

pre-Semitic and pre-Indo-European population of the area which has been taken over into both groups in its original form and with its original meaning.<sup>1</sup> If this is so then there is no reason why the Arabs might not have obtained the word from this primitive source, and not through the Aramaic.

### تَوَّابٌ (*Tāwwāb*).

ii, 35, 51, 122, 155 ; iv, 20, 67 ; ix, 105, 119 ; xxiv, 10 ; xlix, 12 ; cx, 3.

The Relenting one.

One of the names of God, used only of Him in the Qur'ān and only in Madinan passages.

The Muslim authorities take it as a formation from تَاب. We have already seen, however, that تَاب is a borrowed religious term used by Muḥammad in a technical sense, and Lidzbarski in *SBAW*, Berlin 1916, p. 1218, argues that تَوَّاب instead of being a regular Arabic formation from the already borrowed تَاب, is itself a distinct borrowing from the Aram. The Akk. *taiaru*, he says,<sup>2</sup> was borrowed into Aram., e.g. into Palmyrene, and the Mand. ܬܝܐܪܐ is but a rendering of the same word. Halévy, *JA*, vii<sup>c</sup> ser., vol. x, p. 423, would recognize the word in ܬܝܐܪܐ of a Safaite inscription, and if this is correct there would be clear evidence of its use in N. Arabia in pre-Islamic times.

### تَوْرَاةٌ (*Tawrāh*).

iii, 2, 43, 44, 58, 87 ; v, 47-50, 70, 72, 110 ; vii, 156 ; ix, 112 ; xlviii, 29 ; lxi, 6 ; lxii, 5.

The Torah.

<sup>1</sup> It may be noted that the word occurs also in Turkish تَوْر; Turki, *tanur*; Afghan, *tanārah*. See also Henning in *BSOS*, ix, 88.

<sup>2</sup> Lidzbarski admits that Delitzsch, *Assyrisches Handwörterbuch*, 703a, and Zimmern, *Akkadisches Fremdwörter*, 66, had earlier shown the connection between *taiaru* and تَوَّاب.