

for the Ark of the Covenant (cf. Ex. xxv, 10), and is still used in the Abyssinian Church for the box containing the sacred books and vessels.<sup>1</sup>

تُبَّع (Tubba').

xliv, 36 ; i, 13.

Title of the Kings of the Himyarites.

The philologers would derive the word from تَبَعَ to follow, and explain the title as meaning that each king followed his predecessor, cf. Bagh. on xliv, 36.

Fraenkel, *Vocab*, 25, connected it with the Eth. ተብላ strong, manly, and Nöldeke in Lidzbarski's *Ephemeris*, ii, 124, supports the connection. The word itself, however, is clearly S. Arabian, and occurs in the inscriptions in the compound names 𐩦𐩣𐩬𐩪𐩣, 𐩦𐩣𐩬𐩪𐩣, 𐩦𐩣𐩬𐩪𐩣, etc. Hartmann in *ZA*, xiv, 331-7, would explain it from 𐩦𐩣𐩬𐩪𐩣 = בתע, but this seems very unlikely,<sup>2</sup> and everything is in favour of the other derivation. The word was apparently well known in pre-Islamic Arabia, for it occurs not infrequently in the old poetry.<sup>3</sup>

تَتْبِير (Tatbīr).

xvii, 7 ; xxv, 41.

Utter destruction.

It is the verbal noun from تَبَّرَ, an intensive of تَبَرَّ to break or destroy, other forms from which are found in vii, 135, مَبْتَرٌ ; and lxxi, 29, تَبَارًا. as-Suyūṭī, *Itq*, 320, tells us that some early authorities thought that it was Nabataean. By Nabataean he means Aramaic, and we do find Aram. ܬܒܪ : Syr. ܬܒܪ, to break, which are the equivalents of Heb. שָׁבַר ; Akk. šabāru ; Sab. ܬܒܪ<sup>4</sup> ; Ar. ثَبَر ;

<sup>1</sup> Dufton, *Narrative of a Journey through Abyssinia*, London, 1867, p. 88.

<sup>2</sup> Lidzbarski, *Ephemeris*, i, 224, says : "Ich halte diese Erklärung für möglich, nicht wie Hartmann und Mordtmann für gesichert." See also, Glaser, *Altjemenische Studien*, i, 3 ; Rossini, *Glossarium*, 256 ; Ryckmans, *Noms propres*, i, 319.

<sup>3</sup> See Horovitz, *KU*, 102, 103.

<sup>4</sup> See Mordtmann, *Himjar. Inschr*, 74 ; D. H. Muller, *Hof. Mus*, i, l. 26 ; Rossini, *Glossarium*, 258.