

early authorities took it to be an Abyssinian word meaning *sin*. That the word is foreign is doubtless correct, but the Abyssinian origin has nothing in its favour, though in the S. Arabian inscriptions we find 𐩢𐩣𐩪, *peccatum, debitum* (Rossini, *Glossarium*, 146).

The common Semitic root 𐤇𐤊𐤁 is *to be guilty*. In Heb. the verb occurs once in Dan. i, 10, and the noun 𐤇𐤊𐤁 *debt* occurs in Ez. xviii, 7. Aram. ܗܒ; Syr. ܗܒ, *to be defeated, to be guilty* are of much more common use, as are their nominal forms ܗܒܬܐ, ܗܒܬܐ. The

Arabic equivalent of these forms, however, is خاب *to fail, to be disappointed* (BDB, 295), and حُوب or حَوْب, as Bevan notes,<sup>1</sup> is to be taken as a loan-word from Aramaic, and the verb حَاب as a denominative. The probabilities are in favour of the borrowing being from Syriac rather than from Jewish Aram.,<sup>2</sup> for ܗܒܬܐ, especially in the plu., is used precisely in the Qur'ānic sense (PSm, 1214).

حُورٌ (*Hūr*).

xliv, 54; lii, 20; lv, 72; lvi, 22.

The Houries, or Maidens of Paradise.

Except in lv, 72, it is used always in the phrase حُورٌ عِين. The occurrences are all in early Sūras describing the delights of Paradise, where the حور عین are the beauteous maidens whom the faithful will have as spouses in the next life.

The Grammarians are agreed that حوراء is a plu. of حوراء and derived from حَوْرَ, a form of حار, and would thus mean "the white ones". عِين is a plu. of أَعْيُن meaning "wide eyed" (LA, xvii, 177). It thus becomes possible to take حور عین as two adjectives used as nouns meaning "white skinned, large eyed damsels". The

<sup>1</sup> *Daniel*, 62 n.

<sup>2</sup> *Mingana, Syriac Influence*, 86.