

52),¹ though we have as yet no S. Arabian word with which to compare it.

صُورَة (Ṣūra).

xl, 66 ; lxiv, 3 ; lxxxii, 8.

Form, picture.

We also find the denominative verb صَوَّرَ in iii, 4 ; vii, 10 ; xl, 66 ; lxiv, 3.

That the philologers had some difficulty with the word is evident from the Lexicons, cf. *LA*, vi, 143, 144. The word has no root in

Arabic, for it does not seem possible to explain it from a *صور* which means to *incline a thing towards* (cf. Heb. סור to *turn aside*, and the *sūru*, to *rebel* of the Amarna tablets).

Fraenkel, *Fremdw*, 272, suggests, therefore, that it is derived from the Syr. ܣܘܪܐ form, image, figure, from a root ܣܘܪܐ to *describe, picture, form* (cf. Heb. צור to *delineate*). In Aram. also צורא and צורתא mean *picture, form*, and in the S. Arabian inscriptions we find 𐩦𐩣𐩪 not infrequently with the meaning of *image*.² It is very probable that it was from S. Arabia that the word came into use in the North,³ and doubtless at an early period, as it occurs in the early poetry.

صَوْم (Ṣaum) and صِيَام (Ṣiyām).

ii, 179, 183, 192 ; iv, 94 ; v, 91, 96 ; xix, 27 ; lviii, 5.

Fasting.

The verb occurs in ii, 180, 181, and the participle in xxxiii, 35,

صَام being obviously denominative from صوم.

It will be noticed that the passages are all late, and that the word is a technical religious term, which was doubtless borrowed from some outside source. That there were Jewish influences on the Qur'ānic

¹ Rudolph, *Abhängigkeit*, 7 n.

² Vide Hommel, *Chrestomath*, 125 ; Mordtmann, *Himyar. Insch.*, 14, 15 ; Rossini, *Glossarium*, 223.

³ So Zimmern, *Akkad. Fremdw*, 27.