

the primitive sense in Arabic was *priest*, and that of *soothsayer* a later development, in spite of Fischer's claim that *soothsayer* is the original sense.¹

كِبْرِيَا (Kibriyā).

x, 79; xlv, 36.

Glory.

It is connected in form but not in meaning with the Arabic root

كبر.

The root is common Semitic, cf. Akk. *kabāru*, to *become great*, Heb. כָּבַר (in Hiph.) to *make many*; Aram. כְּבַר; Syr. كَبَر; Eth. ክብረ to *honour*, and cf. Sab. 𐩦𐩣𐩪 large and *Prince* (Hommel, *Südarab. Chrest*, 127; Rossini, *Glossarium*, 167).

The usual theory is that the Qur'ānic word is a development from the Ar. كبر to *become great, magnificent*, but as it was in Eth. that the root developed prominently the meaning of *gloriosum, illustrum esse*, we may perhaps see in the Eth. ክብር commonly used as meaning *gloria, honor* (= δόξα), and then *magnificentia, splendor* (Dillmann, *Lex*, 846), the source of the word (cf. Ahrens, *Christliches*, 23; *Muhammad*, 78).

كَتَبَ (Kataba).

Of frequent occurrence.

To write.

Besides the verb we should note the derived forms in the Qur'ān—

كِتَاب a *book, writing* (plu. كُتُب), كَاتِب one who writes, مَكْتُوب written, اِكْتَتَب to *cause to be written*, and كَاتَب to *write a contract of manumission*.

The word appears to be a N. Semitic development and found only as a borrowed term in S. Semitic. Heb. כָּתַב; Aram. כְּתַב;

¹ EI, sub voc. Fischer also claims that the word is Arabic and not a borrowed term, as does Nielsen in HAA, i, 245.