

decide whether it came from Jewish or Christian sources, but the parallels with Syriac are closer.¹

مَوَاخِيرُ (*Mawākhir*).

xvi, 14 ; xxxv, 13.

Plu. of مَآخِرَةٌ, that which ploughs the waves with a clashing noise, i.e. a ship.

Zimmern, *Akkad. Fremdw.* 45, suggests that it was derived from Akk. *elippu māhirtu*, a ship making its way out into a storm. If this is so it would have been an early borrowing direct from Mesopotamia.

مُؤْتَفِكَةٌ (*Mu'tafika*).

ix, 71 ; liii, 54 ; lxix, 9.

That which is overthrown or turned upside down.

All three passages refer to the destruction of Sodom and Gomorrah.

The Muslim authorities take it from أَفَكَ as we see from Rāghib, *Mufradāt*, 18, and the word certainly is Arabic in its form. Sprenger, *Leben*, i, 492, however, claimed that this particular formation is due to the Rabbinic מִתְפַּק used in the story of Sodom and Gomorrah. This theory is a little difficult, but has been accepted by Hirschfeld, *Beiträge*, 37, and Horovitz, *KU*, 13, 14 ; *JPN*, 187, and Ahrens, *Christliches*, 41, agree.

مُوسَى (*Mūsā*).

Of very frequent occurrence, e.g. ii, 51, 57 ; xi, 20.

Moses.

It was very commonly recognized as a foreign name,² the usual theory being that it was from an original form מוֹשֶׁה, which some say

¹ So Nöldeke, op. cit., and Mingana, *Syriac Influence*, 88.

² al-Jawālīqī, *Mu'arrab*, 135 ; al-Khafājī, 182 ; Bagh. on ii, 48, and even Rāghib, *Mufradāt*, 484.