV (1898-99), p. 25).

744.

שׁוֹן *šō'n* (com.) "sheep" = Ar. ضَانٌ *da'n*<sup>un</sup> "generic noun" (com.)

"sheep" or ضَائِنٌ *dā'in*<sup>un</sup> (masc.) "one sheep", e.g. Job 1:3 (Heb. שׁוֹן ).

Ar.vs.: B; BSl; BS2; BS3; L; LI; L2; N; P; RI; R2; S: غنم and BL: v.n.f.

Note: according to Ibn Janāḥ, BDB, Kamāl, Post, Wright, Wilvinson, Rowley, Wechter, Ibn Manzūr, Lane and al-Munjid, Arabic ضَانٌ may probably be equivalent to Hebrew שׁוֹן.

According to Ibn Manzūr, Lane and al-Munjid, it seems that the Arabic

with augment *ā*, is more suitable, since it is more similar to the Hebrew שׁוֹן.

C.Ar.t.: ضَان or ضَائِن.



Cf. Job 1:16, 21:11, 42:12 (Heb.  $\text{זָאֵן}$  = Ar. ضَان ) and 30:1 (Heb.  $\text{זָאֵן}$  with suffix = Ar. ضَانِي or ضَائِي with suffix).

Cf. Akk. šu'un "sheep"; šēnu "flock (of sheep and goats), sheep and goats, sheep"; (O) šānu "sheep", Ug. šin "sheep and goats", Aram. (Sy.)  $\text{ܫܢܐ}$  "flock, small cattle, esp. sheep" and SAr. (Sab.) d'n "sheep".

(BDB, p. 838a-b; Beeston, Dictionary, p. 40; Ecker, Arabische Job - Übersetzung, pp. 93, 235; FD, p. 1170a-b: Ar. ضَان (sic) and غنم; GLOR, Vol. XVI, pp. 96b, 128b-31b; Gordon, Ugaritic Manual, p. 315a; Ibn Janāḥ, al-'Usūl, p. 602; Heb.  $\text{זָאֵן}$ ; Ibn Manẓūr, Lisān, Vol. XIII, p. 251b; Kamāl, at-Tadād, p. 27; *idem*, al-'Ibdāl, p. 197; KB, p. 790a; Lane, Lexicon, Bk.I, Pt. V, p. 1760b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 444b; G.E. PostDB art., "Flock", Vol.II, p. 15b; Rowley, Aramaic, p. 30; Smith, Dictionary, p. 419a-b; Wechter, Ibn Barun, pp. 36, 183; Ar. ضَان "small cattle, flocks"; Wilvinson, Tārīkh, p. 50; Wright, Comparative Grammar, p. 45; al-Yasin, Lexical Relation, p. 91).

745.  $\text{זָבַר}$  ṣābar "to heap up" = Ar. اِسْتَمَبَر 'istaṣbara or صَبَرَ ṣabara "to heap up", e.g. Job 27:16 (Heb.  $\text{זָבַר}$  qal-imperfect, 3rd sing. masc.). Ar.vs.: B; BSI; BS2; BS3:  $\text{זָבַר}$ ; BL: جمع; L; L1; L2; N; P; R1; R2: جمعوا and S: صبر.

Note: according to Kamāl, Ibn Manẓūr, Lane and al-Munjid, Arabic اِسْتَمَبَر may probably, by augments ', s and t, be equivalent to Hebrew  $\text{זָבַר}$ .

According to Ibn Janāḥ and Saadia (cf. S above), Arabic صَبَرَ may probably be similar to Hebrew  $\text{זָבַר}$ .

C.Ar.t.: يَسْتَمَبِر or يَصْبِر (imperfect, 3rd sing.masc.).

Cf. Ug. šbrt "hand, group", Aram. (Sy.)  $\text{ܫܒܪܬ}$  "to prate, chatter, rave, brawl" and Eth. (Amh.) čännärä "to add, increase"; (G) šāmārä; dāmārä "to combine, connect"; (Tna.) šāmbärä "to mix, put things together".

(BDB, p. 840b: Ar. صَبَرَ "to collect, bind together"; Ecker, Arabische Job - Übersetzung, p. 221; FD, p. 1174b: Ar. صَبَرَ "to collect, put together" and جَبَرَ "to contract"; Gordon, Ugaritic Manual, p. 315a; Ibn Janāḥ, al-'Usūl, p. 599; Ibn Manẓūr, Lisān, Vol. IV, p. 441a; Kamāl, al-'Ibdāl, p. 198; KB, p. 792b: Ar. صَبَرَ "to garner"; Lane, Lexicon, Bk. I, Pt. IV, p. 1644b; Leslau, Contributions, pp. 43-4; *idem*, Amharic, pp. 36, 100; al-Ma<sup>C</sup>lūf, al-Munjjid, p. 414c; al-Yasin, Lexical Relation, p. 92).

746.

צַדִּיק saddiq (adj.) "righteous" = Ar. صَدِيقٌ siddiq<sup>un</sup> (adj.) "righteous, just", e.g. Job 17:9 (Heb. צַדִּיק ).

Ar.vs.: B; BSI; BS2; BS3; L; Ll; N; P; RI; R2: صَدِيقٌ; BL; L2: مَوْلَان and S: صَالِح .

Note: according to Wright, O'Leary, Margoliouth, and some Arabic versions (i.e. B, BSI-3, L, Ll, N, P, RI, R2, cf. above), Arabic صَدِيقٌ may probably be equivalent to Hebrew צַדִּיק .

C.Ar.t.: صَدِيق .

Cf. Job 12:4, 32:1, 34:17 (Heb. צַדִּיק "just, righteous" = Ar. صَدِيقٌ, cf. above) and 22:19 (Heb. צַדִּיקִים pl. masc. = Ar. صَدِيقُونَ pl. masc.).

Cf. Akk. šaduq "right, just", Eg. šdg "right, uprightness", Aram. (Sy.) ܐܝܡܐ; ܐܝܡܐ; "that which is right or due, righteous act"; ܐܝܡܐ "alms as the right or due of God or of our neighbour", SAr. (Sab.) šdg "right, justice" and Eth. (Amh.) (tä)mäšaddäqä "to become pious"; (G) šäddqä "to be just, be righteous".

(BDB, pp. 841a-b, 843a: n.m.Ar.; Beeston, Dictionary, p. 141; Biella, Dictionary, p. 417; Ecker, Arabische Job - Übersetzung, p. 135: Ar. عَدْل ; Elias, Dictionary, p. 369b; FD, p. 1176a: n.m.Ar.; GLOR, Vol. XVI, p. 59b; Gordon, Ugaritic Manual, p. 315b; Ibn Manẓūr, Lisān, Vol. X, p. 194a; KB, pp. 793b-4a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. IV, p. 1668b; Leslau,

Amharic, pp. 57, 75, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420a; Margoliouth DB  
art, "Language", Vol. III, p. 29a; O'Leary, Comparative Grammar, p. 109;  
Smith, Dictionary, pp. 110b-11a; Wehr/Cowan, Dictionary, p. 509b; Wright,  
Comparative Grammar, p. 79).

747. שִׁדְּקָא šedeq (masc.) "righteousness" = Ar. صَدَقٌ ṣadq<sup>un</sup> (masc.)  
"perfect, complete", e.g. Job 6:29 (Heb. שִׁדְּקָא with suffix).  
Ar.vs.: B: בְּרִי ; BL; L2; RI; R2: חַק ; BSI; BS2; BS3: חֲפִי ; L; LI; N;  
P: אִזְכָּא and S: صَدَق .

Note: according to Ibn Janāḥ, Saadia (cf. S above), Ibn Manẓūr, Lane and  
al-Munjid, Arabic صَدَق may probably be equivalent to Hebrew שִׁדְּקָא .  
C.Ar.t.: صَدَقِي .

Cf. Job 8:3, 29:14, 31:6, 36:3 (Heb. שִׁדְּקָא "righteousness, just" = Ar. صَدَقٌ ,  
cf. above), 35:2 (AV) (Heb. שִׁדְּקָא with suffix = Ar. صَدَقِي , cf. above)  
and 8:6 (Heb. שִׁדְּקָא with suffix = Ar. صَدَقْتُ with suffix, cf. above).  
V. sup. שִׁדְּקָא .

(BDB, pp. 841b-2a; n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 297; FD,  
p. 1177a; n.m.Ar.; Girdlestone, Synonyms, p. 101; Ibn Janāḥ, al-'Uṣūl, p. 600;  
Ibn Manẓūr, Lisān, Vol. X, p. 196a; KB, pp. 794b-5a; n.m.Ar.; Lane, Lexicon,  
Bk. I, Pt. IV, p. 1667c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420a; Wright, Comparative  
Grammar, p. 58: Ar. صَدَقٌ ).

748. שִׁדְּקָא šēdāqā (fem.) "righteousness" = Ar. صَدَقَةٌ ṣadqat<sup>un</sup> (fem.)  
"perfect, complete", e.g. Job 27:6 (Heb. שִׁדְּקָא with suffix).  
Ar.vs.: B: תְּבִירִי ; BL: صَلَاح ; BSI; BS2; BS3; L; LI; N; P; R2: בְּרִי ;  
L2: صَدَق ; RI: בְּרִי (sic) and S: صَلَاحِي .

Note: according to the translation of Saadia (cf. S above), some other Arabic  
versions (i.e. BL, L2), Ibn Manẓūr and al-Munjid, Arabic صَدَقَةٌ may probably,  
by substitution of consonant, be equivalent to Hebrew שִׁדְּקָא .

Amharic, pp. 57, 75, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420a; Margoliouth DB  
art, "Language", Vol. III, p. 29a; O'Leary, Comparative Grammar, p. 109;  
Smith, Dictionary, pp. 110b-11a; Wehr/Cowan, Dictionary, p. 509b; Wright,  
Comparative Grammar, p. 79).

747. שִׁדְּקָא ṣedeq (masc.) "righteousness" = Ar. صَدَقٌ ṣadq<sup>un</sup> (masc.)  
"perfect, complete", e.g. Job 6:29 (Heb. שִׁדְּקָא with suffix).  
Ar.vs.: B: בְּרִי; BL: L2; RI: R2: حَق; BSI: BS2; BS3: حَقִי; L: LI; N;  
P: ازکا and S: صدق.

Note: according to Ibn Janāḥ, Saadia (cf. S above), Ibn Manẓūr, Lane and  
al-Munjid, Arabic صدق may probably be equivalent to Hebrew שִׁדְּקָא.  
C.Ar.t.: صَدَقִי.

Cf. Job 8:3, 29:14, 31:6, 36:3 (Heb. שִׁדְּקָא "righteousness, just" = Ar. صَدَقٌ,  
cf. above), 35:2 (AV) (Heb. שִׁדְּקָא with suffix = Ar. صَدִּיק, cf. above)  
and 8:6 (Heb. שִׁדְּקָא with suffix = Ar. صَدَقْتُ with suffix, cf. above).  
V. sup. שִׁדְּקָא.

(BDB, pp. 841b-2a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 297; FD,  
p. 1177a: n.m.Ar.; Girdlestone, Synonyms, p. 101; Ibn Janāḥ, al-'Uṣūl, p. 600;  
Ibn Manẓūr, Lisān, Vol. X, p. 196a; KB, pp. 794b-5a: n.m.Ar.; Lane, Lexicon,  
Bk. I, Pt. IV, p. 1667c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420a; Wright, Comparative  
Grammar, p. 58: Ar. صَدَقٌ).

748. שִׁדְּקָא ṣ<sup>c</sup>daqā (fem.) "righteousness" = Ar. صَدَقَةٌ ṣadqat<sup>un</sup> (fem.)  
"perfect, complete", e.g. Job 27:6 (Heb. שִׁדְּקָא with suffix).  
Ar.vs.: B: תְּבִירִי; BL: صلاح; BSI: BS2; BS3; L: LI; N; P; R2: בְּרִי;  
L2: صدق; RI: בְּרִי (sic) and S: صلاحي.

Note: according to the translation of Saadia (cf. S above), some other Arabic  
versions (i.e. BL, L2), Ibn Manẓūr and al-Munjid, Arabic صدق may probably,  
by substitution of consonant, be equivalent to Hebrew שִׁדְּקָא.

C.Ar.t.: صدقي (with suffix).

Cf. Job 37:23 (Heb.  $\text{סָדַקְתָּ}$  = Ar.  $\text{صَدَقْتَ}$ , cf. above), 35:8 (Heb.  $\text{סָדַקְתָּ}$  with suffix = Ar.  $\text{صَدَقْتَ}$  with suffix, cf. above) and 33:26 (AV), (RV) (Heb.  $\text{סָדַקְתָּ}$  with suffix = Ar.  $\text{صَدَقْتَ}$  with suffix, cf. above).

Cf. Aram.(Bb.)  $\text{סָדַקְתָּ}$  "right doing" (BDB).

V. sup.  $\text{סָדַקְתָּ}$  and  $\text{סָדַקְתָּ}$ .

(BDB, p. 842a-b, II09b: n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, p. 135:

Ar.  $\text{عَدَلَ}$ ; FD, p. II77a-b: Ar.  $\text{صَدَقْتَ}$  "alms"; Ibn Manẓūr, *Lisān*, Vol. X, p. 196a; KB, pp. 795a-b, III5b-6a: Ar.  $\text{صَدَقْتَ}$  "alms-tax"; al-Ma<sup>c</sup>lūf, *al-Munjid*, p. 420a; Wright, *Comparative Grammar*, p. 81: Ar.  $\text{صَدَقْتَ}$ ).

749.  $\text{סָהַר}$  *ṣāhar* "to make oil" (AV), (RV), (RSV) "to make or press out oil" (FD) "to press out oil" (KB) = Ar.  $\text{صَهَرَ}$  *ṣahara* "to melt or liquify, cf. Lane", e.g. Job 24:11 (Heb.  $\text{סָהַר}$  hiph<sup>c</sup>il-imperfect, 3rd pl. masc.).

This word occurs in the Biblical Hebrew only in Job.

Ar.v.s: B:  $\text{יִסְהָרוּ}$ ; B51; B52; B53; L; L1; N; P; R1; R2; S:  $\text{يَعْصِرُونَ}$  and BL; L2: n.r.

Note: according to Arabic version B (cf. above), Ibn Manẓūr, Lane and *al-Munjid*, Arabic  $\text{صهر}$  may probably be equivalent to Hebrew  $\text{סָהַר}$ .

C.Ar.t.:  $\text{יִסְהָרוּ}$  (imperfect, 3rd pl. masc.).

Cf. Aram. (Sy.)  $\text{סָהַר}$  "to form, fashion, paint".

(BDB, p. 843b: Ar.  $\text{ظَهَرَ}$  "to appear, mount"; Ecker, *Arabische Job - Übersetzung*,

pp. 86, 198: Ar.  $\text{عَمِر}$  and  $\text{يَقِيلُونَ}$ ; FD, p. II78a: Ar.  $\text{ظَهَرَ}$  "to appear" and  $\text{ظَهَرَ}$

"to be pure"; Ibn Manẓūr, *Lisān*, Vol. IV, p. 472a; Kamāl, *al-'Ibdāl*, p. 198:

"... اظهر الشيء بينهم . وأظهر وظهر سارا ودخل في الظهيرة"

Ar.  $\text{ظَهَرَ}$  "to appear"; Lane, *Lexicon*, Bk.I, Pt. IV, p. 1737b-c; al-Ma<sup>c</sup>lūf,

*al-Munjid*, p. 438b; Smith, *Dictionary*, p. 476a).

750. צָהָר *ṣəhar* (masc.) "noonday" (RSV) "noon" (BDB) "noon, midday" (KB)

= Ar. ظَهْر *zuhr*<sup>un</sup> (fem.) or ظَهْرَة *zahīrat*<sup>un</sup> (fem.) "noon, midday",

e.g. Job 5:14 (Heb. צָהָרִים pl.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: ظَهْرَة ; BL: ch.n.f. and L2: n.r.

Note: according to Wright, Ibn Manẓūr, Lane, *al-Munjid*, Wehr/Cowan

and Elias, Arabic ظَهْر may probably, by substitution of consonant, be equivalent to Hebrew צָהָר. According to Ibn Janāḥ, BDB, Arabic versions (cf. B, BSI, BS2, BS3, L, LI,

N, P, RI, R2, s, cf. above) Ibn Manẓūr, Lane, *al-Munjid*, Wehr/Cowan and

Elias, Arabic ظَهْرَة may probably, by substitution of consonant and augments *y* and *t* *al-mudawwara*, be similar to Hebrew צָהָר.

C.Ar.t.: أَظْهَار (broken pl., sing. ظَهْر) or ظَهَائِر (broken pl., sing. ظَهْرَة).

Cf. Job 11:17 (Heb. צָהָרִים pl. masc. = Ar. أَظْهَار or ظَهَائِر, cf. above).

Cf. Akk. *ṣēru* "back", Ug. *zhr*; *zr* "top", Aram. (Sy.) ܙܗܪ "noon, midday",

SAr. (Sab.) *ṣhrm* "clamping together" and Eth. (Ge.) *zēkur* "time from one to four o'clock in the afternoon"; (Te.) *add<sup>h</sup>er* "noon".

(BDB, pp. 843b-40a; Biella, *Dictionary*, p. 418; Ecker, *Arabische Job -*

*Übersetzung*, p. 248; Elias, *Dictionary*, p. 420a; FD, p. 1178a-b: Ar. ظَهْر,

ظَهْرَة and ظَهْر "to do at noon"; GLOR, Vol. XVI, pp. 138a-40a; Gordon,

*Ugaritic Manual*, p. 270; Ibn Janāḥ, *al-'Uṣūl*, p. 601; Ibn Manẓūr, *Lisān*,

Vol. IV, p. 527a; KB, p. 796a: n.m.Ar.; Lane, *Lexicon*, Bk.I, Pt. V, p. 1929b-c;

Leslau, "Gurage", *Arabica*, Vol. III (1956), p. 282; *idem*, "Phonetic Treatment",

*Word*, Vol. XIII (1957), p. 112; al-Ma<sup>c</sup>lūf, *al-Munjid*, p. 482c; Smith, *Dictionary*,

p. 167b; Wright, *Comparative Grammar*, p. 61; al-Yasin, *Lexical Relation*, p. 62).

751. טָוַד *ṭāḏ* "to hunt" = Ar. صَادَ *āda* "to hunt", e.g. Job 10:16 (Heb. טָוַדִּי qal-imperfect, 2nd sing. masc. with suffix).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; R2: تَصَادِي; RI: تصادف (sic); BL: n.r.

and L2: مصطاد أنا.

Note: according to BDB, KB, Ibn Manẓūr, Lane and al-Munjid, Arabic صَاد may probably, by substitution of consonant, be equivalent to Hebrew טִיֹּס.

C.Ar.t.: تَصِيدِي (imperfect, 2nd sing. masc. with suffixes).

Cf. Job 38:39 (Heb. תִּצְוֶי qal-imperfect, 2nd sing. masc. = Ar. تَصِيدُ imperfect, 2nd sing. masc.).

Cf. Akk. šādu "to prowl, to make one's rounds, make dizzy", Ug. šd "to hunt"

Aram. (Sy.) ܫܕ; ܫܕܐ "ibid.", SAr. (Sab.) šd; šyd "ibid." and Eth.

šmd; šmd "to catch"; (Tna.) māššaw<sup>c</sup>dya "trap, snare".

(BDB, p. 844b; Beeston, Dictionary, p. 146; Biella, Dictionary, p. 421; FD,

p. 1180a-b; n.m.Ar.; GLOR, Vol. XVI, pp. 57a- 9a; Gordon, Ugaritic Manual,

p. 315b; Ibn Manẓūr, Lisān, Vol. III, p. 260b-61a; Kamāl, al-'Ibdāl, p. 199:

"... أَعْطَا الزَّادَ : زَوْدًا"; KB, pp. 796b-7a; Lane, Lexicon, Bk.I, Pt. IV,

p. 1727b; Leslau, Contributions, p. 44; al-Ma<sup>c</sup>lūf, al-Munjid, p. 422a;

Smith, Dictionary, pp. 474b-5a; al-Yasin, Lexical Relation, p. 92).

752. ܫܐܘܫܐ <sup>pi<sup>c</sup>el,</sup> šāwā; "to command" = Ar. وَصَّى wasṣā or أَوْصَى 'awṣā "to command, order", e.g. Job 38:12 (Heb. יִצְוֶי <sup>pi<sup>c</sup>el-perfect, 2nd sing. masc.</sup>).  
Ar.vs.: B; B51; B52; B53; L; L1; N; P: أَمَرْتُ; BL: ch.n.f.; L2:n.r. and R1; R2: أَوْصَيْتَ.

Note: according to Kamāl, Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, both Arabic وَصَّى (by metathesis, substitution of consonant and doubling of و) and أَوْصَى (by metathesis, substitution of consonant and augment أ) may probably be equivalent to Hebrew יִצְוֶי.

C.Ar.t.: أَوْصَيْتَ or وَصَّيْتَ (perfect, 2nd sing. masc.).

Cf. Job 36:32 (Heb. יִצְוֶי <sup>pi<sup>c</sup>el-imperfect, 3rd sing. masc. with</sup>

suffix = Ar. يُوصِيهِ or يُوصِيهِ imperfect, 3rd sing. masc. with

suffix) and 37:12 (Heb. יִצְוֶי <sup>pi<sup>c</sup>el-imperfect, 3rd sing. masc. with</sup>

suffix = Ar. يُوصِيهِ imperfect, 3rd sing. masc. with suffix).

Cf. Ug. š(w)y "to talk", Aram. (Sy.) ܫܐܘܫܐ "to pile up stones" and Eth. (Amh.)

māšāwwātā "to give alms"; (Arq.) wāšiyya "last will"; (G) māsātā "ibid.";

ṣāwat "exclamation"; (Ge.); (Har.) waṣiyya "last will" (Tna.) ṣāwāyā "to narrate, speak".

(BDB, p. 845a-6a: Ar. وَصَّى "to combine", وَصَّى "to enjoin" أَوْصَى "to charge" and وَمِيتَ "injunction, command"; Ecker, Arabische Job - Übersetzung, p. 272; Elias, Dictionary, p. 798b; FD, pp. 1180b-1a: Ar. صَوَّى, صَوَّاة, صَوَا and صَوَّى "to be dried up"; Girdlestone, Synonyms, p. 207; Gordon, Ugaritic Manual, p. 315b; Ibn Manẓūr, Lisān, Vol. XV, p. 394a-b; Kamāl, al-'Ibdāl, p. 198; KB, p. 797a-b: Ar. وَصَّى (sic) "to give order"; Lane, Lexicon, Bk.I, Pt. VIII, p. 3055b; Leslau, "Gurage", Arabica, Vol.III (1956), pp. 274, 284; *idem*, "Harari", SO, Vol. II (1956), pp. 17, 31; *idem*, "Argobba", JAOS, Vol. LXXVII (1957), pp. 37b, 38a, 39b; *idem*, "Phonetic Treatment", Word, Vol. XIII (1957), pp. 106, 109; *idem*, Contributions, p. 44; *idem*, Amharic, pp. 57, 100; al-Ma<sup>C</sup>lūf, al-Munjid, p. 904b; Smith, Dictionary, p. 474b; Thacker, Verbal Systems, p. 53: Ar. وصى (?); Wehr/Cowan, Dictionary, p. 1075a; Wilvinson, Tārīkh, p. 165 Ar: وَصَّى; al-Yasin, Lexical Relation, p. 92; F. Zimmermann, "The Root Kahal in Some Scriptural Passages", JBL, Vol. L (1931), p. 312: Ar. وَصَّى).

753. <sup>hiph<sup>c</sup>il,</sup> ضَيَّقَ ضَيَّقَ "to constrain" (AV), (RV) = Ar. ضَيَّقَ dayyaqa "to constrain, straighten", e.g. Job 32:18 (Heb. הִצִּיחַ hizīḥ hiph<sup>c</sup>il-perfect, 3rd sing. fem. with suffixes).

Ar.vs.: B: بَيَضَيْتِي; BL: ch.n.f.; BSI; BS2; BS3: تَضَايَقِي L; L1; N; P: استفرغت ; L2: يترك ; R1; R2: ضاقت and S: ضَيَّقَ .

Note: according to Saadia (cf. S above), Ibn Manẓūr, al-Munjid, Wehr/Cowan and Elias, Arabic ضَيَّقَ may probably, by substitution of consonant and doubling of y, be equivalent to Hebrew צִיץ .

C.Ar.t.: تَضَيَّقِي (perfect, 3rd sing. fem. with suffixes).

Cf. Akk. ṣīqu (adj.) "narrow", Aram. (Sy.) خَفَلَ "to throw on the back" and



Eth. (Amh.) ṣāqāččāqa "to annoy, nag"; čānnāqā "to embarrass, oppress"; (G) ('a)ṣāqā "to press, oppress".

(BDB, p. 847b-8a: Ar. ضَاق "to be narrow, tight"; Ecker, *Arabische Job - Übersetzung*, p. 290; Elias, *Dictionary*, p. 397a; FD, p. 1183a-b: Ar. ضَاق "to be narrow", طَوْقٌ, مَدَقٌ, دَاقٌ and طَوْقٌ; Ibn Manẓūr, *Lisān*, Vol. X, p. 208a; KB, p. 798b = Ar. ضَاق; Lane, *Lexicon*, Bk. I, Pt. V, p. 1815a-c; Leslau, *Amharic*, pp. 36, 100; al-Maḥlūf, *al-Munjid*, p. 457c; Smith, *Dictionary*, p. 423b; Wehr/Cowan, *Dictionary*, pp. 548b-9a).

754.

סָפַק *sūq* "to pour out" = Ar. سَفَكَ *safaka* "to pour, pour forth, pour out", e.g. Job 29:6 (Heb. סָפַק qal-perfect, 3rd sing. masc.).

Ar. vs.: B: يَفِيضُ; BL: ch.n.f.; BSl; BS2; BS3: سَكَبَ; L; Ll; P: v.n.f.; L2: تَنَبَّع; N; Rl; R2: يَنْفُضُ and S: يَصُبُّ.

Note: according to the translation of Saadia (cf. S above), Ibn Manẓūr, Lane and Elias, Arabic سَفَكَ may probably, by substitution of consonants, be equivalent to Hebrew סָפַק.

C.Ar.t.: يَسْفِكُ (imperfect, 3rd sing. masc.).

Cf. Job 28:2 (Heb. סָפַק qal-imperfect, 3rd sing. masc. "copper is smelted (lit. ...smelts)", metaphorically = Ar. يَسْفِكُ imperfect, 3rd sing. masc., cf. above).

Cf. Aram. (Sy.) سَوَّفَ "to be able".

(BDB, p. 848b: n.m.Ar.; Elias, *Dictionary*, p. 302b; FD, p. 1183b: n.m.Ar.; Guillaume, *Comparative Grammar*, Pt. IV, p. 3: "סָפַק poured out and cf. סָפַק id. صَاب id!"; Ibn Manẓūr, *Lisān*, Vol. X, p. 439a; KB, p. 798b: n.m.Ar.; Lane, *Lexicon*, Bk. I, Pt. IV, p. 1374a; al-Maḥlūf, *al-Munjid*, p. 338a).

755.

סָיִד *sayid* (masc.) "food" = Ar. صَيْدٌ *sayd*<sup>un</sup> (masc.) "hunting", lit. "food" or زَادٌ *zād*<sup>un</sup> (masc.) "supplies, provisions", lit. "food", e.g. Job 38:41 (Heb. סָיִד with suffix).



Cf. Akk. šitu "loss, drought" and Aram. (Sy.) ܫܘܬܐ "to be silent as an empty house"; (Pa.) ܫܘܬܐ "to dry".

(BDB, p. 851a: Ar. صَوَا "to be parched"; Ecker, Arabische Job - Übersetzung, p. 260: Ar. مَفَارَاتٍ (sic); FD, p. 1188b: n.m.Ar.; GLOR, Vol. XVI, pp. 216b-21b; Guillaume, "Studies", SALUOS, Vol. II (1968), p. 113: Ar. ṣawā "(the tree) dried up"; Ibn Manẓūr, Lisān, Vol. XIV, p. 473a; KB, p. 802a: Ar. صَوَّى "to be dry"; Lane, Lexicon, Bk. I, Pt. IV, p. 1751a-b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 441c; Smith, Dictionary, p. 474b).

757. ܫܘܬܐ (masc.) "shadow" = Ar. ظِلٌّ zill<sup>un</sup> (masc.) "shadow", e.g. Job 7:2 (Heb. ܫܘܬܐ ).

Ar.vs.: B; BL; BSl; BS2; BS3; L; Ll; L2; N; P; Rl; R2; S: ظل .

Cf. Job 8:9, 14:2 and 17:7 (Heb. ܫܘܬܐ = Ar. ظِلٌّ ).

Cf. Aram. (Sy.) ܫܘܬܐ "shadow", SAr. (Sab.) zill, zlt "roofed tomb or chamber" and Eth. (Amh.) ṣ̣la "shadow"; (G) ṣ̣alot "shadow".

(BDB, p. 853a: Ar. ظل "shade"; Bergsträsser, Einführung, p. 185; Biella, Dictionary, p. 225; G.R.Driver, "Isaiah", JSS, Vol. XIII (1968), pp. 55-6; Elias, Dictionary, p. 419a; FD, p. 1190b; Ibn Manẓūr, Lisān, Vol. XI, pp. 415b-6b, 419a; Kamāl, al-'Ibdāl, p. 199; KB, p. 803a-b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. V, p. 1915a-b; Leslau, Amharic, pp. 80, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 480b; Moscati, Comparative Grammar, p. 28; Smith, Dictionary, p. 175a; Wehr/Cowan, Dictionary, p. 582a; Wilvinson, Tārīkh, p. 289; Wright, Comparative Grammar, p. 56).

(cf. EHCCOT, KB)  
758. ܫܘܬܐ (masc.) "shade" = Ar. ظِلٌّ zill<sup>un</sup> (masc.) "shade", e.g. Job 40:22 (Heb. ܫܘܬܐ with suffix).

Ar.vs.: B v.17; S: ظله ; BL: ch.n.f.; BSl; BS2; BS3: ظليها ; L v.17; Ll; N v.17;

P v. 17: ظلال ; L2: تظلل and Rl v. 17; R2 v. 17: ظلاله .

C.Ar.t.: ظله (with suffix).

Cf. Akk. šullu , Ug. zl , Aram. (Sy.) מָלַח and Eth.

(Amh.) ṣ<sup>h</sup>la ; (G) ṣ<sup>h</sup>lalot; "shade".

**EHCCOT, p. 1073a;**  
(BDB, p. 853a; Elias, Dictionary, p. 419a; FD, p. 1190b; GLOR, Vol. XVI, pp. 189a-92b; Gordon, Ugaritic Manual, p. 270b; Ibn Janāḥ, al-'Uṣūl, pp. 608-9; Ibn Manẓūr, Lisān, Vol. XI, pp. 415b-6b, 419a; KB, p. 803a-b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 1915a-b; Leslau, Amharic, pp. 80, 100; al-Ma<sup>c</sup>lūf, al-Munjid, p. 480b; Rowley, Aramaic, p. 29; Ar. ظَلَّ; Smith, Dictionary, p. 175a; Wehr/Cowan, Dictionary, p. 582a; al-Yasin, Lexical Relation, p. 62).

759. זְלִמָּוֶת šalmāwet (fem.) "deep darkness" (RSV), "deep-shadow, darkness" (BDB), "darkness" (KB) = Ar. ظُلْمَةٌ zulmat<sup>un</sup> or ظُلُمَةٌ zulumat<sup>un</sup> (fem.) "darkness", e.g. Job 3:5 (Heb. זְלִמָּוֶת).

Ar.vs.: B; BSI; BS2; BS3; L v. 4; L1; L2; N v. 4; P v. 4; R1; R2: ظلال الموت;

BL: ظلمة الموت and S: عَبَسَ .

Note: according to the translation of Saadia (cf. S above), BDB, Driver/Gray, Guillaume, (cf. Studies), KB, Ball, Wright, Gordis and Thomas, Arabic ظلمة may probably, by substitution of consonant and omission of w, be equivalent to Hebrew זְלִמָּוֶת .

Guillaume mentions that the word is an Arabism.

C.Ar.t.: ظلمة .

Cf. Job 10:21;22, 12:22, 16:16, 24:17, 28:3, 34:22 and 38:17 (Heb. זְלִמָּוֶת "deep darkness, darkness" = Ar. ظلمة , cf. above).

Cf. Akk. šalāmu "to become dark"; šallāmu (adj.) "dark, black", Ug. šlmt "?", Aram. (Sy.) מָלַח "deep darkness" and Eth. (Amh.) čāllāmā "to be dark, get dark"; ṣāy<sup>e</sup>m "dark"; (G) sālmā "to get dark"; (Te.) šāлма "be dark"; (Tna.) šāllāmā "ibid."

(BDB, pp. 853b-4a, 1126b; Ball, Job, p. 121; Dhorme, Job, p. 27; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 18; Ecker, Arabische Job - Übersetzung,

p. 151: Ar. غِبْسَاء ; Elias, Dictionary, p. 419a; FD, pp. 1192b-3a: Ar. ظَلِمَ  
 "to be dark"; GLOR, Vol. XVI, pp. 70a-1a, 73b-4b; Gordis, Job, p. 33;  
 Gordon, Ugaritic Manual, p. 270b; Guillaume, Comparative Study, Pt. IV,  
 p. 16: "death shadow ظَلِمَ was dark ظَلَمَات wrong doing"; *idem*,  
 "Studies", SALUOS, Vol. II (1968), p. 79; Ibn Manẓūr, Lisān, Vol. XII, p. 377b;  
 KB, pp. 804b-5a; Lane, Lexicon, Bk. I, Pt. V, p. 1922a; Leslau, Contributions,  
 p. 45; *idem*, Amharic, pp. 36, 80; al-Ma<sup>C</sup>lūf, al-Munjid, p. 481b; Smith,  
Dictionary, p. 175a; D.W. Thomas, " ظَلِمَ in the Old Testament", JSS, Vol.  
 VII (1962), pp. 191-200; Wehr/Cowan, Dictionary, p. 582b; Wright, Comparative  
Grammar, p. 56).

760. ضِلْع ṣēlā<sup>C</sup> (fem.) "side" = Ar. ضَلَع dil<sup>cun</sup> or ضَلَع dila<sup>cun</sup> (fem.)  
 "rib, side", e.g. Job 18:12 (Heb. יָדְעָה with suffix).

Ar. vs.: B; BSI; BS2; BS3; RI; R2: بجانبه BL; L; L2; N; P: n.r. and S: ضلعه .

Note: according to Ibn Janāḥ, Saadia (cf. S above), Wechter/Ibn Barun, BDB,  
 FD, Wright, Rowley, Haupt and Kamāl, Arabic ضلع may probably, by  
 substitution of consonant, be equivalent to Hebrew צַלַע .

C.Ar.t.: ضلعه (with suffix).

Cf. Akk. ṣēlu "rib, side", Aram. (Bb.) יָדְעָה "rib"; (Sy.) الضلع "ibid." and  
 Eth. (G) ṣ<sup>C</sup>le "plank".

(BDB, pp. 854a, 1106b; Ecker, Arabische Job - Übersetzung, p. 355; FD,  
 p. 1193b; Foster, "Job", AJSLL, Vol. XLIX (1932-33), p. 36; Ar. مضلع ;  
 GLOR, Vol. XVI, pp. 124b-6b; P. Haupt, "On the Etymology of Nekasim",  
Hebraica, Vol. III (1886-87), p. 108, n.2; Ibn Janāḥ, al-'Uṣūl, p. 611; Ibn  
 Manẓūr, Lisān, Vol. VIII, p. 225b; Kamāl, al-'Ibdāl, p. 199; KB, pp. 805a,  
 1109b; Ar. ضَلَع "to deviate"; Lane, Lexicon, Bk. I, Pt. V, p. 1800a; Leslau,  
Contributions, p. 45; al-Ma<sup>C</sup>lūf, al-Munjid, p. 454a-b; Rowley, Aramaic, p. 30;  
 Smith, Dictionary, p. 18a; Wechter, Ibn Barun, pp. 35-6, 183; Wright,  
Comparative Grammar, p. 62).

761.

זָרָזַל zālā (masc.) "fish-spears" (AV), (RV), "harpoons" (RSV)

"boat" (Barr) = Ar. ظُلُزُل zulzul<sup>un</sup> (masc.) "ships", e.g. Job 41:7 (40:31),

(Heb. זָרָזַל).

Ar.vs.: B 40:26: כלליב; BL: ch.n.f.; BSI; BS2; BS3: זלל; L 40:26; L1

40:31; N 40:26; P 40:26: זלל; L2 40:31: סفن; R1 40:26; R2

40:26: قفقة.

Note: according to the translation of some Arabic versions (i.e. L2, R1, R2, cf. above), Ibn Manzūr and Lane, Arabic ظُلُزُل may probably, by substitution of consonants, be equivalent to Hebrew זָרָזַל.

C.Ar.t.: ظُلُزُل.

Cf. Akk. sulūlu "roof", Ug. šl: mšltm "cymbals", Aram. (Sy.) šl "cymbals"

and Eth. (Amh.) šānaš<sup>e</sup> "sistrum"; (Te.) šl<sup>e</sup> "cricket"; (Tna.) š<sup>n</sup>; š<sup>n</sup>

"ibid".

(Barr, Comparative Philology, p. 344; BDB, p. 852b: Ar. صَلَّ and صَلَّل;

Dhorme, Job, p. 628: Ar. salšala; Ecker, Arabische Job - Übersetzung, p. 330;

FD, p. 1194a-b: Ar. صُرَصِر and جَلَلَة; GLOR, Vol. XVI, p. 242a-b; Gordon,

Ugaritic Manual, p. 316b; Ibn Manzūr, Lisān, Vol. XI, p. 420b; KB, pp. 805b,

804a: Ar. صَلَّ; KBS, p. 182a; Lane, Lexicon, Bk.I, Pt. V, p. 1917a; Leslau,

Contributions, p. 45; *idem.* Amharic, pp. 80, 101; Smith, Dictionary, p. 483b;

al-Yasin, Lexical Relation, p. 93).

762.

זָמַם sāmē "to suffer thirst" = Ar. زَمِيَ zamī'a "to thirst, be

thirsty, to feel thirst (for)", e.g. Job 24:11 (Heb. זָמַם qal-imperfect,

3rd pl. masc.).

Ar.vs.: B: عطاش; BL; L2: n.r. and BSI; BS2; BS3; L; L1; N; P; R1; R2; S: يعطشون.

Note: according to BDB, FD, KB, Blake, Moscati and the translation of some Arabic versions (i.e. BSI, BS2, BS3, N, S, cf. above), Arabic زَمِيَ

may probably, by substitution of consonants, be equivalent to Hebrew זָמַם.

C.Ar.t.: يَظْمَأُون (imperfect, 3rd pl. masc.).

Cf. Akk. šamū "to be thirsty", Ug. zm': mzma "?" and Eth.(Amh.) tämma "to be thirsty" (G) šām'a "ibid."

(BDB, p. 854b; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV, (1903), p. 171; Ecker, Arabische Job - Übersetzung, pp. 194, 260; Elias, Dictionary, p. 419b; FD, pp. 1194b; GLOR, Vol. XVI, pp. 95b-6a; Gordon, Ugaritic Manual, p. 270b; Ibn Manẓūr, Lisān, Vol. I, p. 116a-b; KB, p. 806a; Lane, Lexicon, Bk. I, Pt. V, p. 1923b; Leslau, Amharic, pp. 80, 101; al-Ma<sup>c</sup>lūf, al-Munjid, p. 481c; Moscati, Comparative Grammar, p. 62; al-Yasin, Lexical Relation, p. 62).

763.

ܣܡܕܐ seməd (masc.) "yoke" = Ar. مَضْمَد midmad<sup>un</sup> (masc.) or مَضْمَدَة midmadat<sup>un</sup> (fem.) "yoke, sort of yoke", e.g. Job 1:3 (Heb. מִצְמָד ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2: فَدَان; BL: v.n.f. and

S: زوج .

Note: according to BDB, Ibn Manẓūr and Lane, both Arabic مَضْمَد (by substitution of consonant and augment m) and مَضْمَدَة (by substitution of consonant and augments m and t al-mudawwara) may probably be equivalent to Hebrew מִצְמָד .

C.Ar.t.: مَضْمَد or مَضْمَدَة .

Cf. Job 42:12 (Heb. מִצְמָד = Ar. مَضْمَد or مَضْمَدَة ).

Cf. Akk. šamādu "to yoke", Ug. šimdu "yokes (of oxen)", Aram. (Sy.) ܣܡܕܐ "to bind up"; زُجْمَا "a bandage", and Eth. (Amh.) tāmmädä "yoke oxen"; (G) qāmädä "ibid."; (Te.) ᵐmäššä "rinse".

(BDB, p. 855a; Bergsträsser, Einführung, p. 189; Ar. ضَمَد; FD, p. 1195a-b; Ar. ضَمَد; GLOR, Vol. XVI, pp. 89b-92a; Gordon, Ugaritic Manual, p. 318b; Ibn Manẓūr, Lisān, Vol. III, p. 266a; KB, p. 806a-b; Ar. ضَمَد; KBS, p. 182a; Lane, Lexicon, Bk. I, Pt. V, p. 1803a; Leslau, Amharic, pp. 80, 101; idem, "Additional Arabic", H, p. 183; Smith, Dictionary, p. 480b).

764. צָמַח šāmaḥ "to spring out" (AV), (RV) "to sprout" (BDB) "to grow, rise up" (Greenfield) = Ar. صَمَأَ šama'a "to sprout", e.g. Job 5:6

(Heb. צָמַח: qal-imperfect, 3rd sing. masc.).

Ar.vs.: B; BSI; BS2; BS3: تَنَبَّتْ; BL: ch.n.f.; L; II; N; P; RI; R2: يَظْهَرُ and L2, S: يَنْبِتُ.

Note: according to Kamāl, Ibn Manẓūr and al-Munjid, Arabic صَمَأَ may probably, by substitution of consonant, be equivalent to Hebrew צָמַח.

C.Ar.t.: يَصْمَأُ (imperfect, 3rd sing.masc.).

Cf. Job 8:19 (Heb. צָמַח: qal-imperfect, 3rd pl. masc.= Ar. يَصْمَأُونَ imperfect, 3rd pl. masc.) and 38:27 (AV), (RV) (Heb. צָמַח: high<sup>c</sup>il-infinitive, cons. = Ar. صَمَأَ infinitive).

Cf. Akk. šamahu "to thrive, grow luxuriantly", Ug. šmh: bn ysmh "personal name" and Aram. (Sy.) צָמַח "to spring forth, appear, shine".

(BDB, p. 855a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 246, 329; FD, pp. 1195b-6a: Ar. صَمَجَ "to besmear, anoint"; Gordon, Ugaritic Manual, p. 316b; Greenfield, "Lexicographical Notes", HUCA, Vol. XXX (1959), pp. 149-50: Ar. شَجَّ; Guillaume, Comparative Study, Pt. IV, p. 12: " צָמַח sprouted, sprang up إِضْمَاكُ was fertile (land); was green, fresh (plant)"; P. Haupt, "Isaiah's Parable of the Vineyard", AJSLL, Vol. XIX (1902-3), p. 199: Ar. شَجَّ "to be high, be proud"; Ibn Manẓūr, Lisān, Vol. I, p. 109b; Kamāl, al-'Ibdāl, p. 200; KB, pp. 806b-7a: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 434c; Muss-Arnolt, Dictionary, Vol. II, p. 1057b; Smith, Dictionary, p. 481a).

(RSV), "doubtful word, usu. snare, trap" (BDB)

765. צָמָא sammām (masc.) "thirsty" [= Ar. ظَمَأَ zam'an<sup>un</sup> (masc.) "thirsty" or ظَمَأَ zama'<sup>un</sup> (masc.) "thirst" or ظَمَّ zim'<sup>un</sup> (masc.) "ibid." e.g. Job 5:5 (Heb. צָמָא).

This word appears in the Biblical Hebrew only in Job.



Ar.vs.: B: شركة; BL: ch.n.f.; BSl; BS2; BS3: ظمآن; L; Ll; N; P; R2; S: عطش  
and L2: n.r.

Note: according to Arabic version BS (cf. BSl-3 above), Ibn Manẓūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic ظمآن may probably, by substitution of consonants, be equivalent to Hebrew צמאן.

According to the translation of some Arabic versions (i.e. L; Ll; N; P; Rl; R2; S, cf. above) Ibn Manẓūr, Lane, Wehr/Cowan, Elias and al-Munjid, both Arabic ظما (by substitution of consonants and omission of one m) and ظم (by substitution of consonant and omission of one m) may probably be equivalent to Hebrew צמא.

C.Ar.t.: ظمآن or ظما or ظم.

Cf. Job 18:6 (Heb. צמאן "snare", metaphorically = Ar. ظمآن or ظما or ظم, cf. above).

Cf.Akk. šamū "thirsty"; sūmu "thirst" and SAr. (Sab.) šm<sup>c</sup> "drought".

V. sup. צמא.

(BDB, p. 855b; Ar. ضم "to draw together" and صم "to bandage (a wound), be compact"; Beeston, Dictionary, p. 143; Biella, Dictionary, p. 425; Ecker, Arabische Job - Übersetzung, pp. 70, 184; Ar. نقابة and العطش; Elias, Dictionary, p. 419b; FD, p. 1196a; Ar. ضمآن "a hard, parched land"; GLOR, Vol. XVI, p. 95a-b, 247b-8b; Guillaume, Comparative Study, Pt. II, p. 29: "צמאן snare, strap صم fixed his teeth in"; Hulst, Translation Problems, p. 62; Ibn Manẓūr, Lisān, Vol.I, p. 116a; KB, p. 807a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. V, p. 1923b-c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 481c; Weber, "Material", AJSLL, Vol. XV (1898-99), p. 25; Ar. صم "to be tight"; Wehr/Cowan, Dictionary, p. 583a).

766.

צָנִיף ṣānīf (masc.) "diadem" (AV), (RV) "turban" (RSV) "a thing wound about the head, a tiara, turban" (FD) = Ar. نَافِيفٌ naṣīf<sup>un</sup> (masc.) "a covering (head), turban", e.g. Job 29:14 (Heb. צָנִיף).

Ar.vs.: B: تاجي; BL: ch.n.f.; Bsl; BS2; BS3: عمامة; L; Ll; N; P; Rl; R2: اكلي ;  
L2: n.r. and S: صنيف (sic).

Note: according to Ibn Janāḥ, Kamāl, Ibn Manẓūr and al-Munjid, Arabic نصيف may probably, by metathesis, be equivalent to Hebrew צנף.

C.Ar.t.: نصيف .

Cf. Akk. paṣānu "to throw a veil over", Aram. (Sy.) צנב "to enclose"; כתר "head-band, turban"; and Eth. (G) s<sup>c</sup>nf "hem"; (Tna.) s<sup>c</sup>nfo "ibid."

(BDB, p. 857a: Ar. صِنْفَة "hem of garment"; Ecker, Arabische Job - Übersetzung, p.222: Ar. صنيف (sic); FD, pp. 1198a-9a: Ar. ضنب , طنب "to be crooked" and صنف "to enclose", Ibn Janāḥ, al-'Uṣūl, p. 614; Ibn Manẓūr, Lisān, Vol. IX, p. 332a-b; Kamāl, al-'Ibdāl, p. 200; KB, pp. 808b-9a: Ar. صنف "hem, flap"; Lane, Lexicon, Bk.I, Pt. II, p. 809b-c; Pt. VIII, p. 3033b; Leslau, Contributions, p. 45; al-Ma<sup>c</sup>lūf, al-Munjid, p. 813b; Smith, Dictionary, p. 482a).

(RSV), "to step, march" (BDB)

767. טלצ sā<sup>c</sup>ad "to bring" = Ar. أَصْعَدَ 'aṣ<sup>c</sup>ada "to bring, bring forward" >  
(תַּטְעִידוּ, cf. al-Munjid), e.g. Job 18:14 (Heb. תַּטְעִידוּ high<sup>c</sup>il-imperfect, 3rd sing. fem. with suffix) .

Ar.vs.: B: يسوقه; BL: أدرکه; Bsl; BS2; BS3: يساق; L; Ll; N; P; Rl; R2 v.13:  
يتخطى . L2: تدرکه and S: تستجله .

Note: according to al-Munjid and the Hebrew context (cf. מַעֲלֹא מִבְּטָחוֹ 18:14 יִתְנֶנָּה מִבְּטָחוֹ), Arabic أَصْعَدَ may probably, by augment ' , be equivalent

to Hebrew טלצ .

perposition and

C.Ar.t.: تصعد به (imperfect, 3rd sing. fem. with suffix).

Cf. Ug. s<sup>c</sup>gd "to march"; s<sup>c</sup>gd : b<sup>c</sup>l ys<sup>c</sup>gd "?".

(BDB, p. 857b: Ar. صَعِدَ "to ascend"; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 171: Ar. ca<sup>c</sup>ida; FD, p. 1199b: Ar. صَعِدَ "to step forward, mount up"; Gordon, Ugaritic Manual, p. 317a; Ibn Manẓūr, Lisān, Vol. III, p. 253a; KB, p. 809a-b: Ar. صَعِدَ "to ascend"; Lane,

Lexicon, Bk.I, Pt. IV, pp. 1687c-8a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 424b; Thompson, "Expansions", JSS, Vol.X, p. 233 n.10: Ar. صَعِدَ "to ascend" and أَصْعَدَ "to cause to ascend".).

768. שָׂאִיר šā'ir (adj.) "young" = Ar. صَغِيرٌ saghīr<sup>un</sup> (adj.) "young" or أَصْغَرُ 'aṣghar<sup>un</sup> (adj.) "younger", e.g. Job 32:6 (Heb. שָׂאִיר ).  
 Ar.vs.: B; BSl; BS2; BS3; S: صَغِير; BL: ch.n.f.; L; Ll; N; P; Rl; R2: أَصْغَر  
 and L2: أَصْغَرَم .  
 C.Ar.t.: صَغِير .  
 Cf. Job 30:1 (Heb. שָׂאִיר pl. masc. "younger" = Ar. صَغَار broken pl., sing. أَصْغَر "younger").  
 Cf.Akk. šeheru "to be young", Ug. šgr "small, young", Aram. (Sy.) ܫܓܪ "to be despised, bear disgrace" and SAr. (Sab.) šgr "small".  
 (BDB,pp. 858b-9a: n.m.Ar.; Beeston, Dictionary, p. 141; Biella, Dictionary, p. 427; Ecker, Arabische Job - Übersetzung, p. 150; Elias, Dictionary, p. 374a; FD, pp. 1200a-b, 1201b: n.m.Ar.; GLOR, Vol. XVI, pp. 126b-4a; Gordon, Ugaritic Manual, p. 317a; Ibn Janāḥ, al-'Usūl, pp. 615-6: Ar. صَغِير ; Ibn Manẓūr, Lisān, Vol. IV, p. 458a-b; KB,pp. 809b-10a, 811a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1602a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 425b; Smith, Dictionary, p. 482a; Wehr/Cowan, Dictionary, p. 516a; al-Yasin, Lexical Relation, p. 93).

769. שָׂאֵק šā'eq "to cry out" = Ar. زَعَقَ za'qa "to cry, cry out", e.g. Job 19:7 (Heb. שָׂאֵק qal-imperfect, 1st sing.).  
 Ar.vs.: B: أَسْتَمِرَّخ; BL: L2: أَصْرَخ; BSl; BS2; BS3; S: أَصْرَخ and L; Ll; N; P; Rl; R2: صَحَّت .  
 Note: according to some Arabic versions (i.e. BSl-3,S), FD, Kamāl, Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, Arabic زَعَقَ may probably,

by substitution of consonant, be equivalent to Hebrew צלצל.

C.Ar.t.: أَزْعَقُ (imperfect, 1st sing.).

Cf. Job 35:12 (Heb. צִלְצַל qal-imperfect, 3rd pl. masc. = Ar. يَزْعَقُونَ imperfect, 3rd pl. masc.).

Cf. Ug. ṣ<sup>c</sup>q "place name" and Eth. (Amh.) ṣāqāṣṣāqā "quarrel".

(BDB, p. 858a-b: Ar. صَعَقَ "to sound as thunder" and صَبَقَ "to bellow";

Blake, "Intransitive Verbal Forms", *JAOS*, Vol. XXIV (1903), p. 171: Ar. ṣa<sup>c</sup>iqā;

Elias, *Dictionary*, p. 276a; FD, p. 1201a: Ar. صَعَقَ and زَعَقَ; Ibn Manẓūr,

*Lisan*, Vol. X, p. 142b; Kamāl, *al-'Ibdāl*, p. 200: "... صَعَقَ الثَّوْرَ صَعَاقًا : خَارِخَوَارًا " "شَدِيدًا وَزَعَقَ بِالْدَابَّةِ : سَاقَهَا بِأَن صَاحَ بِهَا صِيَاحًا شَدِيدًا" . . .

KB, p. 810b: Ar. صَعَقَ "to be noisy"; Lane, *Lexicon*, Bk. I, Pt. III, p. 1231c;

Leslau, *Contributions*, p. 45; al-Ma<sup>c</sup>lūf, *al-Munjid*, p. 299a; Wehr/Cowan, *Dictionary*, p. 377b).

770. צִלְצַל ṣ<sup>ec</sup>āqā (fem.) "cry" = Ar. زَعَقَتْ za<sup>c</sup>qat<sup>un</sup> (fem.) "cry", e.g.

Job 27:9 (Heb. צִלְצַל with suffix).

Ar.v.s.: B; BSI; BS2; BS3; S: صراخه; BL: n.r.; L; LI; N; RI; R2: صوت and L2: صرخ.

Note: according to the translation of some Arabic versions (i.e. B, BSI-3, S, L2) Ibn Manẓūr, Wehr/Cowan and *al-Munjid*, Arabic زَعَقَتْ may probably, by substitution of consonants, be equivalent to Hebrew צלצל.

Guillaume compares צלצל with صاعقة, but the comparison does not seem altogether appropriate, since the meaning of صاعقة is "cry of suffering" or

"bolt of lightning, thunderbolt".

C. Ar. t.: زَعَقَتْ (with suffix).

Cf. Job 34:28 (Heb. צִלְצַל cons. = Ar. زَعَقَتْ).

V. sup. צלצל.

(BDB, p. 858b: Ar. صاعقة "thunderbolt"; FD, p. 1201a-b: n.m.Ar.; Guillaume,

*Comparative Study*, Pt. IV, p. 12: " צלצל n. Cry صاعقة cry id."; Ibn Manẓūr,



al-Munjid, p. 425a; Smith, Dictionary, p. 482a; Wehr/Cowan, Dictionary, p. 515b; al-Yasin, Lexical Relation p. 93).

772.

סִפּוֹר sippōr (com.) "bird" = Ar. صَافِرٌ sāfir<sup>un</sup> (masc.) "bird", "any

bird that whistles (for birds of prey) (sic)", cf. Lane)". "any bird which does not prey upon" (cf. Ibn Manẓūr, and al-Munjid), e.g. Job 41:5 (40:29), (Heb. סִפּוֹר).

Ar.vs.: B 40:25; BSI 41:5; BS2 41:5; BS3 41:5; L 40:24; L1 40:29; N 40:24; P 40:24; R1 40:24; R2 40:24; S 40:29: عَصْفُور; BL: ch.n.f. and L2 40:29 طَائِر .

Note: according to FD, Wright, the translation of L2 (cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic صَافِر may probably, by substitution of consonant and omission of one f, be equivalent to Hebrew סִפּוֹר .

C.Ar.t.: صَافِر .

Cf. Akk. iṣṣūru "bird"; Ug. spr "bird(?)" and Aram. (Sy.) ܣܦܪܐ "any small bird, sparrow".

(Ball, Job, p. 446: Ar. عَصْفُور and صَفَر "to whistle of a bird"; BDB, pp. 861b-2a: Ar. صَفَر "to peep, twitter" and عَصْفُور "sparrow"; Eitan, Contributions, p. 17: Ar. صَفَر "to twitter"; FD, pp. 1203b-4a: Ar. صَافِر "a bird" and عَصْفُور (sic) "a sparrow"; GLOR, Vol. VII, pp. 210a-14a; Gordon, Ugaritic Manual, p. 317b; Ibn Manẓūr, Lisān, Vol IV, p. 464a; KB, pp. 812b-3a: Ar. عَصْفُور; Lane, Lexicon, Bk.I, Pt. IV, p. 1698a; al-Ma<sup>c</sup>lūf, al-Munjid, p. 428b; G.E. Post, DB art., "Sparrow", Vol. IV, p. 609b: Ar. <sup>c</sup>usfūr; idem DB art., "Fowl", Vol. II, p. 63b: Ar. <sup>c</sup>usfūr; Smith, Dictionary, p. 483a; Thomas, "Job XL, 29b", VT, Vol. XIV, (1964), p. 115: Ar. عَصْفُور; Wright, Comparative Grammar, p. 64: Ar. صَافِر and عَصْفُور).

773.

סָר sār (adj.) "close" (AV), (RV) = Ar. مَصْرُورٌ masrūr<sup>un</sup> (adj.) "bound

as a captive, narrow" > (حَافِرٌ مَصْرُورٌ: ضيق) , e.g. Job 41:15 (7)

(Heb. סָר ).

Ar.vs.: B v. 6: n.m.Ar.; BL: ch.n.f.; BSI v.15; BS2 v. 15; BS3 v. 15: مضغوة;  
L v. 6; LI v. 7; N v.6; P v. 6: مصور وربوط; L2; RI v. 7; R2 v. 7: n.r. and  
S: ضيق .

Note: according to some Arabic versions (i.e. L, LI, N, P, cf. above) and the translation of Saadia (cf. S above), Arabic مصور may probably, by augments m, w and r, be equivalent to Hebrew שָׁר .

C.Ar.t.: مصور .

V. inf. שָׁר .

(BDB, p. 865a: n.m.Ar.; FD, p. 1208b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol. IV, pp. 451b, 453b; KB, p. 815a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1673c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420c).

774. שָׁר śar, שָׂר śār (masc.) "anguish" = Ar. ضَرٌّ darr<sup>un</sup> or ضَرٌّ durr<sup>un</sup> (masc.) "harm, damage, hurt, loss", incl. "anguish", e.g. Job 7:11 (Heb. שָׁר ).

Ar.vs.: B; L; LI; N; P; RI; R2: כָּב ; BL: شدة and BSI; BS2; BS3; L2; S: ضيق .

Note: according to Kamāl, the translation of Saadia (cf. S above) and other Arabic versions (i.e. B, BL, BSI-3, L, LI, L2, NI PI RI, R2, cf. above), Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, both Arabic ضَرٌّ (by substitution of consonant and doubling of r) and ضَرٌّ (by substitution of consonant and doubling of r) may probably be equivalent to Hebrew שָׁר .

C.Ar.t.: ضَرٌّ or ضَرٌّ .

Cf. Job 6:23, 36:16, 38:23 (Heb. שָׁר "oppressors (lit. oppressor)", metaphorically, "distress", ibid., "trouble", ibid. = Ar. ضَرٌّ or ضَرٌّ, cf. above), 16:9 (Heb. שָׁר with suffix "my adversary", metaphorically = Ar. ضَرِّي or ضَرِّي, cf. above) and 19:11 (AV) (Heb. שָׁר pl. masc. with suffix "his enemy", metaphorically = Ar. أَضْرَارُ broken pl. with suffix, cf. above). Cf. Akk. šerru "enemy, second wife"; šrt "enemy", Aram. (Sy.) שָׁר "to tie up a purse, bind fast, e.g. in a cloth or in a corner of a garment", SAR.(Sab.)

dhr "foe, enemy" and Eth. (Amh.) šārā maryam "Protestant, lit. enemy of Mary"; (G) šār "enemy"; (Har.) dārārāša "to harm"; (Te.) 'an-šāršāra "to be in trouble".

(BDB, p. 865a: Ar. صَرَّ "to harm, damage"; Beeston, Dictionary, p. 42; Biella, Dictionary, p. 438; Ecker, Arabische Job - Übersetzung, pp. 270, 354, 357: Ar. ضيق, الضُرُّ and صارعدوي; Elias, Dictionary, p. 301b; FD, pp. 1208a, 1212a: Ar. صَرَّ "to bind, tie together, surround" and صَرَّ "to straighten, press upon, be hostile, jealous"; GLOR, Vol. XVI, pp. 137b-8a; Gordon, Ugaritic Manual, p. 318a; Guillaume, Studies, SALUOS, Vol. II (1968), p. 124; Ar. dāra "he was starving"; Ibn Manzūr, Lisān, Vol. IV, p. 482a; Kamāl, al-'Ibdāl, p. 201; KB, pp. 815a, 818b: Ar. صَرَّ; Lane, Lexicon, Bk. I, Pt. IV, p. 1776c; Leslau, "Harari", SO, Vol. II (1956), p. 19; *idem*, Contributions, p. 46; *idem*, Amharic, pp. 75, 101; al-Ma<sup>C</sup>lūf, al-Munjid, p. 447c; Smith, Dictionary, p. 483b; Wehr/Cowan, Dictionary, p. 537a; al-Yasin, Lexical Relation, p. 93).

775. צָרָה šārā (fem.) "trouble" (RSV), "distress" (BDB, (KB) = Ar. ضَرَاءٌ darrā<sup>un</sup> (fem.) "adversity, distress", e.g. Job 5:19 (Heb. צָרָה pl. fem.).  
Ar. vs.: B; BSI; bS2; bS3: شدائد; BL: ch.n.f.; L; LI; N; P; RI; R2: كربات;  
L2: شدة; and S: شدائد.

Note: according to the translation of Saadia (cf. S above), the translation of some other Arabic versions (i.e. B, BSI-3, L, LI, L2, N, P, RI, R2, cf. above), Ibn Manzūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic ضَرَاءٌ may probably, by substitution of consonants, doubling of r and augment ā, be equivalent to Hebrew צָרָה.

C. Ar. t.: ضَرَاءٌ (only sing.).

Cf. Job 27:9 (BDB) (Heb. צָרָה "distress" = Ar. ضَرَاءٌ, cf. above).

Cf. Akk. serru "enemy", Ug. srt "enemy", Aram. (Sy.) כִּמְ'וָא "the sound of sheep and camels at the pasture, bleating, lowing" and SAr. (Sab.) dhr "war".



V. sup. 75 .

(BDB, p. 865: n.m.Ar.; Beeston, Dictionary, p. 42; Bergsträsser, Einführung, p. 182: Ar. صُرَّة; Biella, Dictionary, p. 438; Elias, Dictionary, p. 391b; FD, p. 1209a-b: n.m.Ar.; GLOR, Vol. XVI, pp. 137b-8a; Gordon, Ugaritic Manual, p. 318a; Ibn Manẓūr, Lisān, Vol. IV, p. 483a-b; Kamāl, al-'Ibdāl, p. 201: "... المُضْرُ وَالضَّرُور: الشَّدَّة وَالضِّيق ..."; KB, pp. 815b-6a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. IV, p. 1777b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 447c; Smith, Dictionary, p. 430a; Wehr/Cowan, Dictionary, p. 538a; Wilvinson, Tārīkh, p. 289: Ar. صُرَّة; Wright, Comparative Grammar, p. 61: Ar. صُرَّة; al-Yasin, Lexical Relation, p. 93).

776. 717 717 ṣ̣ṛōr (masc.) "bag" = Ar. صُرَّة ṣurrat<sup>un</sup> (fem.) "bag, purse", e.g. Job 14:17 (Heb. 717 717 ).

Ar.vs.: B: n.r.; BL: شِدْكيس; BSI; BS2; BS3; L2; R1; R2; S: صِرَّة; and L; L1; N; P: اصرار (sic).

Note: according to KB, KBS, Saadia (cf. S above) and some Arabic versions (i.e. BSI-3, L2, R1, R2, cf. above), Arabic صُرَّة may probably, by omission of w and one r, doubling of r and augment t al-mudawwara, be equivalent to Hebrew 717 717 .

C.Ar.t.: صُرَّة .

V. inf. 775 .

(BDB, pp. 864b, 865b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 54, 218; FD, pp. 1209b, 1212a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol IV, p. 452a; KB, p. 816: Ar. صُرَّة and مِرَار "money bag"; KBS, p. 182b; Lane, Lexicon, Bk.I, Pt. IV, p. 1672b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420c; G.M. Mackie<sup>DB</sup> art., "Bag", Vol.I, p. 231b; "(Arab. ṣurrat), something tied either round about like a parcel, or at the neck like a pouch"; Wehr/Cowan, Dictionary, p. 510b).

777.       $\text{סָרַר}$  sārar "to bind" = Ar.  $\text{صَرَّرَ}$  ṣarra "to bind, tie", e.g. Job 26:8 (Heb.  $\text{סָרַר}$  qal-participle, eing. masc. - active.)  
 Ar.vs.: B:  $\text{يَبِس}$ ; BL:  $\text{يَرْبِط}$ ; BSI; BS2; BS3:  $\text{يَصِرُّ}$ ; L; LI; L2; N; P; RI; R2:  $\text{صَم}$  and S:  $\text{صَار}$ .  
 Note: according to BDB, FD, KB, Eitan, Saadia (cf. S above), Arabic version BS (cf. BSI-3 above), Arabic  $\text{صَرَّرَ}$  may probably be equivalent to Hebrew  $\text{סָרַר}$ .  
 C.Ar.t.:  $\text{صَار}$  (active participle, sing. masc.).  
 Cf. Akk. ṣēru "to throw down"; ṣirritu "rope, bridle", Aram. (Sy.)  $\text{ܨܝܪܝܐ}$  "to tie up a purse, to bind fast, e.g. in a cloth or in a corner of a garment" and Eth. (Te.) ṣarra "to tie up the udder of the camel".  
 V. sup.  $\text{סָרַר}$ .  
 (BDB, p. 864b, 1126b: Ar.  $\text{صَرَّرَ}$  "to bind" and  $\text{صَارُورٌ}$ ; Bravmann, Semitic Philology, p. 536: Ar. waṣara and  $\text{ᶜasara}$  "to tie"; Ecker, Arabische Job - Übersetzung, p. 221; Eitan, Contribution, p. 17; FD, pp. 1211b-2a: Ar.  $\text{صَرَّرَ}$  "to bind together, tie together, surround" and  $\text{صَرَّرَ}$  "to straighten, press upon, be hostile"; Ibn Manẓūr, Lisān, Vol IV, p. 451b; KB, p. 818a-b; Lane, Lexicon, Bk.I, Pt. IV, p. 1071b-c; Leslau, Contributions, p. 46; al-Ma<sup>c</sup>lūf, al-Munjid, p. 420c; Muss-Arnolt, Dictionary, Vol. II, pp. 890a-91b).

778.       $\text{קָבַל}$  qābal "to receive" = Ar.  $\text{قَبِلَ}$  qabila "to receive", e.g. Job 2:10 (Heb.  $\text{קָבַל}$  pi<sup>c</sup>el-imperfect, 1st pl.).  
 Ar.vs.: B; BSI; BS2; BS3; S:  $\text{نَقَبَل}$ ; BL; L; LI; N; P; RI; R2:  $\text{قَبَلْنَا}$  and L2:  $\text{قَبَلْنَاهُمْ}$ .  
 Note: Driver and Gray wrote, " $\text{קָבַל}$  for  $\text{קָבַל}$  is a remarkable Aramaism found elsewhere in Old Testament".  
 BDB wrote, "Aram. loan-word (and in Aram. denom.) Gerber<sup>32</sup>, cf. Aram.  $\text{ܩܒܠܐ}$  in front".

Sniath mentions  $\text{קָבַל}$  under "so-called Aramaisms".

C.Ar.t.:  $\text{نَقَلَ}$  (imperfect, 1st pl.).

Cf. Job 2:10 (Heb.  $\text{קָבַל}$  pi<sup>c</sup>el-imperfect, 1st pl. = Ar.  $\text{نَقَلَ}$  imperfect, 1st pl.).

Cf. Akk. qabalu "to oppose, fight", Aram. (Bb.)  $\text{קָבַל}$  "to receive"; (Sy.)  $\text{مَحَلَّ}$  "ibid.", SAr. (Sab.) qbl "to accept, receive" and Eth. (Amh.) (täqäbbälä "to accept, receive"; (G) täqäbbälä "to receive".

(BDB, pp. 867a, 1110a: Ar.  $\text{قَبْل}$  "to be in front, opposite" and  $\text{قَبِل}$  "to accept, admit"; Beeston, Dictionary, p. 102; Biella, Dictionary, p. 441; S.R. Driver and G.B.Gray, Commentary, Pt. II, p. 14; Elias, Dictionary, p. 523a; FD, p. 1214a-b: Ar.  $\text{قَبِل}$  "to join, bind, associate with",  $\text{قَبِيل}$  and  $\text{عَقَلَ}$  "to be veiled"; Guillaume, "Unity", ALUOS, p. 29; Ibn Manzūr, Lisān, Vol. XI, pp. 536a-4b; Kamāl, at-Taḡād, p. 64: "  $\text{قَبْلَ الشَّيْءِ: أَخَذَهُ وَرَضِيَهُ}$  "; KB, pp. 819b, 1117a; Lane, Lexicon, Bk.I, Pt. VIII, p. 2983a; Leslau, Amharic, pp. 61, 101; al-Ma<sup>c</sup>lūf, al-Munjid, p. 607a; Smith, Dictionary, p. 487b; Snaith, Job, p. 108: Ar. qabala; Wehr/Cowan, Dictionary, p. 739b).

779.  $\text{קָבַר}$  qābar "to bury" = Ar.  $\text{قَبَرَ}$  qabara "to bury", e.g. Job 27:15

(Heb.  $\text{קָבַר}$  niph<sup>c</sup>al-imperfect, 3rd pl. masc.).

Ar.vs.: B; S:  $\text{يُدْفِنُونَ}$ ; BL; L2: n.r.; BSl; BS2; BS3:  $\text{تُدْفِن}$  and L; Ll; N; P; Rl; R2:  $\text{يَقْبِرُونَ}$ .

Note: according to BDB, Moscati and some Arabic versions (i.e. L, Ll, L2, N, P, Rl, R2), Arabic  $\text{قَبَرَ}$  may probably be equivalent to Hebrew  $\text{קָבַר}$ .

C.Ar.t.:  $\text{يُقْبِرُونَ}$  (passive imperfect, 3rd pl. masc.).

Cf. Akk. qebēru; qabāru "to bury the dead", Ug. qbr "ibid.", Aram. (Sy.)  $\text{مَحَر}$  "ibid.", SAr. (Sab.) qbr "to be buried" and Eth. (Amh.) qäbbärä "to bury"; (G) qäbbärä "ibid."

(BDB, p. 868a-b; Beeston, Dictionary, p. 103; Bergsträsser, Einführung, p. 185;

Biella, Dictionary, pp. 443-4; Elias, Dictionary, p. 738a; FD, p. 1216a-b;  
 Ar. حفير "grave"; GLOR, Vol. XIII, pp. 201b-2b; Gordon, Ugaritic Manual,  
 p. 318a; Ibn Manẓūr, Lisān, Vol. V, p. 69a-b; KB, p. 821a: n.m.Ar.; Lane,  
Lexicon, Bk.I, Pt. VII, p. 2480b; Leslau, Amharic, pp. 61, 101; al-Ma<sup>c</sup>lūf,  
al-Munjid, p. 604b; Moscati, Comparative Grammar, pp. 137, 142, 145, 148-52;  
 Smith, Dictionary, p. 488b; Wehr/Cowan, Dictionary, p. 738; al-Yasin, Lexical  
 Relation, p. 94).

780.      גָּבֵר qeber (masc.) "grave" = Ar. قَبْرٌ qabr<sup>un</sup> (masc.) "grave", e.g.

Job 3:22 (Heb. גָּבֵר ).

Ar.vs.: B: دَفَاتٍ; BL: v.n.f.; BSI; BS2; BS3; L; P; RI: قَبْرًا; LI; N; P; R2: قَبْرًا (sic);  
 L2: n.r. and S: قَبْر .

Note: according to FD, Wright and some Arabic versions (i.e. BSI-3, L, LI,  
 N, P, RI, R2, S, cf. above), Arabic قَبْرٌ may probably be equivalent to  
 Hebrew גָּבֵר .

C.Ar.t.: قَبْرٌ .

Cf. Job 5:26, 10:19 (Heb. גָּבֵר, גָּבֵר = Ar. قَبْرٌ ), 17:1 (AV) (Heb. גָּבֵרֹת  
 pl. = Ar. قَبُورٌ borkne pl.) and 21:32 (Heb. גָּבֵרֹת "grave (lit. graves)"  
 irregular pl. fem. = Ar. قَبُورٌ broken pl.).

Cf. Akk. qabru "grave", Aram. (Sy.) مَحْبَرٌ "ibid." and SAr. (Sab.) qbr "grave,  
 tomb"; (Mh.) qoubar "tomb".

V. sup. גָּבֵר .

(BDB, p. 868b: n.m.Ar.; Beeston, Dictionary, p. 103; Biella, Dictionary, p. 444;  
 Ecker, Arabische Job - Übersetzung, p. 253; Elias, Dictionary, p. 738b; FD,  
 p. 1216b; GLOR, Vol. XIII, pp. 17b-8b; Girdlestone, Synonyms, p. 281; Ibn  
 Manẓūr, Lisān, Vol. V, pp. 68b-9a; KB, p. 821a-b: n.m.Ar.; Lane, Lexicon,  
 Bk.I, Pt. VII, p. 2480c; Leslau, "South-West Semitic", JAOS, Vol. LXIII (1943),  
 p. 63; al-Ma<sup>c</sup>lūf, al-Munjid, p. 604b; Muḥsin, Job, p. 171; Smith, Dictionary,

p. 489a; Wehr/Cowan, Dictionary, p. 738a, Wright, Comparative Grammar, p. 79).

781. קָדוֹשׁ qadōš (adj.) "holy" = Ar. قَدُّوسٌ qaddūs<sup>un</sup> (adj.) or قُدُّوسٌ quddūs<sup>un</sup> (adj.) "most holy, holy" or مُقَدَّسٌ muqaddas<sup>un</sup> (adj.) or قَدِّيسٌ qiddīs<sup>un</sup> (adj.) or قُدْسِيٌّ qudsī<sup>un</sup> (adj.) "holy", e.g. Job 6:10 (Heb. קָדוֹשׁ).

Ar.vs.: B; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2: قَدُّوسٌ and BL: v.n.f.

Note: according to Saadia (cf. S above) and some other Arabic versions (i.e. B, BSI-3, L, LI, I2, N, P, RI-2, cf. above), Arabic قَدُّوسٌ may probably, by substitution of consonant and doubling of d, be equivalent to Hebrew קָדוֹשׁ.

C.Ar.t.: قَدِّيسٌ or مُقَدَّسٌ or قَدِّيسٌ or قَدْسِيٌّ.

Cf. Job 15:15 (Heb. קָדוֹשׁ with suffix = Ar. قَدُّوسِهِ or مُقَدَّسِهِ or قَدِّيسِهِ or قَدْسِيَّهِ with suffix) and 5:1 (Heb. קָדוֹשִׁים "holy (lit. holies)" pl. masc. = Ar. قَدُّوسٌ only singular or مُقَدَّسُونَ pl. masc. or قَدِّيسُونَ pl. masc. or قَدْسِيُّونَ pl. masc.).

Cf. Akk. qadāšu "(stative only) to be free of claims(?)"; quddušu "to clean"; quddušu "to make ritually clean", Ug. qdš "holy", Aram. (Bb.) קָדוֹשׁ (adj.) "holy" (BDB); (Sy.) قَدَّسَ "ibid.", SAr. (Sab.) qds "ibid." and Eth (Amh.) q<sup>c</sup>ddus "ibid."; q<sup>c</sup>ddase "liturgy, mass"; mäqdäs "sanctuary".

V. inf. קָדַשׁ.

(BDB, p. 872b; n.m.Ar.; Beeston, Dictionary, p. 104; Biella, Dictionary, p. 447; Ecker, Arabische Job - Übersetzung, pp. 109, 120, 126, 296, 312; Ar. قَدُّوسٌ, مُقَدَّسٌ and قَدِّيسٌ; Elias, Dictionary, p. 528a; FD, p. 1217a-b; n.m.Ar.; GLOR, Vol. XIII, p. 46a-b; Gordon, Ugaritic Manual, p. 318b; Ibn Manzūr, Lisān, Vol VI, pp. 168b-9a; KB, pp. 822a-b, 1117b; n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 2497a-b; Leslau, Amharic, pp. 62, 101; al-Ma<sup>c</sup>lūf, al-Munjid, p. 612c, Smith, Dictionary, p. 489b; al-Yasin, Lexical Relation, p. 94).

782. קָדַם qādam "to come, to meet" (AV) = Ar. قَدِمَ qadima "to come, arrive, approach" > (قَدِمَ إِلَى الْمَلِكِ), lit. "to come to meet ...", or قَدَّمَ

qaddama "to go before, do earlier, advance", e.g. Job 30:27 (Heb. **קָדַמְנָה**)

pi<sup>c</sup>el-perfect, 3rd pl. com. with suffix).

Ar.vs.: B: **بادرتي**; BL: ch.n.f.; BSI; BS2; BS3: **لَتَقْدِمْتِي**; LI; N v. 25; P; RI;

R2: **عاجلتني**; S: **تلقاني** and L2: v.n.f.

Note: according to Arabic version BS (cf. BSI-3 above), Arabic **قَدَّمَ** may probably, by doubling of *d*, be equivalent to Hebrew **קָדַם**.

According to Blake, Ibn Manzūr, Lane, Elias, Wehr/Cowan, al-Munjid and the Hebrew context (cf. 30:27 : **"מ-ענ"** : **רָחַחוּ וְלֹא-דָמוּ קָדַמְנָה "מ-ענ"**),

Arabic **قَدَّمَ** may probably be equivalent to Hebrew **קָדַם**.  
C.Ar.t.: **قَدَّمُونِي** (perfect, 3rd pl.masc. with suffix). But **قَدَّمْتِي** (perfect, 3rd sing. fem. with suffix) is convenient for Arabic style.

Cf. Job 3:12 (Heb. **קָדַמְנָה**) pi<sup>c</sup>el-perfect, 3rd pl. com. with suffix "Why did the knees receive me?", metaphorically = Ar. (lit.) **قَدَّمُونِي** perfect, 3rd pl.

masc. with suffix. C. Ar. t.: **قَدَّمْتِي** perfect, 3rd sing. fem. with suffix,

cf. above) and 41:11(3) (Heb. **קָדַם**) high<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix = Ar. **يَقْدِمُ** imperfect, 3rd sing. masc. with suffix, cf. above).

Cf. Ug. qdm "(may mean) to proceed", Aram. (Sy.) **ܩܕܡ** "to go before",

SAr. (Sab.) qdm "to be in charge of a job, to confront, sent, precede, go

before" and Eth. (Amh.) qäddämä "to be first, come first, advance"; (G) qädämä "to precede, be first".

V. inf. **קָדַם**.

(BDB, pp. 869b-70a: Ar. **قَدَّمَ** "to precede"; Beeston, Dictionary, p. 103;

Bergsträsser, Einführung, p. 187; Biella, Dictionary, pp. 444-5; Blake,

"Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 172, Elias, Dictionary,

p. 528b; FD, p. 1218a-b: Ar. **قَدَّمَ** "to go before, step forward, be advanced in time, be old"; Gordon, Ugaritic Manual, p. 318b; Hulst, Translation Problems,

p. 91; Ibn Manzūr, Lisān, Vol XII, p. 471a; KB, pp. 823b-4a: n.m.Ar.; Lane,

Lexicon, Bk.I, Pt. VIII, p. 2985b; Leslau, Amharic, pp. 62, 101, al-Ma<sup>c</sup>lūf,

al-Munjid, p. 614a; Smith, Dictionary, p. 490b; Wehr/Cowan, Dictionary,

p. 747b).

783. גִּדְמָ gedem (masc.) "old" = Ar. قَدَمٌ qadam<sup>un</sup> (masc.) "old time or times, oldness, antiquity, existence, duration, or time without beginning", e.g. Job 29:2 (Heb. גִּדְמָ).

Ar.vs.: B; BSI; BS2; BS3: سَالِفَة; BL: ch.n.f.; L; L2; N; P; R2: اولي (sic); L1; R1: اولي and S: قَدِيم.

Note: according to the Arabic versions (cf. above), Ibn Janāh, FD, Ibn Manẓūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic قَدَمٌ may probably be equivalent to Hebrew גִּדְמָ.

C.Ar.t.: قَدَمٌ.

Cf. Job 1:3 (Heb. גִּדְמָ "east" (It seems that גִּדְמָ may possibly be metaphorically used to mean "east" because the old times of the Hebrews were spent in the East) = Ar. قَدَم, cf. above).

Cf. Akk. qadmu; qadumu; qadmu "early time, former time", Ug. qdm "in front of, east wind", Aram. (Bb) ܩܕܡܐ "former time" (BDB); (Sy.) ܩܕܡܐ "first, early", SAr. (Sab.) qdm "to begin" and Eth. (Amh.) qädmō "sometime go"; qädame "Saturday"; mäqdām "preface". V. sup. גִּדְמָ.

(BDB, p. 869b, III0b: n.m.Ar.; Beeston, Dictionary, p. 103; Biella, Dictionary, p. 446; Ecker, Arabische Job - Übersetzung, p. 212: Ar. قَدَمٌ and أصل المشرق; Elias, Dictionary, p. 529a; FD, p. 1219a-b: Ar. قَدَمٌ "old time" and قَدَمًا; Girdlestone, Synonyms, p. 315; GLOR, Vol. XIII, p. 595a-b; Gordon, Ugaritic Manual, p. 318b; Ibn Janāh, al-'Uṣūl, pp. 625-6; Ibn Manẓūr, Lisān, Vol. XII, p. 465b; KB, pp. 823b-4a, III8a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2986a; Leslau, Amharic, pp. 62, 101; al-Ma<sup>C</sup>lūf, al-Munjid, p. 614a; Smith, Dictionary, p. 490b; Wehr/Cowan, Dictionary, p. 748b; al-Yasin, Lexical Relation, p. 94).

784. גִּדְמֹנִי qadmōnī, גִּדְמֹנִי qadmōnī (adj.) (cf. FD) "forefather" (FD) = Ar. أَقْدَمٌ 'aqdam<sup>un</sup> (adj.) "more ancient" or قَدِيمٌ qadīm<sup>un</sup> (adj.) "old, ancient", e.g. Job 18:20 (Heb. גִּדְמֹנִי pl. masc.).

Ar.vs.: B: مشارك; BL: الذين يحون من بعد (sic), BSI; BS2; BS3: أقدمون and LI, L2; N; P; RI; R2; S: اولون .

Note: according to Saadia (cf. S above), some other Arabic versions (i.e. L, LI, L2, N, P, RI, R2, cf. above), Ibn Manzūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic قديم may probably, by metathesis and omission of w and n, be equivalent to Hebrew קדמוני.

According to Arabic version BS (cf. BSI-3 above), Arabic أقدم may probably, by augment ' and omission of w, n and y, be similar to Hebrew קדמוני.

C.Ar.t.: قدماء (sing. قديم) or أقدمون (sing. أقدم): "ancient".

Cf. Akk. qudmu; qudumu; qadmu "early time, former time, early existence",

Aram. (Bb.) קדמא (adj.) "former, first" (BDB); (Sy.) مَبْقَهَات "the ancients",

SAr. (Sab.) qdm "former, previous" and Eth. (Amh.) qādmō "some time ago".

V. sup. קדמו .

(BDB, pp. 869b, III0b; n.m.Ar.; Beeston, Dictionary, p. 104; Bergsträsser,

Einführung, p. 183; Biella, Dictionary, p. 446; Elias, Dictionary, p. 529b;

FD, p. 1220a; n.m.Ar.; GLOR, Vol. XIII, p. 295a-b; Ibn Manzūr, Lisān,

Vol. XII, p. 465b; KB, pp. 824b, III8a-b; n.m.Ar.; Lane, Lexicon, Bk.I, Pt.

VIII, p. 2986a; Leslau, Amharic, pp. 62, 101; al-Ma<sup>C</sup>lūf, al-Munjid, p. 614a;

Smith, Dictionary, p. 490b; Wehr/Cowan, Dictionary, p. 749a).

785.

קדר qādar "to mourn" = Ar. كَدَّرَ kaddara "to grieve, worry, annoy, trouble, muddy", e.g. Job 5:11 (Heb. קַדַּדְתָּ qal-participle, pl. masc. - active).

Ar.vs.: B: مضوم; BL: ch.n.f.; BSI; BS2; BS3: مضونون; L; LI; N; P: متواضعين L2: هالکين; RI; R2: متواضعون and S: ضعفا .

Note: according to some Arabic versions (i.e. B, BSI-3, cf. above), Arabic كَدَّرَ may probably, by substitution of consonant and doubling of d, be equivalent to Hebrew קדר .

C.Ar.t.: مُكْدَّرُونَ (active participle, pl. masc.).





V. sup. וַיִּדְּ.

(BDB, pp. 871a, 872b-8b: n.m.Ar.; Beeston, Dictionary, p. 104; Bergsträsser, Einführung, p. 190; Biella, Dictionary, p. 447; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 172: Ar. qadusa; Ecker, Arabische Job - Übersetzung, p. 148; Elias, Dictionary, p. 528; FD, pp. 1221a-2a: Ar. قَدَّسَ "to be holy", and قَدَّسَ "to purify, dedicate"; Girdlestone, Synonyms, p. 175; GLOR, Vol. XIII, p. 46a-b; Ibn Manẓūr, Lisān, Vol. VI, p. 168b-9a; KB, pp. 825a-6b: Ar. (?) "to be holy"; Kurylowicz, Semitic Grammar, p. 104: Ar. qadusa "to be sacred"; Lane, Lexicon, Bk.I, Pt. VII, p. 2496c; Leslau, Amharic, pp. 62, 101; al-Ma<sup>c</sup>lūf, al-Munjid, p. 612c; Wright, Comparative Grammar, p. 80: Ar. أَقْدَسُ).

787.

וַיִּקְוּ qāhal "to gather together" (AV) = Ar. تَكَوَّلَ takawwala "to assemble, come together", e.g. Job 11:10 (Heb. וַיִּקְוּ hiph<sup>c</sup>il-imperfect, 3rd sing. masc.).

Ar.vs.: B: جَمَعَ; BL; L2: n.r.; BSl; BS2; BS3: جَمَعَ; L; Ll; N; P; S: يَجْمَعُ and RI v.11; R2: يَجْمَعُ.

Note: according to some Arabic versions (i.e. B, BSl-3, L, Ll, N, P, RI, R2, cf. above), Ibn Manẓūr and al-Munjid, Arabic تَكَوَّلَ may probably, by substitution of consonants, augment t and doubling of w, be equivalent to Hebrew וַיִּקְוּ.

C.Ar.t.: يَتَكَوَّلُ (imperfect, 3rd sing. masc.).

Cf. Aram. (Sy.) ܡܩܠܐ "to come together".

V. inf. וַיִּקְוּ.

(Barr, Comparative Philology, pp. 162, 334: Ar. jahila "to be ignorant"; BDB, pp. 875b-6a: Ar. قَهَلَ "to rebuke"; FD, pp. 1223b-4a: n.m.Ar.: Gordis, Job, p. 122: "We prefer to relate the root to qa'la (Arab.), 'speak out' "; Guillaume, "Studies", SALUOS, Vol.II (1968), p. 90: Ar. qahala "to administer

a severe reprimand"; Ibn Manẓūr, Lisān, Vol. XI, p. 604a; KB, p. 829a-b: n.m. Ar.; al-Ma<sup>C</sup>lūf, al-Munjid, p. 704b; Smith, Dictionary, p. 491b; Tur-Sinai, Job, p. 194: Ar. jahila "to ignore".).

788. קִהָּל qāhāl (masc.) "congregation" (AV) "assembly" (RV), (RSV) = Ar. تَكْوَل takawwil<sup>un</sup> (masc.) "congregation, assembly", or مَتَكْوَل mutakawwil<sup>un</sup> (masc.) "one of the group who comes together", e.g. Job 30:28 (Heb. קִהָּל).

Note: according to the Arabic verb تَكْوَل (cf. above, Ibn Manẓūr and al-Munjid), it is possible to use تَكْوَل (by substitution of consonants, augment t and doubling of w) as a cognate word to the Hebrew קִהָּל (i.e. equivalent to Hebrew קִהָּל).

According to Saadia (cf. S above) and some other Arabic versions (i.e. B, BSI-3, L, LI, L2, N, P, RI, R2, cf. above), Arabic مَتَكْوَل may probably, by substitution of consonants, augments m and t and doubling of w, be equivalent to Hebrew קִהָּל.

C.Ar.t.: تَكْوَل or مَتَكْوَل.

Cf. Aram. (Sy.) ܡܗܠܐ; ܡܗܠܐ "a gathering, assembly" and SAr. (Sab.) qhl; qhl "assembly, community, group of men or (?) animals".

V. sup. קִהָּל.

(BDB, p. 874b: n.m.Ar.; Beeston, Dictionary, p. 104; Biella, Dictionary, p. 447;

FD, p. 1224a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 187; Girdlestone,

Synonyms, p. 228; Ibn Manẓūr, Lisān, Vol. XI, p. 604a; KB, p. 829a-b: Ar. قَل;

al-Ma<sup>C</sup>lūf, al-Munjid, p. 704b).

789. قَوَّ qāw, قَو qaw (masc.) "line" (RSV) "cord" (Moscatti, Driver)  
 = Ar. قَوَّةٌ quwwat<sup>un</sup> (fem.) "a strand, i.e. single twist of rope; a yarn,  
 distinct, and separately twisted, portion, of two or more which being  
 twisted together, compose the whole of a rope (Lane)", "sinew, fibre",  
 eg. Job 38:5 (Heb. דָּוָה).

Ar.vs.: B: خَيْط; BL: ch.n.f.; BSI; BS2; BS3: مَطَاراً; L; P: خَيْطاً; LI; N; RI;  
 R2: خَيْطاً; L2: جبل القياس; S: تَرَّ.

Note: according to BDB, FD, KBS and some Arabic versions (i.e. B, BSI-3,  
 L, LI, N, P, RI, R", cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic قَوَّةٌ  
 may probably, by doubling of w and augment t al-mudawwara, be equivalent  
 to Hebrew דָּוָה.

C.Ar.t.: قَوَّةٌ.

Cf. Akk. qū "flax, thread, string", Aram. (Sy.) מֶלָה "a loom" and  
 SAr. (Soq.) qa "thread".

(BDB, pp. 875b-6a; G.R. Driver, "Misunderstood Passages", JTS (N.S.), Vol.  
 VI (1955), p. 83, n.l: Heb. qāw "cord", Ar. qawīya "was strong"; idem, "Problems",  
 SVT, Vol. III (1955), p. 85; Ar. qawīya "was strong"; FD, pp. 1224b-5b; GLOR,  
 Vol. XIII, pp. 285a-6b; Ibn Manẓūr, Lisān, Vol. XV, p. 207b; KB, p. 830a;  
 n.m.Ar.; KBS, p. 183a; Lane, Lexicon, Bk.I, Pt. VIII, p. 2997b; Leslau,  
 Contributions, p. 46; al-Ma<sup>c</sup>lūf, al-Munjid, p. 664c; Moscatti, Comparative  
 Grammar, p. 55; Smith, Dictionary, p. 493b).

790. قَاءَ qā'a "to vomit" = Ar. قَاءَ qā'a "to vomit", e.g.  
 Job 20:15 (Heb. וַיִּצְאֵהוּ hiph<sup>c</sup>il-imperfect, 3rd sing. masc. with suffix).

Ar.vs.: B; L; P: يَقِيئُهَا; BL: n.r.; BSI; BS2; BS3: يَتَقَيَّأُ; LI: يَقِيئُهَا (sic);  
 L2: قَاءَها; N: يَقِيئُهَا (sic), RI: يَقِيئُ (sic); R2: يَقِيئُ (sic) and  
 S: يَتَقَيَّأُ (sic).

C.Ar. t.: يَقِيئُهُ (imperfect, 3rd sing. masc. with suffix).

Cf. Akk. qu'ū "to vomit" and Eth. [ቀለሰ] ቄሰ "to vomit".

(BDB, p. 883b; FD, p. 1225a; GLOR, Vol. XIII, p. 328b; Ibn Manẓūr, Lisān, Vol. I, p. 135b; KB, p. 836b; Lane, Lexicon, Bk. I, Pt. VII, pp. 2575c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 665b).

791. قَات qāt "to cut off" (AV) = Ar. قَطَّ qatta "to cut, cut off", e.g.

Job 8:14 (Heb. קָטַף qal-imperfect, 3rd sing. masc.).

Ar.vs.: B: تَقَطَّعَ; BL; L2; R1; R2; S: n.r. and BSl; BS2; BS3; L; L1; N; P: يَنْقَطِعُ.

Note: according to BDB, Driver/Gray, Dhorme and Gordis, Arabic قَطَّ may probably, by omission of w and doubling of t, be equivalent to

Hebrew קָטַף.

C.Ar.t.: يَقِطُّ (imperfect, 3rd sing. masc.).

Cf. Ug. qtt "to transgress" and Aram. (Sy.) ܩܬܐ "to fix the claws in".

(Ball, Job, p. 177; Ar. قَتَّ "to cut" and يَنْقَطِعُ "to cut off"; BDB, p. 876b ;

Dhorme, Job, p. 120b; S.R. Driver and G.B. Gray, Commentary, Pt. II,

p. 51; FD, p. 1226a-b; Ar. قَامَضَ "to make a break, destroy"; Gordis, Job,

p. 91; Gordon, Ugaritic Manual, p. 319a; Guillaume, Comparative Study, Pt. IV,

p. 12, " קָטַף felt a loathing قَرَّ ibid."; Ibn manẓūr, Lisān, Vol. VII,

p. 380a; KB, p. 837a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2539a; al-Ma<sup>c</sup>lūf,

al-Munjid, pp. 36c-7a; Smith, Dictionary, p. 523a; Weber, "Material", AJSLL,

Vol. XV (1898-99), p. 25; Ar. قَامَضَ "to break off"; Wehr/Cowan, Dictionary,

p. 773a; al-Yasin, Lexical Relation, p. 95).

792. قَوْل qawl (masc.) "voice" = Ar. قَوْلٌ qawl<sup>un</sup> (masc.) "voice,

utterance, word, speech", e.g. Job 2:12 (Heb. קוּל with suffix).

Ar.vs.: B; BSl; BS2; BS3; L; L1; N; P; R1; R2: اصواتهم and BL; L: صوت.

Note: according to FD, Arabic قول may probably be equivalent to Hebrew דָּוָל .

C.Ar.t.: قولهم (with suffix).

Cf. Job 3:18, 4:10;16, 15:21 (AV), 21:12, 29:10, 30:31, 33:8, 34:16, 37:4, 39:24, 40:9 (Heb. דָּוָל "voice, sound" = Ar. قول, cf. above), 9:16 (Heb. דָּוָל with suffix = Ar. قولي with suffix), 38:34 (Heb. דָּוָל with suffix = Ar. قولك with suffix), 37:5 (Heb. דָּוָל with suffix = Ar. قوله with suffix), 28:26 and 38:25 (Heb. דָּוָל irregular<sup>pl-</sup> fem. "thunder, thunderbolt", metaphorically = Ar. أقواله broken pl., cf. above).

Cf. Akk. qālu "to speak, call, cry"; qūlu "speech, call, cry", Ug. ql "voice", Aram. (Bb.) דָּוָל "sound" (AV); (Sy.) مَلَا ; مَلَا "voice, sound", SAr. (Sab.) qwl: hqlhw "appoint as ruler (?)" and Eth. (Amh.); (G) qal "word, voice". (BDB, pp. 876a-b, III0b; Ar. قَوْل "word"; Elias, Dictionary, p. 569b; FD, pp. 1226b-7a; Ar. قَوْل "the voice, also utterance, word"; Gordon, Ugaritic Manual, pp. 318b-9a; Guillaume, "Studies", SALUOS, Vol. II (1968), p. 135 (Job 39:24): "... but in a book of Arabian origin it is not impossible that qol is a passive formation and that the correct translation is 'when the trumpet is sounded'."; Ibn Manẓūr, Lisān, Vol. XI, pp. 572a-4b; KB, pp. 831a-b, III9b; n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2995a; Leslau, Amharic, pp. 62, 101; al-Ma<sup>c</sup>lūf, al-Munjid, p. 663b; Muḥsin, Job, p. 172; Muss-Arnolt, Dictionary, Vol. II, pp. 910b-1a; Wehr/Cowan, Dictionary, p. 797b; Wright, Arabic Language, Vol.I, p. 26; Ar. قول ; al-Yasin, Lexical Relation, p. 95).

793.

דָּוָל qūm "to arise" = Ar. قَامَ qāma "to rise, stand up, arise" or أَقَامَ 'aqāma "to make right or correct, to raise, fix, hold, remain, dwell, reside, furnish, clearly prove, erect, make much of, set up", e.g. Job 1:20(Heb. דָּוָל qal-perfect, 3rd sing. masc. with waw consecutive).

Ar.vs.: B; BSl; BS2; BS3; L; Ll; L2; N; P; Rl; R2; S: قام and BL: n.r.

Cf. Job 30:28 (AV) (Heb. <sup>qal-perfect, 1st sing.</sup>  $\text{קָמַתִּי}$  "I stood up" = Ar. <sup>qal-perfect, 1st sing., cf. above</sup>  $\text{قَمْتُ}$

perfect, 1st sing., cf. above), 29:8 (Heb. <sup>qal-perfect, 3rd pl.com.</sup>  $\text{קָמְנוּ}$  =

Ar. <sup>perfect, 3rd masc.</sup>  $\text{قَامُوا}$  perfect, 3rd masc.), 7:4 (Heb. <sup>qal-imperfect, 1st sing.</sup>  $\text{אֶקְמֶה}$  =

Ar. <sup>imperfect, 1st sing.</sup>  $\text{أَقُومُ}$  imperfect, 1st sing.), 19:18 (Heb. <sup>qal-imperfect, 1st sing.</sup>  $\text{אֶקְמֶה}$  =

"I rise" = Ar. <sup>imperfect, 1st sing., cf. above</sup>  $\text{أَقُومُ}$  imperfect, 1st sing., cf. above), 8:15, 19:25 (Heb. <sup>qal-imperfect, 3rd sing. masc.</sup>  $\text{לֹא יִקְמָה}$  =

qal-imperfect, 3rd sing. masc. "it does not stand", "he will stand upon" =

Ar. <sup>imperfect, 3rd sing.masc., cf. above</sup>  $\text{يَقُوم}$  imperfect, 3rd sing.masc., cf. above), 11:17 (AV) (Heb. <sup>qal-imperfect, 3rd sing. masc.</sup>  $\text{לֹא יִקְמָה}$  =

qal-imperfect, 3rd sing. masc. "age shall be clearer" = Ar. <sup>imperfect, 3rd sing. masc., cf. above</sup>  $\text{يَقُوم}$  imperfect, 3rd sing. masc., cf. above), 14:12, 24:14; 22, 31:14 (Heb. <sup>qal-imperfect, 3rd sing. masc.</sup>  $\text{לֹא יִקְמָה}$  =

qal-imperfect, 3rd sing. masc. "... rises (cf. 14:12)", "God rises up" = Ar. <sup>imperfect, 3rd sing. masc., cf. above</sup>  $\text{يَقُوم}$  imperfect, 3rd sing. masc., cf. above), 25:3 (Heb. <sup>qal-imperfect, 3rd sing. masc.</sup>  $\text{לֹא יִקְמָה}$  =

Ar. <sup>imperfect, 3rd sing. masc., cf. above</sup>  $\text{يَقُوم}$  imperfect, 3rd sing. masc., cf. above), 16:8 (Heb. <sup>qal-imperfect, 3rd sing. masc. with waw consecutive</sup>  $\text{וְלֹא יִקְמָה}$  =

imperfect, 3rd sing. masc. with waw consecutive "and the leanness risen up"

= Ar. <sup>perfect, 3rd sing. masc., cf. above</sup>  $\text{قَامَ}$  perfect, 3rd sing. masc., cf. above), 22:28 (Heb. <sup>qal-imperfect, 3rd sing. masc.</sup>  $\text{לֹא יִקְמָה}$  =

qal-imperfect, 3rd sing. masc. "it will be

established" = Ar. <sup>imperfect, 3rd sing. masc., cf. above</sup>  $\text{يَقُوم}$  imperfect, 3rd sing. masc., cf. above), 30:12 (Heb. <sup>qal-imperfect, 3rd pl. masc.</sup>  $\text{יָדָם יִקְמוּ}$  =

qal-imperfect, 3rd pl. masc. "right hand the rabble rise" = Ar. <sup>perfect, 3rd pl. masc., cf. above</sup>  $\text{يَقُومُونَ}$  perfect, 3rd pl. masc., cf. above), 41:26; 18 (Heb. <sup>qal-imperfect, 3rd sing. fem.</sup>  $\text{לֹא תִקְמֶה}$  =

"it does not avail" = Ar. <sup>imperfect, 3rd sing. fem., cf. above</sup>  $\text{تَقُوم}$  imperfect, 3rd sing. fem., cf. above), 4:4

(Heb. <sup>high<sup>c</sup>il-imperfect, 3rd pl. masc.</sup>  $\text{יְדֹבְרֶיךָ יִקְמֶהוּ}$  "Your words have upheld him".

Note: the verb  $\text{יִקְמֶהוּ}$  is plural masculine with ending wn as Arabic. =

Ar. <sup>imperfect, 3rd pl. masc., cf. above</sup>  $\text{يَقُومُونَ}$  imperfect, 3rd pl. masc., cf. above), 16:12 (AV) (Heb. <sup>high<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive and suffix</sup>  $\text{וְיִקְמָהוּ}$  =

high<sup>c</sup>il-imperfect, 3rd sing. masc. with waw consecutive and suffix "and set

me up" = Ar. <sup>perfect, 3rd pl. masc., cf. above</sup>  $\text{أَقَامُوا}$  perfect, 3rd pl. masc., cf. above), 20:27 (Heb. <sup>high<sup>c</sup>el-participle, sing. fem.</sup>  $\text{תִּקְמָה}$  =

high<sup>c</sup>el-participle, sing. fem. "the earth will (lit. is) rise (lit. rising) up"

= Ar. <sup>active participle, sing. fem., cf. above</sup>  $\text{قَائِمَةٌ}$  active participle, sing. fem., cf. above) and 27:7 (Heb. <sup>high<sup>c</sup>el-participle, pl. masc. with suffix</sup>  $\text{יִקְמֶהוּ}$  =

high<sup>c</sup>el-participle, pl. masc. "let him that rises up . . . " =

with suffix

high<sup>c</sup>el-participle, pl. masc. "let him that rises up . . . " =

with suffix  
Ar. قَائُونِي active participle, pl. masc. cf. above).

Cf. Akk. kummu "cellar, private room (of a temple or palace)", Ug. qm "to arise", Aram. (Bb.) 𐤒𐤍𐤕 "to rise up"; (Sy.) 𐤒𐤍 "to stand"; 𐤒𐤍𐤕𐤌 "rising up", SAr. (Sab.) qwm "to erect" and Eth. (G) qama "to stand". (BDB, pp. 877b-9a, III0b-1a: Ar. قام "to stand"; Beeston, Dictionary, p. III; Biella, Dictionary, p. 450; Elias, Dictionary, p. 570a; FD, pp. 1227a-8b: n.m. Ar.; GLOR, Vol. VIII, pp. 533a-4b; Gordon, Ugaritic Manual, p. 319a; Guillaume, "Studies", SALUOS, Vol. II (1968), p. 106 (Job 22:29): Ar. qiwam<sup>un</sup> "sustenance"; Ibn Manẓūr, Lisān, Vol. XII, pp. 496b-7a; KB, pp. 831b-3a, III8b-9a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2995b; Leslau, "Geez" JSS, Vol. III (1958), p. 168; idem, Amharic, pp. 63, 101; Moscati, Comparative Grammar, p. 165: Ar. qāma; Muḥsin, Job, p. 173; Wechter, Ibn Barun, pp. 43, 46; Wehr/Cowan, Dictionary, pp. 798a-9b; Wright, Comparative Grammar, pp. 71, 85, 246-7; al-Yasin, Lexical Relation, p. 95).

794. hiph<sup>c</sup>il,  
𐤒𐤍𐤕 qūs "to awake" (AV), (RV) = Ar. يَقِظُ yaqiza or يَقْظُ yaquza  
"to awake, wake up", e.g. Job 14:12 (Heb. 𐤒𐤍𐤕 hiph<sup>c</sup>il-imperfect,  
3rd pl. masc.).

Ar.vs.: B; BSI; BS2; BS3; S: 𐤒𐤍𐤕, BL: 𐤒𐤍𐤕, (sic), L; LI; N;  
P: 𐤒𐤍𐤕 (sic), L2: n.r. and R1; R2: 𐤒𐤍𐤕.

Note: according to FD, Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan, Elias  
and the Hebrew context (cf. 14:12 עֲדָה--זָלָה שְׁכַב וְלֹא יָקִיץ),

יִקְצֵה, Arabic يَقْظُ (שמעם לא יקיצו ולא יערו משנתם):

may probably, by metathesis and substitution of consonants, be equivalent  
to Hebrew 𐤒𐤍𐤕.

C.Ar.t.: 𐤒𐤍𐤕 (imperfect, 3rd pl. masc.).



Cf. Akk. qadū "to pay attention" and Eth. (G) g<sup>e</sup>zä "to feel disgust";  
(Tna.) qit bälä "to be disagreeable".

(BDB, p. 884b; n.m.Ar.; Elias, Dictionary, p. 822a-b; FD, p. 1230a; GLOR,  
Vol. XIII, pp. 51b-2a; Ibn Manẓūr, Lisān, Vol. VII, pp. 499b-7b; KB, pp. 837b-8a;  
Ar. قاز "to be very hot"; Lane, Lexicon, Bk.I, Pt. VIII, p. 2979a-b; Leslau,  
Contributions, p. 46; al-Ma<sup>c</sup>lūf, al-Munjid, p. 926b; Wehr/Cowan, Dictionary,  
p. 1108a).

795.

قَاتِل qātal "to slay" = Ar. قَتَلَ qatala "to slay" or قَطَلَ qatala  
"to slay" > ( قَطَلَ عَنْقَهُ ), e.g. Job 13:15 (Heb. qal-imperfect,  
3rd sing. masc. with suffix).

Ar.vs.: B; L; II; L2; P; N; RI; R2; S: قَتَلَنِي; BL: n.r. and BSI; BS2; BS3: يَقْتَلَنِي.  
C.Ar.t.: يَقْتَلِي (imperfect, 3rd sing. masc. with suffix).

Note: Snaith mentions قَاتِل under "so-called Aramaisms".

Cf. Job 24:14 (Heb. qal-imperfect, 3rd sing. masc. = Ar. يَقْتَل  
imperfect, 3rd sing. masc.).

Cf. Akk. qatālu, Aram. (Sy.) מָלָא and SAr.(Sab.) qtl "to kill".

(BDB, p. 881b; Beeston, Dictionary, p. 109; Biella, Dictionary, p. 470; Blake  
"Semitic Grammar", JAOS, Vol. XXXV (1915), p. 377; S.R. Driver and G.B.  
Gray, Commentary, Pt. II, p. 169; Ecker, Arabische Job - Übersetzung, p. 356;  
FD, p. 1233a: Ar. قَتَلَ and قَطَلَ "to cut off"; GLOR, Vol. XIII, p. 162a; Gordis,  
Job, p. 105; Ibn Manẓūr, Lisān, Vol. XI, pp. 547a, 559a; KB, pp. 834b-5a: n.m.Ar.;  
Kurylowicz, Semitic Grammar, p. 16; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 608c, 642a;  
Moscatti, Comparative Grammar, p. 62; Muhsin, Job, p. 174; O'Leary, Comparative  
Grammar, pp. 69, 92, 138, 232-3; Smith, Dictionary, pp. 500b-1a; Snaith, Job,  
p. III; Thomas, "Language", RR, pp. 379-81; Wright, Arabic Language, Vol. I,  
pp. 32, 36, 133).

796.

קָטוֹן qātōn (adj.) "small" = Ar. قَتِينٌ qatīn<sup>un</sup> (adj.) "small, little",  
e.g. Job 3:19 (Heb. קָטוֹן ).

Ar.vs.: B; BSI; BS2; BS3; L v. 18; LI; L2; N v. 18; P v. 18; RI; R2; S: صغير ;  
and BL: v.n.f.

Note: according to Kamāl and al-Munjid, Arabic قَتِين may probably, by  
substitution of consonant and augment γ, be equivalent to Hebrew קָטוֹן .

C.Ar.t.: قَتِين .

Cf. Akk. qatnu (adj.) "thin, fine, narrow, younger", Aram. (Sy.) مَلَم  
"to grow thin", SAr. (Sab.) qtn "small" and Eth. (Amh.) qāččēn "thin";  
(G) qāṭin "thin, slender".

(BDB, p. 881b-2a: Ar. قَاطِنٌ "servant"; Beeston, Dictionary, p. 109; Biella,  
Dictionary, p. 452; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV,  
(1903), p. 179; Ar. qatina; FD, p. 1233a-b: n.m.Ar.; GLOR, Vol. XIII, pp. 173b-  
5b; Ibn Manẓūr, Lisān, Vol. XIII, p. 330a; Kamāl, al-'Ibdāl, p. 202; KB, p. 835a-b:  
n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VII, p. 2567b: Ar. قَتِيَّةٌ "a woman who eats  
little", Pt. VIII, p. 2985a; Leslau, Amharic, pp. 65, 81, 101; al-Ma<sup>c</sup>lūf, al-Munjid,  
p. 609a; Moscati, Comparative Grammar, p. 75; Smith, Dictionary, p. 501a).

797.

קָטַף qāṭap "to pick" = Ar. قَطَفَ qatafa "to pick, pluck off", e.g.

Job 30:4 (Heb. קָטַף qal-participle, pl. masc. - active -).

Ar.vs.: B: يَقْضُونَ; BL: ch.n.f.; BSI; BS2; BS3: يَقْطِفُونَ; L; LI; N; P: v.n.f.;  
L2: يَمُوتُوا (sic); RI; R2: يَمُضَعُونَ and S: قَاطِفُونَ .

Note: according to BDB, FD, KB and some Arabic versions (i.e. BSI-3,  
S, cf. above), Arabic قَطَفَ may probably be equivalent to Hebrew קָטַף .

C.Ar.t.: قَاطِفُونَ (active participle, pl. masc.).

Cf. Job 8:12 (BDB), (KB) (Heb. קָטַף niph<sup>c</sup>al-imperfect, 3rd sing.  
masc. "it is not plucked off" = Ar. يَقْطِفُ passive imperfect, 3rd sing.  
masc., cf. above).

Cf. Akk. qatāpu "to pick, cut off, pick (fruit)", Aram. (Sy.) ܩܬܐ "to pick" and Eth. (Amh.) qättāfä "to cut flower leaves".

(BDB, p. 882a-b; Elias, Dictionary, p. 552; FD, p. 1233b; GLOR, Vol. XIII, pp. 164a-5a; Ibn Manzūr, Lisān, Vol IX, p. 285a; KB, p. 835b; Leslau, Contributions, p. 47; idem, Amharic, pp. 65, 101; al-Ma<sup>C</sup>lūf, al-Munjid, p. 641c; Smith, Dictionary, p. 502a; Wehr/Cowan, Dictionary, p. 778a).

'adversary' (RSV), (BDB)

798. קִיָּאִם qīm (masc.) "substance" (AV) = Ar. قَوَامٌ qiwām<sup>un</sup> (masc.) "sustenance, subsistence" or قِيَامٌ qiyām<sup>un</sup> (masc.) "sustenance, subsistence", e.g. Job 22:20 (Heb. קִיָּאִם with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B; BSI; BS2; BS3: مقاومونا; BL: قوام; L; L<sub>1</sub>; N; P: قسوتهم; L2: غلبهم  
R1; R2: ارتفاعهم and S: انامهم.

Note: according to Guillaume and Arabic version BL (cf. above), Arabic قوام may probably, by substitution of consonant and augment ā, be equivalent to Hebrew קִיָּאִם.

According to Guillaume, Arabic قيام may probably, by augment ā, be equivalent to Hebrew קִיָּאִם.

C.Ar.t.: قوامنا or قيامنا (with suffix).

Cf. Aram. (Bb.) ܩܬܐ "statute" (BDB); (Sy.) مُطَل "stability".

(BDB, pp. 879b, 1111a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 82; FD, p. 1235a: n.m.Ar.; Guillaume, Comparative Study, Pt. III, p.7; Ibn Manzūr, Lisān, Vol. XII, p. 496b-504b; KB, pp. 837a, 1119b: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VIII, p. 2996b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 664a; Smith, Dictionary, p. 504a).

799. קָל qal (adj.) "swift" (AV), (RV) = Ar. قَلٌّ qull<sup>un</sup> (adj.) "little, small quantity or number, poverty", e.g. Job 24:18 (Heb. קָל).

Ar.vsv: B: خفيف; BL; BSI; BS2; BS3: خفيف; L; P: قليلاً; LI; N; RI;  
R2: قليلاً; L2: خفيفين and S: اسرعهم.

Note: according to some Arabic versions (i.e. L, LI, N, P, RI, R2, cf. above), Ibn Manẓūr, Lane, Wehr/Cowan, Elias and al-Munjid, Arabic قَلَّ may probably, by doubling of ل, be equivalent to Hebrew דָּלַד .

C.Ar.t.: قُلَّ .

Cf. Akk. qallu (adj.) "light, of low standing, of little value, small, few", Aram. (Sy.) مِلِيل "swift, light", SAr. (Sab.) qllm "scanty, little, small quantity" and Eth (Amh.) qällal "light".

V. inf. דָּלַד .

(BDB, pp. 885b-7a: n.m.Ar.; Beeston, Dictionary, p. 105; Biella, Dictionary, p. 457; Ecker, Arabische Job - Übersetzung, p. 163; Elias, Dictionary, p. 560b; FD, pp. 1237b, 1238b-40a: Ar. جليل "shining, distinguished"; GLOR, Vol. XIII, pp. 62a-4b; Hulst, Translation Problems, p. 79; Ibn Manẓūr, Lisān, Vol. XI, pp. 563b-4a; KB, pp. 839a-40a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2994b; Leslau, Amharic, pp. 62-3, 102; al-Ma<sup>c</sup>lūf, al-Munjid, p. 648a; Smith, Dictionary, p. 506b; Wehr/Cowan, Dictionary, p. 783a).

800. דָּלַד qālal "to be swift" = Ar. قَلَّ qalla "to be or become few, small or little in number, quantity or amount or scanty (cf. Lane)", e.g. Job 9:25 (Heb. דָּלַד qal-perfect, 3rd pl. masc.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2: اسرع and BL; L2; S: اخف .

Note: according to BDB, Ibn Manẓūr, Lane, Wehr/Cowan, Elias, al-Munjid and the Hebrew context (cf. 9:25 וַיֵּצֵא דָּלָד מִנִּי-רֶךְ בָּרָחוּ דָּלָד-רָאָו וַיֵּצֵא דָּלָד מִנִּי-רֶךְ בָּרָחוּ דָּלָד-רָאָו), Arabic قَلَّ may probably be equivalent to Hebrew דָּלַד .  
C.Ar.t.: (lit.) قَلَّ (perfect, 3rd pl. masc.). قَلَّتْ (perfect, 3rd sing. fem.) is convenient translation for Arabic context.

Cf. Job 40:4 (Heb. <sup>qal</sup>perfect, 1st sing. "I am of small account" = Ar. <sup>قللت</sup> perfect, 1st sing., cf. above), 7:6 (Heb. <sup>qal</sup>perfect, 3rd pl. masc. = Ar. <sup>قلوا</sup> perfect, 3rd pl. masc.), 3:1 (Heb. <sup>pu<sup>c</sup></sup>al-imperfect, 3rd sing. with waw consecutive "... and cursed", metaphorically = Ar. <sup>قل</sup> perfect, 3rd sing. masc., cf. above) and 24:18 (Heb. <sup>pu<sup>c</sup></sup>al-imperfect, 3rd sing. fem. "... portion is cursed", metaphorically = Ar. <sup>تُقلل</sup> passive imperfect, 3rd sing. fem.).

Cf. Akk. qalālu "to become thin, weak, light", Ug. qll (?) "to fall", Aram. (Sy.) <sup>ملا</sup> "to be swift" and Eth, (Amh.) qālālā "to be light"; (G) qālālā "ibid."

(BDB, p. 886a-b; Dahood, Hebrew - Ugaritic, p. 70; Ecker, Arabische Job - Übersetzung, pp. 150, 163, 260; Ar. <sup>أهون</sup>, <sup>دم</sup> and <sup>يعري</sup>; Elias, Dictionary, p. 560a; FD, pp. 1238b-40a; Ar. <sup>قل</sup> "to roast, dry". "to glow, burn", <sup>جل</sup> "to shine, glitter" and <sup>قلقل</sup>; GLOR, Vol. XIII, pp. 55a-7a; Gordon, Ugaritic Manual, p. 319b; Ibn Manẓūr, Lisān, Vol. XI, p. 563b; KB, pp. 839a-40a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2992a; Leslau, Amharic, pp. 62-3, 102; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 647c-8a; Smith, Dictionary, p. 506a; Wehr/Cowan, Dictionary, p. 782b; al-Yasin, Lexical Relation, p. 95).

801

<sup>qela<sup>c</sup></sup> (masc.) "slingstone" = Ar. <sup>مقلع</sup> <sup>miqlā<sup>cun</sup></sup> (masc.) "slingstone, sling", e.g. Job 41:28(20) (Heb. <sup>qela<sup>c</sup></sup>).  
Ar.vs.: B v. 20; BSI v. 28; BS2 v. 28; BS3 v. 28; L v. 19; LI v. 20; N v. 18; P v. 19; RI v. 19; R2 v. 19: <sup>مقلع</sup>; BL: ch.n.f. and L2 v. 29: <sup>رجم</sup>.  
Note: according to FD, some Arabic versions (i.e. B, BSI-3, L, LI, N, P, RI, R2, cf. above), Ibn Manẓūr, Lane, Elias, Wehr/Cowan and al-Munjid, Arabic <sup>مقلع</sup> may probably, by augments m and ā, be equivalent to Hebrew <sup>qela<sup>c</sup></sup>.

Cf. Ug. ql<sup>c</sup> "sling", Aram. (Sy.) ܩܠܬܐ "sling, slinger" and Eth (Te.) o māql<sup>ec</sup> "sling".

(BDB, p. 887a-b: Ar. مَقْلَعٌ "sling"; Elias, Dictionary, p. 559b; FD, p. 1241a; Gordon, Ugaritic Manual, p. 319b; Ibn Manẓūr, Lisān, Vol. VIII, p. 294; KB, p. 841b: Ar. مَقْلَعٌ; KBS, p. 183b; Lane, Lexicon, Bk.I, Pt. VII, p. 2992c; Leslau, "Additional Arabic", H, p. 185; al-Ma<sup>c</sup>lūf, al-Munjid, p. 651a; Smith, Dictionary, p. 297a; Wehr/Cowan, Dictionary, p. 787a; al-Yasin, Lexical Relation, p. 95).

802.

qāmat "to cut down" (AV) "to cut off" (Gordis) = Ar. قَطَمَ qatama "to cut off, bite off", e.g. Job 22:16 (Heb. קָטַם pu<sup>c</sup>el-perfect, 3rd pl. com.).

This word appears only here in the Biblical Hebrew.

Ar.vs.: B: قَرَضُوا; BL: تَوَخَّذَ; BSI; BS2; BS3: قَبَضَ; L; LI; N; P: اِحْتَبَسُوا; L2: اِسْتَقَامُوا; RI; R2: اِنْقَطَعُوا and S: اَوْضَعُوا.

Note: according to some Arabic versions (i.e. B, RI, R2, cf. above) Ibn Manẓūr, Elias, Wehr/Cowan, al-Munjid and the Hebrew context (cf. 22:16 קָטַם - אֶחָד Arabic قَطَمَ may probably, by metathesis, be equivalent to Hebrew קָטַם).

C.Ar.t.: قُمَطُوا (passive perfect, 3rd pl. masc.).

Cf. Ug. qmtn "a personal name".

(BDB, p. 888a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 81, 177: Ar. أَوْضَعُوا (sic) and أَوْضَعِي; Elias, Dictionary, p. 553a; FD, p. 1242a: n.m.Ar.; Gordon, Ugaritic Manual, p. 320a; Ibn Manẓūr, Lisān, Vol. XII, p. 489a; KB, p. 842a: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 642a; Weber, "Material", AJSLL, Vol. XV (1898-99), p.26: Ar. قَمَطَ "to lace"; Wehr/Cowan, Dictionary, p. 778b).

803.

قَامَط qāmat "to seize" (BDB), (KB) = Ar. قَمَطَ qamata "to bind

tightly or together, fetter, compress", e.g. Job 16:8 (Heb. <sup>קָמַט</sup> qal-imperfect, 2nd sing. masc. with waw consecutive and suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: <sup>قَمَطِي</sup> ; BL: RI v. 9; R2 v. 9: n.r.; BSI; BS2; BS3: <sup>قَبِضْتُ</sup> ; L; N; P: <sup>اقامني</sup> ; L1: <sup>اقامني</sup> (sic); L2: <sup>استسكني</sup> and S: <sup>او حصني</sup> .

Note: according to Ibn Janāḥ, BDB, FD, KB and Gordis, Arabic قَمَط may probably be equivalent to Hebrew <sup>קָמַט</sup> .

Ball believes that <sup>קָמַט</sup> is an Aramaism. Dhorme wrote, "The verb is Aramaic rather than Hebrew". Further, he compares it with Sumerian gam "to bend, bow, curve".

C.Ar.t.: <sup>قَطَطِي</sup> (perfect, 2nd sing. masc. with suffix).

Cf. Aram. (Sy.) <sup>מְקַל</sup> "to seize, compress, lay fast hold of".

(Ball, Job, p. 300: Ar. <sup>قَبِض</sup> "to grasp, seize, gather" and <sup>قَبِضَة</sup> "harmful";

BDB, p. 888a; Dhorme, Job, p. 333a; Ecker, Arabische Job - Übersetzung, pp. 63,

177: Ar. <sup>أَوْصَيْتِي</sup> and <sup>أَوْصَيْتِي</sup>; Elias, Dictionary, p. 563a; FD, p. 1242a; Foster,

"Job", AJSLL, Vol. XLIX (1932-33), p. 42; Gordis, Job, p. 176; Ibn Janāḥ,

al-'Usūl, p. 636; Ibn Manẓūr, Lisān, Vol. VII, p. 385a-b; KB, p. 842a; Lane,

Lexicon, Bk.I, Pt. VII, p. 2564b; al-Ma<sup>c</sup>lūf, al-Munjid, p. 654b; Smith,

Dictionary, p. 508b; Wehr/Cowan, Dictionary, p. 790b).

804.

قِنَّ qēn (masc.) "nest" = Ar. كَنَّ kinn<sup>un</sup> (masc.) "nest, house,

home, shelter, refuge", e.g. Job 29:18 (Heb. <sup>קָנָה</sup> with suffix).

Ar.vs.: B: <sup>كَنِي</sup> ; BL: ch.n.f.; BSI; BS2; BS3: <sup>وَكَّرِي</sup> ; L; L1; L2; N; P; RI; R2: n.r. and S: <sup>منزلي</sup> .

Note: according to Kamāl, Arabic version B (cf. above), Ibn Manẓūr, Wehr/Cowan, Elias, Wilvinson and al-Munjid, Arabic <sup>كَنَّ</sup> may probably, by substitution of consonant and doubling of n, be equivalent to Hebrew <sup>קָנָה</sup> .

Barr compares  $\text{qny}$  with Egyptian qny "strong" and qnt "strength".

C.Ar.t.:  $\text{قِنِي}$  (with suffix).

Cf. Job 39:27 (Heb.  $\text{qny}$  with suffix = Ar.  $\text{قِنِي}$  with suffix).

Cf. Akk. qinnu "nest (of a bird, a snake)", Aram. (Sy.)  $\text{قِنِي}$  "nest, ant's nest".

(Barr, Comparative Philology, p. 334; BDB, p. 890a: n.m.Ar.; G.R. Driver, "Problems", SVT, Vol. III (1955), p. 85: Ar. qanntu(n) "strand, rope"; Ecker, Arabische Job - Übersetzung, p. 264; Elias, Dictionary, p. 605b; FD, p. 1242b: Ar.  $\text{قِنِي}$  (?); GLOR, Vol. XIII, pp. 257b-8b; Guillaume, Comparative Grammar, Pt. II, p. 29: "  $\text{قِنِي}$  nest  $\text{وَقْنِي}$  and  $\text{وَقْنِي}$  ibid."; Hulst, Translation Problems, pp. 82-3; Kamāl, al-'Ibdāl, p. 203; KB, p. 844b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p. 699b; Smith, Dictionary, p. 509a; Wehr/Cowan, Dictionary, p. 842a; Wilvinson, Tārīkh, p. 50).

805.

$\text{قَانِي}$  qāneh (masc.) "bone" (AV) = Ar.  $\text{نَقْو}$  naqw<sup>un</sup> or  $\text{نَقَا}$  naqā (masc.) "humerus, bone (with medulla)", e.g. Job 31:22 (Heb.  $\text{قَانِي}$ ).

Ar.vs.: B; BSI; BS2; BS3; RI; R2:  $\text{قَصْبَتَا}$ ; BL: ch.n.f.; L; LI; N; P:  $\text{قَصْبَتَا}$ ; L2:  $\text{مَرْفَقَتَا}$  and S:  $\text{قَصْبَتَا}$ .

Note: according to Ibn Manzūr and al-Munjid, both Arabic  $\text{نَقْو}$  (by metathesis and substitution of consonant) and  $\text{نَقَا}$  (by metathesis and substitution of consonant) may probably be equivalent to Hebrew  $\text{قَانِي}$ .

C.Ar.t.:  $\text{نَقَا}$  or  $\text{نَقْو}$ .

Cf. Job 40:21 (AV), (RV) (Heb.  $\text{قَانِي}$  "reed", metaphorically = Ar.  $\text{نَقْو}$  or  $\text{نَقَا}$  (cf. al-Munjid:  $\text{نَقْوَاء}$ ...  $\text{دَقِيقُ الْقَصَبِ}$ ... cf. above).

Cf. Akk. qanū, Ug. qn, Aram. (Sy.)  $\text{قَانِي}$ : "reed".

(BDB, p. 889b; Ar.  $\text{قَانِي}$  "spear-shaft"; Ecker, Arabische Job - Übersetzung, p. 187; FD, p. 1244a: Ar.  $\text{قَانِي}$  and  $\text{قَانِي}$ ; GLOR, Vol. XIII, pp. 85a-6b;



Gordon, Ugaritic Manual, p. 320a; Ibn Manẓūr, Lisān, Vol. XV, pp. 399b; KB, p. 843a-b; Ar. قَنَّا (sic) and قَنَاة; al-Ma<sup>c</sup>lūf, al-Munjid, p. 825a; Smith, Dictionary, p. 510b; al-Yasin, Lexical Relation, p. 96).

806. אָפֶּן qāpā' "to curdle" = Ar. كَثَعَ katha<sup>c</sup>a or كَثَأَ katha'a "to curdle", e.g. Job 10:10 (Heb. אָפֶּן hiph<sup>c</sup>il-imperfect, 2nd sing. masc. with suffix).  
 Ar.vs.: B; L2: جَدَّتِي; BL: جَلَّتِي; BSI; BS2; BS3: خَرَّتِي; L; L1; N; P: مَصِيتِي; RI; R2: رَيْتِي and S: تَجَمَّدِي.  
 Note: according to Arabic version BS (cf. BSI-3 above), Ibn Manẓūr and al-Munjid, both Arabic كَثَأَ (by substitution of consonants) and كَثَعَ (by substitution of consonants) may probably be equivalent to Hebrew אָפֶּן.  
 C.Ar.t.: تَكْفِي (imperfect, 2nd sing. masc. with suffix).  
 Cf. Aram. (Sy.) مَكَا "to collect, gather in heaps" and Eth. (Amh.) quffa "cold (head)"; (G) q<sup>e</sup>f(f)āt "hardness rigor".  
 (BDB, p. 891a: n.m.Ar.; FD, p. 1247a: Ar. قَفَّ; Guillaume, Comparative Grammar, Pt. I, p. 14: " אָפֶּן thicken, condense, congeal قَفَّ shrivelled, contracted"; Ibn Manẓūr, Lisān, Vol. I, p. 136b; Vol. VIII, p. 306a; KB, p. 845b: n.m.Ar.; Leslau, Contributions, p. 47; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 673a, 674b; Smith, Dictionary, p. 512b).

807. אָפֶּן qāpaš "to shut" (RSV) "to shut up" (BDB) = Ar. قَبَضَ qabada "to arrest, capture, grasp, seize, take (with hand), take hold, hold" or قَبَضَ qabaṣa "to pluck" or قَفَصَ qafasa "tie, engage, to cage, seize, arrest, collect, join, gather, put (together, namely a thing)", e.g. Job 5:16 (Heb. אָפֶּן qal-perfect, 3rd sing. fem.).  
 Ar.vs.: B; L; L1; N; P; RI; R2: يَسَد; BL: ch.n.f.; BSI; BS2; BS3: تَسَد; L2: يَسْتَر and S: ضَمُوا [ا].

Note: according to BDB, KB and FD, Arabic قَصَصَ may probably be equivalent to Hebrew קָדַשׁ.

According to Guillaume, Arabic قَبِصَ may probably, by substitution of consonants, be similar to Hebrew קָדַשׁ.

According to FD, Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid, Arabic قَبِصَ may probably, by substitution of consonants, be equivalent to Hebrew קָדַשׁ.

C.Ar.t.: قَبِصَتْ or قَبِصَتْ or قَبِصَتْ (perfect, 3rd sing. fem.).

Cf. Job 24:24 (AV), (RV) (Heb. נִקְחָם niph<sup>c</sup>al-imperfect, 3rd pl. masc.

"they are taken out", metaphorically (this form ends with wn as Arabic) =

Ar. يُقَبِّصُونَ or يُقَبِّضُونَ passive imperfect, 3rd pl. masc., cf. above).

Cf. Akk. kapāṣu "to bend over, droop, draw together", Ug. qbs "a gathering"

and Aram. (Sy.) مَحَص "to draw together, contract, withdraw".

(BDB, p. 891b; Elias, Dictionary, p. 522a; FD, p. 1248b; Ar. قَفَزَ, قَبِصَ and قَفَسَ "to be drawn up"; GLOR, Vol. VIII, pp. 181a-2b; Gordon, Ugaritic

Manual, p. 318a; Guillaume, Comparative Study, Pt. III, p. 7; *idem*, "Studies",

SALUOS, Vol. II (1968), p. 109; Ibn Manẓūr, Lisān, Vol. VII, pp. 68a-b, 79a,

213b-4a; Kamāl, at-Tadād, p. 25; Ar. قَفَزَ; *idem*, al-'Ibdāl, p. 203: " قَفَزَ ...

... في العربية قَفَزَ الغزال : وثب ... "; KB, pp. 845b-6a; Lane,

Lexicon, Bk.I, Pt. VII, pp. 2481b-c, 2551b; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 605, 646b;

Moscati, Comparative Grammar, p. 26; Ar. qfz; Muss-Arnolt, Dictionary, Vol.I,

pp. 422b-3a; Smith, Dictionary, p. 514a; Wehr/Cowan, Dictionary, p. 738b).

808. قَدَسَ (masc.) "end" = Ar. أَقْصَى 'aqṣā (masc.) "end", (cf. Elias

and Wehr/Cowan), e.g. Job 6:11 (Heb. אֶחָדָם with suffix).

Ar.vs.: B: بَقَائِي; BL: v.n.f.; BSI; BS2; BS3: نَهايتي; L; N; P; RI; R2: أَخْرَقِي;

L1: أَخْرَقِي (sic), L2: زَمَانِي and S: أَجَلِي.

Note: according to Ibn Manẓūr, Elias, Wehr/Cowan and al-Munjid, Arabic أَقْصَى may probably, by augmentations ' and ā, be metaphorically equivalent to Hebrew קָדַשׁ.

C.Ar.t.: أَقْصَايَ (with suffix).

Cf. Job 6:3, 22:5 and 28:3 (Heb. יָדַי = Ar. أَقْصَى).

Cf. Akk. qašāpu "to be angry", qašāšu "cutting apart, down"; kiššatu "boundary stone", Ug. qšš "to cut"; qš "breast (of quadruped)", Aram. (Sy.) قُشَا "cutting off, end", SAr. (Sab.) qšš "to pay off a debt, repay, settle a debt" and Eth. (Amh.) qäččä "to cut"; qäčäqqätä "to break, separate"; (G) qäšqäsä "to be broken through pain"; qäšqäsä "to be cut, broken"; mäq<sup>w</sup>äsä "cut through". (BDB, pp. 893-4: n.m.Ar.; Beeston, Dictionary, p. 109; Biella, Dictionary, p. 464; Ecker, Arabische Job - Übersetzung, pp. 69, 262 :Ar. انقضا and أَجَلًا; Elias, Dictionary, p. 547a; FD, p. 1248a-b: n.m.Ar.; GLOR, Vol. VIII, p. 146a; Vol. XIII, p. 146a; Gordon, Ugaritic Manual, pp. 320b-1a; Ibn Manẓūr, Lisān, Vol. XV, p. 183b; KB, p. 846a: n.m.Ar.; Leslau, Contributions, p. 48; *idem*, "Southeast Semitic Cognates", JAOS, Vol. LXXXIV (1964), p. 118a; *idem*, Amharic, pp. 61, 102; al-Ma<sup>c</sup>lūf, al-Munjid, p. 635a; Muss-Arnolt, Dictionary, Vol. II, p. 923a; Smith, Dictionary, p. 515a; Wehr/Cowan, Dictionary, p. 770b; al-Yasin, Lexical Relation, p. 96).

809. יָדַי qāṣā (fem.) "end" = Ar. أَقْصَى 'aqṣā (masc.) "extreme, limit, end", "part" > أَقْصَايَ الْإَرْضِ, the parts of the earth, cf. Elias), e.g. Job 28:24 (Heb. יָדַי pl.).  
 Ar.vs.: B; BSI; BS2; BS3: أَقْصَايَ; BL: v.n.f.; L; LI; N; P; R2: أَقْطَار<sup>[٢]</sup>; L2: n.r. and S: أَقْصَى<sup>[٢]</sup>.

Note: according to Saadia (cf. S above) and Arabic version BS (cf. BSI-3 above), Arabic أَقْصَى may probably, by substitution of consonant and augment, be equivalent to Hebrew יָדַי.

C.Ar.t.: أَقْصَايَ (broken pl.).

Cf. Job 26:14 (AV) (Heb. יָדַי pl. fem. "parts" = Ar. أَقْصَايَ broken pl. "parts").

V. sup. יָדַי.

(BDB, p. 891b-2b; Ar. قَصِيًّا "remote extremity"; Ecker, Arabische Job - Übersetzung, p. 305; Ar. أَوْصَافُهُ; Elias, Dictionary, p. 547a; FD, p. 1249a; n.m.Ar.; Ibn Manẓūr, Lisān, Vol. XV, pp. 183b-6a; KB, pp. 846b-7a; Ar. قَصِيًّا "to be remote"; al-Ma<sup>C</sup>lūf, al-Munjid, p. 635a; Wehr/Cowan, Dictionary, p. 770b).

810. قَصَرَ qāsar "to be short" (BDB) "to be shortened" (EHCCOT)  
= Ar. قَصَّرَ qaṣara "to be shortened or قَصُرَ qaṣura "to be short, become short", e.g. Job 21:4 (Heb. קָלַרְתִּי qal-imperfect, 3rd sing. fem.).  
Ar.vs.: B: تَقَصَّرَ; BL; L2: n.r.; Bsl; BS2; BS3; L; Ll; N; P; Rl; R2: تَقْصِيرٌ and S: تَصْغِيرٌ.

Note: according to BDB, KB, FD, Blake, Kurylowicz and EHCCOT, both Arabic قَصَّرَ and قَصُرَ may probably be equivalent to Hebrew קָלַרְתִּי.  
C.Ar.t.: تَقْصُرُ (imperfect, 3rd sing. masc.).

Cf. Ug. qsr npš "the wretched" and Eth. (Amh.) attārā "to be short, be brief"; aččārā " ? " (G) hasārā "to be short".

V. inf. قَصِرْ.

(BDB, p. 894a; Blake, "Intransitive Verbal Forms", JAOS, Vol. XXIV (1903), p. 172; Ar. qaṣura and qacira; FD, pp. 1251b-3b; Gordon, Ugaritic Manual, p. 321a; Ibn Manẓūr, Lisān, Vol.V, p. 95b; KB, p. 849a-b; Kurylowicz, Semitic Grammar, p. 101; Lane, Lexicon, Bk.I, Pt. VII, p. 2532c; Leslau, Amharic, pp. 32, 102; al-Ma<sup>C</sup>lūf, al-Munjid, p. 633a; EHCCOT, p. 116; al-Yasin, Lexical Relation, p. 96).

811. قَصِيرٌ qāṣēr (adj.) "few" (RSV), "short" (EHCCOT) = Ar. قَصِيرٌ  
qaṣīr un or قَصِيرَةٌ qaṣīrt un (adj.) "short, small", "short-dated or lived" =

قَصِيرٌ.

Ar.vs.: B; BL; Bsl; BS2; BS3: قَلِيلٌ; L; Ll; N; P; Rl; R2: نَاقِصٌ and L2;  
S: قَمِيرٌ.

Note: according to Saadia (cf. S above) and Arabic version L2 (cf. above),

Arabic **قصير** may probably, by augment y, be equivalent to Hebrew **קצר**.

C.Ar.t.: **قصير**.

Cf. Ug. **qsrnpš** "the wretched" and Eth. (Amh.) **ačč<sup>e</sup>r** "short, brief".

V. sup. **קצר**.

(BDB, p. 894a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p. 354;

EHCCOT, p. III7; Elias, Dictionary, p. 544a; FD, p. 1252a: n.m.Ar.; Gordon,

Ugaritic Manual, p. 321a; Ibn Manẓūr, Lisān, Vol. V, pp. 95b-6b; KB, p. 849b:

n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2535a; Leslau, Amharic, pp. 32,

102; al-Ma<sup>c</sup>lūf, al-Munjid, p. 633a; Wehr/Cowan, Dictionary, p. 768b).

812. **קָרָא** **qārā** "to meet" = Ar. **قَرَأَ** **qarā** "to go to see", incl. "to meet", or **اِقْتَرَى** 'iqtarā; **اِسْتَقْرَى** 'istagrā "to go to see" incl. "to meet", > **قَرَوْتُ بَنِي فُلَانٍ وَاقْتَرَيْتُهُمْ وَاسْتَقَرَيْتُهُمْ: مَرَرْتُ بِهِمْ وَاحِدًا وَاحِدًا** (cf. Ibn Manẓūr), e.g. Job 38:21 (Heb. **קָרָא** qal-infinitive (cons.) with suffix).  
Ar.vs.: B: **يَقْصِم**; BL: ch.n.f.; and BSl; BS2; BS3; L; Ll; L2; N; P; Rl; R2;  
S: **يُخْرِج**.

Note: according to Saadia (cf. S above), some Arabic versions (i.e. BSl.

BS2. BS3, L, Ll, L2, N, P, Rl, R2 cf. above), BDB, Barr and the Hebrew

context (cf. <sup>38:21</sup> **וַיִּקְרָא יְהוָה בְּכַח יְהוָה לְקָרְאָתוֹ - וַיִּשְׁמַע**),

Arabic **قَرَأَ** may probably be equivalent to Hebrew **קָרָא**.

C.Ar.t.: **قَرَوْتُ** (infinitive with suffix).

Cf. Job 4:14 (Heb. **וַיִּקְרָא** qal-perfect, 3rd sing. masc. with suffix "dread

came upon me" = Ar. **قَرَانِي** perfect, 3rd sing. with suffix, cf. above).

Cf. Akk. **qarū** (adj.) "invited", Ug. **qry** "to meet", Aram. (Sy.) **מָרָא** "to call,

invite", SAr. (Sab.) **qr'**: **tqr'** "to be convened" and Eth. **አቃረዋ** "to present, offer as sacrifice".

(Barr, Comparative Philology, p. 335; BDB, p. 899b; Ar. **قَرَا** "to go, seek earnestly" and **قَرِيَ** "to receive hospitality as guest"; Beeston, Dictionary, p. 106; Ecker, Arabische Job - Übersetzung, pp. 50, 250, 257, 291; Ar. **ادعني** ; Eitan, "Isaiah", HUCA, Vol. XII - XIII (1937-38), p. 77; Ar. **qārā** (r.qrw) "to go direct o.s. towards, follow"; FD, p. 1253b; Ar. **قَرَا**, **قَرَا** and **قَرَاة**; Girdlestone, Synonyms, pp. 222-3; GLOR, Vol. XIII, p. 145b; Gordon, Ugaritic Manual, p. 321b; Ibn Manzūr, Lisān, Vol. XV, p. 175a-b; KB, p. 851a-b; Ar. **قَرَا**; al-Ma<sup>c</sup>lūf, al-Munjid, p. 626a; Wehr/Cowan, Dictionary, p. 761a; al-Yasin, Lexical Relation, p. 97).

813.

**qārab**, **qārēb** "to draw near" (RSV) "to approach" (Blake) = Ar. **قَرِبَ** **qariba** or **قَرُبَ** **qaruba** "to be or become near, to come near, go close, approach", e.g. Job 33:22 (Heb. **qal-imperfect, 3rd sing. fem.**) .

Ar.vs.: B: **دنت** ; BL: ch.n.f.; BSI; BS2; BS3: **تقرب** ; L; LI; N; P: **تدنوا...نفسه** (sic) and L2; R1; R2; S: **قربت** .

Note: according to BDB, Blake, FD, Saadia (cf. S above) and some Arabic versions (i.e. BSI, BS2, BS3, L2, R1, R2, cf. above), Arabic **قَرِبَ** and **قَرُبَ** may probably be equivalent to Hebrew **qarab** .

C.Ar.t.: **تقرب** (imperfect, 3rd sing. fem.).

Cf. Job 31:37 (Heb. **pi<sup>c</sup>el-imperfect, 1st sing. with suffix "... I would approach him"** = Ar. **أَقْرِبُ** imperfect, 1st sing. with suffix).

Cf. Akk. **qarābu**, **qerēbu** "to be near, close, be close to", Ug. **qrb** "to draw near", Aram. (Sy.) **מָרַב** "to come near", SAr. (Sab.) **qrb** "to be near, be or draw near, to approach, arrive" and Eth. (Amh.) **qärräbä** "to come close, come near, approach"; **qäräbä** "to be close".

(BDB, pp. 897a; Beeston, Dictionary, p. 106; Bergsträsser, Einführung, p. 187; Biella, Dictionary, p. 465; Blake, "Intransitive Verbal Forms", JAOS, Vol.

XXXIV (1903), p. 172; Elias, Dictionary, p. 531b; FD, pp. 1254a-5a: Ar. قَرَبَ, قَرُبَ and كَرَب (?) ; Girdlestone, Synonyms, p. 65; GLOR, Voll XIII, pp. 126a, 228a-b; Gordon, Ugaritic Manual, p. 321a; Ibn Manẓūr, Lisān, Vol. I, pp. 662a-6b; KB, pp. 851b-3a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2504b-5a; Leslau, Amharic, pp. 64, 102; al-Ma<sup>c</sup>lūf, al-Munjid, p. 617b; Muḥsin, Job, pp. 174-5; Smith, Dictionary, p. 517a; Wehr/Cowan, Dictionary, p. 753b; Wilvinson, Tārīkh, p. 291; al-Yasin, Lexical Relation, p. 96).

814.      qārā (fem.) "cold" = Ar. قَرَّةٌ qirrat<sup>un</sup> (fem.) or قُرٌّ qurr<sup>un</sup> (masc.) "cold", e.g. Job 24:7 (Heb. קרה ).  
 Ar.vs.: B; BSI; BS2; BS3; L; Ll; N; P; Rl; R2: برد ; BL; L:n.r. and S: قر .  
 Note: according to Saadia (cf. S above), Dolgopolsky, Ibn Manẓūr, Lane and al-Munjid, Arabic قَرَّةٌ may probably, by substitution of consonant and doubling of r, be equivalent to Hebrew קרה .  
 According to Ibn Manẓūr, Lane and al-Munjid, Arabic قَرَّةٌ may probably, by substitution of consonant and doubling of r, be similar to Hebrew קרה .  
 C.Ar.t.: قَرَّةٌ .  
 Cf. Job 37:9 (Heb. קרה = Ar. قَرَّةٌ ).  
 Cf. Aram. (Sy.) ܩܪܐ "cooling, cold".  
 (BDB, p. 903a: Ar. قَرَّ "to be cold"; Dolgopolsky, "Sound Correspondences", ES, p. 136: Ar. qarr- "cold" and qurr; FD, pp. 1257a, 1262a: Ar. قَرَّ "to be cold" and قُرَّةٌ "cold"; Ibn Manẓūr, Lisān, Vol. V, p. 82b; KB, pp. 854a; 858a: n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VII, p. 2500c; al-Ma<sup>c</sup>lūf, al-Munjid, p. 616a; Muḥsin, Job, p. 175; Smith, Dictionary, p. 499a).

815.      qārōb (adj.) "near" = Ar. قَرِيبٌ qarīb<sup>un</sup> (adj.) "near (in place and time), nearby, relative, relation, shortly, recently", e.g. Job 17:12 (Heb. קרוב ).

Ar.vs.: B: יָקָד ; BL: n.r.; BSI; BS2; BS3: قَرِيبًا ; L; LI; N; P: تَقْرِبُونَهُ ;  
L2: خَلَفَ ; R2; RI: ارجاء (sic) and S: قَرِيب .

Note: according to Saadia (cf. S above), KB, Driver/Gray, Arabic version  
BS (cf. BSI-3 above), Ibn Manẓūr, Lane, Wehr/Cowan and al-Munjid,  
Arabic قَرِيب may probably, by substitution of consonant, be equivalent  
to Hebrew יָקָד .

C.Ar.t.: قَرِيب .

Cf. Job 20:5 (Heb. יָקָד "short" = Ar. قَرِيب , cf. above), and 19:14  
(Heb. יָקָד pl. masc. with suffix "my kinsfolk" = Ar. قَرِيبٌ (only sing.)  
with preposition and suffix "my kinsfolk").

Cf. Ug. qrb "midst", Aram. (Sy.) מִרְבָּ "nearness" and SAr (Sab.) qrb "near".

V. sup. יָקָד .

(BDB, p. 898a-b: n.m.Ar.; Beeston, Dictionary, p. 106; Biella, Dictionary, p. 466;  
Dhorme, Job, p. 252b (Job 17:12) "If we understand it in accordance with the  
Arabic construction which consists in placing the preposition of removal  
after the verb قَرِب 'to be near', we might if need be translate 'and the  
light is near to the face of darkness' "; S.R. Driver and G.B.Gray, Commentary,  
Pt. II, p. 113; Elias, Dictionary, p. 532a; FD, pp. 1255a-6a: n.m.Ar.; Gordon,  
Ugaritic Manual, p. 321a; Ibn Manẓūr, Lisān, Vol. I, pp. 662a-6b; KB, p. 854b:  
n.m.Ar.; Lane, Lexicon, Bk. I, Pt. VII, pp. 2507c-8a; al-Ma<sup>c</sup>lūf, al-Munjid,  
p. 617b-c; Smith, Dictionary, p. 517b; Wehr/Cowan, Dictionary, p. 754b).

816. יָקָד qiryā (fem.) "city" = Ar. قَرْيَة qaryat<sup>un</sup> (fem.) "city,  
town, village" > (القريتان: مكة والطائف), (القرية: الضيعة، المصر الجامع)  
e.g. Job 39:7 (Heb. יָקָד ).

Ar.vs.: B; L2: مَدَن ; BL: ch.n.f.; BSI; BS2; BS3; S: قَرْيَة ; L; N; P;  
R2: قَرِي (sic) and LI; RI: قَرِي .

Note: According to Saadia (cf. S above), Kamāl and some Arabic versions  
(i.e. BSI-3, L, LI, N, P, RI, R2, cf. above), Ibn Manẓūr, Lane and al-Munjid,



Arabic قَرْيَةٌ may probably, by substitution of consonant, be equivalent to

Hebrew קִרְיָהּ .

C.Ar.t.: قَرْيَةٌ .

Cf. Ug. qry: qryt "city", Aram. (Bb.) קִרְיָהּ; קִרְיָהּ "ibid."; (Sy.) مَرْيَا

"a little village, hamlet"; מִרְיָה "ibid." and SAr. (Sab.) qr "town outside South Arabian culture area"; qry "settled area".

V. inf. קִרְיָהּ .

(BDB, pp. 900a, 1111b; n.m.Ar.; Beeston, *Dictionary*, p. 107; Biella, *Dictionary*, p. 467; FD, p. 1257a-8b; Ar. قَرْيَةٌ "a village" and قَرْيَةٌ "a village, hamlet"; Gordon, *Ugaritic Manual*, pp. 321b-2a; Ibn Manẓūr, *Lisān*, Vol. XV, p. 178a-b; Kamāl, *at-Taḍād*, p. 52; KB, pp. 855b-6a, 1120b; Ar. قَرْيَةٌ; KBS, p. 184a; Lane, *Lexicon*, Bk.I, Pt. I, pp. 71b, 90a; Pt. VIII, p. 2988b; al-Ma<sup>C</sup>lūf, *al-Munjid*, p. 626b-c; Smith, *Dictionary*, p. 519b; Wright, *Comparative Grammar*, p. 78 : "Compare, for instance ... קִרְיָהּ with قَرْيَةٌ"; al-Yasin, *Lexical Relation*, p. 97).

817. קִרְיָהּ qeren (fem.) "horn" = Ar. قَرْنٌ qarn<sup>un</sup> (masc.) "horn, forelock, braid", "place whence the horn grows (cf. Lane)", e.g. Job 16:15 (Heb. קִרְיָהּ with suffix).

Ar.vs.: B v. 16; BSI; BS2; BS3; S: قَرْنِي; BL: قَرْنِي (sic); L; P: رَأْسِي; LI; RI v. 16: رَأْسِي (sic), L2: قَرْنِي and R: رَأْسِي .

Note: according to BDB, FD, Driver/Gray, Arnold, Wright, Gaenssle, Kamāl, Saadia (cf. S above) and some Arabic versions (i.e. B, BSI-3, cf. above), Arabic قَرْنٌ may probably be equivalent to Hebrew קִרְיָהּ .

C.Ar.t.: قَرْنِي (with suffix).

Cf. Job 42:15 (Heb. קִרְיָהּ "keren" (lit. braid, forelock) = Ar. قَرْنٌ, cf. above).

Cf. Akk. qarnu "horn", Ug. qrn "ibid.", Aram. (Bb.) קִרְיָהּ "ibid."; (Sy.) مَرْيَا

"ibid.", SAr. (Sab.) qrn "garrison, garrison duty, guard, military escort" and

Eth. (Amh.) qānd "horn"; (G) qārn "ibid."; (Te.) qār "ibid."

(W.R. Arnold, "The Interpretation of קָרַם מִדָּל", Heb. 3:4", AJSLL, Vol. XXI (1904-5), pp. 167-71; BDB, pp. 901b-2a, IIIb; Beeston, Dictionary, p. 107; Bergsträsser, Einführung p. 184; Biella, Dictionary, pp. 467-8; Dahood, Hebrew - Ugaritic, p. 71; S.R. Driver and G.B. Gray, Commentary, Pt. II, p. 107; Elias, Dictionary, p. 537b; FD, pp. 1259a-60a; Gaenssle, "Hebrew Particle", AJSLL, Vol. XXXI (1914-15), p. 12; GLOR, Vol. XIII, pp. 134a-6a; Gordon, Ugaritic Manual, p. 322a; Ibn Manẓūr, Lisān, Vol. XIII, pp. 331a-3a; Kamāl, at-Tadād, p. 93; KB, pp. 856b-7a, III20b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. VIII, p. 2987c; Leslau, Contributions, p. 48; *idem*, Amharic, pp. 69, 102; al-Ma<sup>c</sup>lūf, al-Munjid, p. 625b; Smith, Dictionary, p. 520a; Wehr/Cowan, Dictionary, p. 760a; Wilvinson, Tārīkh, p. 291; Wright, Comparative Grammar, p. 79; al-Yasin, Lexical Relation, p. 97).

818.

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qāraṣ "to form" (RSV) "to nip, pinch", (Gordis) = Ar. قَرَصَ

qarraṣa "to nip, pinch", "to make, shape (dough into flat loaf, shape into round, flat loaves (the dung))" > (قَرَصَ العجين), e.g. Job 33:6 (Heb. דָּרַץ אֶת־הַדָּג) pu<sup>c</sup>al-perfect, 1st sing.).

Ar.vs.: B: أَخَذْتُ; BL: ch.n.f.; BSI; BS2; BS3: تَقَرَّصْتُ; L; LI; N; P; RI; R2; S: جَلَّتْ .

Note: according to KB, Gordis and Arabic version BS (cf. BSI-3 above),

Arabic قَرَصَ may probably, by doubling of r, be equivalent to Hebrew קָרַם .

C.Ar.t.: قَرُصْتُ (perfect, 1st sing.) .

Cf. Akk. qarāṣu "to trim, carve (meat), make dough into loaves(?), nip off, gnaw", Ug. qṛṣ "to bite", Aram. (Sy.) ܩܪܫܐ "to glance scornfully"; (Pa.) ܩܪܫܐ "to ridicule" and Eth. (Amh.) q<sup>w</sup>ärräsä "to break the bread, tear off a part of the bread".

(BDB, p. 902b: Ar. قَرَصَ "to pinch"; Bergsträsser, Einführung, p. 190;

Ecker, Arabische Job - Übersetzung, p. 202; Elias, Dictionary, p. 534a;

FD, p. 1261a: Ar. قَرَصَ; GLOR, Vol. XIII, p. 128a-6; Gordon, Ugaritic Manual,

p. 322a; Gordis, Job, p. 372; Ibn Manẓūr, Lisān, Voll VIII, p. 71a; KB, p. 857b; Ar. قَرَصَ "to pinch" and قَرَصَ; KBS, p. 184b; Lane, Lexicon, Bk.I, Pt. VII, p. 2514b; Leslau, Amharic, pp. 64, 102; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 619c-20a; Smith, Dictionary, p. 521a; Wehr/Cowan, Dictionary, p. 756b; al-Yasin, Lexical Relation, p. 97).

819.

qeret (fem.) "city" (AV), (RSV) "town" (KB) = Ar. قَرْيَةٌ (fem.)  
garyat<sup>un</sup> "city, town, village", > (القريّة: الضيعة، المصراجم) (القريتان: مكة)،  
 (e.g. Job 29:7 (Heb. qeret)).

Ar.vs.: B: مدينة; BL: ch.n.f.; BSI; BS2; BS3; RI; R2: قرية; L; II; N; P: n.r.;  
 L2: مريتي and S: مسقف.

Note: according to Kamāl, Ibn Manẓūr, Lane, al-Munjid and some Arabic versions (i.e. BSI-3, RI-2, cf. above), Arabic قرية may probably be equivalent to Hebrew קִרְיָה.

C.Ar.t.: قرية.

Cf. Ug. qrt "place name"; qrty "gentilic", Phn. qrt "city" and Aram. (Sy.) ܩܪܬܐ  
 "a little village, hamlet".

V. sup. קִרְיָה.

(Bakir, Dirasāt, p. 31; BDB, p. 900a: n.m.Ar.; F.M. Cross, "The Phoenician Inscription from Brazil. A Nineteenth-Century Forgery", Or, Vol. XXXVII (1968), p. 442; p. 350; Ecker, Arabische Job - Übersetzung, p. 199; FD, p. 1262a-b: n.m.Ar.; Gordon, Ugaritic Manual, pp. 321b-2a; Ibn Manẓūr, Lisān, Vol. XV, p. 178a-b; Kamāl, at-Tadād, p. 52; KB, p. 858a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt. I, pp. 71b, 90a; Pt. VIII, p. 2988b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 626b-c; Smith, Dictionary, p. 519b).

820.

qasitā (fem.) "piece of money" = Ar. قَسِيفَةٌ qasitat<sup>un</sup> (fem.)  
 "piece of money", e.g. Job 42:11 (Heb. qasitā).

Ar.vs.: B: نَفِجَة ; BL: ch.n.f.; BSI; BS2; BS3; S: قَسِيطَة; L; LI; N; P; RI;  
R2: شَاةٌ and L2: ضَانٌ<sup>[٢١]</sup>.

Note: according to Saadia (cf. S above), Driver/Gray, Guillaume and Arabic version BS (cf. BSI-3 above), Arabic قَسِيطَة may probably, by substitution of consonant, be equivalent to Hebrew דָּן שָׁהּ.

C.Ar.t.: قَسِيطَة.

Cf. Aram. (Sy.) مَٓעְلָא "right, truth"; (Chr Pal) مَعْلَا "true"; مَٓעْصَلَا

"money-changer" and SAr. (Sab.) qst "class of ? small holders".

(Ball, Job, p. 463: Ar. قُسْط and قُسْط "just and a balance for weighing";

BDB, pp. 903b, 905a: "Ar. قُسْط equity, justice is a loan-word (v.Fra<sup>206</sup>);

Beeston, Dictionary, p. 108; S.R. Driver and G.B. Gray, Commentary, Pt. I,

p. 375; Ecker, Arabische Job - Übersetzung, pp. 191-2; FD, p. 1264a-b: Ar. قِسْط

"measure, weight, a thing allotted, a portion"; Guillaume, "Studies", SALUOS,

Vol. II (1968), p. 140; Ibn Manzūr, Lisān, Vol. VII, p. 378b; KB, p. 858: " قِسْط

= 481 dirham = 1929 gr (Lane 3522b)"; Lane, Lexicon, Bk.I, Pt. VII, p. 2523b;

Pt. VIII, p. 3522b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 628a; Smith, Dictionary, p. 496b;

Pope, Job, p. 291: Ar. qisṭ; Tur-Sinai, Job, p. 581: Ar. qisṭ "correct measure,

correct weight"; Wehr/Cowan, Dictionary, p. 762a).

821. (adj.) (القاسي) < قَاسٍ qāsi<sup>1n</sup> = Ar. قَاسٍ qāsi<sup>1n</sup> (adj.) "hard" = Ar. قَاسٍ qāsi<sup>1n</sup> (adj.)  
"hard", e.g. Job 30:25 (Heb. דָּן נִיָּהּ).

Ar.vs.: B: اَشْتَد ; BL: ch.n.f.; BSI; BS2; BS3: عَسْر ; L; LI; L2; N v. 23;

P; RI; R2: n.r. and S: صَعْب .

Note: according to Saadia (cf. S above), some Arabic versions (i.e. B, BSI-3 cf. above), Ibn Manzūr, Wehr/Cowan, Elias and al-Munjid, Arabic قَاسٍ may probably, by substitution of consonants and metathesis, be equivalent to Hebrew דָּן נִיָּהּ .

C.Ar.t.: قَاسٍ .

Cf. Akk. kaššu "mighty, strong" and Aram. (Sy.) מַשְׁחָל "stiffness"; מַשְׁחָל "hard".

V. inf. דָּן־פָּ.

(BDB, p. 904; n.m.Ar.; Elias, Dictionary, p. 541 a ; FD, pp. 12363b-4a: n.m.Ar.; Girdlestone, Synonyms, p. 67; GLOR, Vol. VIII, p. 292a-b; Ibn Manzūr, Lisān, Vol. XV, pp. 180b-1a; KB, p. 859b; n.m.Ar.; al-Ma<sup>C</sup>lūf, al-Munjid, p. 629a; Smith, Dictionary, pp. 492, 505a; Wehr/Cowan, Dictionary, p. 764a).

822. דָּן־פָּ qāṣā "to be harden" (AV), (RV), (RSV) "to be harsh" (Girdlestone) = Ar. قَسَا qasā "to be hard, be harsh, be severe" or قَسَى qassā "to harden", e.g. Job 9:4 (Heb. דָּן־פָּ hiph<sup>C</sup>il-perfect, 3rd sing. masc.). Ar.vs.: B: يَتَصَلَّب; BL: n.r.; BSI; BS2; BS3: تَصَلَّب; L; L1; L2; R1; R2: استصعب; and S: يتصعب.

Note: according to BDB, KB, Kamāl, Ibn Manzūr, al-Munjid, Wehr/Cowan and Elias, Arabic قسا may probably, by substitution of consonants, be equivalent to Hebrew דָּן־פָּ.

According to Ibn Manzūr, Elias, Wehr/Cowan and al-Munjid, Arabic قسي may probably, by substitution of consonants and doubling of s, be similar to Hebrew דָּן־פָּ.

C.Ar.t.: قَسَى (perfect, 3rd sing. masc.).

Cf. Ug. qš "cup" and Aram. (Sy.) מַלְא "to be hardened, become harder, more difficult".

(BDB, p. 904a; G.R.Driver, "Notes", JTS, Vol. XXXVI (1935), p. 151; Ar. قَسُو V ( قَسَى ) "was sad, grieved", مَقْسَى "sad" and قَسْوَة "cruelty, sadness";

Ecker, Arabische Job - Übersetzung, p. 67; Elias, Dictionary, p. 541a; FD, p. 1292a-b; Ar. قَسَحَ "to twist (a cord)"; Girdlestone, Synonyms, p. 67; Ibn Manzūr, Lisān, Vol. XV, pp. 180b-1a; Kamāl, al-'Ibdāl, p. 204; KB, pp. 859a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p. 629a; Smith, Dictionary, p. 522a; Wehr/Cowan, Dictionary, p. 763a).

823.

דַּן

qāṣah "to treat hardly, roughly (of ostrich)" (BDB), (KB)

"to deal cruelly" (RSV) = Ar. قَاصَّ qāṣaḥ "to treat s.o. with violence and roughness" (cf. al-Munjid), "to treat hardly (cf. Foster)", e.g. Job 39:16 (Heb. דָּן־יִפְחִי high<sup>C</sup>il-perfect, 3rd sing. fem.).

Ar.vs.: B; BSI; BS2; BS3: تَقَسَّوْ ; BL: ch.n.f.; L; LI; N; P: n.r.; L2; R2: يَقْسِي (sic); RI: يَقْسِي (sic) and S: تَقَسَّا (sic).

Note: according to Arabic versions (cf. above), Ibn Manẓūr, Lane and al-Munjid, Arabic قَاصَّ may probably, by augment ā and substitution of consonant, be equivalent to Hebrew דַּן.

C.Ar.t.: قَاصَّتْ or قَاصَّتْ (perfect, 3rd sing. fem.).

Cf. SAr. (Sab.) qsh "violence, hardness, severity, cruelty".

(BDB, p. 905a; Ar. قَشَحَ "to be hard, firm, tough"; Beeston, *Dictionary*, p. 108;

Biella, *Dictionary*, p. 464; Ecker, *Arabische Job - Übersetzung*, p. 233:

Ar. تَقَسَّ and تَقَسَّى ; FD, p. 1264a: Ar. قَشَحَ and قَشَحَ "to be hard"; Foster,

"Job", *AJSLL*, Vol. XLIX (1932-33), p. 42; Hulst, *Translation Problems*, p. 90;

Ibn Manẓūr, *Lisān*, Vol. II, p. 564b; KB, pp. 859b-60: Ar. قَشَحَ "to be hard";

Lane, *Lexicon*, Bk.I, Pt. VII, p. 2527a; al-Ma<sup>C</sup>lūf, al-Munjid, p. 628a).

824.

דָּן

qāṣ (masc.) "stubble" (AV), (RV) "chaff" (RSV) = Ar. قَشَّ

qashsh<sup>un</sup> (masc.) "straw, stubble, chaff, corn, stalk of" or قَشَّة qashshat<sup>un</sup>

(fem.) "a (single) straw, chaff, stubble (cf. Elias and al-Munjid), e.g. Job 13:25

(Heb. דָּן ).

Ar.vs.: B: عَصَافَة ; BL: حَشِيش ; BSI; BS2; BS3: قَشَّ ; L; LI; N; P; RI;

R2: قَشَّ ; L2: عَسَب and S: قَشَّ .

Note: according to BDB, FD, Saadia (cf. S above), some Arabic versions

(i.e. BSI-3, L, LI, N, P, RI, R2, cf. above), Ibn Manẓūr, Lane, Wehr/Cowan

and al-Munjid, Arabic قَشَّ may probably, by doubling of sh, be equivalent

to Hebrew דָּן .

According to al-Munjid and Elias, Arabic قَشَّة may probably, by doubling of sh and augment t al-mudawwara, be equivalent to Hebrew דָּן .

C. Ar. q- : قَش or قَشَّة .  
Cf. Job 41:29(21) (Heb. דָּן = Ar. قَش or قَشَّة ).

Cf. Aram. (Sy.) مَعَا "dry stalks, grass or leaves".

(BDB, p. 905b; Ar. قَش is a loan-word Frä 137"; Ecker, Arabische Job -

Übersetzung, pp. 190, 290; Elias, Dictionary, p. 542a; FD, p. 1262b; Ar. قَش

قَشاش and قَشيش "chaff, refuse"; Guillaume, "Studies", SALUOS, Vol. II,

(1968), p. 138; Ibn Manẓūr, Lisān, Vol. VI, p. 336b; KB, p. 858b: n.m.Ar.;

Lane, Lexicon, Bk.I, Pt. VIII, p. 29880; al-Ma<sup>C</sup>lūf, al-Munjid, p. 629b; Smith,

Dictionary, p. 522b; Wehr/Cowan, Dictionary, p. 764a).

825. دَانِ qeṣet (com.) "bow" = Ar. قَوْس qaws<sup>un</sup> (com.) "bow", e.g.

Job 29:20 (Heb. דָּן with suffix).

Ar.vs.: B; BSI; BS2; BS3; L; L2; N; P; R2; S: قَوْس; BL: ch.n.f. and L2;

RI: قَوْس (sic).

Cf. Job 20:24 (AV), (RV) (Heb. דָּן = Ar. قَوْس) and 41:28(20) (Heb. דָּן = Ar. قَوْس).

"arrow", metaphorically (lit. son of bow) = Ar. ابن القوس "lit. son of bow",

"arrow" ((رَمِيَتْ بَابِنِ الْقَوْسِ فَاصَابَهُ)).

Cf. Akk. qaštu "bow", Ug. qst "ibid.", Aram. (Sy.) مَعَا "ibid." and Eth.

(Amh.); (G) qāst "arc"; qāws "bow"; 'Iqāws "archer".

(BDB, pp. 905b-6a; Bergsträsser, Einführung, p. 168; Bravmann, Semitic Philology, pp. 559, 561; Elias, Dictionary, p. 568b; FD, pp. 1265b-6a; GLOR,

Vol. XIII, pp. 147b-9a; Gordon, Ugaritic Manual, p. 320b; Haupt, "Moses'

Song", AJSLL, Vol. XX (1903-4), pp. 153, 167; Ibn Manẓūr, Lisān, Vol. VI, p. 185a;

Kamāl, at-Taḏād, p. 27; idem, al-'Ibdāl, p. 204, KB, p. 861a; KBS, p. 184b;

Lane, Lexicon, Bk.I, Pt. VIII, pp. 2574c-5a; Leslau, "Geez", JSS, Vol.

III, (1958), pp. 158, 167; idem, Amharic, pp. 65, 102; al-Ma<sup>C</sup>lūf, al-Munjid, p. 662b;

Smith, Dictionary, p. 523a; Wechter, Ibn Barun, pp. 36, 177, 190; Wehr/Cowan,

Dictionary, p. 796b; Wilvinson, Tārīkh, p. 291; al-Yasin, Lexical Relation, p.97).

## CONCLUSION

The Book of Job contains various textual and philological problems which make it hard to deal with or to understand its meaning. In addition, there are other factors which aggravate our comprehension of the vocabulary of Job (cf. the introduction to this chapter). These include: (a) The obscurity of the date of the Book's composition, so that it is impossible to know with certainty the time of its language with its historical linguistic features. (b) The uncertainty of the exact author, or authors, of Job, which has long been debated without any certain conclusion. (c) The mystery of the original language of the Book, on which there are two main opinions.\* The first asserts that it was written in Arabic, while the second suggests that its original language was Aramaic. Afterwards, it is held, it was translated into Hebrew. (d) The Book of Job seems to have been edited (i.e. emended) many times. Further, some parts of it, such as the Elihu speeches, have been inserted later. This means that the Book has been composed by many authors. It was a work of various thoughts, periods and generations.

Accordingly, the vocabulary of Job belongs to various hands, minds, times, epochs and peoples. Thus the words of the Book present complicated problems. Classical Arabic, however, along with other Semitic languages, can be utilized to assist in our study of the vocabulary of Job. It is very important to trace, if possible, the development of the Semitic cognates to obtain clear light on Job's vocabulary. In fact, it is vain to extract information about the date, author and vocabulary only from the Book itself. Semitic parallels would suggest that there was a sacred oral story among the Semites which became adopted by the author, or authors, of Job (see the introduction to this chapter). Thus, it is easy to see how the archaic vocabulary (including old spellings and meanings) can be found in Job, lending the Book the flavour and colour of the past and ancient history.

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\* i.e. apart from those who hold the view that the Book was originally written in Hebrew.



This chapter does not deal with the historical elements, but seeks only to study the Hebrew words and their Arabic cognates which are similar in spelling and meaning.

This chapter offers various examples of Hebrew words and their Arabic cognates.

(1) Hebrew words and their Arabic cognates which are similar in spelling and meaning: Heb. **גִּדָּד** (masc.) "skin" = Ar. **جلد** (masc.) "ibid.", Heb. **אָכַל** "to eat" = Ar. **أَكَلَ** "to eat, consume", Heb. **אֵמֶר** (masc.) "matter" = Ar. **أَمْر** (masc.) "ibid.", Heb. **עָזַר** "to help" = Ar. **عَزَرَ** "to aid, assist, help", Heb. **קֶרֶן** (fem.) "horn" = Ar. **قَرْن** (masc.) "horn, forelock, braid, place whence the horn grows", and Heb. **עַיִן** (fem.) "eye" = Ar. **عَيْن** (fem.) "ibid.".

(2) Hebrew words and their Arabic cognates which omit some letters: Heb. **אָחִיוָּהּ** (fem.) "sister" = Ar. **أَخْت** (fem.) (by omission of w and substitution of consonant) "ibid.", Heb. **אֲנַחְנִי** (pron., 1st pl.com.) "we" = Ar. **غَن** (pron. 1st pl.com.) (by omission of ' and w) "ibid.", Heb. **כּוֹסֵד** (masc.) "Orion" = Ar. **سَهِيل** (masc.) (by omission of k and augment h) "Canopus" and Heb. **נֹהַר** (fem.) "light" = Ar. **نَهَار** (masc.) (by omission of final h and augment ā) "light, day".

(3) Hebrew words and their Arabic cognates with augment of some letters: Heb. **אַתָּה** (pron. 2nd sing.fem.) "thou, you" = Ar. **أَنْتِ** (pron., 2nd sing.fem.) (by augment n) "ibid.", Heb. **בִּגְד** (masc.) "garment" = Ar. **بِجَاد** (masc.) (by augment ā) "ibid.", Heb. **טָרֵן** (masc.) "threshing floor" = Ar. **جَرِين** (masc.) (by augment y) "ibid." and Heb. **זַיִת** (masc.) "olive" = Ar. **زَيْتُون** (masc.) (by augments w and n) "ibid.".

(4) Hebrew words and their Arabic cognates which both double some letters: Heb. **אָזַל** "to shave" = Ar. **جَرَّ** "to shave, cut off", Heb. **חָצַץ** "to divide" = Ar. **חַצַּץ** "ibid.", Heb. **חָרַר** "to burn" = Ar. **חַרַּר** "ibid." and Heb. **כָּבַד** "to bind" = Ar. **כַּבַּד** "ibid.".

(5) Hebrew words with their Arabic cognates which are both feminine:

Heb. אָזן (fem.) "ear" = Ar. أُذُن (fem.) (by substitution of consonant) "ibid.",  
 Heb. אִמָּה (fem.) "maidservant" = Ar. أُمّة (fem.) (by substitution of consonant)  
 "ibid.", Heb. צֹהֳמָה (fem.) "cattle" = Ar. بَهِيْمَة (fem.) (by substitution of  
 consonant) "ibid.", Heb. צֹהֳלָה (fem.) "virgin" = Ar. بَتُول (fem.) (by substitution  
 of consonant and omission of h) "ibid.", Heb. מְדוּבָּה (fem.) = Ar. زَجَاجَة (fem.)  
 (by substitution of consonants and omission of y) "ibid." and Heb. קִרְיָה (fem.)  
 "city" = Ar. قَرْيَة (fem.) (by substitution of consonant) "city, town, village".

(6) Hebrew words and their Arabic cognates which are both masculine:

Heb. אָב (masc.) "father" = Ar. أَب (masc.) "ibid.", Heb. אָח (masc.)  
 "brother" = Ar. أَخ (masc.) (by substitution of consonant) "ibid.", Heb. אָכַל  
 (masc.) "food" = Ar. أَكْل (masc.) "ibid.", Heb. בֵּית (masc.) "house" =  
 Ar. بَيْت (masc.) "ibid.", Heb. גִּבּוֹר (masc.) "man" = Ar. جَبَر (masc.)  
 "man, strong man, king, slave", Heb. גִּדָּד (masc.) "skin" = Ar. جِلْد (masc.)  
 "ibid." and Heb. יוֹם (masc.) "day" = Ar. يَوْم (masc.) "ibid.".

(7) Hebrew words and their Arabic cognates which are both common gender:

Heb. נֶפֶשׁ (com.) "soul" = Ar. نَفْس (com.) (by substitution of consonant)  
 "ibid.", Heb. יָד (com.) "hand" = Ar. يَد (com.) "ibid." and Heb. דֶּרֶךְ  
 (com.) "way" = Ar. دَرَج (com.) (by substitution of consonant) "ibid.".

(8) Metathesis and substitution of consonants are found in both Arabic

and Hebrew<sup>(1)</sup>. (i) Metathesis which is called in Arabic القلب المكاني (2)

"local interchange", i.e. the positions of the consonants (in the word) are inter-

changeable, e.g. (3) أَبَسَ "to renounce" and يَسَّ "ibid.", جَبَذَ "to

pull" and جَذَبَ "ibid.", (3) أَوْبَاشَ (broken pl.) "rabble" and أَوْشَابَ

(broken pl.) "ibid.", بَاءَ "to return" and آبَ "ibid." Hebrew as well

as Arabic has some examples of metathesis: (4) קִצְּוִיָּה (fem.) "ewe-lamb"

(1) Guillaume, *Comparative Study*, Pt. I, p. 45; Wilvinson, *Tārīkh*, p. 165.

(2) Ibn Fāris, *as-Sāhibī*, p. 329; Wilvinson, *Tārīkh*, p. 165.

(3) Wilvinson, *Tārīkh*, p. 165.

(4) Ibid.

and כְּבִינָה (fem.) "ibid.", שִׁבְדָּה (fem.) "garment" and שִׁבְדָּה (fem.)

"ibid.", לֹא (adv.) "not", and לוֹא (adv.) "ibid." (ii) Substitution of consonants by others which is called in Arabic<sup>(5)</sup> الأبدال, e.g. (6) بَعَثَ

"to scatter" and بَعَثَ "ibid.", عَهْد (masc.) "covenant, pledge" and عَهْد (masc.) "ibid." Some consonants which are interchanged between Hebrew

and Classical Arabic include א = ك, א = خ, ט = ط, פ = ע,

צ = ק, ח = פ, ט = ج, נ = פ, נ = س, נ = ز, נ = ط, נ = ד, ט = ט,<sup>(7)</sup> (cf. the vocabulary of this chapter also).

There follow some examples of metathesis and substitution of consonants

(i.e. where letters either undergo phonetic change or alter their positions).

(i) Heb. אָהַב "to love" = Ar. أَحَب (by substitution of consonant) "ibid.".

The Arabic letters h and h are changeable, e.g. مَحَل (masc.) "hoarse, harsh, husky" and مَحَل (masc.) "ibid."<sup>(8)</sup> or حَمَّا وَاللَّهِ and حَمَّا وَاللَّهِ "verily, by God".<sup>(9)</sup>

(ii) Heb. רָצָה "to desire" = Ar. هَوِيَ (by substitution of consonants) "to desire, wish, love". The Arabic letters ' and h, or h and y are interchangeable, e.g. إِبْرِيَّة (fem.) "dandruff" and حَبْرِيَّة (fem.) "ibid."<sup>(10)</sup>, سَفِيه (adj.) "foolish, stupid" and سَفِيه (adj.) "ibid."<sup>(11)</sup>

(iii) Heb. לָקַח "to take" = Ar. أَخَذ (by substitution of consonants) "ibid.".

(5) Guillaume, Comparative Study, Pt.I, pp. 4, 5; Ibn Fāris, aṣ-Ṣāhibī, p.333; Wilvinson, Tārīkh, p.165.

(6) Guillaume, Comparative Study, Pt.I, p.4.

(7) Ibid.

(8) 'Abū Yūsuf Ya'qūb 'Ibn as-Sikkīt, Kitāb al-'Ibdāl, ed. Ḥusayn Muḥammad Muḥammad Sharaf (Cairo, 1978), Pt.II, p.94b; 'Abū aṭ-Ṭayyib 'Abd al-Wāḥid al-Lughawī al-Ḥalabī, Kitāb al-'Ibdāl, ed. Izz ad-Dīn at-Tanūkhī (Damascus, 1960), Vol.I, p.315.

(9) 'Abū Miṣḥal, al-Nawādir (Damascus, 1961), p.52, (cited in ash-Shalqānī, al-'A'rāb, p.149); al-Ḥalabī, al-'Ibdāl, Vol.II, p.550; 'Abd al-Ḥamīd ash-Shalqānī, al-'A'rāb wa'r-Rūwāt (Cairo, 1977), p.140.

(10) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.88a; al-Ḥalabī, al-'Ibdāl, Vol.II, p.568.

(11) Al-Ḥalabī, al-'Ibdāl, Vol.II, p.528.

The Arabic letters h and kh, z and dh are also interchangeable, e.g. إِطْمَرَّ and إِطْمَرَّ "to fill, be filled",<sup>(12)</sup> سَوَزَقْ (masc.) and سَوْدَقْ (masc.) "bracelet",<sup>(13)</sup> زَبَرَ and ذَبَرَ "to write".<sup>(14)</sup>

(iv) Heb. רָצוּחַ (adj.) "cruel, fierce" = Ar. كَاسِر (adj.) (by metathesis and substitution of consonant) "ibid." The Arabic letters z and s are inter-

changeable, e.g. شَاَرٌ (adj.) "thick, rough, rugged, hard" and شَاسٌ (adj.) "ibid.",<sup>(15)</sup> or رَجَزٌ (masc.) "suffering, punishment" and رَجَسٌ (masc.) "ibid.".<sup>(16)</sup>

(v) Heb. קָבַעַ "to gather" = Ar. أَبَش (by metathesis and substitution of consonants) "ibid." The Arabic letters f and b, and s and sh are interchangeable, e.g. كَفَعَ "to rein (a horse)" and كَبَعَ "ibid.",<sup>(17)</sup> خَمَسٌ "to be hard, harsh" and خَمِشٌ "ibid.".<sup>(18)</sup>

(vi) Heb. אָרֶץ (fem. seldom masc.) "earth, ground, land" = Ar. أَرْض (fem.)

(by substitution of consonant) "ibid." The Arabic letters ṣ and ḍ are interchangeable, e.g. مَضَمَنَ "to wash" and مَضَمِنَ "ibid.".<sup>(19)</sup>

(vii) Heb. חָשַׁב "to count" = Ar. حَسِبَ (by substitution of consonant) "ibid."

The Arabic letters s and sh are interchangeable (cf. حَمَش and حَمِس above).

(viii) Heb. לָדַעַ "to give birth" = Ar. وَلَدَ (by substitution of consonant)

"ibid." The Arabic letters y and w are interchangeable, e.g. عُنْيَانٌ (masc.) "title (of a book)" and عُنْوَانٌ (masc.) "ibid.".<sup>(20)</sup> or لَحَوْتُ "I barked (a stick)" and لَحَيْتُ "ibid.".<sup>(21)</sup>

(ix) Heb. לָעַגַ "to mock" = Ar. لَقَعَ (by metathesis and substitution of

consonant) "ibid." The Arabic letters j and q are interchangeable, e.g. جَسَمٌ (masc.) "body" and قَسَمٌ (masc.) "ibid.".<sup>(22)</sup>

(12) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.100a; al-Ḥalabī, al-'Ibdāl, Vol.I, p.267.

(13) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.109b.

(14) Al-Ḥalabī, al-'Ibdāl, Vol.II, p.6.

(15) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.131b; al-Ḥalabī, al-'Ibdāl, Vol.II, pp.107-8.

(16) Al-Ḥalabī, al-'Ibdāl, Vol.II, p.116.

(17) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.75a-b; al-Ḥalabī, al-'Ibdāl, Vol.I, pp.20-1.

(18) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.109b; al-Ḥalabī, al-'Ibdāl, Vol.II, p.159.

(19) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.121a; al-Ḥalabī, al-'Ibdāl, Vol.II, p.240.

(20) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.67a.

(21) Al-Ḥalabī, al-'Ibdāl, Vol.II, p.500.

(22) Al-Ḥalabī, al-'Ibdāl, Vol.I, p.240.

- (x) Heb.  $\text{ספיר}$  (masc.) "sapphire" = Ar.  $\text{صفيّر}$  (masc.) (by substitution of consonant) "ibid." The Arabic letters  $\text{ṣ}$  and  $\text{ṣ̣}$  are interchangeable, e.g.  $\text{سَلَج}$  (masc.) "pure" and  $\text{صَلَج}$  (masc.) "ibid."<sup>(23)</sup>
- (xi) Heb.  $\text{בא}$  "to come" = Ar.  $\text{باء}$  (by substitution of consonant) "ibid." The Arabic letters  $\text{w}$  and  $\text{ā}$  are interchangeable, e.g.  $\text{أَجَوَدَ}$  "to do well, or speak well" and  $\text{أَجَادَ}$  "ibid."<sup>(24)</sup>
- (xii) Heb.  $\text{דרך}$  (com.) "way" = Ar.  $\text{درج}$  (com.) (by substitution of consonant) "ibid." The Arabic letters  $\text{k}$  and  $\text{j}$  are interchangeable, e.g.  $\text{سَهَكْ}$  (masc.) "the passage of wind" and  $\text{سَهَج}$  (masc.) "ibid."<sup>(25)</sup>
- (xiii) Heb.  $\text{לנש}$  (masc.) "moth" = Ar.  $\text{عُث}$  (masc.) (by substitution of consonant) "ibid." The Arabic letters  $\text{sh}$  and  $\text{th}$  are interchangeable, e.g.  $\text{جَش}$  "to excavate, dig up, dig out of the ground" and  $\text{جَث}$  "ibid."<sup>(26)</sup>
- (xiv) Heb.  $\text{פדל}$  "to deliver, free" = Ar.  $\text{فدى}$  (by substitution of consonant) "to redeem, ransom". The Arabic letters  $\text{ḥ}$  and  $\text{ā}$  are interchangeable, e.g.  $\text{تَصَدَّع}$  "to oppose (s.o.)" and  $\text{تَصَدَّى}$  "ibid."<sup>(27)</sup>
- (xv) Heb.  $\text{פלש}$  (adj.) "lame" = Ar.  $\text{كسج}$  (adj.) (by substitution of consonant, omission of one  $\text{ṣ}$  and augment  $\text{y}$ ). The Arabic letters  $\text{f}$  and  $\text{k}$  are interchangeable, e.g.  $\text{سُلَفَا}$  (masc.) "young partridge" and  $\text{سُلَاك}$  (masc.) "ibid."<sup>(28)</sup>
- (xvi) Heb.  $\text{פלא}$  "to gape" = Ar.  $\text{فغر}$  (by substitution of consonant) "ibid." The Arabic letters  $\text{ḥ}$  and  $\text{gh}$  are interchangeable, e.g.  $\text{بُعَثَر}$  "to scatter, strew, fling about" and  $\text{بُغَثَر}$  "ibid."<sup>(29)</sup>
- (xvii) Heb.  $\text{קטן}$  (adj.) "small" = Ar.  $\text{قتين}$  (adj.) (by substitution of consonant and augment  $\text{y}$ ) "small, little". The Arabic letters  $\text{ṭ}$  and  $\text{t}$  are interchangeable, e.g.  $\text{قَطَر}$  "to throw(s.o. on one side)" and  $\text{قَر}$  (masc.) "ibid."<sup>(30)</sup> or  $\text{قَطَر}$  (masc.) "side" and  $\text{قَر}$  (masc.) "ibid."<sup>(31)</sup>

(23) Al-Halabī, al-'Ibdāl, Vol.II, p.196.

(24) Ibid. p.520.

(25) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.118b; al-Halabī, al-'Ibdāl, Vol.I, p.247.

(26) Al-Halabī, al-'Ibdāl, Vol.I, p.175.

(27) 'Abū Mishāl, al-Nawādir, p.63 (cited in ash-Shalqānī, al-'A<sup>c</sup>rāb, p.141).

(28) Al-Halabī, al-'Ibdāl, Vol.II, p.339.

(29) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.112b; al-Halabī, al-'Ibdāl, Vol.II, p.300.

(30) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.129a-b.

(31) Al-Halabī, al-'Ibdāl, Vol.I, p.128.

(xviii) Heb.  $\text{דָּלַד}$  "to curdle" = Ar.  $\text{كثغ}$  (by substitution of consonants).  
 "ibid." The Arabic letters  $\text{د}$  and  $\text{ث}$  are interchangeable, e.g.  $\text{كثأ}$  "to curdle" and  $\text{كثغ}$  "ibid."<sup>(32)</sup> The Arabic letters  $\text{ف}$  and  $\text{ث}$  are interchangeable e.g.  $\text{عَفَن}$  "to mount" and  $\text{عَث}$  "ibid."<sup>(33)</sup> The Arabic letters  $\text{گ}$  and  $\text{ک}$  are interchangeable, e.g.  $\text{اُمْتَو}$  "to drink (milk)" and  $\text{اُمْتَك}$  "ibid."<sup>(34)</sup>

There are some words which have been described as loanwords (cf. the vocabulary of this chapter). It is, however, difficult to be sure in such cases, since in the Semitic languages it is quite possible that these "loanwords" are in fact common words between both Hebrew and Arabic.<sup>(35)</sup> They may be of common Semitic stock if they occur in three languages or more<sup>(36)</sup>. Some words may have been lost from some Semitic languages and retained in others.<sup>(37)</sup> The examination of loanwords is, however, beyond the scope of this study.

This chapter offers many new Arabic cognates as explanations of Hebrew words which are probably presented here for the first time, e.g. Heb.  $\text{דָּבַר}$  (masc.) "desire" = Ar.  $\text{أَب}$  (masc.) "ibid.", Heb.  $\text{אֲנִי}$  (pron., 1st sing.com.) "I" = Ar.  $\text{أَنْتَ}$  (pron., 1st sing.com.) "ibid.", Heb.  $\text{דֶּרֶךְ}$  (com.) "way" = Ar.  $\text{دَرَج}$  (com.) "ibid.", Heb.  $\text{זֶרֶן}$  (masc.) "arm" = Ar.  $\text{كَبَش}$  (masc.) "ibid.", Heb.  $\text{פָּדֵל}$  (adj.) "lame" = Ar.  $\text{كَبِج}$  (adj.) "ibid.", Heb.  $\text{עָצָה}$  (masc.) "bone" = Ar.  $\text{نَقَا}$  or  $\text{نَقْو}$  (masc.) "ibid." and Heb.  $\text{דָּלַד}$  "to curdle" = Ar.  $\text{كثأ}$  or  $\text{كثغ}$  "ibid." (for further examples, cf. the vocabulary of this chapter).

This chapter does not attempt to translate the Book of Job but seeks only to deal with the Hebrew words and their Arabic cognates which are similar

(32) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.84b; al-Halabī, *al-'Ibdāl*, Vol.II, p.554.

(33) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.127a; al-Halabī, *al-'Ibdāl*, Vol.I, p.191.

(34) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.113a; al-Halabī, *al-'Ibdāl*, Vol.II, p.355.

(35) Nöldeke, *Semitischen Sprachen*, pp. 3,4; Wilvinson, *Tārīkh*, p.92.

(36) Nöldeke, *Semitischen Sprachen*, pp. 3,4; Thomas, "Language", *RR*, p.397.

(37) Richardson, "Semites", *AJSL*, Vol.XLI, (1924-25), p.6.

in spellings and meanings (cf. above). It also gives the literal translation for the Hebrew forms. Sometimes, suggestions are made for the convenient rendering for the relevant Arabic context (cf. the vocabulary of this chapter).

On the translation of the Hebrew words of Job, there are two methods of dealing with the matter. The first was proposed by al-Karmālī, who held that the Arabic cognates (i.e. words of similar spellings and meanings) must be adopted by the translators of Arabic versions.<sup>(38)</sup> The second method was adopted by ash-Shidyāq, who observed that it is not always useful to adopt the Arabic cognates in the Arabic versions because of the differences between the Hebrew and Arabic words in meanings, forms, syntactical structure and the style of both languages.<sup>(39)</sup>

However, the Book of Job has adopted or imitated the old traditional oral story of the Semitic epics (cf. the introduction to this chapter) with its archaic style and words. Since Classical Arabic also preserves many archaic words with their ancient flavour and colour, it seems appropriate to adopt the Arabic cognates of similar spellings (with some exceptions, cf. the vocabulary of this chapter) and meanings in any Arabic version of the Book of Job, so as to lend the Arabic text the same archaic colour and taste as is found in the Hebrew original.

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(38) "Tarjamāt", *L<sup>C</sup>A*, Vol.VIII, p.674.

(39) <sup>C</sup>Abbūd, *Ṣaqr Lubnān*, p.III; ash-Shidyāq, *Kashif al-Mukhabbāt*, 2nd ed., pp. 123-4 (cited in Abbūd, *loc.cit.*).

CHAPTER III.

THE TRANSLATION OF THE HEBREW WORDS  
AND THEIR ARABIC COGNATES OF SLIGHTLY  
DIFFERENT MEANING IN THE BOOK OF JOB

(٨٥ - ١٠٠).



### CHAPTER III

#### THE TRANSLATION OF THE HEBREW WORDS AND THEIR ARABIC COGNATES OF SLIGHTLY DIFFERENT MEANING IN THE BOOK OF JOB (א' 2 - י"ב 9).

##### Introduction

The vocabulary of Job presents copious critical difficulties both linguistically and textually. The obscurity, uncertainty and intricacy of the date, authorship, integrity and origin of the Book of Job magnifies these problems (see the introduction to Chapter II), so that an analysis of the vocabulary of Job presents many insoluble problems unless one makes a comparative study of cognate Semitic philology. It is useful to approach the text in this way, since it may enable scholars to deal with these problems on the basis of the following considerations. (a) Some words which became lost in one Semitic language might have survived in others<sup>(1)</sup>. Classical Arabic is known to have lost much vocabulary<sup>(2)</sup>. (b) The Semitic languages have been influenced by each other<sup>(3)</sup>. (c) If, as suggested, some Hebrew words have changed from their original meanings<sup>(4)</sup>, it is useful to refer to the meaning of cognates in other Semitic languages. (d) Classical Arabic preserved in the desert archaic vocabulary with its old spelling and meanings. The Book of Job has been considered as close to Arabic as its form (see the introduction to Chapter II). Cognate Semitic

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- (1) Muhsin, *Job*, p. 17; Nöldeke, *Semitischen Sprachen*, pp. 3, 4; Richardson, "Semites", *AJSLL*, Vol. XLI, (1924-5), p. 16.  
 (2) Ibn Fāris, *as-Sahihī*, p. 58; Ibn Sallām, *Tabaqāt Fuḥūl ash-Shu'arā'*, p. 23 (cited in Ibn Fāris, *loc.cit.*); as-Suyūṭī, *al-Muzhir*, Vol. I, pp. 66-71.  
 (3) Richardson, *loc.cit.*  
 (4) Thomas, "Language", *RR*, p. 397.

languages may provide us with some morphological and philological information with which to study the vocabulary of Job and so illuminate its meaning. Therefore, it may assist more widely in the understanding of the verses and the whole book in general. Classical Arabic with its rich vocabulary and forms may offer good examples by which to study the words of Job (see this chapter and chapter II).

The Semitic languages in general as well as Classical Arabic in particular, developed new meanings for their vocabulary by metaphor<sup>(5)</sup> (i.e. by substituting a word's original meaning by another). The metaphor as a process of obtaining new meanings was used in the Semitic languages on account of its ability to express deep, obscure and mysterious thoughts and wisdom.<sup>(6)</sup>

The Book of Job presents abundant examples of metaphor, simile and symbol<sup>(7)</sup>, so that it has been described as very difficult of exegesis among books in the Old Testament and in Classical Hebrew literature (see the introduction to Chapter II).

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(5) <sup>C</sup>Abd al-Majīd <sup>C</sup>Abdīn, *al-'Amthāl fī an-Naṭh al-<sup>C</sup>Arabī al-Qadīm* (Cairo, 1956), p.18; 'Abū Hilāl al-Ḥasan 'Ibn <sup>C</sup>Abd Allāh 'Ibn Ṣuhayl al-<sup>C</sup>Askarī, *Kitāb as-Ṣinā'atayn : al-Kitābat wa'sh-Shi'r*, ed. <sup>C</sup>Alī Muḥammad al-Bajāwī and Muḥammad 'Abū al-Faḍl 'Ibrāhīm (Cairo, 1971), pp. 274-309; Ibn Fāris, *as-Sāhibī*, pp. 231-26; 334-36; Nöldeke, *Semitischen Sprachen*, p.4; 'Abū Zayd Muḥammad 'Ibn 'Abī al-Khaṭīb al-Qurashī, *Jamharat 'Ash'ār al-<sup>C</sup>Arab*, ed. <sup>C</sup>Alī Muḥammad al-Bajāwī (Cairo, n.d.), pp. 3-6; al-Khaṭīb al-Qazwīnī, *al-'Idāh*, ed. Muḥammad <sup>C</sup>Abd al-Mun'im Khafāi, 4th ed. (Beirut, 1975), pp. 392-454; 'Abū Ya'qūb Yūsuf 'Ibn 'Abī Bakr Muḥammad 'Ibn <sup>C</sup>Alī as-Sakākī, *Miftāḥ al-<sup>C</sup>Ulūm* (Cairo, 1937), pp. 168-189; <sup>C</sup>Alī <sup>C</sup>Abd al-Wāḥid Wāṭī, *Fiqh al-Lughā*, 6th ed. (Cairo, 1968), p.167.

(6) <sup>C</sup>Abdīn, *al-'Amthāl*, p.18; Abū Hilāl al-<sup>C</sup>Askarī, *as-Ṣinā'atayn*, pp.274-309; Bentzen, *Introduction*, Vol.I, p.168.

(7) <sup>C</sup>Abdīn, *al-'Amthāl*, p.18; Gordis, *God and Man*, pp. 132, 199; Guillaume, "Arabic Background", *PF*, p.109; Nu'ayma, 'Ayyūb, p.8; Pfeiffer, *Introduction*, p.689; Sanders, "Introduction", *TCIBJ*, p.14.

Classical Arabic texts can provide us with many examples of metaphorical usage<sup>(8)</sup>, for instance in 'Imr' al-Qays' verse<sup>(9)</sup>:

قف فاسأل الأطلال عن أم مالك  
وهل تخبر الأطلال غير التهاليل

("Stop and ask the dwellers of the ruins about 'Umm Mālik. Oh, do the ruins inform of aught but languor?"). Here the poet has substituted the word **أطلال** ("ruins") for the phrase **أهل الأطلال** ("dwellers of the ruins").

Similarly, Job preserves numerous examples of the metaphorical style like the above one in words, or phrases, or sentences.

(a) Metaphorical words:

There follow some examples of metaphorical usages whereby the original meaning of a word is replaced by another symbolic sense, which may be gathered from the relevant context.

- (1) Job 41 : 2 (40 : 26): **سَجَمٌ** (masc.), lit. "reed, rush".  
Its metaphorical meaning is "rope" (RSV) (cf. this chapter).
- (2) Job 40 : 19: **طَرِيقٌ** (pl.masc., cons.), lit. "ways, roads, paths".  
Its metaphorical meaning is "works" (RSV), or "conduct".<sup>(10)</sup>
- (3) Job 20 : 22: **قُوَّةٌ** (com.), lit. "hand". Its metaphorical meaning is "power, force, control".<sup>(11)</sup>
- (4) Job 12 : 3 : **لُبٌّ** (masc.), lit. "heart". Its metaphorical meaning is "understanding" (RSV), or "mind, will, conscience".<sup>(12)</sup>

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(8) Abū Hilāl al-<sup>C</sup>Askarī, as-Sinā<sup>C</sup>atayn, pp. 274-309; Ibn Fāris, as-Sāhibī, pp. 321-26, 334-26; al-Qurashī, al-Jamhara, pp. 3-6; al-Qazwīnī, al-ʿIdāh, pp. 293-454; as-Sakākī, Miftāḥ, pp. 168-189.  
 (9) Al-Qurashī, al-Jamhara, p.3. For further examples, see the Arabic sources noted above.  
 (10) Stevenson, Poem, p.69.  
 (11) Ibid., p.68.  
 (12) Ibid.

- (5) Job 13 : 14 : **נִשְׁאֵה** , lit. "to take" in " **אֶשְׂרֵי בָשָׂרִי בְּשִׁנָּי** ...  
 "I will take my flesh in my teeth" (RSV). The meaning of the  
 verb **נִשְׁאֵה** "to take" is replaced by "to harm", or "to tear".
- (6) Job 14 : 9 : **רֵיחַ** (masc.), lit. "scent". Its metaphorical  
 meaning is "little" (cf. **מִיַּרְחַ מַּיִם יִפְרֹחַ** "yet at the  
 scent of water it will bud" (RSV), or "at the smell of water (a tree)  
 sprouts again".<sup>(13)</sup> ) .

(b) Metaphorical phrases.

The following metaphorical phrases exemplify how the original  
 meaning of words may be replaced by another one.

- (1) Job 22 : 8 : " **וַיִּשְׂמַח וַיִּשְׂמַח** ...", lit. "sweeten the face  
 of". The metaphorical meaning is "... and favoured" (RSV), or "to  
 show favour to".<sup>(14)</sup>
- (2) Job 8 : 20 : " **וַיִּקְחֵם יָדָם** ...", lit. "take  
 the hand of evildoers" (RSV), or "grasp the hand of". The metaphorical  
 meaning is "treat as a friend".<sup>(15)</sup>
- (3) Job 31 : 39 : " **וַיִּנְפֹּשׁ דְּעַלְיָהּ הַפֶּה** ...", lit. "and  
 caused the death of its owners" (RSV) or "blow out of the breath  
 of ..." The metaphorical meaning is "put to death".<sup>(16)</sup>
- (4) Job 21 : 4 : " **וַיִּתְּנֵם רֹחַ** ...", lit. "be short of spirit". The  
 metaphorical meaning is "be impatient" (RSV), or "put to death".<sup>(17)</sup>
- (5) Job 13 : 24 : " **וַיִּסְתֵּר פְּנֵי** ...", lit. "... dost thou  
 hide thy face" (RSV) or "avert one's face". The metaphorical  
 meaning is "show displeasure".<sup>(18)</sup>

(13) Ibid., p.67.

(14) Ibid., p.69.

(15) Ibid.

(16) Ibid.

(17) Ibid.

(18) Ibid.

(c) Metaphorical sentences

These are some examples of sentences the literal meaning of which is replaced by another one:

- (1) Job 9 : 31 : " ... thou wilt plunge me into a pit" (RSV) or "you would dip me then in a ditch".<sup>(19)</sup> The metaphorical meaning is "you involve me in a difficult or unpleasant situation".
- (2) Job 13 : 25 : "הֲעֵלָה נִדְּף תַּעֲרֹץ" "Wilt thou frighten a driven leaf?" (RSV), or "would you scare flying leaves?"<sup>(20)</sup> The metaphorical meaning is "are you powerless, or useless?"
- (3) Job 29 : 13 : "... I caused the widow's heart to sing" (RSV). The metaphorical meaning is "I made the widow happy".
- (4) Job 29 : 15 : "עֵינַיִם הָיִיתִי לְעֵוִי וְרַגְלָיִם לַפֹּסֵם אָנִי" : "I was eyes to the blind, and feet to the lame" (RSV), or "eyes I became to the blind, and feet I was to the lame".<sup>(21)</sup> The metaphorical meaning is "I was helpful to the disabled".
- (5) Job 38 : 7 : "... כִּזְכֹּר בֹּקֶר" "when the morning stars sang together" (RSV) or, "when the stars of the morning sang together".<sup>(22)</sup> The metaphorical meaning is "it is impossible".
- (6) Job 3 : 24 : "וַיִּתְּקוּ-כִּי מַיִם שִׁאֲגָתִי" "and my groanings are poured out like water" (RSV), or "my groans are poured out like water".<sup>(23)</sup> The metaphorical meaning is "and my groans are many".

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(19) Ibid., p.66.

(20) Ibid.

(21) Ibid.

(22) Ibid.

(23) Ibid., p.69.

Simile

The Book of Job as well as Classical Arabic<sup>(24)</sup> preserve vast examples of simile. Examples from Job include the following:

- (1) Job 3 : 24 : "וַיִּתְּקוּ כַּאֲמַר שִׁמְשֹׁן" "and my groanings are poured out like water" (RSV), or "my groans are poured out like water".<sup>(25)</sup>
- (2) Job 10 : 10 : "הֲלֹא כַחֲלֹב תִּתְּקֵנִי וְכַגֶּזֶז תַּחֲכִּינֵנִי" "Didst thou not pour me out like milk and curdle me like cheese?" (RSV) or "you poured me as milk and thickened me like cheese".<sup>(26)</sup>
- (3) Job 5 : 25 : "וְיָדַע כִּי-רַב זֶרַעַךָ וְיִצְאָנֶיךָ כַּעֲשֹׁב הָאָרֶץ" "You shall know also that your descendants shall be many, and your offspring as the grass of the earth" (RSV), or "you will see that ... your offspring are (as many) as grass".<sup>(27)</sup>
- (4) Job 7 : 1 : "כִּי-יָמָיו שְׂכָרִיר יִמְיוֹ" "are ... his days like the days of a hireling?" (RSV), or "his days are like the days of a hireling".<sup>(28)</sup>
- (5) Job 17 : 7 : "וְכָל-אֲגָזִי כַּצֵּל" "... and all my members are like a shadow" (RSV), or "my limbs are like shadows".<sup>(29)</sup>

Metaphor and simile enable the user to extend the basic meaning of words and phrases in both Hebrew and Arabic. The main reason of why the meaning is slightly different from the words of the two languages is because of the simile and metaphor or the development.

(24) For Arabic examples, cf. as-Sakākī, Miftāḥ, pp. 157-168, al-Qazwīnī, al-'Idāh, pp. 328 - 9.

(25) Stevenson, Poem, p.69.

(26) Ibid.

(27) Ibid., p.70.

(28) Ibid.

(29) Ibid.

The vocabulary of Job is notable for certain peculiarities such as:

(a) it has retained archaic spellings and meanings (see the introduction to Chapter II); (b) it has preserved a great number of rare words, i.e. hapax legomena (see the introduction to chapter II); (c) it deals widely in metaphor and simile (see above); and (d) sometimes the meaning of the vocabulary is not consistent (see above and the introduction to Chapter II).

All these features contribute to the unresolved introductory problems of the Book of Job: (a) the determination of the date of the Book; (b) the author of the Book; (c) the date of the author's life; and (d) the integrity of the text of Job.

It is very important to recognise that the vocabulary of Job has undergone change like that of other Semitic languages (see above and the introduction to Chapter II). As is well known, these changes may occur in three ways : (a) some of the words remain in circulation with their original meanings and spellings; (b) some die, i.e. they become archaic or out of circulation; and (c) some develop new meanings or spellings, or perhaps both.

Classical Arabic, with its rich literature full of various metaphors and similes and its vocabulary richer than any other Semitic language, can provide us with useful information for understanding the words of the Book of Job. This chapter deals with the Hebrew words and their Arabic cognates of similar spelling and slightly different meaning. The study of the Hebrew words of similar spelling and different meaning is beyond the scope of this research (e.g. Heb.  $\text{אָל}$  "to die" (RSV) Job 29 : 18; Ar.  $\text{جاع}$  (by substitution of consonant) "to be hungry", Heb.  $\text{אָנַח}$  (masc.) "rejoice" (RSV) Job 3:22; Ar.  $\text{جِيل}$  (masc.) "generation", Heb.  $\text{אָפַל}$  "to fail" (RSV) Job 21:10; Ar.  $\text{جَعَلَ}$  "to make", Heb.  $\text{אָנַח}$  (fem.) "pain" (RSV) Job 6 : 10; Ar.  $\text{جِيلَة}$  (fem.) (by substitution of consonant) "ruse", Heb.  $\text{אָהַב}$  (masc.) "love" (RSV) Job 37:13;

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Ar. حَسَدٌ (masc.) "envy", Heb. דְּפִיָּר (masc.) "hoarfrost" (RSV) Job 38:39;  
 Ar. كَافُورٌ (masc.) (by augment ā) "camphor", Heb. דְּפִיָּר (masc.).  
 "young lion" (RSV) Job 4 : 10; Ar. عَفْرٌ (masc.) (by metathesis and omission  
 of y) "young mountain goat" or عَفْرٌ (ibid) "calf", Heb. לֶחֶם (masc.)  
 "bread" (RSV) Job 15 : 23; Ar. لֶחֶם (masc.) "meat" and Heb. עֵר (fem.)  
 "city" (RSV) Job 15 : 28; Ar. عَرِيٌّ (masc.) (by metathesis and substitution  
 of consonant), "good building"). \*

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\* In what follows the formula "according to..." means  
 that the Arabic cognates are mentioned by the sources  
 or references quoted.

1. עֲבֵה 'ēbeh (masc.)<sup>(1)</sup> "reed" (2) Ar. أَبَاءَة 'abā'at<sup>un</sup> (fem.) "abundant of reeds", e.g. Job 9 : 25 (Heb. עֲבֵה ).

This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B; bsl; BS2; BS3: بردي; BL; L2; S: n.r., L; LI; N; P: عداء  
and RI; R2: فاجمة.

Note: according to Ibn Manẓūr and the Hebrew context (cf. חֲפֹץ עֵם-אֲנִי 9:25), Arabic أَبَاءَة may possibly, by substitution of consonant and augments ā and j be equivalent to Hebrew עֲבֵה.  
M.c.Ar.t.: أَبَاءَة.

CF. Akk. apu "reed thicket, canebrake".

(Ball, Job, pp.188-9: Ar. أَبَاءَة; BDB, p.3a: Ar. أَبَاءَة; Dhorme, Job, p.141a-b; S.R. Driver and G.B. Gray, Commentary, Pt.II, p.59: Ar. أَبَاءَة; FD, p.7a: Ar. أَبَاءَة (sic) "reed pole" and أَبَاءَة "reedstalk"; GLOR, Vol.I, Pt.II, pp. 199b-200a; Gordis, Job, p.109: Ar. 'aba (sic); Ibn Manẓūr, Lisān Vol.I, p.23; KB, p.4a: n.m.Ar.; Tur-Sinai, Job, p.169: Ar. abā'; Weber, "Material", AJSLL, Vol.XV, No.1 (1898), p.2: Ar. أَبَاءَة = cane").

2. עֲבֵר 'abbir (adj.) "the mighty" = Ar. هَبَّارٌ habbār<sup>un</sup> (adj.) "sharp" >  
(سيف هَبَّار: قلاع), e.g. Job 24 : 22 (Heb. עֲבֵר ).

Ar.vs.: B; BSl; BS2; BS3; L; LI; N; P; RI; R2: قوته and BL; L2: n.r.

Note: Arabic uses, البتار and الهندواني to mean سيف بتار and سيف هندواني

Arabic omits the qualifid noun and puts the adjective instead of the former. Referring to the Arabic usage helps to explain the Hebrew (עֲבֵר: עֲבֵר).

- (1) The Hebrew grammatical information is taken from BDB, FD, KB, and EHCCOT.  
(2) The English translation of the Hebrew words throughout this chapter is taken from the RSV, unless otherwise stated.

According to Ibn Sīda, Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 24:21: וְאֶת־הָאֲמֹן בַּחֲמִיִּין), Arabic, هَبَّار may possibly, by substitution of consonants and doubling of b, be equivalent to Hebrew הַבָּר.

Cf. Job 34 : 20 (Heb. הַבָּר = Ar. هَبَّار, cf. above).

M.c.Ar.t.: هَبَّارُونَ (pl. masc.).

Cf. Akk. abāru "be strong"; abāru "strength", Ug. ibr "bull, (humped) buffalo", S Ar. (Soq.) ābreh "old age" and Eth. (Amh.) abrt "pride, predominance"; (G) ēbēr; cebēr "old lady"; (Te.) aber "old".

(BDB, p.7b: n.m.Ar.; D.Cohen, Dictionnaire, I, p.5a; Ar. 'abira; FD, p.17a: Ar.

هَبَّر and أَرَب; GLOR, Vol.I, Pt.I, p.38; Gordon, Ugaritic Manual, p.232a; Guillaume, Comparative Study, Pt.III, p.1: Ar. هَبَّر "huge";

Hulst, Translation Problems, p.86; Ibn Manẓūr, Lisān, Vol.V.p.247b; Ibn Sīda, al-Mukhaṣṣas, Vol.VI, p.21; KB, p.5b: n.m. Ar.; Leslau, "South-West Semitic", JAOS, Vol.LXIII (1943), p.11b; al-Ma<sup>c</sup>lūf, al-Munjid, p.852b.).

3. אֶגְמוֹן 'agmōn (masc.) "rope", lit. "reed, rush" = Ar. أَجْمَةٌ 'ajamat<sup>un</sup> (fem.)

"swamp where trees grow, reed-bed, abundant of reeds, rushes, reeds", e.g.

Job 41 : 2 (40 : 26) (Heb. אֶגְמוֹן).

AR.vs.: B 40: 21; BSI 41:2; BS2 41:2; BS3 41:2: أَسْلَفَ; BL:ch.n.f.,

L 40:21; L1 40:26; N 40:21: لِجَام; L2 40:26: حَلَقَة; P 40:26: مَصَادَة

RI 40:21; R2 40:21: زَوَام and S 40:26: بَرْدِي.

Note: according to BDB, FD, Wechter/Ibn Barun, Ellenbogen, Ibn Manẓūr, Lane and al-Munjid, Arabic أَجْمَةٌ may possibly by omission of n and augment t al-mudawwara, be similar to Hebrew אֶגְמוֹן.

Ellenbogen suggested that אֶגְמוֹן was a loanword from Sumerian

agam "swamp", borrowed via Akkadian agammu "swamp".

M.c.Ar.t.: أَجْمَة.

CF. Akk. agāmu "troubled, sad"; agamma "swamp, troubled pool", Ug. agm "place name", Aram. (Sy.) ܐܪܥܡܐ "pool, standing water, reed" and Eth.(Te.) 'ag<sup>e</sup>m "irrigation channel".

(BDB, pp. 8a-b, III9a; A. Cohen, "Hebrew Lexicography", AJSLL, Vol.XL (1923-24), p.159; Dhorme, Job, p.626a; Ellenbogen, Foreign Words, pp. 6-7; FD, pp.19b-20a; C.E.S. Gibson, Job, p.223b; GLOR, Vol.I, pt.I, p.142a; Gordon, Ugaritic Manual, p.232a; Hulst, Translation Problems, p.92; Ibn Manzūr, Lisān, Vol.XII, p.8a; KB, p.9b; Ar. ماء آجم "pool of reeds"; Lane, Lexicon, Bk.I, Pt.I, p.26a-b; Leslau, Contributions, p.9; al-Ma<sup>C</sup>lūf, al-Munjid, p.4b; G.E. Post<sup>DB</sup> art., "Reed", Vol.IV, p.212a; Ar. 'jam "troubled or muddy pool"; Rowley, Job, p.259; Smith, Dictionary, p.3a; Tur-Sinai, Job, p.564; Wechter, Ibn Barun, pp. 62,192 ).

4. אָדִינִי 'eden (masc.) "socket" (BDB) = Ar. أَذَيْنَ 'udhayn<sup>UN</sup> (masc.) > الأذنين الأيسر والأيمن "cardiac auricles", lit. "the two sockets of the high part of the heart") or أَذِينَ 'adhīn<sup>UN</sup> (masc.) "place", lit. "open place", e.g. Job. 38:6 (Heb. אֲדִינִי pl.)

Ar.vs.: B; BSI; BS2; BS3; S: قواعدها; BL: ch.n.f., L; LI; N; P: اقتارها and L2; R1; R2: دعائيمها.

Note: according to al-Munjid and al-Mu<sup>C</sup>jam al kabīr, it seems that the modern Arabic الأذنين الأيسر والأيمن "cardiac auricles", lit. "the two sockets of the high part of the heart") is transmitted from the classical Arabic أَذِينَ "a place to which the أَذَان (or call to pray) comes (or reaches) from (or on) every side" (cf. Lane and Ibn Manzūr). This it also seems that أَذِينَ may possibly, by substitution of consonant and augment γ, be equivalent to Hebrew אָדִינִי.

M.c.Ar.t.: أَذِينَ.

(BDB, p.10a; n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.100; Elias, Dictionary, p.26a; FD, pp. 27b-8a; n.m.Ar.; Girdlestone, Synonyms, p.34;

Ibn Manẓūr, Lisān, Vol.XIII, p.10a; KB, p.14b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.1, p.43c; Majma<sup>C</sup> al-Lughat al-<sup>C</sup>Arabiyya (ed.), al-Mu<sup>C</sup>jam al-Kabīr (Cairo, 1970), Vol.1, pp. 168a, 171b; al-Ma<sup>C</sup>lūf, al-Munjid, p.6c).

5. أَيَّه 'ayyē (pronominal stem from أَيَّ : BDB and FD) "where" = أَيَّه 'ihī or أَيَّه 'iha (interj.) "well, now then!, all right!", e.g. Job 15 : 23 (Heb. אֵיִה).  
Ar .vs.: B; BL; L2;R1; R2: n.r.; BSI; BS2; BS3: حيثا and L; L1; N;P: حيث ما يكون.  
Note: according to FD, Hebrew אֵיִה is composed by adding suffix to אֵי.

According to Ibn Manẓūr, Lane, Wehr/Cowan, al-Munjid and the Hebrew context (cf. <sup>15:23</sup> וַיִּדְדָהּ לִלְחָם אֵיִה יָדַע אֶכְּ-נֹכַח בְּיָדוֹ יוֹם-חַשְׁדָּה), both Arabic أَيَّه (by omission of one y) and أَيَّه (by omission of one y) may possibly be equivalent to Hebrew אֵיִה.

M.c.Ar.t.: أَيَّه.

(BDB, p.32b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 250, 252; FD, p.71a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XIII, p.474a-b; KB, p.36a-b: n.m.Ar.; Lane, Lexicon, Bk.I,Pt.1, p.139b-c; al-Ma<sup>C</sup>lūf, al-Munjid, p.23b-c; Wehr/Cowan, Dictionary, p.38a).

6. أَيَّهَذَا 'ayyuhādhā (interrog. adv.) "what?" = Ar. أَيَّهَذَا 'ayyuhādhā (interrog.adv.) "what this!", e.g. Job 38:24 (Heb. אֵיִה-זֶה).

Ar.v.s.: B; BSI; BS2; BS3; L; L1; N; P; R1; R2; S: أَيَّ ; L2: أَيْنَ and BL: ch.n.f.

Note: Arabic has أَيَّهَذَا. This is composed by adding أَيَّ to هَذَا. Hence, we can explain Hebrew אֵיִה-זֶה. It seems that the latter is similar to Arabic أَيَّهَذَا, which is not found in Ibn Manẓūr, Lane, al-Munjid and Wehr/Cowan, but it is found in the Classical Arabic poetry, for instance in Tarafa's verse (cf. Ibn Manẓūr):

أَلَا أَيَّهَذَا الزَّاجِرِي احْضُرْ لَوْحِي وَأَنْ أَشْهَدَ اللَّذَاتِ، هَلْ أَنْتَ مَخْلُودِي؟

Cf. Job 28:19 (Heb.  $\text{אֵיזָה} = \text{Ar. } \text{أَيْهَذَا}$ , cf. above).

(BDB, p.32a: n.m.Ar.; FD, p.17b:  $\text{أَيْهَذَا}$  (pronominal stem) interrogative adverb: where? for elsewhere separate form  $\text{أَيْهَذَا}$ : n.m.Ar.; Ibn Manzūr, Lisān, Vol.XIII, p.32a; KB, p.35a: n.m.Ar.).

7.  $\text{أَيْل}$  'ayil (Masc.) "ram" = Ar.  $\text{أَيْل}$  'iyyal<sup>un</sup> or  $\text{أَيْل}$  'uyyal<sup>un</sup> or  $\text{أَيْل}$  'ayyal<sup>un</sup> (masc.) "deer, mountain goat", e.g. Job 42:8 (Heb.  $\text{אֵילִם}$  pl.masc.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; L2; N; P; RI; R2:  $\text{كباش}$  and BL:ch.n.f.

Note: according to Wechter/Ibn Barun, Gaster, Bergsträsser and other Semitic languages, Arabic  $\text{أَيْل}$  may possibly, by doubling of  $\text{ي}$ , be similar to Hebrew  $\text{אֵילִם}$ .

M.c.Ar.t.:  $\text{أَيَّال}$  (broken pl.).

Cf. Akk. ayalu "deer", Ug. 'yl "deer, buck", Aram.(Sy.)  $\text{أَيْل}$  "hind" and Eth. (G.) hayāla "deer" (Te.) nāl-āt "ibid".

(BDB, pp. 17b-8: n.m.Ar.; Bergsträsser, Einführung, p.138; FD, pp. 72b-3b: n.m. Ar.; GLOR, Vol.I, Pt.I, pp. 255a-6a; Gordon, Ugaritic Manual, p.236a; Gaster, "Combat", JRAS (1936), p.231; Ibn Manzūr, Lisān, Vol.XI, pp. 32b-3a, 35b-6a, 41a; KB, p.37a: Ar.  $\text{كَبَس}$  (sic.); Lane, Lexicon, Bk.I, Pt.I, p.128a-b; Leslau "Akkadian and South-East Semitic", JAOS, Vol.LXIV (1944), p.57a; idem, Contributions, p.10; al-Ma<sup>c</sup>lūf, al-Munjid, p.22c; Smith, Dictionary, p.13b; Wechter, Ibn Barun, pp. 67, 185; Wilvinson, Tārīkh, p.284; al-Yasin, Lexical Relation, p.39).

8.  $\text{أَف}$  'ap (masc.) "anger" = Ar.  $\text{أَف}$  'afaf<sup>un</sup> (masc.) "displeasure, murmuring, grumbling, grumble" or  $\text{أَف}$  'uffa (أَفْ لَهُ)  $\text{أَف}$  'uffi;  $\text{أَف}$  'uffu;  $\text{أَفَا}$  'uff<sup>an</sup>;  $\text{أَف}$  'uff<sup>in</sup>;  $\text{أَف}$  'uff<sup>un</sup>;  $\text{أَف}$  'uffi;  $\text{أَف}$  'uffa;  $\text{أَف}$  'uffat<sup>un</sup> and  $\text{أَف}$  'uf (interj.) "expressing anger or

displeasure, Oh!, tush", e.g. Job 9:5 (Heb. <sup>אָפּ</sup> with suffix).

Ar.vs.: B; BL; BSl; BS2; BS3; L; Ll; L2; N; P; Rl; R2 and S: غضبه .

Note: according to Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan and Elias, either Arabic <sup>أَفَف</sup> (by augment f) or <sup>أَفْ</sup> (cf. above) may possibly be equivalent to Hebrew <sup>אָפּ</sup> .

M.c.Ar.t.: <sup>أَفَفُهُ</sup> (with suffix), or <sup>أَفْ لَهُ</sup> (with preposition and suffix).

Cf. Job 32:2, 36:13 (Heb. <sup>אָפּ</sup> , <sup>אָפּ</sup> "wrath, anger" = Ar. <sup>أَفَف</sup> or <sup>أَفْ</sup> "cf. above), 42:7 (Heb. <sup>אָפּ</sup> with suffix "my wrath" = Ar. <sup>أَفَفِي</sup> with suffix or <sup>أَفْ لِي</sup>, cf. above), 14:13, 40:11 (Heb. <sup>אָפּ</sup> with suffix "thy wrath, your anger" = Ar. <sup>أَفَفَكَ</sup> with suffix or <sup>أَفْ لَكَ</sup>, cf. above), 4:9:13, 16:9, 18:4 (AV); 19, 20:23; 28 (AV), (RV), 21:17, 32:2 (AV), (RV); 3 (AV), (RV); 5 (AV), (RV) and 35:15 (Heb. <sup>אָפּ</sup> with suffix "his anger, his wrath" = Ar. <sup>أَفَفَهُ</sup> with suffix or <sup>أَفْ لَهُ</sup>, cf. above).

(BDB, p.60a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 251-2, 269:

Ar. <sup>غضبه</sup> and <sup>مصاببه</sup>; Elias, Dictionary, p.33b; FD, pp. 131a-2a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.IX, p.6b; KB, p.75a-b: n.m.Ar.; Lane, Lexicon Bk.I, Pt.I, p.67a-c; al-Ma<sup>c</sup>lūf, al-Munjid, p.13a; Wechter, Ibn Barun, p.70: Ar. <sup>أَفَف</sup> "scorn"; Wehr/Cowan, Dictionary, p.20a.)

9. <sup>אָרַב</sup> 'ārab "to lie in wait" = Ar. <sup>رَبَا</sup> raba'a or <sup>رَابَا</sup> rāba'a "to watch, observe", e.g. Job 31:9 (Heb. <sup>אָרַבְתִּי</sup> qal-perfect, 1st sing.).

Ar.vs.: B; BSl, BS2; BS3; S: <sup>كمنت</sup>; BL: ch.n.f., L; Ll; N; P; Rl; R2: <sup>رصدت</sup> and L2:n.r.

Note: according to Ibn Manẓūr, al-Munjid, and the Hebrew context (cf. 31:9

(<sup>אִם-נִפְתָּה לְבִי עַל-אִשָּׁה וְעַל-פֶּתַח-רַעִי אֶרְבֶּתִּי</sup>),

either Arabic <sup>رَبَا</sup> (by metathesis) or <sup>رَابَا</sup> (by metathesis and augment ā) may possibly be equivalent to Hebrew <sup>אָרַב</sup> .

M.c.Ar.t.: <sup>رَبَاْتُ</sup> or <sup>رَبَاْتُ</sup> (perfect, 1st sing.).

CF. Aram.(E) 'arb "to defeat".

(BDB, p.70a-b; Ar. **أَرَبَ** "was crafty"; D.Cohen, *Dictionnaire*, I, p.31b; FD, p.142a-b; Ar. **أَرَبَ** "to bind", **أَرَب**, **أَرَف** and **أَرَفَد**; Ibn Manẓūr, *Lisān*, Vol.I, p.82b; KB, pp. 81b-2a; Ar. **أَرَبَ** and **يَأْرَبُ**; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.224b; Wechter, *Ibn Barun*, p.71; Ar. **أَرَبَ** "to try to decieve".)

10. **אַרְבַּ** 'ereb (masc.) "den" = Ar. **مِرْبَا** mirba<sup>un</sup> or **مَرْبَا** marba<sup>un</sup> (masc.) "place for watching or observing", e.g. Job 38:40 (Heb. **אַרְבַּ** ).

Ar.vs.: B: **كامة**, BL: ch.n.f., BSl; BS2; BS3: **كمون**; L; Ll; L2; N; P: n.r.; RI, R2: **ترصد** and S: **مكمن**.

Note: Weber believed that the meaning of **אַרְבַּ** was "ambush", and its cognate Arabic word was **يَأْرَب** "ambush". Further, he suggested that **אַרְבַּ** was an Arabism.

In fact, Arabic **يَأْرَب** does not mean "ambush", but according to Ibn Manẓūr, *al-Munjid*, and the Hebrew context (cf. **כָּחַשְׁחוּ בַמַּעוֹנוֹת** 38:40), Arabic **مَرْبَا** may possibly be metathesis and augment m, be equivalent to Hebrew **אַרְבַּ**.

M.c.Ar.t.: **مِرْبَا**.  
Cf. Job 37:8 (Heb. **אַרְבַּ** = Ar. **مَرْبَا**, cf. above).

(BDB, p.70b: n.m.Ar.; FD, p.142b: n.m.Ar.; Ibn Manẓūr, *Lisān*, Vol.I, p.82b; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.244b; Weber, "Material", *AJSLL*, Vol.XV (1898-99), p.5).

11. **אַרַר** 'ārar "to curse" = Ar. **هَرَأَ** hara'a "to be very foul (in his speech)", cf. Lane "أَكْرَهَ فِي كَلَامِهِ: أَكْرَهَ الْخَطَأَ وَالْخَطَايَا (الْعُيُوبَ)", incl. "to curse", e.g. Job 3:8 (Heb. **אַרַר** qal-participle, pl.masc., active).

Ar.vs.: B; BSl; BS2; BS3, L v.7, N v. 7; P v. 7: **لاعنو**; BL: **لعند**; L2: **الذين يلعنون** and RI; R2: **لاعنون (النهار)** (sic.).

Note: according to Ibn Manẓūr, Lane, and *al-Munjid*, Arabic **هَرَأَ** may possibly, by substitution of consonant, omission of one r and augment 'a, be equivalent to Hebrew **אַרַר**.



Wilvinson mentioned that Akkadian preserved some ancient Semitic vocabulary not found in other Semitic languages, but in Hebrew only (such as arāru = אָרָר ).

M.c.Ar.t.: هارثون (active participle, pl.masc.).

CF. Akk. arāru "to curse" and S Ar.(Soq.) Āer "to curse, get angry".

(BDB, p.76b: n.m.Ar.; D.Cohen, Dictionnaire, I, p.34a; Ecker, Arabische Job -

Übersetzung, p.150: Ar. ذامو ; FD, p.154a-b: Ar. هَرَّ "to reject, push

aside, abhor"; GLOR, Vol.I, Pt.II, pp. 234b-5a; Guillaume, Comparative Study,

Pt.IV, p.4; Ibn Manzūr, Lisān, Vol.I, pp. 181b-2a; Kamāl, al-'Ibdāl, p.157:

Ar. "عَرَّ: ساء، وعَرَّ: بشر: لطد به" ; KB, pp. 89b-90a: n.m.Ar.;

Lane, Lexicon, Bk.I, Pt.VIII, p.2889a-b; Leslau, Contribution, p.11; al-Ma<sup>C</sup>lūf,

al-Munjid, p.861b; Wilvinson, Tārīkh, p.42.)

12. בָּדָד bad (masc.) "limb" (RSV) (RV) "part"(AV) "strength" (Rabin) = Ar. بَدَاد,  
bidād<sup>un</sup> (masc.) "portion of gift", e.g. Job 41:12(4) (Heb. בָּדָד pl. with suffix).

Ar.vs.: B; BSI; BS2; BS3: اعضاء ; BL: ch.n.f. and L v.3; LI v.4; L2 v.4;

N v.3; P v.3; RI v.3, R2 v.3; S: n.r.

Note: according to Ibn Manzūr, Lane, al-Munjid, and the Hebrew context (cf. 41:12(4)

, וְאֵלֶּיךָ יָחִי וְדָבָר גְּבוּרָתוֹ וְכֹחַ עֲרֹכּוֹ :

Arabic بَدَاد may possibly, by augments ā and d, be similar to Hebrew בָּדָד.

M.c.Ar.t.: بُدُود (broken pl. with suffix).

Cf. Akk. (Mari) baddum "diviner" and Eth.(Te.) dādād belā "scatter".

(Barr, Comparative Philology, p.322; BDB, p.94a: Ar. بَد and بَدَّة "portion";

D. Cohen, Dictionnaire, II, p.44b; FD, p.179a-b: Ar. بَدَا, prop.

branches of the body"; Ibn Manzūr, Lisān, Vol.III, pp. 78b-81b; KB, p.108a-b: n.m.

Ar. ; Lane, Lexicon, Bk.I, Pt.I, p.161 a-c; Leslau, Contributions, p.12; al-

Ma<sup>C</sup>lūf, al-Munjid, p.28b; C. Rabin, "Hebrew Baddīm 'Power'", JSS, Vol.XVIII

(1973), pp. 57-8: Ar. badādi "one by one, hand to hand fighting", badīd, bidd

"equal", budd "compensation", tabadda (used only in the dual) "to approach or attach someone from both sides", "to drink from both breasts (twins)", abaddu "fat-limbed", baddada "to scatter, to squander", biddah, "strength", istabadda "to have in one's power" and mustabidd "a despot").

13. בִּלְלִי bēlil (masc.) "fodder" = Ar. بُلَّةٌ bullat<sup>un</sup> (fem.) "moisture of fresh pasture", incl. "fodder", e.g. Job 6:5 (Heb. בִּלְלִי with suffix).

Ar.vs.:B; BSl; BS2; BS3; S: علفه ; BL:v. n.f.; L; Ll; N; P: جزور ; L2: طعامه  
and Rl; R2: علفاً .

Note: the adjective in the Arabic usage can be used in place of the qualified noun (cf. above בִּלְלִי ). So it is possible to use بُلَّةٌ to mean "pasture" as well as "moisture of fresh pasture".

M.c.Ar.t.: بُلْتֵם (with suffix)

CF. Job 24:6 (Heb. בִּלְלִי = Ar. بُلْتֵם , cf. above).

CF. Akk. ballu "fodder" and Aram. (Sy.) חללא "mixed fodder".

(BDB, p.117b; Ecker, Arabische Job - Übersetzung, pp. 70-1, 85; FD, p.208b:

n.m.Ar.; GLOR, Vol.II, pp. 63b-4a; Ibn Manẓūr, Lisān, Vol.XI, pp. 65b-6a,

KB, p.129b: n.m. Ar.; Smith, Dictionary, p.47a; Tur-Sinai, Job, p.117: Ar. balla

"to moisten"; Wright, Comparative Grammar, p.205: Heb. בָּלַל "to moisten" and Ar. بَلَّ ).

14. בְּלֵי bēlei (negative part.) "no", "not" (BDB) = Ar. بَلْهَ balha (negative part.) "let alone, not to mention", e.g. Job 14:12 (Heb. בְּלֵי with suffix).

AR.vs.: B; BL: n.r.; BSl; BS2; BS3: لا ; L; Ll; N; P; Rl; R2: بتلا (sic),  
L2: لا تبلاء (sic) and S: بلى .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. <sup>14:12</sup> וְאֵשׁ שֶׁכַּבּ וְזֶה יִנְיָם עַד-בְּלֵי שֶׁמֶטָּה;  
( זֶה יִנְיָו וְזֶה יִנְיָם מִשְׁנָתָם ) :

Arabic بَلْهَ may possibly, by substitution of consonant, be equivalent to Hebrew בְּלֵי .

Further,  $\text{זָלָה}$  is in the construct state, so its original form is possibly

$\text{זָלָה}$  (not  $\text{זָלָת}$ ), like Arabic  $\text{بَلَد}$ .

M.c.Ar.t.:  $\text{بَلَد}$ .

CF. Akk.  $\text{bēltu}$  "lady" and Ug.  $\text{blt}$  "to waste".

(BDB, pp. 116b-7a: n.m.Ar., FD, p.211 b:n.m.Ar.; GLOR, Vol.II, p.189b-8b;

Gordon, Ugaritic Textbook, p.373a; Ibn Manzūr, Lisān, Vol.XIII, pp. 478b-9a;

KB; pp. 131b-2a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.I, pp. 253c-4b; al-ma<sup>c</sup>lūf,

al-Munjid, p.49b; Wechter, Ibn Barun, p.70:  $\text{זָלָת}$ .  $\text{זָלָת}$  (Job 14:12) is

similar to Arabic  $\text{بَلَّت}$  "to be cut"; the biblical phrase  $\text{עַד זָלָת שָׁמַיִם}$

(ib.) would then mean  $\text{إلى بَلَّتِ السَّمَاوَات}$  "until the heavens shall be severed,

cut ....."; Wehr/Cowan, Dictionary, p.74b).

15.  $\text{בִּמָּה}$   $\text{bēmō}$  (part.) "with" = Ar.  $\text{بِمَا}$   $\text{bimā}$  (part.) "by", e.g. Job 19:16

(Heb.  $\text{בִּמָּה}$ ).

Ar.vs.: B; Bsl; BS2; BS3; L; Ll; L2; N v.18; P; Rl; R2:  $\text{ב}$  and Bl: n.r.

Note: O'Leary and FD believed that  $\text{בִּמָּה}$  was related to  $\text{מָה}$  and

further compared Hebrew  $\text{בִּמָּה}$  with Arabic  $\text{بِمَا}$ .

According to Ibn Manzūr, Lane, Wright, al-Munjid and the Hebrew context

(cf. 19:16 :  $\text{וְלֹא יִעֲנֶה בְּמִוְפֵּי אֶתְחַנֵּן - לוֹ}$ ),

Arabic  $\text{بِمَا}$  may possibly, by substitution of consonant, be equivalent to Hebrew  $\text{בִּמָּה}$ .

M.c.Ar.t.:  $\text{بِمَا}$ .

Cf. Job 9:30 (Heb.  $\text{בִּמָּה}$  = Ar.  $\text{بِمَا}$ , cf. above).

(BDB, pp. 91b, 119b: n.m.Ar.; FD, pp. 123a, 780a-b: Ar.  $\text{بِمَا}$  and  $\text{كَمَا}$ ;

Ibn Manzūr, Lisān, Vol.XV, p.472a; Lane, Lexicon, Bk.I, Pt.VIII, p.3016a;

O'Leary, Comparative Grammar, p.127; al-Ma<sup>c</sup>lūf, al-Munjid, p.744a; Wright,

Arabic Language, Vol.II, p.193).

16.  $\text{בָּרְזֵל}$   $\text{barzel}$  (masc.) "iron" = Ar.  $\text{فِرْزَل}$ ,  $\text{firzil}^{\text{un}}$  (masc.) "iron horse-

fetter, fetter of iron, scissors for cutting iron", e.g. Job 19:24 (Heb.  $\text{בָּרְזֵל}$ ).

Ar.vs.: B; BL; BSl; BS2; BS3; L; Ll; L2; N; P; Rl; R2; S: حديد .

Note: according to Ellenbogen, this word was a loan-word from Sumerian bar. gal, which transferred via Akkadian into other Semitic languages.

It seems that the Arabic فرزل was قيد فرزل "iron fetter" or مقراض فرزل "scissors for cutting iron" and, then with the passing of time, it became فرزل instead of قيد فرزل or مقراض فرزل as in the common Arabic usage (cf. above ḥḍḥ).

M.c.Ar.t.: حديد فرزل or فرزل .

Cf. Job 20:24, 28:2, 40:18 and 41:27 (19) (Heb. חֲדַיִד = Ar. حديد فرزل or فرزل, cf. above).

Cf. Akk. parzillu "iron", Ug. brdl, Aram. (Sy.) ܦܪܝܠܐ and S.Ar.(Sab.) frzn: "iron".

(BDB, p.137a-b; Beeston, Dictionary, p.46, Biella, Dictionary, p.409; Ellenbogen, Foreign Words, pp. 52-3; FD, p.237b: n.m.Ar.; G. Garbini, "Parzon 'Iron' in the Song of Deborah?" JSS, Vol.XXIII (1978), p.23; Gordon, Ugaritic Manual, p.248b; Ibn Manzūr, Lisān, Vol.XI, p.518b; KB, pp. 148b-9a; al-Ma<sup>C</sup>lūf, al-Munjid, p.575b; Muss-Arnolt, Dictionary, Vol.II, p.828a-b; Smith, Dictionary, p.459b; Ullendorff, "Ugaritic Marginalia", JSS, Vol.VII (1962), p.350; al-Yasin, Lexical Relation, p.46).

17. גִּי'ה gē'eh (adj.) "proud" = Ar. وَجِيهٌ wajih<sup>un</sup> (adj.) "notable, eminent", e.g. Job 40:11 (Heb. גִּי'ה).

Ar.vs.: B v.7; BSl; BS2; BS3: متعظم; BL: ch.n.f.; L v.6; Ll; N v.6; P v.6; Rl v.6; R2 v.6: مستكبر; L2: شام and S: مقتدر .

Note: according to Ibn Manzūr, al-Munjid, Wehr/Cowan and the Hebrew context (cf. 40:11 הַפֶּץ עֲבֹדוֹת אֶפֶךְ וְרָאָה כָּל-גֵּאָה וְגִבָּה זֶהוּד וְהָדָר תִּלְבַּשׁ),

Arabic وجيه may possibly, by substitution of consonant and augment y, be equivalent to Hebrew גאה .

M.c.Ar.t.: وجيه .

Cf. Job 40:12 (Heb. גִּאֲוָה = Ar. وجيد, cf. above).

Cf. Eth. (Te.) ḡah "fame".

(BDB, p.144a: n.m.Ar.; FD, p.250b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XIII, p.556b; KB, p.161b: n.m.Ar.; Leslau, "Additional Arabic", H<sub>2</sub> p.192; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 889b-90a; Wehr/Cowan; Dictionary, p.1053b.)

18. גִּאֲוָה ga'awā (fem.) "pride" (AV) (RV) = إِجَاهَةٌ 'ijāhat<sup>un</sup> (fem.) "dignity", e.g. Job 41:15 (7) (Heb. גִּאֲוָה).

Ar.vs.: B v.6; L v.6; L1 v.7, L2 v.7; N v.6; P v.6; R1 v.6; R2 v.6: n.r.;

BL: ch.n.f.; BSI v.15; BS2 b.15; BS2 v.15: قَدْرَة and S; قَدْرَة .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 41:15(7) גִּאֲוָה אֶפְרַיִם מִגִּבּוֹר חֹתָם טָרָה : 7),

Arabic إِجَاهَةٌ may possibly, by metathesis, substitution of consonant and augment t al-mudawwara, be equivalent to Hebrew גִּאֲוָה .

M.c.Ar.t.: إِجَاهَةٌ .

Cf. Aram. (Sy.) ܡܠܬܐ "pride".

(BDB, p.144b: n.m.Ar.; FD, p.250b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XIII, p.556b;

KB, p.161b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.II, p.401a-b; al-Ma<sup>C</sup>lūf, al-Munjid,

p.111c; Smith, Dictionary, p.58a).

19. גָּנָב gānāb "to carry away" = Ar. جَنَبَ janaba "to remove or go away, push away", e.g. Job 21:18 (Heb. גָּנָב qal-perfect, 3rd sing. fem. with suffix).

Ar.vs.: B: تَهَوَّ ; BL: يَأْخُذْ ; BSI; BS2; BS3: تَسْرِقْهَا ; L; L1; N; P; R1;

R2: حَمَلَتْ ; L2: تَرْفَعُ and S: حَمَلَتْ .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 21:18 גָּנָב כְּתָבָן לְפָנֵי-רוּחַ וְכַמֵּץ גִּבְתָּיו עוֹפָה : 18),

Arabic جَنَبَ may possibly be equivalent to Hebrew גָּנָב .

M.c.Ar.t.: جَنَبَتْ (perfect, 3rd sing. fem. with suffix).

Cf. Job 27:20 (Heb. יָנַבְתִּי qal-perfect, 3rd sing.fem. with suffix = Ar. جَنَبْتُ perfect, 3rd sing.fem. with suffix) and 4:12 (Heb. יָנַבְתִּי pu<sup>c</sup>al-imperfect, 3rd sing.masc. = Ar. يَجْنِبُ imperfect, 3rd sing.masc.)

Cf. Aram. (Sy.) יָנַבְתִּי "to go or do anything secretly".

(BDB, p.170a-b; Ar. جَنَبَ "hurt the side or put aside"; Ecker, Arabische Job - Übersetzung, p.32; Ar. أَوْعَى; FD, p.294a-b; Ar. جَنَفَ and جَنَبَ; Ibn Manẓūr, Liṣān, Vol.I, p.278a; KB, p.189a; Ar. جَبَ "put aside"; Lane, Lexicon, KB.I, Pt.II, pp. 464c-5a; al-Ma<sup>c</sup>lūf, al-Munjid, p.103a; Smith, Dictionary, p.73b).

20. הָדַק hādak "to tread down" = Ar. هَدَكَ hataka "to rend", e.g. Job 40:12 (Heb. הָדַק qal-imperative, 2nd masc.)

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B v.7: اسحق; BL: ch.n.f.; BSI; BS2; BS3: دس; L v.7; LI; N v.7; P v.7; RI v.7; R2 v.7: اطرح, L2: اخضم and S. دس.

Note: Hebrew הָדַק is a much debated word in the Biblical Hebrew.

KB and Weber rendered it "to tear down". BDB and KB compared הָדַק with Arabic هَدَكَ "to tear down", while other scholars translated هَدَكَ "to destroy" or "to fall down (of building)" or "to wreck a building" or "to pull down a House" (cf. Driver/Gray, FD, Gordis, Guillaume and Weber).

Driver/Gray wrote. "Still the word is an uncertain one in Hebrew ...."

But according to Wechter/Ibn Barun and the Hebrew context (cf. 40:12 : רָאָה כָּל-גֵּאָה הַכְנִיעָהּ וְהַדִּךְ נְשָׁעִים חַחֲתָם), Arabic هَدَكَ may possibly, by substitution of consonant, be equivalent to Hebrew הָדַק.

M.c.Ar.t.: اهتك (imperfect, 2nd masc.)

(BDB, p.213a; Ar. هَدَكَ "to tear down"; S.R. Driver and G.B. Gray, Commentary, Pt. II, p.326; Ar. هَدَكَ "to fall down (of buildings)"; Elias, Dictionary, p.749a; FD, p.350b; Ar. هَدَكَ "to destroy"; Gordis, Job, p.474;

Ar. hadaka "to wreck a building": Guillaume, "Studies", SALUOS, Vol.II (1968), p.135: Ar. hadaka "pulled down a house"; Ibn Manẓūr, Lisān, Vol.X, p.502a-b; Ibn Sīda, al-Mukhassas, Vol.IV, p.87; KB, p.225: Ar. هَدَكَ "to tear down"; al-Ma<sup>C</sup>lūf, al-Munjid, p.854a; Weber "Material", AJSLL, Vol.XV, p.8: Ar. هَدَكَ "to destroy"; Wechter, Ibn Barun, pp. 55, 79, idem, "Ibn Barun, JAOS, Vol.LXI (1941), p.181a).

21. هَإِن hēn (demonstr.adv. or interj.) "lo, behold" = Ar. إِنْ 'in (part.) "certainly, surely", lit. "lo", e.g. Job 9:11 (Heb. הִנֵּה ).
- Ar.vs.: B; Bsl; BS2; BS3; S: n.r. and BL;L; L1; L2; N; P; R1; R2: إِنْ .
- Note: according to Eitan, Arabic إِنْ may possibly, by substitution of consonant, be equivalent to Hebrew הִנֵּה .
- M.c.Ar.t.: إِنْ .
- Cf. Job 4:18, 9:12, 13:15, 15:15, 19:17, 25:5, 33:6, 36:30, 40:23, 41:1, 8:19;20, 13:1, 26:14, 33:12;29, 36:5;22, and 36:26 (Heb. הִנֵּה , הִנֵּה = Ar. إِنْ , cf. above).
- V. inf. הִנֵּה .
- (BDB, p.243 a-b: n.m.Ar.; Blake, "Semitic Grammar", JAOS, Vol.XXXV (1915), p.376; Eitan, "Semitic Particles", AJSLL, Vol.XLIV (1927-28), p.197; Vol.XLV (1928-29), pp. 142-3; FD, p.367a-b: n.m.Ar. إِنْ ; Ibn Manẓūr, Lisān, Vol.XIII, pp. 32b-3a; KB, p.238a: n.m.Ar. إِنْ ; Lane, Lexicon, Bk.I, Pt.I, pp. 106c-9b; al-Ma<sup>C</sup>lūf, al-Munjid, p.19a; Wright, Arabic Language, Vol.I, p.284: Ar. إِنْ "certainly, surely, truly, literally lo! ...", Vol.II, p.16: Ar. إِنْ ).

22. הִנֵּה hinne (demonstr.part.) "behold", "lo!, behold" (BDB) = Ar. إِنَّ 'inna (part.) "certainly, surely, lit. lo!", "yes", e.g. Job 1:19 (Heb. הִנֵּה ).
- Ar.vs.: B; BL; BSl; BS2; BS3; L; L1; L2; N; P; R1; R2; S:n.r.
- Note: according to BDB, Eitan, FD, KB, Wright and Moscati, Arabic إِنَّ may possibly, by substitution of consonant and omission of final h, be equivalent to Hebrew הִנֵּה .

M.c.Ar.t.: أَنَّ.

Cf. Akk. ennā, Ug. hn, S Ar.(Sab.) 'n and Eth.(Amh.)<sup>e</sup>nnā-ho: "behold".

(BDB, pp. 243b-4b; Biella, Dictionary, p.22; F.R. Blake, "Semitic Grammar", JAOS, Vol.XXXV (1915), p.376; idem, "Interrogative Partical", AJSLL, Vol.XXXIII (1916-7), p.147; Ecker, Arabische Job - Übersetzung, pp. 71, 151, 247, 267; Eitan, "Semitic Particles", AJSLL, Vol.XLV (1928-29), p.142; FD, p.368a-b; Gordon, Ugaritic Manual, p.260a; Guillaume, "Studies", SALUOS, Vol.II (1968), p.77; Ibn Manẓūr, Lisān, Vol.XIII, pp. 29b - 32a; KB, pp. 238b-9b; Lane, Lexicon, Bk.I, Pt.I, pp. 109b-111a; Leslau, "Akkadian Vocabulary", JAOS, Vol.LXXXII (1962), p.3; al-Ma<sup>c</sup>lūf, al-Munjid, p.19a; Moscati, Comparative Grammar, p.122; Muss-Arnolt, Dictionary, Vol.I, p.68a-b; Wright, Arabic Language, Vol.I, p.284; al-Yasin, Lexical Relation, p.53).

23. زَارَ zūr, زَرَّ zīr "to be repulsive" (RSV) "to be loathsome" (BDB) =

Ar. ذَارَ dhāra "to be bad, be wicked", e.g. Job 19:17 (Heb. זָרָה qal-perfect, 3rd sing. masc.).

Ar.vs.: B: خَبِثًا ; BSI; BS2; BS3: مَكْرُوهَةً ; BL: طَلَب ; L; LI; N;

P: غَرِيبًا ; L2: طَلَبَتْ and S: جَانَبَتْ.

Note: according to BDB, Driver/Gray, KB and Ibn Manẓūr, Arabic ذَارَ may possibly, by substitution of consonants, be equivalent to Hebrew זָרָה.

M.C.Ar.t.: ذَارَ (perfect, 3rd sing. masc.). But ذَارَتْ (perfect, 3rd sing. fem.) is convenient for the Arabic context.

Cf. Akk. zāru "to hate".

(BDB, p.266b; Ar. ذَارَ "fastidivit, abhorruit"; S.R. Driver and G.B. Gray, Commentary, Pt.II, p.125; Ar. ذَارَ ; Ecker, Arabische Job - Übersetzung, p.180; Ibn Manẓūr, Lisān, Vol.IV, p.305b; KB, pp. 2536-4a; Ar. ذَارَ and ذَيَّرَ "to smear with dung, make disliked"; Muss-Arnolt, Dictionary, Vol.I, pp. 293a-4a).



M.C.Ar.t.: إِنَّ.

Cf. Akk. ennā, Ug. hn, S Ar.(Sab.) 'n and Eth.(Amh.) nnā-ho: "behold".

(BDB, pp. 243b-4b; Biella, Dictionary, p.22; F.R. Blake, "Semitic Grammar", JAOS, Vol.XXXV (1915), p.376; idem, "Interrogative Partical", AJSLL, Vol.XXXIII (1916-7), p.147; Ecker, Arabische Job - Übersetzung, pp. 71, 151, 247, 267; Eitan, "Semitic Particles", AJSLL, Vol.XLV (1928-29), p.142; FD, p.368a-b; Gordon, Ugaritic Manual, p.260a; Guillaume, "Studies", SALUOS, Vol.II (1968), p.77; Ibn Manzūr, Lisān, Vol.XIII, pp. 29b - 32a; KB, pp. 238b-9b; Lane, Lexicon, Bk.I, Pt.I, pp. 109b-111a; Leslau, "Akkadian Vocabulary", JAOS, Vol.LXXXII (1962), p.3; al-Ma<sup>C</sup>lūf, al-Munjid, p.19a; Moscati, Comparative Grammar, p.122; Muss-Arnolt, Dictionary, Vol.I, p.68a-b; Wright, Arabic Language, Vol.I, p.284; al-Yasin, Lexical Relation, p.53).

23. زُر zūr, زِر zīr "to be repulsive" (RSV) "to be loathsome" (BDB) =

Ar. ذَار dhāra "to be bad, be wicked", e.g. Job 19:17 (Heb. זָרָה qal-perfect, 3rd sing. masc.).

Ar.vs.: B: خبيثاً ; BSI; BS2; BS3: مكروهة ; BL: طلب ; L; LI; N;

P: غريباً ; L2: طلبت and S: جانبت .

Note: according to BDB, Driver/Gray, KB and Ibn Manzūr, Arabic ذَار may possibly, by substitution of consonants, be equivalent to Hebrew זָרָה .

M.C.Ar.t.: ذَار (perfect, 3rd sing. masc.). But ذارت (perfect, 3rd sing. fem.) is convenient for the Arabic context.

Cf. Akk. zāru "to hate".

(BDB, p.266b; Ar. ذَار "fastidivt, abhorruit"; S.R. Driver and G.B. Gray, Commentary, Pt.II, p.125; Ar. ذَار ; Ecker, Arabische Job - Übersetzung, p.180; Ibn Manzūr, Lisān, Vol.IV, p.305b; KB, pp. 2536-4a: Ar. ذَار and ذِيرَ "to smear with dung, make disliked"; Muss-Arnolt, Dictionary, Vol.I, pp. 293a-4a).

24. זָרַר zūr "to estrange" = Ar. إِزْوَرَّ 'izwarra "to turn aside", e.g.

Job 19:13 (Heb זָרַר qal-perfect, 3rd pl.com.).

Ar.vs.: B: اعترلتي; BL; L2: n.r.; BSl; BS2; BS3: جازوا; L; Ll; N; P: جازوا  
and S: جانبوني.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 19:13 : אָחִי מֵעַלִּי הִרְחִינֵן וַיִּדְעִי אֶד-זָרַר מִמֶּנִּי),

Arabic إِزْوَرَّ may possibly, by augment ' and doubling of r, be equivalent  
to Hebrew זָרַר.

M.c.Ar.t. إِزْوَرَّا (perfect, 3rd pl.masc.).

Cf. Job 19:27 (Heb. זָרַר passive qal-participle, sing.masc. "side", cf.

... זָרַר = Ar. مَزْوَرَّ passive participle, sing.

masc. > أَزْوَرَّ: الناظر ببؤخر عينيه "who looks through the side of his  
eyes", i.e. "squint-eyed, cross-eyed").

Cf. Eth.(Amh.) zorä "to turn, go around"; (G) 'azorä "to make the head turn";

(Te.) zora "to turn around".

(BDB, p.266a-b: "(Ar. زَارَ (med.) incline toward, repair to, visit; II. honour  
as visitor or guest; IX. decline, turn aside; زَائِرٌ visitor"; FD, pp. 389b-90a:

Ar. زَارَ, زَائِرٌ, زَوَّرَ and ذَارَ; Ibn Manẓūr, Lisān, Vol.IV, p.334a,

335a; KB, pp. 253b-4a: Ar. زَارَ, يَزُورُ (sic) and زَوَّرَ; Lane,

Lexicon, Bk.I, Pt.III, p.1208b-c: Ar. إِزْوَرَّ "to decline, or to turn aside";

Leslau, Contributions, p.18; idem, Amharic, pp. 85, 92; al-Ma<sup>C</sup>lūf, al-Munjid,  
pp. 310c-11a).

25. חָפַר hāpar "to spy out" = Ar. حَفَرَ hafara "to know as far as possible" >

(حَفَرَ الشَّيْءَ: علم اقصاه), e.g. Job 39:29 (Heb. חָפַר qal-perfect, 3rd  
sing.masc.).

Ar.vs.: B: يكتب; BL: ch.n.f.; BSl; BS2; BS3: يتجسس; L; Ll; N; P: يكتب.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic حَفَرَ may

possibly be equivalent to Hebrew חָפַר.

M.c.Ar.t.: حَفَرَ (perfect, 3rd sing.masc.).

Cf. Job 39:21 (Heb. חָפַר qal-imperfect, 3rd pl.masc. = Ar. يعفرون imperfect, 3rd pl.masc.).

(BDB, p.343b: Heb חָפַר , Job 39:29 "to search for food" and 39:21 "to paw the ground", Ar. حافر "hoof"; S.R. Driver and G.B. Gray, Commentary, Pt.II, p.321: Ar. حافر "hoof" cf. Job 39:21; Ecker, Arabische Job - Übersetzung, p.189; FD, p.473a: Job 39:21 "they dig (their hoofs) into the plain, paw in the plain, as a sign of the war-spirit", Ar. حافر ; Gordis, Job, p.461: Ar. حافر "hoof", cf. Job 39:21; Guillaume, Comparative Study, Pt.IV,p.7, Ar. حَفَرَ "searched"; Ibn Manẓūr, Lisān, Vol.IV, p.207a; KB, p.322a: Heb. חָפַר "to search out : food", cf. Job 39:29 and "to paw the ground (horse) hoof", cf. Job 39:2; Lane, Lexicon, Bk.I, Pt.II, p.600; al-Ma<sup>c</sup>lūf, al-Munjid, p.142a).

26. חֵץ hēs (masc.) "arrow" Ar. = حُظِيَّةٌ huẓayyat<sup>UN</sup> (fem.) "small arrow" or حَظْوَةٌ hazwat<sup>UN</sup> (fem.) "small headless arrow", e.g. Job 6:4 (Heb. חֵץ pl. masc., cons.).

Ar.vs.: B;BS1; BS2; BS3; L; L1; L2; N; P; R1; R2; S: سهام and BL:v.n.f.

Note: according to Kamāl, Ibn Manẓūr, Lane and al-Munjid Arabic حُظِيَّةٌ (by substitution of consonant and augments double y and t al-mudawwara) or حَظْوَةٌ (by substitution of consonant and augments w and t al-mudawwara) may possibly be equivalent to Hebrew חֵץ .

M.c.Ar.t.: حُظَيَّات or حَظَوَات (pl.fem.).

Cf. Job 34:6 (Heb. חֵץ with suffix "my wound", lit. "my arrow" = Ar. حُظِيَّتِي or حَظَوِي with suffix, cf. above).

Cf. Akk. ṣiṣṣu "iron clasp" and Eth. (G) ḥasāṣä "curtail"; (Te.) hansäṣa "to tear off".

(BDB, pp. 34a-6d: Ar. حَظْوَةٌ "a small arrow"; Ecker, Arabische Job - Übersetzung, pp.64,256; FD, pp. 475b-6a: Ar. حُضْبَانٌ "arrows and lightnings"; Guillaume, "Unity", ALUOS, p.30: Ar. ḥazz<sup>UN</sup> "fate, lot, portion"; idem, Comparative Grammar, Pt.IV,p.17: Ar. حُصَي "testicles"; idem, "Studies",

SALUOS, Vol.II (1968) p.118: Ar. hazz<sup>un</sup> "fate, lot, portion"; Ibn Manẓūr, Lisān, Vol.XIV, p.186a; Kamāl, al-'Ibdāl, p.168; KB, p.323a-b = Ar. حُظْوَة; Lane, Lexicon, Bk.I, Pt.II, p.596c; حُظْوَة "small arrow" and حُظِيمَة "an arrow having no head"; Leslau, Contributions, p.21; *idem*, Amharic, pp. 32, 93; al-Ma<sup>C</sup>lūf, al-Munjid, p.141a; Muss-Arnolt, Dictionary, Vol.II, p.887b; Tur-Sinai, Job, p.116 : Ar. huzwa.).

27. חָרַד hārad "to be afraid" = Ar. خَرِدَ kharida or أَخْرَدَ 'akhrada "to be bashful, shamefaced", e.g. Job 11:19 (Heb. חִירִיד hiph<sup>C</sup>il-participle, sing.masc.). Ar.vs.: B: يروءك; BL: مقابل; BSI; BS2; BS3: يزعج; L; LI; N; P; RI; R2: يوقضك; L2: يقاقلك and S: مزعج.

Note: according to BDB, KB, Lane, Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 11:19 : וְחִירִיד וְחָלוּ פְנֵיהֶם רַבִּים), both Arabic خَرِدَ (by substitution of consonant) and أَخْرَدَ (by substitution of consonant and augment 'a') may possibly be equivalent to Hebrew חָרַד. M.c.Ar.t.: فُخِرِدَ (passive participle, sing. masc.) .

Cf. Job 37:1 (Heb. חִירִיד qal-imperfect, 3rd sing.masc. = Ar. يُخَرِدُ imperfect, 3rd sing.masc.).

CF. Akk. harāda "to cut off(?) mng. uncert." and Aram.(Sy.) ܚܪܕܐ "tremble".

(BDB, p.353a-b: Ar. خَرِدَ "to be bashful, shamefaced"; Blake, "Intransitive Verbal Forms", JAOS, Vol.XXIV, (1903), p.160: Ar. harida "to be bashful"; Ecker, Arabische Job-Übersetzung, p.248; FD, pp. 485b-6a: Ar. خرد "to be afraid" (*sic*); GLOR, Vol.VI, p.88a; Ibn Manẓūr, Lisān, Vol.III, p.162a; KB, p.331a: Ar. خَرِدَ "to be bashful"; Lane, Lexicon, Bk.I, Pt.II, pp. 720c-1a; al-Ma<sup>C</sup>lūf, al-Munjid, p.173b; Wechter, Ibn Barun, p.90: Ar. خَرِدَ "to be enraged, against".)

28. חֲרָוֶל hārūl (masc.) "kind of weed" (BDB) = Ar. خَرْلَر khullar<sup>un</sup> (masc.) "kind of plant", e.g. Job 30:7 (Heb. חֲרָוֶל).

Ar.vs.: B: عضاء ; BL: ch.n.f.; BSl; BS2; BS3: عوسج ; L; Ll; N; N v.5;  
P: شوارف ; L2: n.r. and S: حششف .

Note: according to KB, Ibn Manẓūr and al-Munjid, Arabic خلر may possibly, by substitution of consonant, omission of w and doubling of l, be equivalent to Hebrew חלר .

M.c.Ar.t.: خلر .

Cf. Akk. halūrn "chick pea plant" and Aram.(Sy.) سؤيل "fodder for horses", "kind of vetches or tares used for fodder".

(BDB, p.355a-b: n.m.Ar.; Ecker, Arabische Job-Übersetzung, p.200; FD, pp. 489b-10a:n.m.Ar.; GLOR, Vol.VI, pp. 74a-8a; Ibn Manẓūr, Lisān, Vol.IV,p.245b; KB, 332a; al-Ma<sup>C</sup>lūf, al-Munjid, p.191b; Smith, Dictionary, p. 134b; Tur-Sinai, Job, p.423).

29. חרס hārus (masc.) "sharp potsherds", "sharp pointed thing" (AV) =  
Ar. خرص khirs<sup>un</sup> (masc.) "spearhead" or "spear" or "spear of short head"  
(cf. al-Munjid, e.g. Job 41:30 (22) (Heb. חרס).

Ar.vs.: B v.2l: חרס ; BL: ch.n.f.; BSl; BS2; BS3: نورجا ; L; Ll; P: v.n.f. and L2; Rl; R2; S: ذهب .

Note: according to Ibn Manẓūr and al-Munjid, Arabic خرص may possibly, by substitution of consonant and omission of w, be equivalent to Hebrew חרס .

M.c.Ar.t.: خرص .

Cf. Akk. harāsu "to cut down, cut off", Ug. hrs "gold" and Aram.(Sy.) سكلا "yellow".

(BDB, p.358: n.m.Ar.; FD, p.487b: n.m.Ar.; GLOR, Vol.VI, pp. 92b-4a; Gordon, Ugaritic Manual, p.268a: Ar. خرص "ring of silver/gold"; Ibn Manẓūr, Lisān, Vol.VII, p.21b; KB, p.332b: Ar. خرص "ring of gold"; al-ma<sup>C</sup>lūf, al-Munjid, p.174a; Smith, Dictionary, p.158b; Wechter, Ibn Barun, p.81: Ar. حارصة "wound of tearing the skin".)

30. חָרַף harap "to reproach" = Ar. حَرَفَ harafa "to swerve, deviate", or أَحْرَفَ 'inharafa' "to swerve", e.g. Job 27:6 (Heb. חָרַף qal-imperfect, 3rd sing.masc.)

Ar.vs.: B: يَنْقِم; BL; L2: n.r.; BSI; BS2; BS3: يُعَيِّر; L; P; L2; N; RI; R2: يُفْسِد and S: يَك.

27:6

Note: according to Wechter/Ibn Barun and the Hebrew context (cf. בַּדְּדוּתָּא (החזקוּתָּא זְלֵאָה, רַפָּה לֹא-יִחַרְךָ לְבַבְּךָ מִמֶּנִּי :

both Arabic حَرَف and أَحْرَف (by augments ' and n) may possibly be equivalent to Hebrew חָרַף.

M.c.Ar.t.: يَعْرِف or يَغْرِف (imperfect, 3rd sing.masc.)

Cf. Aram.(Sy.) سَرَف "sharpen", سَرَف "to be sharp, keen, acute".

(BDB, p.357b:n.m.Ar.; Dhorme, Job, p.381b: Ar. حَرَف "to have one's brain affected", "to suffer delirium"; Ecker, Arabische Job - Übersetzung, p.89;

FC, p.493a-b: n.m.Ar. حَرَف, Guillaume, Comparative Study, Pt.III, p.3:

Ar. حَرَفَهُ "he altered it"; idem, "Studies", SALUOS, Vol.II (1968), p.109: Ar.

harafahu "he altered it"; Ibn Manẓūr, Lisān, Vol.IX, p.43a; KB, p.335b: Ar.

حَرَف "to be sharp"; Lane, Lexicon, Bk.I, Pt.II, p.549b-c; al-Ma<sup>c</sup>Iūf,

al-Munjjid, pp. 126c, 128a; Wechter, Ibn Barun, pp. 90, 188: "Job 27:6 =

لَا يَغْرِفُ قَلْبِي عَنْ هَذَا عَمْرِي 'my heart shall not swerve from this

(righteous course) as long as I live', cf. the Arabic expression: أَحْرَفَ الرَّجُلُ 'the man deviated, swerved.').

31. חָרְפָּה herpā (fem.) "reproach" (AV), (RV) = Ar. أُحْرَافٌ 'inhirāf<sup>un</sup> (masc.) "swerve, deviation", e.h. Job 16:10 (Heb. חָרְפָּה).

Ar.vs.: B; BL; L; LI; L2; P; RI; R2:n.r.; BSI; BS2; BS3: تَعْيِيرًا and

S: عَار.

Note: according to Wechter/Ibn Barun, Arabic أُحْرَافٌ may possibly, by omission of h and augments ' and n and ā, be equivalent to Hebrew חָרְפָּה.

M.c.Ar.t.: إِغْرَافٌ.

Cf. Job 19:5 (AV), (RV) (Heb. יִגְרַף with suffix = Ar. إِغْرَافِي with suffic, cf. above).

(BDB, pp. 357b-8a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.179; FD, p. 494a: n.m. Ar.; Ibn Manẓūr, Lisān, Vol.IX, p.43a-b; KB, p.336a:n.m.Ar.; Lane, Lexicon, Bk.I, Pt.II, pp. 549c-50b; Wechter, Ibn Barun, p.90.).

32. חֲתָת ḥatāt (masc.) "casting down" (AV) = Ar. حَتَاتٌ ḥatāt<sup>un</sup> (masc.) "scraps, morsels, crumbs", e.g. Job 6:21 (Heb. חֲתָתִי).

This form appears in the Biblical Hebrew only in Job.

Ar.vs.: B; RI; R2: بليتِي ; BL:v.n.f.; BSI; BS2; BS3: ضربه ; L; LI; N; P: تقريگًا ; L2: قرحتي and S: تذرون (sic).

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 6: 21 : כִּי-עָתָה הִיאָתָם לִי תִרְאִי חֲתָתִי וְתִרְאִי),

Arabic حَتَات may possibly, by augment ā, be equivalent to Hebrew חֲתָת.

M.c.Ar.t.: حَتَاتٌ.

(BDB, p.369b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.315; FD, p.508b:

n.m.Dr.; Guillaume, Comparative Studies, Pt.II, p.15: Ar. حَقَى "he beat

repeatedly, broke" (Ḥaḍramaut); Ibn Manẓūr, Lisān, Vol.II, p.22a-b; KB, p.345b:

n.m.Ar.; Lane, Lexicon, Bk.I, Pt. II, p.509a; al-Ma<sup>c</sup>lūf, al-Munjid, p.117a).

33. طَفَلَ ṭāpal "prop. to fasten, to fix to, to paste upon, to spread over (plaster)" (FD) = Ar. طَفَّلَ ṭaffala or أَفَفَلَ 'aḥfala "to mediate, consider", lit. "to fix to", e.g. Job 14:17 (Heb. יִפְּלֵנִי qal-imperfect, 2nd sing.masc.)  
Ar.vs.: B: تشرح ; BL: تعرف ; BSI; BS2; BS3: تلفق ; L; LI; N; P: ابعد ; RI; R2: عاجلت and S: تأولت.

Note: according to some Arabic versions (i.e. BL, BSI-3, S, cf. above), Ibn

Manẓūr, Lane, al-Munjid and the Hebrew context (cf. חֲתָת בְּרִדּוֹר פִּשְׁלָהּ<sup>14:17</sup>),

: טַפֵּל (by doubling of f), either Arabic طَفَلَ (by doubling of f)

or أَطْفَلَ (by augment ʾ) may possibly be equivalent to Hebrew טַפֵּל.

Snaith mentioned the word **טפול** under "so-called Aramaisms", while Guillaume rejected the supposition that it was an Aramaism.

M.c.Ar.t.: **تَطْفَلُ** (imperfect, 2nd sing.masc.).

Cf. Job 13:4 (Heb. **טפילי** qal-participle, pl.masc. - active -, cons. =

Ar. **طافلون** (طافلو cons.) active participle, pl.masc.).

Cf. Akk. **ṭapālu** "to besmear" and Aram.(Sy.) **ṭṭāla** "defiled".

(BDB, pp. 381b; n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, p.42: Ar. **قفل** ;

FD, p.356a; Guillaume, *Comparative Study*, Pt.III, p.17: Ar. **كُفِلَ** "he was

soiled by dirt"; *idem* "Studies", *SALUOS*, Vol.II (1968), p.92: Ar. **tafila** "he was

soiled by dirt"; KB, p.356a: Ar. **طُفْلٌ** "fuller's earth"; Lane, *Lexicon*, BK. I,

Pt.V, p.1860a; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.468a; Muss-Arnolt, *Dictionary*, Vol.I,

p.357a-b; Smith, *Dictionary*, p.180b; Snaith, *Job*, p.106: Ar. **tafila** "of a plant being soiled by mud" and **tafal** "dried mud".).

34. **טָרַף** **ṭārap** "to tear" = Ar. **طَلَفَ** **talafa** or **أَطْلَفَ** **'atlafa** "to be shed in vain or with impunity (blood)", e.g. Job 16:9 (Heb. **טָרַף** qal-perfect, 3rd sing.masc.)

Ar.vs.: B v.10: **מִרְצָנִי** ; BL: **دَفْعَنِي** ; BSI, BS2; BS3; S: **افترسني** ; L; Ll;

N; P: **كسرتني** and L; R1 v.10; R2 v.10: **جمع** .

Note: according to some Arabic versions (i.e. BSI-3, S, cf. above), Ibn Manẓūr,

Lane, *al-Munjid* and the Hebrew context (cf. 16:9 **טָרַף אֶשְׁמִי** (חרדן עָלַי בְּשֵׁנִי כִדָּה אֶשְׁמִי עֲרִיב לִי) ,

either Arabic **طلف** (by substitution of consonant) or **أطلف** (by substitution of consonant and augment '\_') may possibly be equivalent to Hebrew **טָרַף** .

M.c.Ar.t.: **طلف** or **أطلف** (perfect, 3rd sing.masc.) .

Cf. Job 18:4 (Heb. **טָרַף** qal-participle, sing. masc. - active -

"tearest" (RV) = Ar. **طالف** active participle, sing. masc. "someone who has shed with impunity (blood)").



CF. Aram. (Sy.) **ܠܒܢܐ** "to smite, buffet".

(BDB, pp. 382b-3a: Ar. **طَرَفَ** "to depasture, said of camel"; Blake, "Intransitive Verbal Forms", JAOS, Vol.XXIV (1903), p.162: Ar. tarifa and tarufa; Ecker, Arabische Job - Übersetzung, pp. 44, 252: Ar. **افترس**; FD, pp. 526b-7b: Ar. **طَرَفَ** "to cut off"; Ibn Manẓūr, Lisān, Vol.IX, p.223b; KB, pp. 356b-7a: Ar. **طَرَفَ** "to depasture"; Lane, Lexicon, Bk.I, Pt.V, p.1871a; al-Ma<sup>C</sup>lūf, al-Munjid, p.470a; Smith, Dictionary, p.182b.).

35. **טֶרֶף** terep (masc.) "prey" = Ar. **طَلَفٌ** ṭalaf<sup>un</sup> or **طَلْفٌ** ṭalf<sup>un</sup> or **طَلِيفٌ** ṭalīf<sup>un</sup> (masc.) "a thing that goes for nothing (as blood that is unretaliated) ... his blood goes for nothing, cf. Lane", e.g. Job 4:11 (Heb **טֶרֶף**). Ar.vs.: B; BSI; BS2; BS3; S: **فريسة**; BL: ch.n.f.; L; LI; N; P: **مفترس** and L2: **طعام**.

Note: according to some Arabic versions (i.e. B, BSI-3, L, LI, N, P, S, cf. above), Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 4:11 **טֶרֶף**).

: **טֶרֶף** (both Arabic **طَلَف** (by substitution of consonant) and **طَلِيف** (by substitution of consonant and augment **y**) may possibly be equivalent to Hebrew **טֶרֶף**).

M.c.Ar.t.: **طَلَف** or **طَلِيف**.

Cf. Job 24:5, 29:17 and 38:39 (Heb. **טֶרֶף** masc. = Ar. **طَلَفٌ** or **طَلِيفٌ** masc.).

Cf. Aram.(Sy.) **ܠܒܢܐ** "leaf".

(BDB, p.383a-b: n.m.Ar.; FD, p.527a-b: Ar. **طَرَفَ**; Gordis, Job, p.150: Ar. turfat<sup>un</sup>; Ibn Manẓūr, Lisān, Vol.IX, p.223b; KB, p.357b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V, p.1871a; al-Ma<sup>C</sup>lūf, al-Munjid, p.470a; Smith, Dictionary, p.183a; Wechter, Ibn Barun, p.94: Ar. **طَارِفٌ** "rapacious, predatory" and **طَرِيفٌ** "unsteady".)

36. **יָעוֹר** yē'ōr; **יָעוֹר** yē'ōr (masc.) "channel" (RSV), "river" (AV), (RV) "shaft" (BDB) = Ar. **غَوْرٌ** ghawr<sup>un</sup> (masc.) "bottom; lowest part of anything",

or "land of rivulet (fall of the water)", e.g. Job 28:10 (Heb. נַחֲלָה pl.)

Ar.vs.: B: قنات ; BL: أودية ; BSI; BS2; BS3: سَرَا ; L; LI; L2; N;

P; R1; R2: **أنهار** and S : **خلجانها** .

Note: according to the different translation of some Arabic versions (i.e.

BL, BSI-3, S, cf. above) and the Hebrew context (cf. 28:10 מִן הַיָּם וְעַד הַיָּם  
: בְּנֵי יִשְׂרָאֵל לֹא יִהְיוּ כִּי יִבְנוּ אֶת הַמִּצְדָּה),

Arabic غور may possibly, by omission of y and substitution of consonant, be equivalent to Hebrew גור .

BDB and Lambdin believe that 718 is a loan-word from Egyptian, 'iotr, 'io'r "watercourse" and 'trw "the Nile".

M.c.Ar.t.: أَعْوَارٌ (broken pl.).

Cf. Akk. *ia'uru* "stream", *'Iaru'u* "river Nile".

(BDB, p.384a-b: n.m.Ar.; FD, pp. 529b-30a: Ar. نَوْل "river-bed", شَمْر

"river-bed" and شجرة; Ibn Manẓūr, Lisān, Vol.VI, pp. 33b-4b; KB, p.358a-b:

n.m.Ar.; Lambdin, "Egyptian Loan Words", JAOS, Vol.LXXIII (1953), p.151b;

Lane , Lexicon, Bk.I, Pt. VI, p.2308a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p.562a; Muss-

Arnolt, Dictionary, Vol.I, p.361a; Wehr/Cowan, Dictionary, p.687b.).

37. <sup>hiph'ci</sup> ya'al "to be pleased" = Ar. wara'a or 'awra'a (وما وُرِيتُ وما أُورِيتُ به: ما شعرتُ به) ,  
e.g. Job 6:28 (Heb. <sup>hiph'ci</sup> ya'al imperative, 2nd pl.masc.cons.) .

Ar.vs.: B: تعطفوا ; BL; L2: n.r.; BSl; BS2; BS3: تفرسوا ; L; Ll; N;

P: أَقْبَلُوا ; R1; R2: كَمَلُوا and S: أَمَعْنُوا .

**Note:** according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 6:28 : ועתה הוא"ל פנו-ב' ועל-פנ"כם אהם-אכזב

both Arabic <sup>أور</sup> (by metathesis and substitution of consonant) and <sup>أورا</sup> (by substitution of consonants and augment 'a') may possibly be equivalent to Hebrew <sup>אור</sup>.

M.c.Ar.t.: أَوْرِثُوا (imperative, 2nd pl.masc.).

Cf. Job 6: 9 (Heb. <sup>3</sup>אֵין high<sup>C</sup>il-imperfect, 3rd sing. masc.

= Ar. **يُورِ** or **يُورِ** imperfect, 3rd sing.masc.,

cf. above).

Cf. Akk. ālū "to accept" and S Ar. (Sab.) w'l (in the proper name mw'lt).  
(BDB, pp. 383b-4a: Ar. وَال "to take refuge with, escape, hasten to a place"; Ecker, Arabische Job - Übersetzung, p.162; FD, p.529a-b: Ar. بَلَّة "to be slack, weak"; Girdlestone, Synonyms, p.71; Ibn Manẓūr, Lisān, Vol.I, pp. 193a-4b; Vol.XVI, p.389a; KB, p.358a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VIII, p.2933b; al-Ma<sup>C</sup>lūf, al-Munjid, p.895a.)

38. יָבֹול: y<sup>e</sup>būl (masc.) "produce" = Ar. وَفَر wafr<sup>un</sup> (masc.) "much, richness", or وَفَرَاء wafrā<sup>un</sup> (fem.) "abundance, fullness", or وَأْفِر wāfir<sup>un</sup> (masc.) "much", e.g. Job 20:28 (Heb. יָבֹול).  
Ar.vs.: B: غلال; BL: n.r.; BSI; BS2; BS3: غلة; L; LI; N; P: أواصي; L2: انقضاء; RI; R2: نبات and S: مفغات.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf.

20:28 : יָבֹול בָּתוֹ נְגוּזָה בַּיּוֹם הַהוּא),

Arabic وَفَر (by metathesis, substitution of consonants and omission of y)

(by substitution of consonants, metathesis, omission of y and augments ā and l)

and وَأْفِر (by substitution of consonants) may possibly be equivalent to Hebrew יָבֹול.

M.C.Ar.t.: وَأْفِر or وَفَرَاء or وَفَر.

Cf. Akk. (w)abālu, abālu "to bring, carry water"; bibblulu "inundation"; billu

"produce"; Ug. ybl "to bring", Aram.(Sy.) ܬܠܐ "to lead along" and S Ar.

(Sab.) hwblt "animals taken as booty"; hwbltm "tribute".

(BDB, pp. 384b-5a: Ar. وَبْل "violent rain"; Beeston, Dictionary, p.155;

Biella, Dictionary, p.120; Ecker, Arabische Job - Übersetzung, pp. 77, 167, 181;

FD, pp. 531a-b: n.m.Ar.; GLOR, Vol.I. Pt.I, pp. 10a-7b; Gordon, Ugaritic

Manual, p.270a; Ibn Manẓūr, Lisān, Vol.XI, p.720a; KB, p.359a-b: Ar. وَبْل

"violent rain"; KBS, p.156a; Lane, Lexicon, Bk.I, Pt.VIII, pp. 2955c-6c;

al-Ma<sup>C</sup>lūf, al-Munjid, p.909c; Smith, Dictionary, p.185a; Tur-Sinai, Job, p.241:

Ar. wabl "pouring rain"; al-Yasin, Lexical Relation, p.62.).

39.  $\text{יָדָה}$  yādā "to confess" (AV), (RV), "to acknowledge" (RSV) = Ar. إِسْتَوْدَعَ

'istawdaha > (وَدَعَ) : غَلِبَ وَانْقَادَ : "to be defeated or licked and yielded", incl. إِعْتَرَفَ "to confess", e.g. Job 40:14 (Heb.

$\text{יָדָה}$  hiph<sup>c</sup>il-omperfect, 1st sing.with suffix).

Ar.vs.: B v.9: امرحك ; BL: ch.n.f.; BSI; BS2; BS3; L; LI; N v.9; P v.9;

RI; R2: احمدك and L2; S: اشكر .

Note: Ibn Barun/Wechter wrote "  $\text{יָדָה}$  (Job 40:14), though belonging to another root (  $\text{יָדָה}$  ), may properly be translated by أَوْدَكَ ,

'I love Thee, since I am helped by Thy right hand'."

But according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf.

40:14 וְגַם-אֵין-אֹדֶךְ כִּי תוֹשִׁיעַ לְךָ מִיָּמִינְךָ :

Arabic إِسْتَوْدَعَ may possibly, by substitution of consonant and augments س,

and ت be equivalent to Hebrew יָדָה .

M.c.Ar.t.: أَسْتَوْدُهُكَ (imperfect, 1st sing.with suffix).

Cf. Akk. nadu "to throw into water or fire, or a pit, throw away", Aram.

(Sy.) سَبَّأ "to be glad" and Eth. (G) wädäyā "to throw".

(BDB, p.392 a-b: "Ar. وَدَى exeruit, emisit, II.IV. emisit (all now in

special senses"; Ecker, Arabische Job - Übersetzung, p.52; GLOR, Vol.XI,

Pt.I, pp. 68b-76a; FD, pp. 450a-1a: Ar. وَدَى ; Ibn Manẓūr, Lisān, Vol.XIII,

p.560a; KB, pp. 363b-4b: Ar. وَدَى ; Leslau, Contributions, p.24; al-Ma<sup>c</sup>lūf,

al-Munjid, p. 894b; Smith, Dictionary, p.127a; Wechter, "Ibn Barun", AJOS, Vol.

LXI (1941), p.181; idem, Ibn Barun, pp. 59, 95, 180.).

40.  $\text{יָחַד}$  yahad (masc.) "together", "unitedness" (BDB) = Ar. وَحَدٌ wahd<sup>un</sup>

"alone" or وَحِيدٌ wahid<sup>un</sup> (masc.) "only", e.g. Job 3:18(Heb.  $\text{יָחַד}$ ).

Ar.vs.: B; BSI; BS2; BS3; L2: جميعاً and BL; L v.17; LI; N; P v.17; RI;

R2; S: جميع .

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan, al-Munjid and the

Hebrew context (cf.3:18 : יָחַד אֶפְרַיִם שְׂאֲנָנוּ לֹא שָׁמְעוּ קוֹל נְגֹשׁ :



CF. Job 13:10 (Heb.  $\text{הִיָּחֵל} \text{ hiph}^{\text{C}}\text{il}$  - infinitive (abs.) "sure" = Ar.  $\text{وَقَّوعٌ}$  infinitive, cf. above), and 32:12 (Heb.  $\text{מִיָּחֵל} \text{ hiph}^{\text{C}}\text{il}$  - participle, sing.masc. "(is) confuted" = Ar.  $\text{واقِع}$  active participle, sing. masc., cf. above).  
V.Sup.  $\text{נָח}$ .  
(BDB, pp. 406b-7a:n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, pp. 178, 198; FD, pp. 566b-7a: n.m.Ar.; Ibn Manzūr, *Lisān*, Vol.VIII, pp. 402b-8b; KB, p.380a-b: n.m.Ar.; Lane, *Lexicon*, Bk.I, Pt. VIII, p.3057b-c; Al-Ma<sup>C</sup>lūf, *al-Munjid*, p.913b; Wehr/Cowan, *Dictionary*, p.1089a-b).

(cf. EHCCOT)

42.  $\text{יָלַק}$   $\text{yālak}$  "to go" = Ar.  $\text{وَلَجَ}$   $\text{walaaja}$  "to go into, enter",  $\text{هَلَقَ}$   $\text{halaqa}$  "to go quickly, hasten" and  $\text{وَلَقَ}$   $\text{walaqa}$  "to hasten", e.g. Job 10:21 (Heb.  $\text{יָלַק}$  qal-imperfect, 1st sing.).

Ar.vs.: B:  $\text{انصرف}$ ; BL; BSI; BS2; BS3; L: LI; N; P; RI; R2:  $\text{أذهب}$  and S:  $\text{امضي}$ .

Note: according to FD, Arabic  $\text{ولج}$ ,  $\text{ولق}$  and  $\text{هلق}$  may possibly, by substitution of consonants, be equivalent to Hebrew  $\text{יָלַק}$ .

M.c.Ar.t.:  $\text{أولج}$  or  $\text{أولق}$  or  $\text{أهلق}$  (imperfect, 1st sing.).

Cf. Job 34:8 (Heb.  $\text{יָלַק}$  qal-infinitive; cons. "to walk" = Ar.  $\text{ولج}$  or  $\text{هلق}$  or  $\text{ولق}$ , cf. above); 42:8 (Heb.  $\text{יָלַק}$  qal-imperative, 2nd pl.masc. = Ar.  $\text{أولقوا}$  or  $\text{أهلقوا}$  or  $\text{ولجوا}$ , imperative, 2nd pl. masc.); 29:3 (AV) (Heb.  $\text{يָلַק}$  qal-imperfect, 1st sing. "I come" = Ar.  $\text{أهلق}$  or  $\text{ألج}$  or  $\text{ألق}$  imperfect, 1st sing., cf. above); 7:9, 27:21 (AV) (Heb.  $\text{يָلַק}$  qal-imperfect, 3rd sing. masc.

"I vanisheth", "I departeth"

(AV) = Ar.  $\text{يلج}$  or  $\text{يهلق}$  or  $\text{يلق}$  imperfect, cf. above); 38:35 (Heb.  $\text{يָلַק}$  qal-imperfect, 3rd pl.masc. =

Ar.  $\text{يلجون}$  or  $\text{يهلقون}$  or  $\text{يلقون}$  imperfect, 3rd pl.masc., cf. above); 12:17

(AV) and 12:19 (AV) (Heb.  $\text{מִיָּלִיץ}$   $\text{hiph}^{\text{C}}\text{il}$ -participle, sing. masc. "causing to lead" = Ar.  $\text{مُولِج}$  or  $\text{مُهَلِّق}$  or  $\text{مُولِق}$  passive participle, sing.masc., cf. above).



44.  $\text{yāsag}$  "to set, place" (BDB), (Guillaume)= Ar. ضبا daja  
 "to remain in a place", e.g. Job 17:6 (Heb.  $\text{הִפְחִיל־פֶּתַח}$  hiph<sup>c</sup>il-perfect, 3rd  
 sing. masc. with suffix).

Ar.vs.: B: نصبني ; BL: صيرني ; BSl; BS2; BS3: اوقفني ; L; Ll; N; P: أقيم ;  
 L2: جعلوني ; Rl; R2: اقامني and S: انتصب .

Note: according to Guillaume, Arabic ضبا may possibly, by metathesis and  
 substitution of consonants, be similar to Hebrew  $\text{בָּשַׁע}$  .

M.c.Ar.t.: ضباي ( perfect, 3rd sing.masc. with suffix).

(BDB, p.426b: n.m.Ar.; FD, pp. 593b-4a: Ar. وَضَعَ "to put, to lay"; Guillaume,  
Comparative Study, Pt.II, p.18: "Ar. ضبا remained in a place. This word  
 is lacking in most Arabic lexicons"; Ibn Manẓūr, Lisān, Vol.XIV, p.474b; KB, p.  
 395a: n.m.Ar.; Wechter, Ibn Barun, p.96: Ar. وضع "to place".).

45.  $\text{yāṣūa}^c$  (masc.) "bed" (AV) "couch" (RV) (TSV) = Ar. مَوْضِعٌ  
mawḍi<sup>cun</sup> (masc.) "place, locality", incl. "bed", e.g. Job 17:13 (Heb.  $\text{הִפְחִיל־פֶּתַח}$   
 with suffix).

AR.vs.: B: مضيعي ; BL: فراش ; BSl; BS2; BS3; S: فراشي and L; Ll; L2;  
 N; P: مفرشي .

Note: according to Ibn Manẓūr, al-Munjid, Wehr/Cowan and the Hebrew  
 context (cf. 17:13 :  $\text{הִפְחִיל־פֶּתַח}$  "כֹּלֵה"),  
 Arabic مَوْضِعٌ may possibly, by metathesis, substitution of consonant, omission  
 of w and augment m, be similar to Hebrew  $\text{הִפְחִיל־פֶּתַח}$  .

M.c.Ar.t.: موضعي (with suffix).

(BDB, pp. 426b-7a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 219, 235;  
 FD, p.395b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.VIII, p.396a; KB, p.395b: n.m.Ar.;  
 al-Ma<sup>c</sup>lūf, al-Munjid, p.905b; Wehr/Cowan, Dictionary, p.1078a.)

46.  $\text{yāṣaq}$  "to grow (AV) "to run into mass" (RV), (RSV) = Ar. اسْتَقَّ  
 'ittasaqa "to be or become straight and filled, be gathered or collected, to be



in good order", incl. "to grow" or וָסַק wasaka or אִסְתָּוַסַק istawsaka "to be gathered or collected", e.g. Job 38:38 (Heb. יִסְבֵּק qal-infinitive, abs.)  
 Ar.vs.: B: يَتَلَبَد ; BL: ch.n.f.; BSI; BS2; BS3: يَنْسَبُ سَبَا ; L; LI; N;  
 P; RI; R2: افرع ; L2: تسيل and S: انصب .

Note: according to Ibn Manzūr, al-Munjid, Wehr/Cowan, Elias and the Hebrew context (cf. 38:38 : יִסְבֵּק לפניו למאד ורגבים הדבדב : אִסְתָּוַסַק Arabic إِسْتَوَسَقَ (by substitution of consonant, omission of y and augments ' and t and doubling of t), استوسق (by substitution of consonants and augments ', s and t) and وسق (by substitution of consonants) may possibly be equivalent to Hebrew יָסַק .

M.c.Ar.t.: וָסַק (infinitive).

Cf. Job 28:2 (Heb. יִסְבֵּק qal-participle, sing. masc. (passive) "is smelted" = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing. masc., cf. above); 29:6 (Heb. יִסְבֵּק qal-participle, sing. masc. (passive) "is poured" = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing. masc., cf. above); 41:23 (15) (AV), (RV); 24 (16) (AV), (RV) (Heb. יִסְבֵּק qal-participle, sing. masc. (passive) "is firm" = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing. masc., cf. above); 22:16 (RV), (BDB) (Heb. יִסְבֵּק hoph<sup>c</sup>al-imperfect, 3rd sing.masc. "to pour out" (BDB) = Ar. يُسَقُّ or يُسَقُّ passive imperfect, 3rd sing.masc., cf. above); 28:1 (AV) (Heb. יִסְבֵּק hoph<sup>c</sup>al-participle, sing. masc. = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing. masc., cf. above); 11:13 (AV) (Heb. יִסְבֵּק hoph<sup>c</sup>al-participle, sing.masc. "having caused to be steadfast" = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing.masc., cf. above) and 37:18 (Heb. יִסְבֵּק hoph<sup>c</sup>a;-participle, sing. masc. "a molten..." = Ar. مُسَقٌّ or مُسَقٌّ passive participle, sing. masc., cf. above).

(BDB, p.427a-b; n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 229, 330, 357; Elias, Dictionary, p.794a; FD, pp. 594b-5b; n.m. Ar.; Gordon, Ugaritic Textbook, p.413b; Ibn Manzūr, Lisān, Vol.X, pp. 379b-80b; Kamāl, al-'Ibdāl, p.172; KB, pp. 395b-6a; n.m.Ar.; Al-Ma<sup>c</sup>lūf, al-Munjid, p.900c; Wehr/Cowan Dictionary, p.1069a).

47. וָּקֵב yeqeb (masc.) "wine-press" = Ar. وَقَبٌ waqb<sup>un</sup> (masc.), or وَقْبَةٌ waqbat<sup>un</sup> (fem.) "hollow in a rock, cavity of a rock in which

water gathers", e.g. Job 24:11 (Heb. וָּקֵב pl.).

Ar.vs.: B;BS1;BS2;BS3;L;L1;P;R1;R2: مَعَامِر;BL;L2:n.r. and S: تَجَارَا (sic).

Note: according to Driver/Gray, BDB, FD, KB and Wechter/Ibn Barun, either

Arabic وَقَب (by substitution of consonant) or وَقْبَةٌ (by substitution of consonant and augment t al-mudawwara) may possibly be similar to Hebrew וָּקֵב.

M.c.Ar.t.: أَوْقَابٌ (broken pl.) or وَقَبَاتٌ (pl. fem.).

(BDB, p.428b; S.R. Driver and G.B. Gray, Commentary, pt.II, p.168; Ecker,

Arabische Job - Übersetzung, p.183; Ar. تَعَارَا; FD, p.597a; Ar. وَقَبٌ

"to be hollow, deep, spoken of a pit, a hole"; Ibn Manẓūr, Lisān, Vol.I, p.801a;

Kamāl, al-'Ibdāl, p.172; Ar. "الميقاب: الرجل الكثير الشرب للخمر";

KB, p.397a-b; Lane, Lexicon, Bk.I, Pt. VIII, pp. 295c-8a; al-Ma<sup>C</sup>lūf, al-Munjid,

p.912a; Wechter, "Ibn Barun", AJOS, Vol.LXI, (1941), p.181a; *idem*, Ibn Barun,

pp. 96-7, 180, n.307).

48. יָרָע yāra<sup>C</sup> "to go ill" (AV), "to consume" (RV), "to damage" (KB)  
"to be consumed", = Ar. وَرَعَ wara<sup>C</sup>a "to be timid, weak", e.g. Job 20:26  
(Heb. יָרָע qal-imperfect, 3rd sing. masc.).

Ar.vs.: B: تَتَلَف; BL: تَحْرَب; BS1; BS2; BS3: تَرعى; L; L1; N;

P: يَيْلِس; L2: يَأْتُون; R1; R2: يَتَضَيَّق and S: يَسِي.

Note: according to BDB, FD, KB, Reider and the Hebrew context (cf. 20:26

כָּל-חֹשֶׁךְ טָמֹן לְצַפְנָיו תֹּאכְלֶהוּ אֵשׁ לֹא-נִפַח יָרַע שְׂרָרָה

: וָרַע), Arabic, وَرَعَ may possibly, by substitution of consonant, be similar to Hebrew יָרָע.

M.c.Ar.t.: يَرَعُ (imperfect, 3rd sing.masc.).

(BDB, p.438b; FD, p.611b; Ar. يَرَعُ "to be fearful, despairing" and وَرَعَ

"to recede timidly"; Guillaume, "Studies", SALUOS, Vol.II (1968), p.103:

Ar. رَا<sup>C</sup>a "to be afraid" and يَا<sup>C</sup>a "to be fainthearted"; *idem*. "A Note on

the Roots יָרָע, יָרַע, and יָרַע in Hebrew", JTS (N.S.), Vol.XV

(1964), p.293: Ar. وَرَعَ and يَرَعَ "to be faint-hearted"; Hulst, Translation Problems, p.75; Ibn Manẓūr, Lisān, Vol.VIII, pp. 388a-9b; KB, p.406a; al-Ma<sup>C</sup>lūf, al-Munjid, p.896c; J. Reider, "Etymological Studies", JBL, Vol.LXVI (1947),p.317; Wechter, Ibn Barun, p.98.).

49. يָشָׁר yāšār (adj.) "upright" = Ar. مَيَّسَّرٌ muyassar<sup>un</sup> (adj.) "well off, well to do", e.g. Job 17:8 (Heb. יָשָׁרִים pl.)

Ar.vs.: B; BSI; BS2; BS3: مُسْتَقِيمُونَ ; BL: صَالِحِينَ ; L; LI; N; P; RI; R2; S: صَالِحُونَ and L2: صَدِيقُونَ .

Note: according to Ibn Manẓūr, Lane, Wehr/Cowan, al-Munjid and the Hebrew context (cf. 17:8 יָשָׁרִים עַל-זִמָּתוֹ עַל-חַנּוּךְ יְתֵעָרֵר), Arabic مَيَّسَّرٌ may possibly, by substitution of consonant, doubling of s and augment m, be similar to Hebrew יָשָׁר .

M.c.Ar.t.: مُيسِرُونَ (sound pl. masc.).

Cf. 1:1;8, 2:8, 8:6, 23:7, 33:27 (Heb. יָשָׁר = Ar. مَيَّسَّرٌ, cf. above) and 4:7 (Heb. יָשָׁרִים pl. masc. = Ar. مَيَّسِرُونَ pl.masc., cf. above).

Cf. Akk. mēšēru "justice"; mēšēriš "righteously" and Ug. yšr "uprightness".

(BDB, pp. 448b-9a; Ar. يَسَّرٌ "manageable, easy"; Ecker, Arabische Job - Übersetzung, p.253; Ar. أَفْعَالِهِم ; Elias, Dictionary, p.821b; FD, p.621a-b: n. m.Ar.; GLOR, Vol.X, Pt.II, pp. 116b-8b; Gordon, Ugaritic Manual, pp. 275b-6a; Hulst, Translation Problems, p.85; Ibn Manẓūr, Lisān, Vol.V, pp. 295a-6b; KB, p.414a-b; Lane, Lexicon, BK.I, Pt.VIII, p.2978b; al-Ma<sup>C</sup>lūf, al-Munjid, p.924c; Wehr/Cowan, Dictionary, p.1107b).

50. יָשָׁר yōšer (masc.) "right" (AV) = Ar. يُسْرٌ yusr<sup>un</sup> (masc.)

"affluence, circumstances" (> اليسر: ضد العسر: استقامة الحال), e.g. Job 6:25 (Heb. יָשָׁר).

Ar.vs.: B; L2: حَق ; BL: v.n.f.; BSI; BS2; BS3: مُسْتَقِيم ; L; LI; N; RI; R2: صَدَق and S: مُسْتَقِيمَة .

Note: according to Kamāl, Arabic يسر may possibly, by substitution of consonant, be similar to Hebrew שׁוּר.

M.c.Ar.t.: يسر.

Cf. Job 33:3 (Heb. שׁוּר "uprightness" = Ar. يسر, cf. above)

and 33:23 (Heb. שׁוּר with suffix = Ar. يسرة with suffix).

V.sup. שׁוּר.

(BDB, p.449b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.306: Ar. مستقيم; Elias, Dictionary, p.821a; FD, pp. 621b-2a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.V. pp. 295a-6b; Kamāl, al-'Ibdāl, p.173; KB, p.414b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VIII, p.2977a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p.924c; Wehr/Cowan, Dictionary, p.1107a).

51. תֹּאֲתִיר y<sup>e</sup>tūr (masc.) "range" (AV), (RV) = Ar. تَوَاتِير tawātir<sup>un</sup> (masc.) "succession" or مُتَوَاتِر mutawātir<sup>un</sup> (masc.) "succession, following in succession", e.g. Job 39:8 (Heb. תֹּאֲתִיר).

This form occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: ירטאד; BL: ch.n.f.; BSl; BS2; BS3: دائرة; L; Ll; N;

P: כרתה; L2: يفتقد; Rl; R2: ينظر and S: يروم.

Note: according to Ibn Manẓūr, Lane, Elias, Wehr/Cowan, al-Munjid and the Hebrew context (cf. תֹּאֲתִיר וְאֶחָד כָּל-יְרֵדן מִדְּרֹשׁ <sup>39:8</sup>),

both Arabic تَوَاتِر (by substitution of consonant and augment t) and مُتَوَاتِر (by substitution of consonant and augment m and t) may possibly be similar to Hebrew תֹּאֲתִיר.

M.c.Ar.t.: تواتر or متواتر.

(BDB, p.1064b:n.m.Ar.; Elias, Dictionary, p.776a; FD, p.415a: n.m.Ar.; Gordis, Job, p.456: Ar. tara "to look intensely at"; Ibn Manẓūr, Lisān, Vol.V. pp. 273b-5b; KB, p.415a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VIII, p.2919 a-b; al-Ma<sup>C</sup>lūf, al-Munjid, p.885c; Wehr/Cowan, Dictionary, pp. 1046b-7a).

52. yeter (masc.) "excellency" (AV) = Ar. مَآثَرَةٌ ma'tharat<sup>un</sup>  
 or مَآثُرَةٌ ma'thurat<sup>un</sup> (fem.) "a memorable deed, an accomplishment,  
 feat, exploit, glorious deed", e.g. Job 4:21 (Heb. מִתְרָם with suffix).  
 Ar.vs.: B;L2: n.r.; B;ch.n.f.; BSI;BS2;BS3: طَبِيعٌ; L;L1;N;P: بَقِيَّتُهُم 1.R2: بَقِيَّتُهُم and S: فَضْلُهُم.  
 Note: according to Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan, Eliaš and the  
 Hebrew context (cf. וְהָלַךְ נֹעַם יִתְרָם בִּם יְמֵי זִקְנָה בַּחֲכָמָה 4:21),  
 either Arabic مَآثَرَةٌ or مَآثُرَةٌ may possibly, by substitution of consonants and  
 augments m and t al-mudawwara, be similar to Hebrew יִתְרָם.

M.c.Ar.t.: مَآثَرْتُهُم or مَآثُرْتُهُم (with suffix).

Cf. Ug. ytr "unique" and Aram.(Bb.) ܝܬܪܐ (adj.) "excellent".

(BDB, pp. 452a, 1096a: Ar. وَتَرٌ "bow-string, lute-string"; Ecker, Arabische  
Job - Übersetzung, p.32; Elias, Dictionary, p.20b; FD, pp. 624b, 626a; Ar. وَتَرٌ;  
 Gordon, Ugaritic Manual, p.276a; Ibn Manẓūr, Lisān, Vol.IV, p.7b; KB, pp. 416a,  
 1084a-b: Ar. وَتَرٌ; Lane, Lexicon, Bk.I, Pt.I, p.20a; al-Ma<sup>c</sup>lūf, al-Munjid,  
 p.3a; Wechter, "Ibn Barun", AJOS, Vol.LXI, (1941), p.184: Ar. أَثَرَةٌ "preference";  
 Wehr/Cowan, Dictionary, p.4b).

53. yeter (masc.) "cord" (AV), (RV), (RSV), "girdle" (FD) = Ar. وَتْرٌ  
wathr<sup>un</sup> (masc.) "a piece of leather is cut in strips, the width of each one  
 is four fingers or span of the hand, for a young girl to wear before becoming  
 a woman, cf. Ibn Manẓūr and al-Munjid", lit. "girdle", e.g. Job. 30:11 (RV)  
 (Heb. יִתְרָא with suffix).

Ar.vs.:B: وَتْرٌ; BL: ch.n.f., BSI; BS2; BS3: عَنَان L; L1; N;P: n.r.;

L2: قوسه; RI; R2: جعبته and S: رباطي.

Note: according to Ibn Manẓūr and al-Munjid, Arabic وَتْرٌ may possibly, by  
 substitution of consonants, be similar to Hebrew יִתְרָם.

M.c.Ar.t.: وَتْرُهُ (with suffix).

Cf. Ug. w3r.t "snare", Aram.(Sy.) ܥܠܐ "the string of a bow" and Eth.(Amh.)

wātār "cord of musical instrument"; (G) wāt<sup>e</sup>r "cord sinew"; (Tna.) (a)wtar  
 "cords of musical instruments".

(BDB, p.452a: Ar. وَتْرٌ "bow-string, lute-string"; Carslaw, DB art., "Cord", Vol.I.

p.479b: "In Job 30:11 AV 'my cord' may mean 'bowstring' or the 'rein' of a

bridle"; Ecker, Arabische Job - Übersetzung, pp. 93, 236; FD, p.626a-b:

Ar. وتر ; Ibn Manzūr, Lisān, Vol.IV, p.279a; KB, p.416a: Ar. وتر ;

KBS, p.169b: Ar. وتر ; Leslau, "Tigrina", JAOS, Vol.LXXXVI (1956), p.212a;

idem, Amharic, pp. 83, 95; al-Ma<sup>c</sup>lūf, al-Munjid, p.886c, Smith, Dictionary,

p.200b; Wechter, Ibn Barun, pp. 88, 98: Ar. وتر "bow-string, sinew".).

54. קָאֵב קָאֵב kā'ab "to feel pain" = Ar. كَاب kaba "to be sorrowful, sad", incl. "pain",

Job 14:22 (Heb. קָאֵב qal-imperfect, 3rd sing. masc.).

Ar.vs.: B; BSI; BS2; BS3: يتوجع ; BL; L2: n.r.; L; LI; N; P; RI; R2: يتبع (sic.)

and S: يوجعه .

Note: according to BDB, Blake, FD, KB, Kurylowicz and the Hebrew context

(cf. 14:22 : קָאֵב בשרו עליו כאב ונפשו עליו תאבל), Arabic كَاب

may possibly be similar to Hebrew כאב .

M.c.Ar.t.: يَكْب (imperfect, 3rd sing.masc.) .

Cf. Job 5:18 (AV), (RV) (Heb. קָאֵב hiph<sup>c</sup>il - imperfect, 3rd sing. masc.

"... he maketh sore" = Ar. يَكْبُ imperfect, 3rd sing. masc., cf. above).

CF. Aram.(Sy.) صاب "to be in pain, to feel pain, suffer".

(BDB, p.456a; Blake, "Intransitive Verbal Forms", JAOS, Vol.XXIV (1903), p.163;

FD, p.418a-b; Ibn Manzūr, Lisān, Vol.I, pp. 694b-5a; KB, p.418a-b; Kurylowicz,

Semitic Grammar, p.101; Lane, Lexicon, BK.I, Vol.VII, p.2581a-b; al-Ma<sup>c</sup>lūf,

al-Munjid, p.669a; Smith, Dictionary, p.201a-b).

55. קָאָה קָאָה kā'ā "to be viler" (AV) "to scourge" (RV), "to whip" (RSV) = Ar. تَكَأ takā

"to collect, crowd, press", e.g. Job 30:8 (Heb. קָאָה niph<sup>c</sup>al-perfect,

3rd pl.com.).

Ar.vs.: B: دَجَرُوا ; BL: ch.n.f.; BSI; BS2; BS3: سيطوا ; L; LI; N; P: تواضعوا

L2: دِطَفِي (sic); RI; R2: n.r. and S: ضعفوا .

Note: according to Ibn Manzūr, Lane, al-Munjid and the Hebrew context

(cf. 30:8 : קָאָה מן-הארץ), Arabic تَكَأ

may possibly, by substitution of consonant and augments t and k, be similar to Hebrew כָּחַ .

M.c.Ar.t.: تَكْنُكُوا (passive perfect, 3rd pl. masc.).

Cf. Aram.(Sy.) طَا "to rebuke, reprove, chide", Eth.(G) tā-kakäyä "to be slack, indolent".

(BDB, p.456b: Ar. كَأَا "to draw back timidly" and كَاءَ "to abstain

through timidity"; FD, p.630b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.I, p.136a-b; KB,

p.418b: Ar. كَاءَ "to abstain through timidity"; KBS, p.159: Ar. كَاءَ (?);

Lane, Lexicon, Bk. I, Pt.VII, p.2580a; Leslau, Contributions, p.26; al-Ma<sup>c</sup>lūf,

al-Munjid, p.668a; Smith, Dictionary, p.201a; Wechter, Ibn Barun, p.99: Ar. كَوَى

"to cauterize, sting" < كَوَى قَلْبِي وَفَوَادِي > "my heart and my soul were stung").

56. קָחַד kāhad "to hide" (AV) = Ar. حَقَدَ ḥaqada "to hide enmity and violent hatred (against someone) in the heart", e.g. Job 20:12 (Heb. קָחַד qāḥad hiph<sup>c</sup>il-imperfect, 3rd sing.masc. with suffix).

Ar.vs.: B: أَحْرَزَ ; BL: n.r.; BSl; BS2; BS3: أَخْفَاءَ ; L; Ll; N; P; Rl; R2: يَكْتُمُ ; L2: يَنْفِيهِ and S: كَتَمَ .

Note: according to Kamāl, Arabic حَقَدَ may possibly, by substitution of consonant and metathesis, be similar to Hebrew קָחַד .

M.c.Ar.t.: يَحْقُدُهَا (imperfect, 3rd sing. masc.) > (أَحْقَدَ) .

Cf. Job 15:18 (Heb. קָחַד qāḥad pi<sup>c</sup>el-perfect, 3rd pl. = Ar. حَقَدُوا perfect, 3rd pl.masc., cf. above).

Cf. Aram. (Sy.) كَسِبَ "to revere, be modest" and Eth. (Amhl.) kadä "to deny, betray"; (G) k<sup>e</sup>h<sup>e</sup>dä "ibid".

(BDB, p.470a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.226: Ar. اجْتَمَدُوا ;

FD, p.649a-b: Ar. خَدَعَ "to divide, sunder, cover, deceive", حَدَّ "to

separate, disjoin", جَدَّ "to deny" and كَادَ "to hinder"; Guillaume, Comparative

Study, Pt.II, p.18: Ar. جَدَّ ; Haupt, "Etymology", Hebraica, Vol.II (1885 - 6),

p.6: Ar. jahada; Ibn Manẓūr, Lisān, Vol.III, p.154b; Kamāl, al-'Ibdāl, p.174; KB, p.430b: Ar. جَدَّ "to deny, apostatize"; Lane, Lexicon, Bk.I, Pt.II, p.611a-b; Leslau, Amharic, pp. 47, 95; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 144c-5a; Smith, Dictionary, p.212b; Wechter, Ibn Barun, pp. 100, 180: Ar. جَدَّ "to deny"; Wright, Comparative Grammar, p.50: Ar. جَدَّ ).

57. כָּחַשׁ kāḥaš "to be false" = Ar. عَكَسَ <sup>C</sup>akasa "to reverse, invert, reflect, cast back" > (عكس الكلام ونحو: قلبه) or عَاكَسَ <sup>C</sup>akasa "to counteract, oppose, contradict" > (عاكس الكلام: قلبه) incl. "to deny", e.g. Job 31:28 (Heb. כָּחַשׁ pi<sup>C</sup>el-perfect, 1st sing.).  
Ar.vs.: B: כִּחַשׁ ; BL: ch.n.f.; BSl. BS2; BS3; S: جَدَّتْ ; L; Ll; L2; N; P: كَذَبَتْ and R1; R2 v.27: كَحَرًا .

Note: according to Ibn Manẓūr, Lane and al-Munjid, either Arabic عَكَسَ (by metathesis and substitution of consonants) or عَاكَسَ (by metathesis, substitution of consonants and augment ā) may possibly be similar to Hebrew כָּחַשׁ .

M.c.Ar. t.: عَاكَسْتُ or عَكَسْتُ (imperfect, 1st sing.).

Cf. Job 8:18 (Heb. כָּחַשׁ pi<sup>C</sup>el-perfect, 3rd sing.masc. 'I have never seen ...' (RSV) = Ar. عَكَسَ or عَاكَسَ perfect, 3rd sing.masc., cf. above).

Cf. Ug. tkh "to shine (of heavenly) bodies" and Eth.(Amh) kässa "to grow lean"; k<sup>w</sup>ässäsä "ibid".

(BDB, p.471a:n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.246; Elias, Dictionary, pp. 451b-2a; FD, pp. 649b-5a: Ar. كَاسَ , كَاش "to lie", كَاسَ "to lessen" and كَطَّ ; Gordon, Ugaritic Manual, p.336a; Guillaume, Comparative Study, Pt.II, p.18: Ar. جَدَّ "to deny" and جَسَّ "to skin, scratch"; idem, "Studies", SALUOS, Vol.II (1968), p.97: Ar. جَدَّ ; Ibn Manẓūr, Lisān, Vol.VI, pp. 144b-5a; Kamāl, al-'Ibdāl, p.174: Ar. كَفَّتْ ... "الغنم: استرضت بطنها ..."; KB, p.431a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V, pp. 2120c-1a; Leslau, Contributions, p.26; idem, Amharic, pp. 49, 95; al-Ma<sup>C</sup>lūf,



al-Munjid, p.522a; Wehr/Cowan, Dictionary, p.631b).

58. כַּחֲשׁ kahaš (masc.) "leanness" = Ar. كُثُوعٌ kuthū<sup>cun</sup> (masc.) "looseness, laxity, slackness", e.g. Job 16:8 (Heb. כַּחֲשׁ with suffix).

Ar.vs.: B v.9: زور ; BL: كاذب ; BSI; BS2; BS3; مزالي ; L; L1; N;

P: كذبي ; L2: المي ; R1; R2: وجعي and S: جودي .

Note: according to Ibn Manẓūr, al-Munjid and Hebrew context (cf. 16:8

: (וחמשה עשר יהיה זיןם ב' כחש' בפנ' ענה :

Arabic كُثُوع may possibly, by metathesis, substitution of consonants and augment w be similar to Hebrew כַּחֲשׁ .

M.c.Ar.t.: كُثُوعِي (with suffix).

(BDB, p.471b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 63, 301;

FD, p.650a: n.m.Ar.; Guillaume, Comparative Grammar, Pt.II, p.18: Ar. جُسْ

"craftiness"; Ibn Manẓūr, Lisān, Vol.VIII, p.306a; KB, p.431a: n.m.Ar.; al-Ma<sup>C</sup>lūf, al-Munjid, p.674b).

59. כִּיד kīd (masc.) "destruction" (AV), (RV), (RSV) "decay" (KB) = Ar. كَيْدٌ kayd<sup>un</sup> (masc.) "war", incl. "destruction, decay", e.g. Job 21:20 (Heb כִּיד with suffix).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: تلفه ; BL: ذبهم ; BSI; BS2; BS3: هلاكه ; L; L1; N; P: بواده ;

L2: ذبمه ; R1; R2: بواره and S. خباره (sic).

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 21:20

: (ראה עני כידו ומחמת שדי ישתה : Arabic كَيْد may possibly be similar to Hebrew כִּיד .

M.c.Ar.t.: كَيْدُ (with suffix).

(BDB, p.475b: n.m.Ar.; Dhorme, Job, p.317a: "... Arabic kaid, the proper

meaning of which is 'fraud', 'trickery'; S.R.Driver and G.B.Gray, Commentary, Pt.II .

p.148: "... cf. Arabic kāda, to beguile or circumvent: kayd, an artful device..."

Ecker, *Arabische Job - Übersetzung*, p.196; FD, p.635a: Ar. كَادَ "to destroy, cheat"; Foster, "Job", *AJSLL*, Vol.XLIX (1932-3), p.30: Ar. كِيد "plot"; Girdlestone, *Synonyms*, p.271; Gordis, *Job*, p.231: Ar. *kaid* "warfare", and *ka'ada* "to be in an evil state"; Guillaume, "Studies", *SALUOS*, Vol.II (1968), p.104: Ar. *ka'dā'u*; Ibn Manẓūr, *Lisān*, Vol.III, p.383b; KB, p.653a: Ar. كَادَ "to be in an evil state"; Lane, *Lexicon*, Bk.I, Pt.VII, p.2639b; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.705a; Weber, "Material", *AJSLL*, Vol.XV, (1898-99), p.15: Ar. يَكِيدُ, كَادَ "to thrust, strike at somebody").

60. קִידֹד קִידֹד (masc.) "spark" = Ar. كَيْدُ kayd<sup>un</sup> (masc.) "emission of sparks or fire" > (كَيْدُ الزند), e.g. Job 41:19 (II) (Heb. קִידֹד pl., cons.) This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B v.10: شرار ; BL: ch.n.f.; BSI v.19; BS2 v. 19; BS3 v. 19: شرار ; L v.10; LI v.11; N v.9; P v.10: جبره شبيب ; L2 v.11: جمر ; RI v.11: شبيب ; R2 v.11: شهاب and S v.11: شعاع .

Note: according to Ibn Manẓūr and *al-Munjid*, Arabic كِيد may possibly, by omission of *w* and final *d*, be similar to Hebrew קִידֹד .

M.c.Ar.t.: كَيْدُ .

(Ball, *Job*, p.452: Ar. كَادَ "to emit fire", قَدَح "to strike fire" and وَقَدَ "to be kindled, burn"; BDB, pp. 461b, 475b: Ar. كَادَ, كِيد "to emit fire"; Dhorme, *Job*, p.636b: Ar. كِيد "to make spark shoot from the stone"; S.R. Driver and G.B.Gray, *Commentary*, Pt.II, p.342: Ar. (ي كَاد) "a fire-stick emitting sparks"; Ecker, *Arabische Job - Übersetzung*, p.207; FD, p.653a: n.m.Ar.; Gordis, *Job*, p.485: Ar. *ka'da* (med.Ya.) "a fire stick emitting sparks"; Ibn Manẓūr, *Lisān*, Vol.III, p.384b; KB, p.433a: Ar. كَادَ "to emit fire"; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.705a).

61. קִידֹן קִידֹן (masc.) "spear" (AV) "javelin" (RV), (RSV) = Ar. قَيْدُ qayd<sup>un</sup> (masc.) > (قَيْدِمْ) "measure of a spear", e.g. Job 41:29(21) (Heb. קִידֹן ).

Ar.vs.: B v. 20: حربة ; BL: ch.n.f.: BSI v.29; BS2 v.29; BS3 v.29: ربح ;  
L; LI v.21; N v.19; P: نيزك ; L2 v.21: زلزلة and S: مزاريق .

Note: Arabic has "قيد ربح" to mean "measure of a spear". Thus  
according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 41:29(21))

(כִּנְס נחשבו תותח וישחון לרעש כִּדָּוֹן :

Arabic قيد may possibly, by substitution of consonant and omission  
of w and n, be similar to Hebrew כִּדָּוֹן. Molin, however, suggests that  
כִּדָּוֹן does not mean a spear.

M.c.Ar.t.: قيد (ربح) .

Cf. Job 39:23 (Heb. כִּדָּוֹן "javelin" = Ar. قيد (ربح), cf. above).

CF. Eth. (Amh.) qāyyädä "to tie"; (G) kedä "stamp".

(BDB, p.475b: Ar. كاد "to labour, take pains, strive, or struggle with"  
and كَيْد "war"; Ecker, Arabische Job - Übersetzung, p.189; FD, p.653b: n.m.  
Ar.; Ibn Manẓūr, Lisān, Vol.III, p.373b; KB, p.433b: Ar. كَدَّ ; Lane, Lexicon,  
Bk.I, Pt.VII, p.2576b; Leslau, "Arabic Loanwords", BSOAS, Vol.XIX (1957), p.240;  
idem, Contributions, p.26; al-Ma<sup>c</sup>lūf, al-Munjid, p. 665b-c; G. Molin, "What  
is Kidon?", JSS, Vol.I (1956), p. 334-7: Ar. kadda and kāda).

62. כִּמְרִיר kimrīr (masc.) "darkness" = Ar. رَامِكُ rāmik<sup>un</sup> or رَامَكُ rāmak<sup>un</sup> (masc.)

"certain thing, black (that is mixed with musk)", e.g. Job 3:5 (Heb. כִּמְרִיר  
pl, cons.). This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B: كواسف ; BL; L; LI; L2; N; P; RI; R2: n.r.; BSI; BS2; BS3: كاسفات  
and S: سموم .

Note: according to al-Munjid and Lane, Arabic رَامِك may possibly, by meta-  
thesis, substitution of consonant and omission of final r, be metaphorically  
equivalent to Hebrew כִּמְרִיר .

M.c.Ar.t.: رَامِكُو (sound pl.masc., cons.).

Cf. Aram. (Sy.) صَعْبُ أ "black, gloomy".

(BDB, p.485a: n.m.Ar.; FD, p.666a-b: Ar. كمر and كمرى ; Guillaume,

Comparative Grammar, Pt.IV, p.8: Ar. رَكْمٌ "thick layer of clouds" and  
 مركوم ظلماته < "densely dark"; idem, "Studies", SALUOS, Vol.II  
 p.97: Ar. rakam<sup>un</sup> and markūm<sup>un</sup>; Hulst, Translation Problems, p. 60; KB,  
 p.442a: n.m.Ar; Lane, Lexicon, Bk.I, Pt.III, pp. 1158c-9a; al-Ma<sup>C</sup>lūf, al-Munjid,  
 p.280c; Smith, Dictionary, p.217b).

63. 𐤀𐤓𐤕 kāpan (masc.) "famine" = Ar. نَكَفَ nakf<sup>un</sup> (masc.) "stopping of rain",  
 e.g. Job 5:22 (Heb. 𐤏𐤓𐤕). This word occurs in the Biblical Hebrew  
 only in Job.

Ar.vs.: B: فَلَقَتْ ; BL: ch.n.f., BS1; BS2; BS3: عَل ; L; Ll; N; P; RI;  
 R2; S: جوع ; L2: n.r.

Note: a famine occurs if the rain ceases for a long time. This happened  
 frequently among the districts of the Northern Arabian Peninsula and the  
 Fertile Crescent in the past. So it seems that the Arabic نَكَفَ may  
 possibly, by metathesis, be similar to Hebrew 𐤏𐤓𐤕 .

BDB suggested that 𐤏𐤓𐤕 was an Aramaism, while Snaith also mentioned it  
 under "so-called Aramaisms".

M.c.Ar.t. : نَكَفَ .

Cf. Job 30:2 (AV) (Heb. 𐤏𐤓𐤕 = Ar. نَكَف , cf. above).

Cf. Aram.(Sy.) ܡܥܝܢ "hunger".

(BDB, p.495b: Ar. كَنَّ "to spin wool, wrap a corpse in the shroud";

Blake, "Intransitive Verbal Forms", JAOS, Vol.XXIV (1903), p.164: n.m.Ar.; G.R.

Driver, "Supposed Arabisms in the Old Testament", JBL (1936), p.105: Ar. "كَنَّ ,

I 'spun (wool)', II "wrapped up..."; FD, pp. 686b-7a: Ar. كَنَّ "to twist, roll  
 up, enwrap"; D.H. Corley, "The Coffin", AJSLL, Vol.XXXIX (1922-23), p.72:

Ar. كَنَّ ; Guillaume, Comparative Study, Pt.III, p.4: "𐤏𐤓𐤕 hunger,  
 famine مَكْفُونُ people without salt, milk, or seasoning"; idem, "Studies",

SALUOS, Vol.II (1968), p.113: Ar. kafana "to shroud, wrap"; Ibn Manzūr, Lisan,

Vol.IX, p.340b; KB, p.451a: n.m.Ar.; al-Ma<sup>C</sup>lūf, al-Munjid, pp. 837c-8a;

Smith, Dictionary, p.222b; Snaith, Job, p.107: Ar. kaffana "to enshroud a corpse" and kafan "shroud").

64. קָרַת kārat "to make a covenant" = Ar. قَرَّ qarra "to be glad, be delighted" > (قَرَّتْ عَيْنِي) or قَرَّرَ qarrara "to decide upon, determine to" or أَقَرَّ 'aqarra "to settle, fix, establish, confirm", e.g. Job 31:1 (Heb. קָרַתִּי qal-perfect, 1st sing. masc.) .  
Ar.vs.: B: عاهدت ; BL: ch.n.f.; BSI; BS2; BS3: عهداً قطعت ; L; LI; N; P; RI; R2: عهداً اعاهد; L2: قررت عهداً and S: عهدت عهداً .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 31:1

, (ברית כרתי לעיני ומה אתבונן על-בתולה :

either Arabic قَرَّ (by substitution of consonant, omission of t and doubling of r) or أَقَرَّ (by omission of t, augment ' and doubling of r) may possibly be similar to Hebrew כרת . Further, Arabic قَرَّرَ (cf. Arabic version L2) may possibly by substitution of consonant, omission of t, doubling of r and augment of additional r, be similar to Hebrew כרת .

M.c.Ar.t.: قَرَرْتُ (perfect, 1st sing. masc.) or قَرَرْتُ ( perfect, 1st sing.masc.).

Cf. Job 41:4 (40:28) (Heb. קָרַת qal-imperfect, 3rd sing.masc., cf. above = Ar. يَقَرُّ or يُقَرِّرُ imperfect, 3rd sing.masc., cf. above).

Cf. Ug. Krt "name of the hero of the Krt legend".

(BDB, pp. 503a-4b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, p.355; Elias, Dictionary, p.533a; FD, pp. 702a-3a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.V.pp.84a-8a; KB, pp. 456a-8a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VII, p.2499a-c; al-Ma<sup>c</sup>lūf, al-Munjid, p.616a-b; Wehr/Cowan, Dictionary, p.751b).

65. קָתַר kātar "to bear" = Ar. إِتَكَدَرَ 'inkadara "to be intent", incl. "to bear", e.g. Job 36:2 (Heb. קָתַר pi<sup>c</sup>el-imperative, 2nd sing.masc.).



M.c.Ar.t.: لغوا (perfect, 3rd pl.masc.).

CF. Akk. lillu "fool, moron", Aram. (Sy.) ללד, ללד "to lap, or lick up" and Eth. (G) tā-la<sup>C</sup>l<sup>EC</sup>a "to stammer, speak indistinctly".

(BDB, p.534a: n.m.Ar.; Dhorme, Job, p.76b: Ar. ولع "to feel passion, lie" and لغو "to chatter"; S.R. Driver and G.B. Gray, Commentary, pt.II, p.35: "... ללד to swallow up, which yields no sense: לغا, however, means 'to speak rashly' (cf. laghw<sup>un</sup>....)"; Ewald, Job, p.117: Ar. لغا and لغى "to prattle"; FD, p.739a-b: Ar. لغا, لغا and لغى; Foster, "Job", AJSSL, Vol.XLIX (1932-33), p.44: GLOR, Vol.IX, pp. 189a-90a; Ibn Manẓūr, Lisān, Vol.XV, pp. 250a-lb; KB, pp. 477b, 484b: Ar. ولَعَ; Leslau, "Southeast Semitic Cognates", JAOS, Vol.LXXXIX (1969), p.19b; al-Ma<sup>C</sup>lūf, al-Munjid, p.726a-b; Smith, Dictionary, p.243b).

67. מַאֲסָ mā'as "to disdain" = Ar. مَاسَى māsā "to mock", incl. "to disdain", e.g. Job 30:1 (Heb. מַאֲסָ qal-perfect, 1st sing.).

Ar.vs.: B: אָנַף; BL: ch.n.f.; BSI; BS2; BS3: أَسْتَكْفَنَ; L; LI; N; P; RI; R2: ازهد and S. حقرت; L2: ارذلت.

Note: according to Ibn Manẓūr, Lane, al-Munjid, and the Hebrew context 30:1

(cf. וְעִירֵיהֶם מִמֶּנִּי לִמְיָם אֲשֶׁר-מֵאֲסָתִי אֲבוֹתָם מִן 30:1) מַאֲסָ Arabic مَاسَى may possibly, by substitution of consonant and augment ā, be similar to Hebrew מַאֲסָ.

M.c.Ar.t.: ماسيتُ (perfect, 1st sing.).

CF. Job 19:18 (Heb. מַאֲסָ qal-perfect, 3rd pl.com. = Ar. ماسوا perfect, 3rd pl.masc., cf. above), 5:17, 10:3 (Heb. מַאֲסָ qal-imperfect, 2nd sing.masc. = Ar. تَمَاسَيْتُ imperfect, 2nd sing.masc., cf. above), 9:21, 42:6 (Heb. מַאֲסָ qal-imperfect, 1st sing. = Ar. أَمَاسِي imperfect, 1st sing., cf. above) and 36:5 (Heb. מַאֲסָ qal-imperfect, 3rd sing.masc. = Ar. يَمَاسِي imperfect, 3rd sing.masc., cf. above).

Cf. Akk. ma'āsu "(perhaps) destroy". (cf. BDB: "ma'ašū; māšū "to ignore".

(BDB, p.549a-b: Ar. مَعَسَ ; Ecker, Arabische Job - Übersetzung, pp. 40, 269, 274; FD, p.761b: Ar. مَآشَ "to push away" and مَعَسَ "to disesteem"; Guillaume, Comparative Study, Pt.I, p.11: Ar. مَعَسَ ; Ibn Manẓūr, Lisān, Vol.XV, p.280a; KB, p.490a-b: n.m.Ar.; al-Ma<sup>c</sup>lūf, al-Munjid, p.762a-b; Muss-Arnolt, Dictionary, Vol.I, p.509a; Vol.II, p.595b.).

68. מַכְאִיב mak'ōb (masc.) "pain" = Ar. كَآبَةٌ ka'ābat<sup>un</sup> (masc.) "grief, sorrow" >  
الكآبة: تغير النفس بالانكسار من شدة الهم والحزن ("break of soul  
 because of strong grief and sorrow or sadness"), incl. "pain", e.g. Job 33:19  
 (Heb. מַכְאִיב = Ar. كَآبَةٌ, cf. above).

Ar.vs.: B: ألم ; BL: ch.n.f.; BSI; BS2; BS3; L; LI; N; P; RI; R2: وجع ;  
 L2: امراض and S. اوجاعي .

Note: according to Kamāl and the Hebrew context (cf. והוכח 33:19

במכאוב ל-משכבו ור"ב לחמיו ור"ב :

Arabic كَآبَةٌ may possibly, by substitution of consonant, omission of m and  
 augment t al-mudawwara, be equivalent to Hebrew מַכְאִיב .

M.c.Ar.t.: كَآبَةٌ .

V.sup. כאב .

(BDB, pp. 456a-b, 568b: n.m.Ar.: كَآبَةٌ ; FD, p.806a: n.m.Ar.; Ibn  
 Manẓūr, Lisān, Vol.I, pp. 694b-5a; Kamāl, al-'Ibdāl, p.178; KB, pp. 418a-b,  
 520b: n.m.Ar. كَآبَةٌ ; Lane, Lexicon, Bk.I, Pt.VII, p.2581a-b; al-Ma<sup>c</sup>lūf,  
al-Munjid, p.669a; Wehr/Cowan, Dictionary, p.807a.).

69. מִפְלְאָה miplā'ā (fem.) "wondrous work" = Ar. مَفْلَاحَةٌ maflahat<sup>un</sup> (fem.)  
 "a cause or means, of prosperity or success (cf. Lane)", incl. "wondrous work",  
 e.g. Job 37:16 (Heb. מִפְלְאָה pl.).

This word occurs in the Biblical Hebrew only in Job.

AR.vs.: B: عجائب ; BL: ch.n.f.: BSI; BS2; BS3: معجزات ; L; LI; N; P: عجائب ;  
 L2: عجوبات ; RI v.15; R2: n.r. and S: عجيب .



Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. 37:16 : וְהָתַדַּע עַל-מַפְלָסֵי-עַב מַפְלָאוֹת תַּמִּיִּם דַּעִים),

Arabic مفلح may possibly, by substitution of consonants, be similar to Hebrew מפלגה.

M.c.Ar.t.: مفلحات (pl.fem.)

(BDB, pp. 592a, 810b-la: n.m.Ar.; FD, pp. 850b, 1128a-9a: Ar. فَلَا ; Ibn

Manẓūr, Lisān, Vol.II, pp. 547a-8b; KB, pp. 552b, 729b-60b: Ar. فَل "good

omen"; Lane, Lexicon, Bk.I, Pt.VI, pp. 2438b-9b; al-Ma<sup>C</sup>lūf, al-Munjid, p.593b).

70. מַצִּידָה m<sup>C</sup>sūdā (fem.) "strong place" (AV), "strong hold" (RV), "a high fortress, a mountain-hold, a mountain castle" = Ar. صَدَّ sadd<sup>un</sup> or صُدَّ sudd<sup>un</sup> (masc.) "mountain", e.g. Job 39:28 (Heb. מַצִּידָה cons.).

Ar.vs.: B: معقل ; BL: ch.n.f.: BSI; BS2; BS3: معقل ; L; LI; N; P: كهف ;

L2: n.r.; R1; R2: محصات and S: كهف .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the context (cf. 39:28 וְהָתַדַּע

: וְהָתַדַּע עַל-שֵׁן-עֹלֶה וּמַצִּידָה),

Arabic صَدَّ may possibly, by doubling of d and omission of m, w and h, be similar to Hebrew מַצִּידָה.

M.c.Ar.t.: صَدَّ or صُدَّ .

(BDB, pp. 594b, 895a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 172, 231:

Ar. مصدر and مجهز ; FD, pp. 853a-4a: Ar. مصاد ; Ibn Manẓūr, Lisān, Vol.

III, pp. 246b-7a; KB, pp. 555b-6a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.IV, p.1659a-b;

al-Ma<sup>C</sup>lūf, al-Munjid, p.418b).

71. מָרָץ māraṣ "to be forcible" (AV), (RV), "to be forceful" (RSV), "to be strong, effective", (Budde "cf. BDB") = Ar. تَمَارَسَ tamārasa "to fight, struggle", e.g. Job 6:25 (Heb. נִפְחַלְתָּ niph<sup>C</sup>al-perfect, 3rd pl. com.) .

Ar.vs.: B: اوقع , BL: v.n.f.; BSI; BS2; BS3: أشد ; L; LI; N; P; R1;

R2: تدفعون ; L2: n.r. and S: ابلع .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf. 6:25 :  
(מה-נמרצו אמר-ש-זמר ומה-יוכח מכח

Arabic تمارس may possibly, by substitution of consonant and augment t and a,  
be similar to Hebrew מרץ.

M.c.Ar.t.: تمارسوا (perfect, 3rd pl.masc.).

Cf. Akk. marāsu "to squash", marāsu "to fall ill, have a disease" and Aram. (Sy.)  
ܡܪܫܐ "to crush, bruise, steep".

(BDB, p.599b: n.m.Ar.; Dhorme, Job, p.92a: Ar. مرض "to be ill"; N.S. Doniach,  
"Job vi 25 מרץ", JTS, Vol.XXXI (1930), p.291: Ar. مَرِض "to lead, precede";  
G.R. Driver, "Hebrew Words", JTS, Vol.XXIX (1928), pp. 394-5: Ar. مضر  
"to be sour, acid"; Ecker, Arabische Job - Übersetzung, p.12; Elias, Dictionary,  
p.651b; FD, p.870b: Ar. مصر; GLOR, Vol.X, Pt.I, pp. 269a-70a; Gordis, Job,  
p.76: Ar. marīḏa "to be ill"; Guillaume, "Studies", SALUOS, Vol.II (1968), p.85:  
Ar. مرض; Hulst, Translation Problems, p.65; Ibn Manẓūr, Lisān, Vol.VI, p.215a-b;  
KB, p.568b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VII, p.2707a-c; al-Ma<sup>C</sup>lūf, al-Munjid,  
p.755c; Smith, Dictionary, p.302b; Wehr/Cowan, Dictionary, p.903a).

72. מְשֻׁלָּה m<sup>C</sup>šūlā (fem.) "desolate" (RSV), "waste" (AV), "desolation" (RV) =  
Ar. السَّوْءُ: الفساد والهلاك <sup>UN</sup> saw<sup>UN</sup> (masc.) "spoiledness and berdition",  
cf. Ibn Manẓūr), e.g. Job 30:3 (Heb. מְשֻׁלָּה).

Ar.vs.: B: غامر; BL: ch.n.f.; BSI; BS2; BS3: خربة; L; LI; N; P: v.n.f.;  
L2: شفاء; RI; R2: قهر and S: مخواة.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context  
30:3  
(בחר ובכפן גלמוד הערניים ציה אמש שזאה ומשלה),  
Arabic سَوْء may possibly, by substitution of consonant and omission of m  
and h, be similar to Hebrew משואה.

M.c.Ar.t.: سوء.

Cf. Job 38:27 (Heb. מְשֻׁלָּה "desolate" = Ar. سوء, cf. above).

(BDB, pp. 602b, 996a-b: Ar. ساء "to be evil, foul, unseemly"; Ecker,

Arabische Job - Übersetzung, p.98: Ar. خاوية and مخاوية; FD, pp. 876a, 874a, 1348b-9a: Ar. سَاءَ "to be vain, evil"; Ibn Manẓūr, Lisān, Vol.I, p.98b; KB, pp. 572b, 935a: Ar. سَوْءٌ "misfortune"; Lane, Lexicon, Bk.I, Pt.IV, p.1457c; al-Ma<sup>C</sup>lūf, al-Munjid, p.361a).

73. מֶשֶׁק mešek (masc.) "price" = Ar. سَكَّةٌ sikkat<sup>un</sup> (fem.) "coin, die (money)" or "an engraved iron instrument for minting the coins (dirham or dinar)", e.g.

Job 28:18 (Heb. מֶשֶׁק).

Ar.vs.: B: امتلاك; BL: تسقى; BSI; BS2; BS3: تحصيل; L; LI; M; P: اتباع; L2: تطلب; RI; R2: تختب and S: مد.

Note: according to Ibn Manẓūr, Lane, al-munjid and the Hebrew context (cf. 28:18

(רַמּוֹת וּגְבֻשׁ לֹא יִזְכֵּר וּמִשְׁךְ הַכֶּמֶה מִפְּנֵי נֶם),

Arabic سَكَّةٌ may possibly, by substitution of consonant, omission of m doubling of k and augment t al-mudawwara, be similar to Hebrew מִשְׁךְ.

M.c.Ar.t.: سكة.

Cf. Akk. mašku "skin, leather", Aram. (Sy.) مَشْكُ "skin, leather, rind of fruit" and Eth. (G) māsākā "bow".

(BDB, p.604b: n.m.Ar. سكة; Elias, Dictionary, p.306b; FD, p.879a: n.m.Ar. سكة;

GLOR, Vol.X, Pt.I, pp. 376a-8a; Guillaume, Comparative Studies, Pt.II, p.23:

" מִשְׁךְ drew, dragged, מָשַׁק took hold of, מִשְׁכָּה was tenacious, מִשְׁכָּה

scented him with musk", "... and so Job 29:18 means 'the possession of wisdom is better than corals' ..."; Ibn Manẓūr, Lisān, Vol.X, pp. 440b-1a;

Lane, Lexicon, Bk.I, Pt.IV, p.1388a; Leslau, Contributions, p.32; al-Ma<sup>C</sup>lūf,

al-Munjid, p.341a; Smith, Dictionary, p.306b; Wehr/Cowan, Dictionary, p.416b).

74. נָבָל nābāl (adj.) "foolish" (RSV), "senseless, esp. of religious and moral insensibility" (BDB) Ar. نَبْرٌ nabr<sup>un</sup> (adj. masc.) or نَبْرَةٌ nabrat<sup>un</sup> (adj. fem.) "shameless, impudent", e.g. Job 2:10 (Heb. נָבָלִים pl.fem.).

Ar.vs.: B; BL; L; LI; N; P; RI; R2: سيفيات and BSI; BS2; BS3; L2; S: جاهلات.

Arabische Job - Übersetzung, p.98: Ar. خاوية and عنواة; FD, pp. 876a, 874a, 1348b-9a: Ar. سَاءَ "to be vain, evil"; Ibn Manẓūr, Lisān, Vol.I, p.98b; KB, pp. 572b, 935a: Ar. سَوْءٌ "misfortune"; Lane, Lexicon, Bk.I, Pt.IV, p.1457c; al-Ma<sup>c</sup>lūf, al-Munjid, p.361a).

73. מֶשֶׁק mešek (masc.) "price" = Ar. سَكَّةٌ sikkat<sup>un</sup> (fem.) "coin, die (money)" or "an engraved iron instrument for minting the coins (dirham or dinar)", e.g. Job 28:18 (Heb. מֶשֶׁק).
- Ar.vs.: B: امتلاك; BL: تسقى; BSI; BS2; BS3: تحصيل; L; LI; M; P: اتباع; L2: تطلب; RI; R2: تجتذب and S: مد.
- Note: according to Ibn Manẓūr, Lane, al-munjid and the Hebrew context (cf. 28:18), (ראמות וגב"ש לא יזכר ומשך הכמה מפנ"נ"ם :  
Arabic سَكَّةٌ may possibly, by substitution of consonant, omission of m doubling of k and augment t al-mudawwara, be similar to Hebrew משך.  
M.c.Ar.t.: سكة.
- Cf. Akk. mašku "skin, leather", Aram. (Sy.) قَعْدُ "skin, leather, rind of fruit" and Eth. (G) mäsäkä "bow".
- (BDB, p.604b: n.m.Ar: سكة; Elias, Dictionary, p.306b; FD, p.879a: n.m.Ar: سكة; GLOR, Vol.X, Pt.I, pp. 376a-8a; Guillaume, Comparative Studies, Pt.II, p.23:  
" משך drew, dragged, מָסַק took hold of, מָסַק was tenacious, מָסַק scented him with musk", "... and so Job 29:18 means 'the possession of wisdom is better than corals' ..."; Ibn Manẓūr, Lisān, Vol.X, pp. 440b-1a; Lane, Lexicon, Bk.I, Pt.IV, p.1388a; Leslau, Contributions, p.32; al-Ma<sup>c</sup>lūf, al-Munjid, p.341a; Smith, Dictionary, p.306b; Wehr/Cowan, Dictionary, p.416b).

74. נָבֵל nāḇāl (adj.) "foolish" (RSV), "senseless, esp. of religious and moral insensibility" (BDB) Ar. نَبْرٌ nabr<sup>un</sup> (adj. masc.) or نَبْرَةٌ nabrat<sup>un</sup> (adj. fem.) "shameless, impudent", e.g. Job 2:10 (Heb. נָבֵל pl.fem.).
- Ar.vs.: B; BL; L; LI; N; P; RI; R2: سفيات and BSI; BS2; BS3; L2; S: جاهلات.

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf.

וַיֹּאמֶר אֵלֶיהָ כַּדְבָר אַחַת הַנִּבְלֹת תִּדְבְּרִי גַם אֶת־הַטּוֹב  
(נִבְלָה מֵאַתְּ הָאֱלֹהִים וְאַתְּ־הָרַע לֹא נִבְלָה בְּכָל־זֶמֶן לֹא־חָטְאָה אִיּוֹב בְּשִׁפְתָיו :

either Arabic نَبْرَة (by substitution of consonant) or نَبْرَة (by substitution of consonant and augment t al-mudawwara) may possibly be similar to Hebrew נבול .

M.c.Ar.t.: نبرات (adj.pl.fem.).

Cf. Job 30:8 (Heb נָפְלוּ "fool" = Ar. نَبْرَة, cf. above).

Cf. Akk. napālu "to fall", SAr.(Sab.) nbl "to send messengers", tnblt "messengers" and Eth.(Tna.) nābālā "to reprimand, reproach"; (Te.) tānbālā "to make a present to the newly married".

(BDB, pp. 614b-5a: Ar. نَبْل "to be noble, distinguished" and نَبْل "to be gracious"; Beeston, Dictionary, p.90; Biella, Dictionary, p.290; Ecker,

Arabische Job - Übersetzung, p.351; FD, p.899a:n.m.Ar.; GLOR, Vol.XI, Pt.I, p.227a-b; Gordis, Job, p.332: Ar.: nabala "to be noble, distinguished";

Guillaume, Comparative Study, Pt.II, p.24, Ar. نَبْل ; idem, "Studies", SALUOS Vol.III (1968), p.114: Ar. nabula "to be noble, be contemptible"; Ibn Manẓūr, Lisān,

Vol.V, p.189a-b; Kamāl, at-Taḏād, p.66: Ar. نبيل ; KB, p.589b: n.m.Ar.;

Leslau, "South-West Semitic", JAOS, Vol.LXIII (1943), p.13a; idem, Contributions, p.33; al-Ma<sup>c</sup>lūf, al-Munjid, pp. 66a, 785b-c; W.M.W. Roth, "Nbl", VT, Vol.X

(1960), pp. 394-6, 409; Wechter, Ibn Barun, p.103: Ar. تَنَبَّال "lazy, slothful".

(But according to al-Munjid, تنبال is an Arabic loanword from Turkish) .

75. נִבְלָה n<sup>c</sup>bālā (fem.) "folly" = Ar. نَبْرَة nabrat<sup>un</sup> (fem.) "shameless, impudent", e.g. Job 42:8 (Heb. נִבְלָה ).

Ar.vs.: B; BSI; BS2; BS3: حَاقَتُمْ; BL: ch.n.f.; L; LI; N; P: هوان ; L2: ساقطة . n.r. and S:

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf. אִם . . .

פָּנִי אִשָּׁה לְבַלְתָּ עֲשׂוֹת עִמָּכֶם נִבְלָה כִּי לֹא דִבַּרְתֶּם  
( אֵלֶי נִכְוֹנָה כַּעֲבָד אִיּוֹב :

Arabic نَبِيْلَةٌ may possibly, by substitution of consonants, be similar to Hebrew נבילה .

M.c.Ar.t.: نَبِيْلَةٌ .

V.sup. נביל .

(BDB, p.615a: n.m.Ar.; FD, p.899a: n.m.Ar.; Girdlestone, Synonyms, p.284; Guillaume, Comparative Study, Pt.II, p.24: Ar. نَبِيْلَةٌ; idem, "Studies", SALUOS, Vol.II (1968), p.139: Ar. nabal<sup>un</sup> "vile"; Ibn Manẓūr, Lisān, Vol.V, p.189b; Kamāl, al-'Ibdāl, p.95: Ar. نَبِيْلَةٌ; KB, p.590a: n.m.Ar.: al-Ma<sup>c</sup>lūf, al-Munjid, p.785b; W.M.W. Roth, "Nbl", VT, Vol.X (1960), pp. 397-409; Wechter, Ibn Barun, pp. 13, 103: Ar. نَبِيْلَةٌ "corpse").

76. תִּדְדָּ n<sup>e</sup>dūd (masc.) "tossing" = Ar. نَوْدٌ nawd<sup>un</sup> (masc.) "oscillation, swinging" or نَدُودٌ nadūd<sup>un</sup> (masc.) "fleeing, running away, frightening", e.g. Job 7:4 (Heb. תִּדְדָּ pl.).

This word occurs in the Biblical Hebrew only in Job.

Ar.vs.: B: בלבא ; BL: اوجاع ; BSI; BS2; BS3: قلقاً ; L; LI; N; P: اضطريت ; L2; R1; R2: اوجاعاً and S: ارق .

Note: according to some Arabic versions (i.e. B, BSI-3, L, LI, N, P, S)

Ibn Manẓūr, Lane and Elias, Arabic نَدُود may possibly be equivalent to Hebrew תִּדְדָּ .

According to al-Munjid and Elias, Arabic نَوْد may possibly, by omission of first d, be equivalent to Hebrew תִּדְדָּ .

M.c.Ar.t.: نَوْد (infinitive) or نَدُود (only sing.) .

Cf. Aram. (Sy.) بُ' "a prominence, high ground".

V.inf. תִּדְדָּ .

(BDB, p.622b: n.m.Ar.; Elias, Dictionary, p.741a; FD, p.907b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.III, pp. 419b-20a; KB, p.596b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VIII, p.277c-9b; al-Ma<sup>c</sup>lūf, al-Munjid, p.845b; Smith, Dictionary, p.328b).

77. נָפַל nāpal "to fall" = Ar. فَلَّ falla "to notch or blunt" > (فَلَّ السيف: ثلمه), incl. "to break", "to defeat" > (فَلَّ القوم: مزهم), incl. "to fall" or إِنْفَلَّ 'infalla "to be notched or blunted", > (انفل السيف: ثلم), incl. "to be broken", "to be fled and defeated", incl. "to be fallen", e.g. Job 1:16 (Heb נָפַל qal-perfect, 3rd sing.fem.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P: سقطت; BL; S: وقعت and L2: نزلت.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic فَلَّ (by omission of n and doubling of l) and إِنْفَلَّ (by augment ' and doubling of l) may possibly be metaphorically similar to Hebrew נָפַל.

M.c.Ar.t.: فَلَّتْ (perfect, 3rd sing.fem.).

Cf. Job 4:13 (AV), (RV), 33:15 (AV), (RV) (Heb. נָפַל "qal-infinitive, cons.

"... falleth" = Ar. فَلَّ infinitive, cf. above), 13:11 (Heb. נָפַל qal-imperfect, 3rd sing. masc. "...fall", = Ar. يَفِلُّ imperfect, 3rd sing.masc., cf. above),

1:20 (Heb. נָפַל qal-imperfect, 3rd sing.masc. with waw consecutive "and

fell upon" = Ar. فَلَّ perfect, 3rd sing.masc., cf. above), 31:22 (Heb. נָפַל

qal-imperfect, 3rd sing.fem. "... be broken" = Ar. تَفَلَّ imperfect, 3rd sing.

fem., cf. above), 12:3, 13:2, 14:18 (AV), (RV) (Heb. נָפַל, נָפַל qal-participle,

sing.masc. (active) "... inferior, ... falling" = Ar. فَالٌ active participle, sing.

masc., cf. above), 6:27 (Heb. נָפַל hiph<sup>c</sup>il-imperfect, 2nd pl.masc.

"... bargain over" = Ar. تَفْلُون imperfect, 2nd pl.masc., cf. above) and 29:24

(AV), (RV) (Heb. נָפַל hiph<sup>c</sup>il-imperfect, 3rd pl.masc. "they cast... down"

= Ar. يَفْلُون imperfect, 3rd pl.masc., cf. above, both Hebrew and Arabic end with wn).

Cf. Akk. napalu "to dig out, dig up", Ug. npl "to fall" and Aram. (Bb.) נָפַל "to fall"; (Sy.) نُفِلَا "to fall, fall down".

V.sup. נָפַל.

(BDB, pp. 656b-8a, 1103a: Ar. نَفَلَ "dedit praedam"; Ecker, Arabische Job -

Übersetzung, pp. 238, 249; Elias, Dictionary, p.514a; Eitan "Contribution",

HUCA, Vol.XII-XIII (1937-38), p.72: Ar. وَقَعَ "to fall"; FD, pp. 939b-41a:

Ar. فَال, فَال "to be fat, thick", نَبُل "to overtop", وقع and سقط

Girdlestone, Synonyms, p. 284; GLOR, Vol.XI, Pt.I, p.272b-3a; Gordon, Ugaritic Manual, p.298a; Greenfield, "Lexicographical Notes", HUCA, Vol. XXIX (1958) pp. 215-6; Guillaume, "Studies", SALUOS, Vol.II (1968), pp. 77-8; Job: 1:15 Ar. 'nafal<sup>un</sup> means 'spoil' or 'booty' and the verb in its first form means 'divided soil among' and in its first, second and fourth form can mean 'give booty to' "; Ibn Manẓūr, Lisān, Vol.XI, pp. 530a-2a; Kamāl, at-Tadād, p.50: Ar. ساجد ; KB, pp. 624b-6a, 1100b: Ar. نَقَلَ "to fall to one's share (booty)"; Lane, Lexicon, Bok.I, Pt.VI, p.2433a-b; Smith, Dictionary, p.344a; al-Ma<sup>C</sup>lūf, al-Munjid, p.592a).

78. נָקִי nāqī (adj.) "innocent" = Ar. نَقِيّ naqiyy<sup>un</sup> (ajd.) "clean, pure", incl. "innocent", > (رجل نقي السريرة), e.g. Job 4:7 (Heb. נָקִי). Ar.vs.: B: זָכִי ; BL: ch.n.f.; BSl; BS2; BS3: בְּרִי ; L; L1; N; P; R1; R2: זָכִי (sic.); L2: בָּר and S: בְּרִי .

Note: according to Ibn Manẓūr and al-Munjid, Arabic نَقِيّ may possibly, by doubling of ن, be equivalent to Hebrew נָקִי .

M.c.Ar.t.: نَقِيّ .

Cf. Job 17:8, 22:19, 30 and 27:17 (Heb. נָקִי = Ar. نَقِيّ, cf. above), and 9:23 (Heb. נָקִי pl.masc. = Ar. أَنْقَاء broken pl, cf. above).

Cf. Akk.(O) niqū "offering, sacrifice". and Aram. (Sy.) نَقُصًا "libation, drink-offering."

V.sup. נָקִי .

(BDB, p.667b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 197, 298;

FD, p.948b: n.m.Ar.; GLOR, Vol.XI, Pt.II, p.252a-b; Hulst, Translation Problems,

p.76; Ibn Manẓūr, Lisān, Vol.XV, pp. 338b-9b; KB, p.632b: n.m.Ar.; al-Ma<sup>C</sup>lūf,

al-Munjid, p.835a; Smith, Dictionary, p.334a).

79. נָפַק nāqap "to destroy" = Ar. نَفَقَ nafaqa "to die, consume, be small, be few", e.g. Job 19:26 (Heb. נָפַק pi<sup>C</sup>el-perfect, 3rd pl.com.).



Ar.vs.: B: تَلَبَّسَ; BL; L2: يَقِيم; BSl; BS2; BS3: يُفْنِي; L; Ll; N;  
P: ضَاقَتْ; RI; R2: يَعُود and S: بلي.

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 19:26

(, ואחר עורר נפשו-אמת ומבשר" אחזה אלה :

Arabic نَفَقَ may possibly, by metathesis, be similar to Hebrew נָפַח.

M.c.Ar.t.(lit): نَفَقَ (imperfect, 3rd pl.fem.) but the convenient translation for Arabic style is " نَفَقَ perfect, 3rd sing.masc."

Cf. Akk. nakapu "to break loose, storm, rush on, overcome", Aram. (Sy.) נָפַח "to go out" and Eth. ነቀ "to peel, flay".

(BDBr p.668b: Ar. نَفَقَ "fregit, snap"; Ecker, Arabische Job - Übersetzung, pp. 180, 254; Ar. يَعِيْل; Elias, Dictionary, p.724b; FD, pp. 949b-50a: Ar. نَقَعَ "to smash, crush (the head), to break (an egg), to strain (wine)"; Foster, "Job", AJSLL, Vol.XLIX (1932-3), p.43: Ar. نَقَعَ; Gaster, "Combat" JRAS (1935), pp. 9-10, 14: Ar. سَكَنَ; Girdlestone, Synonyms, p.272; Guillaume, "Studies", SALUOS, Vol.II (1968), pp. 101-2: Ar. qafaza "to die"; Ibn Manẓūr, Lisān, Vol.X, pp. 345a-b, 357b-8a; KB, p.633b: Ar. نَقَعَ "to smash (the head)"; Lane, Lexicon, Bk.I, Pt. VIII, p.3036b; al-Ma<sup>c</sup>lūf, al-Munjid, p.828a, Muss-Arnolt, Dictionary, Vol.II, p.673a-b).

80. נָפַח nāqap "to go about" (AV) = Ar. قَفِيَ qaffā "to be gone", > (قَفِيَ عَلَيْهِ:).  
e.g. Job 19:6 (Heb. נָפַח hiph<sup>c</sup>il-perfect, 3rd sing.masc.).

Ar.vs.: B: תָּם; BL: v.n.f.; BSl; BS2; BS3: דָּרַת; L; Ll; N; P; RI;  
R2: עָדַת; L2: תָּמַת and S: אֲנִתָּה.

Note: according to Ibn Manẓūr and al-Munjid, Arabic قَفِيَ may possibly, by omission of q, doubling of f and augment ā, be equivalent to Hebrew נָפַח.

M.c.Ar.t.: قَفَتْ (perfect, 3rd sing.fem.) is convenient for Arabic style, but the literal translation is قَفِيَ (perfect, 3rd sing.masc.).

Cf. Aram.(Sy.) נָפַח "to cleave, stick to, be joined in marriage".

Ar.vs.: B: تَلَبَّسَ; BL; L2: يَقِيم; BSI; BS2; BS3: يُفْنِي; L; LI; N;  
P: ضاقَت; RI; R2: يعود and S: بلي.

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 19: 26

, (ואחר עזר נקפו-זאת ומבשר אחזה אזיה :

Arabic نَفَقَ may possibly, by metathesis, be similar to Hebrew נָקַף.

M.c.Ar.t.(lit): نَفَقْنَ (imperfect, 3rd pl.fem.) but the convenient translation for Arabic style is " نَفَقَ perfect, 3rd sing.masc."

Cf. Akk. nakapu "to break loose, storm, rush on, overcome", Aram. (Sy.) נָכַפ "to go out" and Eth. ነቀፍ "to peel, flay".

(BDBm p.668b: Ar. نَقَفَ "fregit, snap"; Ecker, Arabische Job - Übersetzung,

pp. 180, 254; Ar. عَمِيط; Elias, Dictionary, p.724b; FD, pp. 949b-50a: Ar. نَقَفَ

"to smash, crush (the head), to break (an egg), to strain (wine)"; Foster, "Job",

AJSLL, Vol.XLIX (1932-3), p.43; Ar. نَقَفَ; Gaster, "Combat" JRAS (1935), pp.

9-10, 14; Ar. سَكَنَ; Girdlestone, Synonyms, p.272; Guillaume, "Studies", SALUOS,

Vol.II (1968), pp. 101-2; Ar. qafaza "to die"; Ibn Manẓūr, Lisān, Vol.X, pp. 345a-b,

357b-8a; KB, p.633b: Ar. نَقَفَ "to smash (the head)"; Lane, Lexicon, Bk.I, Pt.

VIII, p.3036b; al-Ma<sup>c</sup>lūf, al-Munjid, p.828a, Muss-Arnolt, Dictionary, Vol.II, p.673a-b).

80. נָקַף nāqap "to go about" (AV) = Ar. قَفِيَ qafā "to be gone", > (قَفِيَ عَلَيْهِ) e.g. Job 19:6 (Heb. נָקַף hiph<sup>c</sup>il-perfect, 3rd sing.masc.).

Ar.vs.: B: תָּמ; BL: v.n.f.; BSI; BS2; BS3: דָּרַת; L; LI; N; P; RI;

R2: עָדַת; L2: תָּמַת and S: אֲנִתָּת.

Note: according to Ibn Manẓūr and al-Munjid, Arabic قَفِيَ may possibly, by omission of n, doubling of f and augment ā, be equivalent to Hebrew נָקַף.

M.c.Ar.t.: قَفَتْ (perfect, 3rd sing.fem.) is convenient for Arabic style, but the literal translation is قَفِيَ (perfect, 3rd sing.masc.).

Cf. Aram.(Sy.) נָפַע "to cleave, stick to, be joined in marriage".

(BDB, pp. 668b: n.m.Ar.; FD, p.450a: Ar. وقف "to enclose around (of an armlet)"; Guillaume, *Comparative Study*, Pr.I, p.11: Ar. قَبَّه "dome" and تَقَبَّ; Ibn Manẓūr, *Lisān*, Vol.XV, p.194a-b; KB, p.633a: Ar. وقف "to stand still"; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.647b).

81. נָתַךְ nāṭak "to pour out" = Ar. نَتَعَ nata<sup>c</sup>a "to trickle out, dribble, trickle", e.g. Job 3:24 (Heb. נָתַךְ qal-imperfect, 3rd pl.masc.) .

Ar.vs.: B: تنصب; BL: v.n.f.; BSI; BS2; BS3: تنسكب; L v.23; LI; N v.23; P v.23: استنفاظ (sic); RI; R2: استفاض and S: ينفزع . 3:24

Note: according to Ibn Manẓūr, *al-Munjid* and the Hebrew context (cf. כִּי-נָתַךְ),  
(לְחַמֵּי אֶנְחֹתַי תִּבְאֶנּוּ וְתִכְוֶנּוּ כַּמֵּם שֶׁאֵינָם :

Arabic نَتَعَ may possibly, by substitution of consonant, be equivalent to Hebrew נָתַךְ .

M.c.Ar.t.: ينتعون(imperfect, 3rd pl.masc.).

CF. Job 10:10 (Heb. נָתַךְ hiph<sup>c</sup>il-imperfect, 2nd sing.masc. with suffix = Ar. تُنَتِّعِي imperfect, 2nd sing.masc. with suffix, cf. above).

Cf. Akk. *nataku* "to flow", Ug. *ntk* "to pour" and Aram.(Sy.) נָתַךְ "to pour out".

(BDB, pp. 677b-8a: n.m.Ar.; Ecker, *Arabische Job - Übersetzung*, p.156; FD, p.958b: n.m.Ar.; GLOR, Vol.XI, Pt.II, pp. 115b-6b; Gordon, *Ugaritic Manual*, p.299b; Guillaume, *Comparative Study*, Pt.IV, p.10: " נָתַךְ pour forth... נָסַךְ poured = נָסַךְ "; Ibn Manẓūr, *Lisān*, Vol.VIII, p.347b; KB, p.641b: n.m.Ar.; al-Ma<sup>c</sup>lūf, *al-Munjid*, p.788c; Wehr/Cowan, *Dictionary*, p.942b).

82. סָפָה supā (fem.) "storm" = Ar. مُسَافِفَةٌ musafsifat<sup>un</sup> or سَافَافَةٌ safsāfat<sup>un</sup> (fem.) "wind", lit. "raining wind", incl. "storm", or مُسَافِفَةٌ musafsifat<sup>un</sup> (fem.) "strong wind which scatters small dust", e.g. Job 21:18 (Heb. סָפָה ).  
Ar.vs.: B; BSI; BS2; BS3; L2; S: زوبعة; BL: عصار (sic) and L; LI; N; P; RI; R2: دبور .

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 21:18

: (יהיו כתובין לפני רוח זכאץ גנבתו 18 פה),

both Arabic <sup>سفسف</sup> (by omission of w, substitution of consonant and augments m, s and f) and <sup>سفسافت</sup> (by substitution of consonants and augments s, f and ā) may possibly be equivalent to Hebrew 18 פה .

M.c.Ar.t.: <sup>سفسف</sup> or <sup>سفسافت</sup> .

Cf. Job 27:20, 37:9 (Heb. 18 פה "whirlwind" = Ar. <sup>سفسف</sup> or <sup>سفسافت</sup> cf. above).

Cf. Aram. (Sy.) <sup>مُهْطَا</sup> "end, edge"; <sup>مُطَا</sup> "to pick up, heap together, carry corn".

(BDB, pp. 692b-3a; n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 2, 32; FD, p. 973b; n.m.Ar.; Ibn Manẓūr, Lisān, Vol.IX, p.154b; KB, p.652a-b; Ar. <sup>ساف</sup> "to grow less"; al-Ma<sup>c</sup>lūf, al-Munjid, p.336c; Smith, Dictionary, pp. 369b, 385a).

83. <sup>سِر</sup> sīr (masc.) "pot" = Ar. <sup>زِير</sup> zīr<sup>un</sup> (masc.) "a large water-jar" or <sup>زَوْرَاء</sup> zaurā<sup>un</sup> (fem.) "goblet, pot (made of silver)", e.g. Job 41:31 (23), (Heb. <sup>סִר</sup> ).

Ar.vs.: B v.23; B51 v. 31; B52 v. 31; B53 v.31; S v.23; <sup>قَدَر</sup> ; BL:ch.n.f.; L; L2; P: v.n.f.; L2: n.r.; and N v.20; R1 v.22; R2 v.22: <sup>مَرَجَل</sup> .

Note: according to BDB, KB, Ibn Manẓūr, Lane and al-Munjid, both Arabic <sup>زِير</sup> (by substitution of consonant) and <sup>زَوْرَاء</sup> (by substitution of consonants and augments ā and ') may possibly be symbolically similar to Hebrew <sup>סִר</sup> .

BDB suggests that <sup>סִר</sup> is "probably a foreign word (Egyptian?)".

M.c.Ar.t.: <sup>زِير</sup> or <sup>زَوْرَاء</sup> .

(BDB, p.696b; Ecker, Arabische Job - Übersetzung, p.358; FD, p.978a; n.m.Ar.; Ibn Manẓūr, Lisān, Vol.IV, p.339a; KB, p.656a-b; Lane, Lexicon, Bk.I. Pt.III, p.1276c; al-Ma<sup>c</sup>lūf, al-Munjid, p.311a).

84. <sup>עִבְרָה</sup> ebrā (fem.) "wrath" = Ar. <sup>عَبْر</sup> eibr<sup>un</sup> (masc.) "rancour, hatred" (cf. Guillaume), or <sup>عَبْرَة</sup> ebrat<sup>un</sup> (fem.) "sadness, grief", e.g. Job. 21:30 (Heb. <sup>עִבְרָה</sup> pl.fem.).

Ar.vs. B: نقم ; BL: L2: غضب ; BSI; BS2; BS3: سخط ; L; L1; N; P;  
 RI; R2: رجز and S: قيامة.

Note: according to Guillaume, Arabic عبر may possibly be equivalent to Hebrew עברה.

According to Ibn Manẓūr, Lane, al-Munjid and the context (cf. 21:30 כִּי  
 (לַיּוֹם אֵיךְ יַחֲשֹׁךְ רַע לַיּוֹם עֲבָרוֹת יִזְכָּרוּ :

Arabic عبرة may possibly, by substitution of consonant, be similar to Hebrew עברה.

M.c.Ar.t.: عبر (infinitive, cf. above) or عَبَرَات (pl.fem.)

Cf. Job 40:11 (Heb. עֲבָרוֹת pl.fem. "overflowings of anger" = Ar. عبر  
 infinitive, or عَبَرَات pl. fem., cf. above).

(BDB. p.720b: n.m. Ar.; Ecker, Arabische Job-Übersetzung, pp. 224, 303: Ar. عبرة  
 and القيامة ; FD, pp. 1009b-10a: n.m.Ar.; Guillaume, "Studies", SALUOS,  
 Vol.II (1968), p.135; Ibn Manẓūr, Lisān, Vol.IV, p.531b-30a: Ar. عبرة "grief,  
 sadness"; KB, p.677b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V, p.1938a: Ar. عبرة  
 "grief"; al-Ma<sup>c</sup>ūf, al-Munjid, p.484a: Ar. عبرة "grief"; Wechter, Ibn Barun,  
 p.108: Ar. عبرة "warning, example").

85. عَير (masc.) "wild ass's colt" (AV), (RV), (RSV) = Ar. عَير <sup>cayr<sup>un</sup></sup>  
 (masc.) "ass, esp. wild ass" e.g. Job 11:12 (Heb. עֵיר).

Ar.vs.: B; BSI; BS2; BS3; RI v.13; R2; S: جش and BL; L; L1; L2; N; P: n.r.

Note: according to the Hebrew context (cf. <sup>11:12</sup> וְעֵירָא וְעֵירָא וְעֵירָא  
 : עֵירָא פֶּרָא), it seems that the Hebrew structure עֵירָא פֶּרָא  
 is two words. If this is not so (i.e. if it is a phrase), it must be עֵירָא - פֶּרָא  
 or עֵירָא - פֶּרָא. In this case the Hebrew structure עֵירָא פֶּרָא might  
 be עֵירָא [ו] פֶּרָא, but the author avoided repeating the w for the sake of  
 good style. Thus it is possible that Arabic عير may be similar to  
 Hebrew עֵיר.

M.c.Ar.t.: عير.

Cf. Akk. uru "animal"; urītu "mare", Ug.<sup>C</sup><sub>r</sub> "ass" and SAr.(Sab.) <sup>C</sup><sub>yr</sub> "caravan". (BDB, pp. 747b-8a; Beeston, Dictionary, p.24; Biella, Dictionary, p.363; Ecker, Arabische Job - Übersetzung, p.248; FD, p.1043b; Gordon, Ugaritic Manual, p.307b; Ibn Manzūr, Lisān, Vol.IV, pp. 620b-1a; KB, p.702a: Ar. عَرَسَ "male ass"; Lane, Lexicon, Bk.I, Pt.V, pp. 2208c-9b; al-Ma<sup>C</sup>lūf, al-Munjid, p.540b; Post, DB art. "Ass", Vol.I, p.174a "... Arab. jahsh ... The Arab. equivalents of the Heb. 'ayir is, as before said, jahsh, i.e. young ass, and not <sup>C</sup><sub>ayir</sub>, which means the ass in general"; al-Yasin, Lexical Relation, p.84 ).

86. לָדַג <sup>C</sup><sub>aqab</sub> "to stay" (AV), (RV) "to restrain" (RSV) = Ar. عَقَّبَ <sup>C</sup><sub>aqqaba</sub> or اعْتَقَبَ <sup>i</sup><sub>taqaba</sub> "to delay, wait" e.g. Job 37:4 (Heb imperfect, 3rd sing.masc. with suffix).

Ar.vs. ; B: يَتَتِج ; BL: ch.n.f.; BSI; BS2; BS3: يُوَخِّرُهَا ; L; LI; N; P: يُنَظَرُ ; L2: يَتَبَدَّلُونَ ; RI; R2: يَدْرِكُ and S: يُوَثِّرُ .

Note: according to Guillaume, translation of BS (cf. BSI-3 above), Ibn Manzūr, Lane and al-Munjid, both Arabic عَقَّبَ (by doubling of q) and اعْتَقَبَ (by augments ' and t) may possibly be equivalent to Hebrew לָדַג

M.c.Ar.t.: يَعْقِبُهُمْ or يَعْتَقِبُهُمْ (imperfect, 3rd sing.masc. with suffix).

Cf. Aram.(Sy.) كَفַت "to take by the heel, hold back", SAr.(Sab.) <sup>C</sup><sub>ab</sub> "to take care of, to guard"; m<sup>C</sup><sub>qbt</sub> "guards, gardes" and Eth.(G) <sup>C</sup><sub>aqābā</sub> "to watch, guard"; <sup>C</sup><sub>aqaba</sub> "to be vigilant, watchful" (Te.) <sup>C</sup><sub>aqba</sub> "to be behind someone, go behind the heel of someone.

(BDB, p.784a-b; Ar. عَقَّبَ "to follow (at the heel), succeed, III. bring consequence on, i.e. punish, ... IV. make to follow, i.e. reward or punish"; Beeston, Dictionary, p.18; Biella, Dictionary, p.380; FD, pp. 1083b-4a: Ar. عَقَّبَ "to remain behind, tarry"; Guillaume, "Unity", ALUOS, p.30; idem, "Studies", SALUOS, Vol.II (1968), p.127: "Y<sup>e</sup><sub>aqq</sub><sup>e</sup><sub>bhēm</sub> = Arabi <sup>i</sup><sub>taqaba</sub>(hu) (sic) 'he delayed (him)'." (But the correct form is "<sup>i</sup><sub>taqabahum</sub> : he delayed them"); idem, "Paronomasia", JSS, Vol.IX (1964), p.285: "... عَقَّبَ means (i) 'He struck his heel'; (ii) 'he took his

place'; (iii) 'he took his property, in exchange for what he had given him

(iv) 'he waited' عَقَّبَ; (v) 'he slandered him' عَقَّبَ فِي إِثْرِهِ; Ibn Manẓūr,

Lisān, Vol.I, p.622b; KB, p.729b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.V. pp. 2097c-8c,

2100a-b; Leslau, Contributions, p.39; *idem*, "South-West Semitic", JAOS, Vol.LXIII

(1943), p.12a; *idem*, "Southeast Semitic Cognates", JAOS, Vol.LXXXII (1962),

p.4b; al-Ma<sup>C</sup>lūf, al-Munjid, p.518b; Smith, Dictionary, p.424a; Wechter, Ibn Barun,

p.III: Ar. عَقَّبَ أَخَاهُ, 'he struck his brother on the heel' ").

87. عَرَب <sup>C</sup>ereb (masc.) "evening" = Ar. مَغْرِبٌ <sup>un</sup>maghrib (masc.) "place or time of sunset, sunset", > (مغرب الشمس) "evening", e.g. Job 4:20 (Heb. עֶרֶב ). Ar.vs.: B: مَسَاء ; BL:ch.n.f.; BSI; BS2; BS3; L2: مَسَاء ; L; L1; N; P: عَشِي (sic), RI; R2: عَشَا (sic) and S: مَسَاه (sic) .

Note: according to Ibn Manẓūr, Lane, al-Munjid and Wehr/Cowan, Arabic مَغْرِب may possibly, by augment m and substitution of consonant, be similar to Hebrew עָרַב .

M.c.Ar.t.: مَغْرِب .

Cf. Job 7:4 (Heb. עֶרֶב "night", metaphorically = Ar. مَغْرِب , cf. above).

Cf. Akk. erebu "setting (of the sun)", Ug. m<sup>C</sup>rby "sunset", Aram. (Sy.) כְּזַב ;

כְּזַבְהָא "evening", SAr.(Sab.) m<sup>C</sup>rb(n) "sunset" and Eth. (Amh); (G) m<sup>e</sup>rab "West"; (G) carbā "the sun sets": (Har.) māgrīb; mākrib "evening"; garbi "West".

(BDB, pp. 787b-8a: Ar. غُرُبٌ "place of sunset, west"; Bergsträsser, Einführung,

p.185; Biella, Dictionary, p.382; FD, pp. 1088b-9a: Ar. غُرُبٌ (?); GLOR, Vol.IV,

pp. 258a-9a; Gordon, Ugaritic Manual, p.307b; Ibn Manẓūr, Lisān, Vol.I, pp. 637b-

8a; KB, p.732a-b: Ar. غُرُبٌ "sunset"; Lane, Lexicon, Bk.I, Pt.VI, p.2244b;

Leslau, "Harari", SO, Vol.II (1956), pp. 20, 31; *idem* "Phonetic Treatment", Word,

Vol.XIII (1957), p.119; *idem*, Amharic, pp. 28, 52, 99; al-Ma<sup>C</sup>lūf, al-Munjid, p.547b;

Moscatti, Comparative Grammar, p.39: Ar. grb; Muss-Arnolt, Dictionary, Vol.I,

pp.95b-6b; Smith, Dictionary, p.427b; Wechter, Ibn Barun, p.III: غُرُوبٌ from

'to set (star, sun)' "; Wehr/Cowan Dictionary, p.669b; Wright, Comparative Grammar, p.48: Ar. عَرَبٌ .

88. עָרֻם <sup>C</sup>arūm (adj.) "crafty" = Ar. عَرِيْمٌ <sup>C</sup>arīm<sup>un</sup> (adj.) "calamity, misfortune", or عَارِيْمٌ <sup>C</sup>arīm<sup>(adj.)</sup> "ill-natured, evil in disposition" (cf. Lane), incl. "crafty", e.h. Job 5:12 (Heb עָרֻם pl.).

Ar.vs.: B: خَتَالِيْن; BL: ch.n.f.; BSI; BS2; BS3: بِحْتَالِيْن; L; LI; N; P; RI; R2: حَكَاء; L2: n.r. and S: خَبْثَالَم .

Note: according to Ibn Manẓūr, al-Munjid and the Hebrew context (cf. 5:12

: (מפר מחשבות ערומים ולא תעשנה ידיהם תושנה

either Arabic عَرِيْم (by substitution of consonant) or عَارِم (by substitution of consonant and metathesis) may possibly be similar to Hebrew עָרֻם .

M.c.Ar.t.: عُرْمَان (broken pl.) or عارمون (pl. masc.) .

Cf. Job 15:5 (Heb. עָרֻם pl. adj. "crafty", lit. "crafties" = Ar. عُرْمَان broken pl. adj. or عارمون pl. masc. adj., cf. above).

Cf. Aram. (Sy.) كَنْظَل (adj.) "steep, rugged".

(BDB, p.791a; Ar. عَرَم, عَرْم and عَرْم "to be ill-natured, cross"; Ecker, Arabische Job - Übersetzung, p.160; FD, pp. 1093b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XII, p.394b-5b; KB, pp. 735a, 737b; Ar. عَرْم "to be ill-natured"; Lane, Lexicon, Bk.I, Pt.V. p.2024c, 2025c; al-Ma<sup>C</sup>lūf, al-Munjid, p.502a; Smith, Dictionary, p.429a; Wehr/Cowan, Dictionary, p.608b).

89. עָרֶם <sup>C</sup>ōrem (masc.) "craftiness" = Ar. عُرَامٌ <sup>C</sup>urām<sup>un</sup> (masc.) "violence, vehemence", e.g. Job 5:13 (Heb. עָרֶם with suffix).

This word appears in the Biblical Hebrew only in Job.

Ar.vs.: B: خَدَعْتِم; BL: ch.n.f.; BSI; BS2; BS3: حِيلْتِم; L; LI; N; P; RI;

R2: حَكِيمْتِم; L2: علمم and S: خَبِثَم .

Note: Arabic versions have various translations for the Hebrew עָרֶם (cf. above).

According to Ibn Manẓūr, Lane, Wehr/Cowan, al-Munjid and the Hebrew



context (cf. 5:13 : נְמוּהָרָה :),

Arabic عَرَام may possibly, by augment ʿ, be similar to Hebrew עָרַם .

M.c.Ar.t.: عَرَام (with suffix).

V.sup. עָרַם

(BDB, p.791a: Ar. عَرِم, عَرِم and عَرِم "to be ill-natured"; Blake, "Intransitive

Verbal Forms", JAOS, Vol.XXIV (1903), p.169: Ar. ʿaruma; Ecker, Arabische Job -

Übersetzung, p.160; FD, p.1096a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.XII, pp. 394b-5b;

KB, p.737b: Ar. عَرِم "to be ill-natured"; Lane, Lexicon, Bk.I, Pt.V., pp. 2024c,

2025c; al-Maʿlūf, al-Munjid, p.502a; Wechter, "Ibn Barun", JAOS, Vol.LXI (1941),

p.182a: Ar. حَيَّةٌ عَرْمَاءٌ "a speckled, white and black snake"; Wehr/Cowan, Dictionary,

p.608b).

90. פָּז paz (masc.) "fine gold" = Ar. فَوْز fawz<sup>un</sup> (masc.) "success, triumph, victory", e.g. 28:17 (Heb. פָּז ).

Ar.vs.: B: العقيان المصفي ; BL; L2; R1; R2: ذهب ; BSI; BS2; BS3: ذهب ابريز ;

L; L1; N; P: حجارة حمر (sic) and S: فوز .

Note: according to Saadia (cf. S. above), Arabic فوز may possibly, by

augment w, be equivalent to Hebrew פָּז .

M.c.Ar.t.: فوز .

Cf. Eth. (Amh.) (tä)färäzzä "to be joyful"; (G) (tä)färzä "to burst out in joy".

(Ball, Job, p.338: Ar. فضة "silver"; BDB, p.808a: n.m.Ar.; Ecker, Arabische

Job - Übersetzung, pp. 221, 261; Elias, Dictionary, p.517a; FD, p.1122a: n.m.Ar.;

Haupt, "Gold and Silver", JAOS, Vol.XLIII (1923), pp. 123-4: Ar. fāzza "to run";

Ibn Manẓūr, Lisān, Vol.V, p.392a-b; KB, p.756a-b: n.m.Ar.; Lane, Lexicon, Bk.I,

Pt.VI, p.2458a-b; Leslau, Contributions, pp. 41-2; idem, Amharic, pp. 40, 99;

al-Maʿlūf, al-Munjid, p.598a; Wehr/Cowan, Dictionary, p.732a).

91. hithpaʿel,  
פָּלַל pālāl. "to pray" = Ar. لَبَّى labbā "to follow, obey, respond to, accede to the demand of (God)", incl. "to pray", e.g. Job 42:8 (Heb. הִתְפַּלֵּל hithpaʿel-imperfect, 3rd sing.masc.).

Ar.vs.: B; BSI; BS2; BS3; L; LI; N; P; RI; R2; S: يَمْلِي ; BL: ch.n.f. and L2: n.r.

Note: according to Ibn Manẓūr, Lane, al-Munjid, Wehr/Cowan, Elias and the Hebrew context (cf. 42: 8

וַעֲתָה נִהְיֶה-לָּכֶם שְׁבַע-פָּרִים  
וְשִׁבְעָה אֲיָלִים וְלָכֹךְ אֶל-עַבְדִּי אֵלֹהִים  
וְהַעֲלִיתֶם עֹלָה בַעֲדָכֶם וְאֵיזֶה עַבְדִּי יִתְפַּלֵּל  
עֲלֵיכֶם כִּי אִם-פָּנִיו אֲשֶׁר לְבַלְבַּתִּי עֲשׂוֹת עִמָּכֶם  
, (נִבְלָה כִּי לֹא דִבַּרְתֶּם אֵלַי נִכְוֹנָה כַּעֲבַדִּי אֵיזֶה :

Arabic لَبَّى may possibly, by metathesis, substitution of consonant, omission of one l, doubling of b and augment ā, be equivalent to Hebrew פָּלַל.

M.c.Ar.t.: يَلْبِي (imperfect, 3rd sing.masc.).

Cf. Aram. (Sy.) فَلَّ in فَلَّلَا "to mix, mingle, roll" and SAr. (Sab.) flyt "prayer, supplication".

(BDB, p.813a: Ar. فَلَّ "to notch edge (of wood, etc.), to cut oneself (in worship)"; Beeston, Dictionary, p.44; Ecker, Arabische Job - Übersetzung, p.274; Elias, Dictionary, p.610b; FD, p.113a: n.m.Ar.; Girdlestone, Synonyms, pp. 219, 251; Guillaume, Comparative Study, Pt.III, p.7: " פָּלַל arbitrated, judged, interceded فָלَى searched, examined, scrutinized, considered"; Ibn Manẓūr, Lisān, Vol.XV, pp. 238a-9a; KB, p.763a-b: Ar. فَلَّ "to cut oneself (in worship)"; Lane, Lexicon, Bk.I, Pt.VII, p.2642b-c; al-Ma<sup>C</sup>lūf, al-Munjid, p.712a; Wehr/Cowan, Dictionary, p.857a).

92. פָּלַסוּת pallāsūt (fem.) "trembling" (AV) "horror" (RV) "shuddering" (RSV) =

Ar. انْقِلَابٌ 'infilās<sup>UN</sup> (masc.) "slipping", e.g. Job 21:6 (Heb. פָּלַסוּת).

Ar.vs.: B: ارتعاش ; BL; L2: اوجاع ; BSI; BS3: رعدة ; BS2: رعدة (sic);

L; LI; N; P; RI; R2: طلق and S: تقلقل .

Note: according to Ibn Manẓūr and the Hebrew context (cf. <sup>21:6</sup> ואם-זכרת <sup>ל</sup>), Arabic <sup>انفلاص</sup> may possibly, by substitution of consonant, omission of t and augments 'l' and n, be similar to Hebrew פלץ.

M.c.Ar.t.: <sup>انفلاص</sup>.

V.sup. <sup>פלץ</sup>.

(BDB, p.814a: n.m.Ar.; FD, p.1134a: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.VII, p.67b; KB, p.764a: n.m.Ar.).

93.\* <sup>פִּנָּה</sup> <sup>pinna</sup> (fem.) "corner" = Ar. <sup>فناء</sup> <sup>finā</sup><sup>un</sup> (masc) "yard, exterior court, wide space in front or extending from the sides (of a house), cf. Lane", e.g. Job 1:19 (Heb. <sup>פִּנּוֹת</sup> pl.).

Ar.vs.: B; Bl; BSl; BS2; L; Ll; L2; N; P; Rl; R2; S: <sup>زوايا</sup>.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. <sup>1:19</sup> <sup>ל</sup> והנה רוח גדולד באה ומעבר המדבר ויגע בארבע פנות הבית ויפל על--הנערים וימותו ואמלטה (רן) - אני לבדי להגיד לך :

Arabic <sup>فناء</sup> may possibly, by substitution of consonant, omission of one n and augment a, be similar to Hebrew <sup>פִּנָּה</sup>.

M.c.Ar.t.: <sup>أَفْنِيَّة</sup> (broken pl.).

Cf. Job 38:6 (Heb. <sup>פִּנּוֹתָהּ</sup> with suffix = Ar. <sup>فناؤها</sup> with suffix, cf. above).

Cf. patu "corner, side, boundary, limit", Ug. pnt "corners (of back)", Aram.

(Sy.) <sup>فَناء</sup> "region, district, quarter", SAr.(Sab.) fnw ; fnwt "space outside, immediate surroundings, front of building" and Eth. (Amh.) fanā "place"; (G.) f<sup>e</sup>na "direction, place, part".

(BDB, p.819b: n.m.Ar.; Beeston, Dictionary, p. 45 ; FD, pp. 1136b-7a: n.m.Ar.; Gordon, Ugaritic Manual, p.313a; Ibn Manẓūr, Lisān, Vol.XV, p.165a; KB, pp. 766a-8a: Ar. <sup>فناء</sup> "court"; Lane, Lexicon, Bk.I, Pt.VI, p.2451c; Leslau, Amharic, pp. 39, 99; al-Ma<sup>c</sup>lūf, al-Munjid, p.597b; Muss-Arnolt, Dictionary, Vol.II, p.848a; Smith, Dictionary, p.450).

94. פָּשַׁע pašac (masc.) "transgression" = Ar. فَشَحْ fashkh<sup>un</sup> (masc.) "wrong, injustice, inequity, oppression", incl. "transgression", e.g. Job 8:4 (Heb. פָּשַׁע with suffix).

Ar.vs.: B; BSI; BS2; BS3: معصيتهم; BL: خطيتهم (sic); L; LI; M; P; RI; R2: خطاياهم; L2: آثامهم and S: جروهم (sic).

Note: according to Kamāl, Ibn Manẓūr, and al-Munjid, Arabic فَشَحْ may possibly, by substitution of consonant, be similar to Hebrew פָּשַׁע.

M.c.Ar.t.: فَشَحْ (with suffix).

Cf. Job 34:6; 37 (Heb. פָּשַׁע, פָּשַׁע "transgression, rebellion" = Ar. فَشَحْ

cf. above), 7:21, 13:23, 14:17, 31:33 (Heb. פָּשַׁע, פָּשַׁע with suffix =

Ar. فَشَحْ with suffix, cf. above): 35:6 (Heb. פָּשַׁע with suffix = Ar. فَشَحْ

with suffix, cf. above) and 36:9 (Heb. פָּשַׁע pl. with suffix = Ar. فَشَحْ

infinitive, only singular, cf. above).

Cf. Ug. pš<sup>c</sup> "sin" and Aram.(Sy.) פִּשָּׁא "to make foolish attempts".

(BDB, p. 833a-b: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 164, 315:

Ar. جري and جروهم (sic); FD, pp. 1161b-2a: n.m.Ar.; Girdlestone,

Synonyms, p.81; Gordon, Ugaritic Manual, p.314b; Guillaume, Comparative Study,

Pt.IV, p.12: Ar. فَشَحْ "to take long strides (Syrian)" and فَشَحْ; Ibn Manẓūr,

Lisān, Vol.III, p.45a; Kamāl, al-'Ibdāl, p.197; KB, p.785a-b: n.m.Ar.; al-Ma<sup>c</sup>lūf,

al-Munjid, p.583c; Smith, Dictionary, p.452a).

95. 7-15 sūr (masc.) "rock" = Ar. صَارَةٌ sārat<sup>un</sup> (fem.) "high part of the mountain" or صَرَارٌ sarār<sup>un</sup> (masc.) "high places (which water does not cover them)", e.g. Job 14:18 (Heb. 7-15).

Ar.vs.: B; BSI; BS3: صخر; BL: L2: صخرة; L; LI; N; RI; R2: كهف and S: صوان.

Note: according to al-Munjid and the Hebrew context (cf. 14:18),

Arabic صَارَةٌ may possibly, by substitution of consonant and augment al-mudawwara, be similar to Hebrew 7-15.

According to Ibn Manẓūr and the Hebrew context (cf. above), Arabic صَرَار may possibly, by substitution of consonant and augment r, be similar to Hebrew רָצָה. Rowley compared רָצָה with Arabic طَوَّرَ, Biblical Aramaic רָצָה and Syriac ܪܥܐ. Further he wrote, "This word is probably loaned to Arabic from Aramaic".

M.c.Ar.t.: صَارَ or صَارَة.

CF. Job 18:4, 19:24, 22:24, 24:8, 29:6 (Heb רָצָה = Ar. صَارَة, cf. above) and 28:10 (Heb. רָצָה irregular pl.fem. = Ar. صَارَات, cf. above, or صَارَات pl.fem., sing. صَارَة, cf. above).

Cf. Akk. šarru "door-hinge", Aram. (Bb.) ܪܥܐ "mountain (AV); (Sy.) ܪܥܐ "ibid." and SAr. (Mh.) sour "stone".

(BDB, pp. 849b, 1094a: n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 82, 199: Ar. صَوَان and الصَوَان; FD, p.1185a-b: Ar. طَوَّرَ; Ibn Manẓūr, Lisān, Vol.IV, p.455a; KB, pp. 799b, 1078b: n.m.Ar.; Leslau, Contributions, p.44; al-Ma<sup>c</sup>lūf, al-Munjid, p.440a; Rowley, Aramaic, p.29; Smith, Dictionary, p.170b).

96. صَفَنَ الطائرُ الحشيشَ > صَفَنَ šāfana "to compact" = Ar. שָׁפַן šāpan "to hide" (a bird compacted the dry herbage, cf. Lane), incl. "to hide, treasure up, store up", metaphorically, e.g. Job 10:13 (Heb. שָׁפַן qal-perfect, 2nd sing.masc.). Ar.vs.: B; BS1; BS2; BS3; L; L1; N; P; R1; R2: كَتَت; BL: n.r.; L2: وضعت في and S: خزنتها.

Note: according to Ibn Manẓūr, Lane and al-Munjid, Arabic صَفَنَ may possibly be metaphorically equivalent to Hebrew שָׁפַן.

M.c.Ar.t.: صَفِنْتُ (perfect, 2nd sing.masc.).

Cf. Job 23:12 (Heb. שָׁפַן qal-perfect, 1st sing., "I have (lit. had) treasured"

= Ar. صَفِنْتُ perfect, 1st sing., cf. above), 17:4 (AR), (RV), (Heb. שָׁפַן

qal-perfect, 2nd sing. masc. = Ar. صَفِنْتُ perfect, 2nd sing.masc., cf. above),

21:19 (Heb. יִשְׁפֵּן qal-imperfect, 3rd sing. masc. "God stores up" = Ar. يَصْفَنُ



Ecker, Arabische Job - Übersetzung, p.84; FD, p.1219a-b: Ar. قَدَم "old time" and قَدَمًا; GLOR, Vol.XIII, p.295a-b; Gordon, Ugaritic Manual, p.318b; Ibn Manẓūr, Lisān, Vol.XII, pp. 767a-71b; KB, pp. 823b-4a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VIII, p.2986b; al-Ma<sup>c</sup>lūf, al-Munjid, p.613b; Smith Dictionary, p.490b; Wehr/Cowan, Dictionary, p.750a; al-Yasin, Lexical Relation, p.94).

98. קִדְדָּה qodqōd (masc.) "crown" (AV), (RV) "head" (RSV) "crown of head" (BDB) "vertex" (KB) = Ar. مُقَدُّ muqad<sup>un</sup> (masc.) "part of the head from the vertex to the neck behind (cf. FD)" or مَقَدُّ maqad<sup>un</sup> (masc.) "the part of the back of the neck that is between the ears", e.g. Job 2:7 (Heb. קִדְדָּה with suffix). Ar.vs.: B: قِمْتَه; BL, L2: رَأْسَه; BSI; BS2; BS3; S: هَامَتِه and L; NI; N; P; RI; R2: دِمَاغِه.

2:7

Note: according to FD and the Hebrew context (cf. מִצַּחַשׁ מֵאֵת),

פֶּנִּי יְהוָה וַיֵּךְ אֶת־אֲזִיב בַּשַּׁחֲמַיִן רַע מִכַּף רַגְלִי עַד

: קִדְדָּה , Arabic مُقَدُّ may possibly, by augment m and

omission of q and d, be similar to Hebrew קִדְדָּה .

According to Lane, Ibn Manẓūr and the context (cf. above), Arabic مُقَدُّ may possibly, by augment m and omission of q and d, be similar to Hebrew קִדְדָּה . M.c.Ar.t.: مَقْدَا or مَقْدَا (with suffix).

Cf. Akk. qaqqadānu (adj.) "with large head" and Ug. qdqd "head, pate".

(BDB, p.869a: n.m.Ar.; FD, p.1220a-b; GLOR, Vol.XIII, pp.99b-100a; Gordon, Ugaritic Manual, p.318b; Ibn Manẓūr, Lisān, Vol.III, p.345a; KB, p.824b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VII, p.2492b; al-Yasin, Lexical Relation, p.94).

99. קָוָה qāwā "to look" (RSV) "to lie in wait" (KB) = Ar. وَقَى waqā "to stay" > (قَوَى عَلَى ضَلْعِكَ أَيِ الزَّمْدِ وَارْبَعِ عُلَيْدِ), e.g. Job 30:26 (Heb. קָוָה pi<sup>c</sup>el-perfect, 1st sing.) . Ar.vs.: B: تَوَقَّعَتْ; BL: ch.n.f.; BSI; BS2; BS3: تَرَجَّيْتُ; L; LI; N v.24; P; RI; R2: رَجَوْتُ . L2: تَمَسَّكْتُ and S: رَجَوْتُ .

Note: according to Ibn Manẓūr, Lane, and the Hebrew context (cf. **כ"ט טו ב קוית**), Arabic **وقى** may possibly, by metathesis and substitution of consonant, be similar to Hebrew **קוית**.

M.c.Ar.t.: **وقيت** (perfect, 1st sing.) .

CF. Job 6:19 (AV), (RV) (Heb. **קוית** pi<sup>c</sup>el-perfect, 3rd pl.com. "the companies of Sheba waited" = Ar. **وقوا** perfect, 3rd pl. masc. cf. above), 17:13 (AV) (Heb. **קוית** pi<sup>c</sup>el-imperfect, 1st sing. "... I wait" = Ar. **أقوى** imperfect, 1st sing., cf. above), 3:9 (KB) (Heb. **קוית** qal-imperfect, 3rd sing. masc. (jussive) "to wait for" (cf. KB) = Ar. **يقوى** imperfect, 3rd sing.masc., cf. above) and 7:2 (KB) (Heb. **קוית** qal-imperfect, 3rd sing.masc. "to lie in wait" (KB) = Ar. **يقوى** imperfect, 3rd sing.masc., cf. above).

Cf. Akk. **qu'ū** "to wait", Aram. (Sy.) **مَقَّ**; **مُؤَا** "to remain, wait" and Eth.(Amh.) **q'äyya** "to wait, last".

(BDB, p.875b: Ar. **قَوِيَ** "to be strong"; Ecker, Arabishe Job - Übersetzung, pp. 153, 253; FD, p.1225a-b: Ar. **قَوِيَ** "to be strong" and **قَوَى** "to overpower"; GLOR, Vol.XIII, pp. 328b-9b; Guillaume, "Arabic Background", PF.p.113: Ar. **taqwā** "godly fear"; idem, Comparative Study, Pt.I, p.14: " **קוית** wait for **וَقִי** "was cautious"; idem, "Studies", SALUOS, Vol.II (1968), p.99: Ar. **taqwā**; Hulst, Translation Problems, p.72; Ibn Manẓūr, Lisān, Vol.XV, p.405a; KB, p.830a-b: Ar. **قَوِيَ** "to be tense, strong"; Lane, Lexicon, Bk.I, Pt.VIII, p.3059a; Leslau, Contributions, p.46; idem, Amharic, pp. 65, 101; Smith, Dictionary, p.491b).

100. **קָסִיר** qāsīr (masc.) "harvest" = Ar. **قَصْرِي** qasnyy<sup>un</sup> or **قَصْرِي** qisnyy<sup>un</sup>  
 "seeds which remain in the ears (of grain) after treading them down", e.g.  
 Job 5:5 (Heb. **קָסִיר** with suffix).

Ar.vs.: B: **حصيدة**; BL: ch.n.f.; BSI; BS2; BS3: **حصيدم**; L; LI; N; P: **حصيد**  
 L2: n.r.; R1; R2: **حصادة** and S: **زرعد** .



Note: according to al-Munjid and the Hebrew context (cf. <sup>5:5</sup> אֲשֶׁר נִצְּרָו | רַעַב), Arabic قَصْرِي (Arabic) قَصْرِي وَأَل-مُتَنِي يُنَحِّהוּ وَسَافَ تَمِيم حِيل : may possibly, by metathesis and doubling of ص, be equivalent to Hebrew נִצְּרָו .  
M.c.Ar.t.: قَصْرِي (with suffix).

Cf. Job 14:9 (Heb. נִצְּרָו "branches" = Ar. قَصْرِي , cf. above), 29:19 (AV), (RV) (Heb. נִצְּרָו with suffix "my branch", metaphorically = Ar. قَصْرِي with suffix), cf. above) and 18:16 (AV), (RV) (Heb. נִצְּרָו with suffix "his branch" metaphorically = Ar. قَصْرِي with suffix, cf. above).

V.inf. נִצְּרָו .

(BDB, p.894b; n.m.Ar.; Ecker, Arabische Job - Übersetzung, pp. 33, 301:

Ar: زَعِد ; عَرَوْهَا and ثَمَرًا ; FD, p.1250a; n.m.Ar.; Ibn Janāh, al-'Uṣūl, p.643: "...نִצְּרָو ومعناه الحصاد ووقته الزرع المحصود"; KB, pp. 847b-8a; n.m.Ar.; al-Ma<sup>C</sup>lūf, al-Munjid, p.633c).

101. נִצְּרָו qāsar "to reap" (AV) = Ar. كَرَسَ karrasa "to put together (one part to another), cf. "Lane", "to gather, heap", e.g. Job 4:8 (Heb. נִצְּרָו .  
qal-imperfect, 3rd pl.masc.).

Ar.vs.: B يَجْمَدُونَهَا ; BL: ch.n.f.; BS1: BS2; BS3; R1; R2: يَجْمَدُونَهَا ; L; L1; L2; N; P: يَجْمَدُونَ and S: يَجْمَدُونَهُ .

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context (cf.

4 : 8 : כָּאֲשֶׁר רָאִיתִי חֲרָשִׁי אֶן וְזָרְעִי עִמָּלִי יִנְצְרָהוּ : ,  
Arabic كَرَسَ may probably, by substitution of consonants and doubling of ر, be equivalent to Hebrew נִצְּרָו .

M.c.Ar.t.: يَكْرَسُونَ (imperfect, 3rd sing, masc.).

Cf. Job 24:6 (Heb. יִנְצְרָהוּ hiph<sup>C</sup>il-imperfect ( כָּתִיב ), 3rd pl.masc.

"they gather" = Ar. يَكْرَسُونَ imperfect, 3rd pl.masc. "they gather").

Cf. Akk. qaṣāru "to join together, collect", Aram.(Sy.) מָלַם "to tie, bind, knot" and Eth.(Amh.) q<sup>w</sup>ānāṭṭārā "to take a pinch (of grain, tobacco)".

V.sup. נִצְּרָו .

(BDB, p.894a-b: n.m.Ar.; G.R. Driver "Hebrew Language", PB, p.76: n.m.Ar.; FD, p.1251b: n.m.Ar.; Ibn Manẓūr, Lisān, Vol.VI, p.193a; KB, p.849a: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.VII, p.2605b-c; Leslau, Amharic, pp. 64, 104; al-Ma<sup>C</sup>lūf, al-Munjid, p.680c).

102. קרב q<sup>e</sup>rāb (masc.) "battle" = Ar. رِقْبَة<sup>9</sup> riqbat<sup>un</sup> (fem.) "fear, fright, terror", e.g. Job 38:23 (Heb. קרב ).

Ar.vs.: B; R1; R2; S: حرب ; BL: ch.n.f.; BSl; BS2; BS3: قتال ; L; LI; N; P: ضر and L2: n.r.

Note: according to Ibn Manẓūr, Lane, al-Munjid and the Hebrew context

(cf. <sup>38:23</sup> קרב ואשר חשתי לזעתי ליום קרב ומלחמה: <sup>38:23</sup> ), Arabic رِقْبَة<sup>9</sup>

may possibly, by metathesis and augment t al-mudawwara, be similar to

Hebrew קרב .

BDB wrote, "hostile approach; Aramaism = מָוֶה , קרב , cf. Lag.BN175."

Snaith mentions קרב under "so-called Aramaisms".

M.c.Ar.t.: رِقْبَة .

CF. Akk. qarābu "battle, fight, war", Aram. (Bb.) קרב "war"; (Sy.) مُحَا

"war, battle" and SAr.(Sab.) 'qrbt "ally".

V.sup. קרב .

(BDB, pp. 898, 111b: n.m.Ar.; Beeston, Dictionary, p.106, Ecker, Arabische Job - Übersetzung, p.223; FD, p.1256a: n.m.Ar.; GLOR, Vol.XII, p.125b-6a; Ibn Manẓūr, Lisān, Vol.I, p.425a; KB, pp. 853a, 1120b: n.m.Ar.; Lane, Lexicon, Bk.I, Pt.III, p.1133a; al-Ma<sup>C</sup>lūf, al-Munjid, p.274c; Muss-Arnolt, Dictionary, Vol.II, pp. 928a-9a; Smith, Dictionary, p.517b; Snaith, Job, p.108).

## CONCLUSION.

The vocabulary of both Hebrew and Arabic has undergone development over a long period of time. In fact, some words died as they faded from popular usage, so that their meanings became lost. Some other words became archaic, while others remained in circulation, i.e. in current usage. Sometimes, the meaning or spelling of words altered, but other words kept their old meaning and spelling.

Job has preserved some archaic words in their old spelling and meaning, but some words have lost their original meaning, so that in these cases it is possible to refer to the Semitic languages, especially Classical Arabic, for elucidation (see the introductions to Chapters I and II). The vocabulary of Job is notoriously difficult to deal with. Hence, these Hebrew words and their Arabic cognates of similar spelling and slightly different meaning are subject to complex critical problems. It may be possible to examine them in the light of the development of both languages. Job is, in fact, a good point of reference for the study of philological movement in both Hebrew and Arabic.

This chapter offers some Hebrew words with their Arabic cognates which are similar in spelling (i.e. in the consonants) except for occasions of substitution, augment, or omission of some letters, but whose meanings differ slightly. For instance:

- (1) Hebrew words and their Arabic cognates similar in spelling but slightly different in meaning: **לָקַח** "to carry away" = Ar. **جَنَبَ** "to remove or go away, push away", Heb. **סָפַר** "to spy out" = Ar. **حَفَرَ** "to know as far as possible" and Heb. **טָפַח** (masc.) "tossing" = Ar. **نَدَدَ** (masc.) "fleeing, running away, frightening".
- (2) Hebrew words and their Arabic cognates which omit some letters: Heb. **קָרַח** (masc.) "sharp potsherd, sharp pointed thing" = Ar. **خَرْمَ** (masc.) (by substitution of consonant and omission of w) "spearhead, spear, spear of

short head", Heb. נָפַל "to fall" = Ar. خَلَّ (by omission of n and doubling of l) "to notch or blunt", and Heb. נָדַד (masc.) "tossing" = Ar. نَوَد (masc.) (by omission of first d) "oscillation, swinging".

(3) Hebrew words and their Arabic cognates with augment of some letters: Heb. נֶבֶה (fem.) "reed" = Ar. أَبَاءَة (fem.) (by substitution of consonant and augments ā and ʾ) "abundant of reeds", Heb. נֶדֶן (masc.) "socket" = Ar. أَذِينَ (masc.) (by substitution of consonant and augment y) "cardiac auricles, lit. the two sockets of the high part of the heart", and Heb. נֶרֶב (masc.) "den" = Ar. مَرَبَا (masc.) (by metathesis and augment m) "place for watching or observing".

(4) Hebrew words and their Arabic cognates which double some letters: Heb. נֶמֶל (masc.) "ram" = Ar. إِيْل (masc.) (by doubling of y) "deer, mountain goat", Heb. נָף (masc.) "anger" = Ar. أَفَّ or أَفٍّ (interj.) (by doubling of f) "expressing anger or displeasure, Oh!, tush", and Heb. נָפַח (prop. "to fasten, to fix to, to paste upon, to spread over (plaster)") = Ar. طَقَل (by doubling of f) "to meditate, consider", lit. "to fix to".

(5) Hebrew words and Arabic cognates which are both feminine: Heb. נֶבִלָה (fem.) "folly" = Ar. نَبْرَة (fem.) (by substitution of consonants) "shameless, impudent", Heb. נֶזֶרָה (fem.) "wrath" = Ar. عَبْرَة (fem.) (by substitution of consonant) "sadness, grief", and Heb. נֶפֶס (fem.) "storm" = Ar. سَفْسَافَة (fem.) (by substitution of consonants and augments m, s and f) "wind, raining wind".

(6) Hebrew words and Arabic cognates which are both masculine: Heb. נֶרְזֵל (masc.) "iron" = Ar. فِرْزَل (masc.) (by substitution of consonant) "iron horse-fetter, fetter, fetter of iron", Heb. נֶחֱסֵד (masc.) "destruction, decay" = Ar. كَيْد (masc.) "war", Heb. נֶחֱלָה (masc.) "prey" = Ar. طَلَف (masc.) (by substitution of consonant) "a thing that goes for nothing (as blood that is unretaliated)" and Heb. נֶחֱם (masc.) "famine" = Ar. نَحَف (masc.) (by metathesis) "stopping of rain".

(7) Hebrew words with their metathetical Arabic cognates: the positions of the Arabic consonants are changeable (it is called in Arabic القلب المكاني, cf. the conclusion of Chapter II), e.g. Heb. לָגַד "to lie in wait" = Ar. رِبَا (by metathesis) "to watch, observe", Heb. דָּפַד (masc.) "famine" = Ar. نَكْفٌ (masc.) (by metathesis) "stopping of rain", and Heb. נָדַד "to destroy" = Ar. نَفَق (by metathesis) "to die, consume".

(8) Hebrew words with their Arabic cognates of consonantal change (i.e. the substitution of consonants): the Arabic letters in the words are changeable (it is called in Arabic الأبدال, cf. the conclusion of Chapter II):

(i) Heb. גָּזַז (adj.) "the mighty" = Ar. هَبَّاز (adj.) (by substitution of consonants and doubling of b) "sharp". The Arabic letters ' and h are interchangeable, e.g. أَمَّا وَاللَّهِ and هَمَّا وَاللَّهِ "verily, by God",<sup>(1)</sup> or أَرَأَى and هَرَأَى "to pour out",<sup>(2)</sup> or اِثْمَالٌ and اِثْمَالٌ "to rise up, stand up".<sup>(3)</sup> The Arabic letters y and ā are also interchangeable, e.g. أَغِيَمَتِ السَّمَاءُ and رَجُلٌ زُمَالٌ "the sky was cloudy"<sup>(4)</sup> or رَجُلٌ زُمَالٌ and رَجُلٌ زُمَالٌ "weak man".<sup>(5)</sup> (ii) Heb. הָרַז (masc.) "iron" = Ar. فَرَزْل (masc.) (by substitution of consonant) "iron horse-fetter, fetter, fetter of iron". The Arabic letters b and f are interchangeable, e.g. إِبَّانٌ (adj.) and إِبَّانٌ (adj.) "time, period".<sup>(6)</sup> (iii) Heb. פָּרַח (masc.) "prey" = Ar. طَلَف (masc.) (by substitution of consonant) "a thing that goes for nothing (as blood that is unretaliated)". The Arabic letters r and l are interchangeable, e.g. زَرْفٌ and زَرْفٌ "to be near".<sup>(7)</sup> (iv) Heb. נָחַל (masc.) "channel" = Ar. غُور (masc.) (by omission of y and substitution of consonant) "bottom, lowest part of anything, land of rivulet (fall of water)". The Arabic letters ' and gh are interchangeable,

(1) 'Abū Miṣṣāl, al-Nawādir, p.25 (cited in ash-Shalqānī, al-'Aḥrāb, p.140); al-Ḥalabī, al-'Ibdāl, Vol.II, p.550.

(2) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.88b; al-Ḥalabī, al-'Ibdāl, Vol.II, p.569.

(3) 'Ibn as-Sikkīt, al-'Ibdāl, Pt.II, p.136b; al-Ḥalabī, al-'Ibdāl, Vol.II, p.570.

(4) Al-Ḥalabī, al-'Ibdāl, Vol.II, p.535.

(5) Ibid.

(6) Ibid., Vol.I, p.19.

(7) Ibid., Vol.II, p.56.

e.g. **أَمَّا وَاللَّهِ** and **عَمَّا وَاللَّهِ** "verily, by God",<sup>(8)</sup> or **نَمَّا** and **تَمَعَ** "to break".<sup>(9)</sup> (v) Heb. **הִדָּד** "to tread down" = Ar. **هَتَكَ** (by substitution of consonant) "to tread". The Arabic letters **t** and **d** are interchangeable, e.g. **هَرَّتْ** and **هَرَدَ** "to tear, rend".<sup>(10)</sup> (vi) Heb. **נָתַךְ** "to pour" = Ar. **نَتَعَ** (by substitution of consonant) "to trickle out, dribble, trickle". (vii) Heb. **כִּזְיוֹ** (masc.) "pot" = Ar. **زَيْرٌ** (masc.) (by substitution of consonant) "a large water-jar". The Arabic letters **s** and **z** are interchangeable, e.g. **شَاسٌ** and **شَازٌ** (adj.) "thick, solid, rough".<sup>(11)</sup> (viii) Heb. **פְּשָׁעוֹ** (masc.) "transgression" = Ar. **فَشَعَ** (masc.) (by substitution of consonant) "wrong, injustice, inequity, oppression". Arabic **c** and **kh** are interchangeable, e.g. **عَنْظٌ** and **خَنْذٌ** "to raise (the voice) with bad speech".<sup>(12)</sup>

There are many new Arabic cognates or new explanations to be found in this chapter, e.g. Heb. **חָפַר** "to spy out" = Ar. **خَفَرَ** "to know as far as possible", Heb. **חֲרָוֹל** (masc.) "kind of weed" = Ar. **خُطَّر** (masc.) "kind of plant", Heb. **חֲרָוִים** (masc.) "sharp potsherds, sharp pointed thing" = Ar. **خَرْمٌ** (masc.) "spearhead, spear, spear of short head", Heb. **חֲתָה** (masc.) "casting down" = Ar. **خָתَات** (masc.) "scraps, morsels, crumbs", Heb. **חָרַף** "to tear" = Ar. **خَلَف** "to be shed in vain or with impunity (blood)", Heb. **כְּמִרָר** (masc.) "darkness" = Ar. **رَامَك** (masc.) "certain thing, black (that is mixed with musk)", Heb. **נִבְלָה** (fem.) "folly" = Ar. **نَبْرَة** (fem.) "shameless, impudent".

The vocabulary of this chapter seems not easy to deal with, perhaps because of simile, metaphorical style, or slightly different meaning, but it is possible in Arabic to change the shape of words by metathesis, producing either different or similar meanings. Classical Arabic can offer abundant

(8) Abū Mishāl, *al-Nawādir*, p.25 (cited in ash-Shalqānī, *al-'Aḥrāb*, p.140); al-Ḥalabī, *al-'Ibdāl*, Vol.II, p.550.

(9) Al-Ḥalabī, *al-'Ibdāl*, Vol.II, p.559.

(10) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.103a; al-Ḥalabī, *al-'Ibdāl*, Vol.I, p.100.

(11) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.131a; al-Ḥalabī, *al-'Ibdāl*, Vol.II, p.107.

(12) 'Ibn as-Sikkīt, *al-'Ibdāl*, Pt.II, p.86b; al-Ḥalabī, *al-'Ibdāl*, Vol.I, pp. 293, 333.

examples of various meanings for one word because of its huge literature.

It is difficult to adopt these Arabic cognates in the translation of Job in each and every case, but if the translator finds that the cognates of similar spelling (with some exceptions, cf. above) and slightly different meaning are convenient for the Hebrew context, it is possible to use the Arabic cognates proposed in this chapter.

The vocabulary of Job is pregnant with meaning and invites a wide range of explanations because of metaphor, simile, and symbol. So this chapter may help our understanding of the complex, critical words in both Hebrew and Arabic. The Semitic languages may offer new explanations or help us to find solutions to the problems set by the vocabulary in this chapter.

CONCLUSION.



## CONCLUSION

The Book of Job offers a simple story which is familiar in the ancient Eastern literature. It has been described as one of the splendid epics of Classical Hebrew literature and Oriental literary productions. However, it is exceedingly difficult to understand all of its meaning. Scholars have for many centuries described it as a trying task to deal with it. For instance, Luther (1483-1546) found Job so very difficult to understand, that he confesses, "Philip, Aurogallus, and I sometimes work so slowly at Job that in four days we scarcely complete three lines."<sup>(1)</sup> Even centuries later, in 1982, Kushner wrote, "Every Bible student yearns to write a commentary on the Book of Job. It is a hard book to understand. ... (It) is often hard to translate. If you compare two English translations of Job, you may wonder if they are both translations of the same book."<sup>(2)</sup> Therefore, Job is still a subject for study. Its language presents many elements to deal with. The special features of its vocabulary derive from the fact that (i) the Book has preserved archaic words with unique old spellings and meanings; (ii) it presents a lot of rare words which occur only once (i.e. hapax legomena) in Job; (iii) it has a rich vocabulary not found in any other Biblical book; and (iv) its poetical and artistic usages offer

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- (1) J. T. Stoddart, The Old Testament in Life and Literature (London, 1913), p. 19; A. Hausrat, "Luthers Leben", Vol. II, pp. 132, 133, cited in Stoddart, loc. cit.
- (2) Good People, pp. 40, 41.

many different styles which can be found in other Semitic languages, especially Arabic.

These considerations should prompt us to study the Hebrew vocabulary of Job in comparison with Classical Arabic by referring to the Arabic Versions of Job. It is a fact that the Semitic languages have preserved some words and lost others, or lost their primitive meanings, so that it is important to seek in other Semitic languages to find their old meanings. Classical Arabic may for many reasons be the appropriate language in which to seek the solution to Job's difficulties, particularly in its vocabulary. On the whole, Classical Arabic has almost the same features as Job, which both go back to the ancient common source of the Semitic languages.

The vocabulary of Job has been studied in comparison with Arabic cognates and by referring to the other Semitic languages and this approach is the theme of this present study. It is divided into three chapters dealing with the Book of Job.

The first chapter deals with the Arabic Versions of the Book of Job from ancient times to the nineteenth century. It is well known that Job was found in the Old Testament during the pre-Islamic times (before the Greek Version), but there is no definite evidence that the Old Testament was available in Arabic in antiquity before the rise of Islam, because the people in Syria, including some Arab tribes (such as 'Iyād, Ghassān and Qudā<sup>c</sup>a) could read Hebrew, so that there was no need to translate into Arabic. Later, however, the need arose to translate the Old and New Testaments as a whole, since Arabic

became the common language of the people at that time. When Jews and Christians could no longer understand the old languages, the Old Testament and other religious books were translated by various scholars (Jews, Christians and Muslims). It was translated into Classical Arabic and only rarely were some dialectal usages incorporated. These old versions may help us to study the Hebrew text of Job side by side with later translations. They give some information about Job himself as a personage and its work. They offer some basic, primitive words to compare with the Hebrew. They show us how the translators have dealt with the Hebrew text and have understood its phrases in every period.

The second chapter consists of an introduction, Hebrew vocabulary and Arabic cognates of similar meaning and spelling (with some exceptions) and conclusion (to this chapter). The first section (i.e. introduction) deals with some general information about the composition of the Book and its author's dates and nationality. It examines the integrity, reality, original basis, language and vocabulary of the Hebrew Book of Job on the evidence of the internal information of the book itself. The Book cannot be considered a historical document because it is the production of many hands, thoughts and generations. It has been amended, altered and edited many times. Nevertheless, it has retained the old style and preserved the archaic vocabulary. The language and its vocabulary cannot, otherwise stand as evidence for any historical knowledge. Arabic and other Semitic languages preserve some old features and archaic words of the theoretical proto-Semitic. Classical Arabic has been

considered the Semitic language which has most kept these old and archaic elements and features in the heart of the desert, so that it is more suitable to compare it with the Book of Job and we find that it has an especial importance and role to play in this sort of study. The second section of the first chapter deals with the Hebrew vocabulary and its Arabic cognates. A large number of Hebrew words and their Arabic cognates may be found to have similar meaning and spelling (with some variations such as metathesis, substitution, doubling, omission of consonants and augment of some letters). The second section considers 825 Hebrew words and their Arabic cognates along with other Semitic vocabulary. It gives also some notes and explanations to show the relationship between them. By this method, Job's vocabulary seems easier to deal with and understand. The final part of this chapter deals with some elements relating to the nature of the text and vocabulary of Job. It concludes that the text or the vocabulary cannot stand as evidence or proof for some historical information. Classical Arabic and other Semitic languages may help to resolve Job's linguistic and textual problems. Some examples are given of the Hebrew vocabulary and its Arabic cognates which appear in this chapter. The examples cover words similar in meaning and spelling or with different elements of gender, metathesis, substitution, omission of some letters and augment of consonants, etc. Here we find some important examples of new Arabic cognates offering fresh explanations, e.g. Heb. <sup>אֶלֶף</sup> (pron. 1st sing. com.) "I" = Ar. <sup>أَنَا</sup> (ibid.), Heb. <sup>לָמַד</sup> (adj.) "lame" =

Ar. كسح (ibid.), Heb. כָּסַח (com.) = Ar. درج (ibid.),  
 Heb. נָחַ (masc.) "desire" = Ar. أَبَّ (ibid.) and Heb. נָחַ (masc.)  
 "ram" = Ar. كَبَش (ibid.), etc. It would seem preferable to  
 adopt the similar Arabic cognates in any Arabic translation of the Book  
 of Job, bearing in mind of course, the differences between Hebrew  
 and Arabic in forms, moods and sentence construction. These  
 procedures lend to the Arabic translation, the old colour and taste  
 of the Hebrew Job, because Arabic may preserve more of the old  
 vocabulary than any other Semitic language.

The third chapter deals with Hebrew vocabulary and the Arabic  
 cognates of slightly different meaning. It consists of three sections:  
 introduction, the Hebrew words and their Arabic cognates, and finally  
 its conclusion. The introduction notes how these Hebrew words  
 in Job are difficult to understand and are likewise difficult to interpret  
 by reference to Classical Arabic and other Semitic languages, because  
 their original meaning has become lost or the meaning has undergone  
 development. The most important factor leading to obscurity is,  
 however, that the Book of Job presents a huge number of examples  
 coloured by metaphor, simile and symbol. Words have been used in  
 a special poetic style. The introduction deals with various examples  
 from the Book of Job, where the vocabulary has developed a new  
 meaning. Classical Arabic as well as Job demonstrates the same  
 elements. The former has a rich literature with vast and varied  
 literary productions, so that it can offer very helpful materials for  
 finding the appropriate Arabic cognates to Hebrew words in Job.

These Arabic cognates can be adopted by the translators if they find them convenient equivalents to the Hebrew words in Job's text. The second part of this chapter is the Hebrew vocabulary and their Arabic cognates of slightly different meaning and similar in spelling (with exceptions because of metathesis, substitution, omission, doubling of letters and augment of some consonants). It examines some examples of Hebrew vocabulary along with their Arabic cognates and other Semitic words. In fact, it contains 102 Hebrew words with some notes and explanations on them and their Arabic cognates. The third section of this chapter, the conclusion, shows how the slightly different meaning between Hebrew words and their Arabic cognates arises from their archaic character, semantic development, or loss. Some examples (taken from this chapter) showing variations in spelling, gender, letter order, substitution, omission, doubling of some letters and augment of some consonants are presented. We also discuss some important examples of new Arabic cognates, or new explanations, such as Heb. חפר "to spy out" = Ar. خفر "to know as far as possible", Heb. חרוץ (masc.) "kind of weed" = Ar. خُرَّ (masc.) "kind of plant" and Heb. נבלה (fem.) "folly" = Ar. نَبَلَةٌ (fem.) "shameless, impudent", etc. Again, we find that Job's vocabulary in this chapter, with its wide usage of metaphor, simile and symbol, may be understood with the help of Classical Arabic because of the latter's rich literature.

Thus, although the story of Job may appear to be a simple one, it is difficult to deal with it or to understand the meaning of its

vocabulary. It seems that the author, or authors, of Job have followed the Old Semitic oral story, which would explain the archaic vocabulary, style and some other features (such as metaphor, simile and symbol). It is better to keep in mind that Job's poetic style gives the words unusual meanings, but it seems that the Semitic languages (especially Classical Arabic) can help us to understand them. Job, as well as Classical Arabic, preserves the old Semitic features and vocabulary with its old meanings and spellings, but with some development and amendment during a long period of time.

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