

only of the earthly Eden of Genesis but also of Paradise, and of that blessed state into which Christ brings men during their earthly sojournings.¹ It was from the Syr. that the Arm. *uṙḥū*² was derived, but one must admit with Horovitz, *Paradies*, 7, that the Syriac word was not so commonly used as the Rabbinic עֲרֵךְ, and the probabilities are thus in favour of a Jewish derivation.

عَرُوبٌ ('*Arūb*).

lvi, 36.

Pleasing.

The word is found only in an early Meccan passage describing the delights of Paradise, where the ever-virgin spouses are عَرُوبًا أَتْرَابًا, which is said to mean that they will be well pleasing to their Lords and of equal age with them.

The difficulty, of course, is to derive it from the Ar. root ع ر ب, which does not normally have any meaning which we can connect with عَرُوب in this sense. For this reason Sprenger, *Leben*, ii, 508, n., suggested that it was to be explained from Heb. עֲרֵב, one of the meanings of which is *to be sweet, pleasing*, used, e.g., in Ez. xvi, 37; Cant. ii, 14, very much as in the Qur'ānic passage. So in the Targums עֲרֵיב means *sweet, pleasing* (Levy, *TW*, ii, 240), but the word is not a common one, and it is not easy to suggest how it came to the Arabs. It is commonly used in the old poetry, which would point to an early borrowing.

عَزَّرَ ('*Azzara*).

v, 15; vii, 156; xlviii, 9.

To help.

It is used only in late passages in the technical sense of giving aid in religious matters.

Obviously it is not used in the normal sense of *to correct* or *punish*,

¹ Vide Andrae, *Ursprung*, 151.

² Hübschmann, *ZDMG*, xlii, 231; *Arm. Gramm*, i, 300. In the old version of Genesis, however, the word used is *ḥṙḥṙd*, which is obviously from the Greek 'Εδδμ.