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فَرّ = رتّ

A NON-MOSLEM ARABIC WORD

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The existence of Hebrew words occurring with slight changes in medieval non-Moslem Arabic texts - Jewish, Karaite and Samaritan - is a well-known phenomenon. The same can be said for the usage of Arabic words in somewhat different meanings from those attested in the dictionaries of Classical Arabic.¹ These two known phenomena can generally be explained by two main facts: the lack of exact Arabic equivalents for those Hebrew words pertaining to the field of religion; the non-Moslem writers did not write Arabic according to the rules of ^cArabiyya.² This form of Arabic, known in the literature by the name "Middle Arabic", includes elements from the spoken language of the writers. This paper deals with a surprisingly less known and perhaps unique example of using an Arabic word "ratt" - the lexical meaning of which is *swine* (see below) - as a translation of the frequently appearing Biblical word "par", which means *young bull, steer*.³ An examination of old dictionaries of Classical Arabic shows that the word "ratt"^{un}⁴ has the following meanings:

- a) a swine - al-*Ṣiḥāḥ* of al-Jawharī (dies about 1005 A.D.), al-Qāmūs of al-Fīrūzābādī (1328-1413).
- b) a swine that assaults or attacks (men) - Tahdīb of al-Azharī (895-980), Tāj al-^cArūs of Sayyid Murtaḍā al-Zabīdī (1732-1791).
- c) a voracious swine - Abū ^cAmr ibn al-^cAlā' (around 687-770) according to the Lisān.
- d) a thing (an animal) resembling the wild swine - al-Muḥkam of Ibn Sīda (1007-1066), Tāj al-^cArūs and Lisān al-^cArab of Ibn Manẓūr (1232-1311).
- e) a wild swine - in some copies of al-*Ṣiḥāḥ*, according to Tāj al-^cArūs.
- f) a boar - al-Muḥkam.
- g) a strong and bold boar - Asās al-Balāḡa of al-Zamakhṣarī (1075-1144). Ibn Duraid (838-933) in his Jamharat al-Luḡa and Ibn Sīda in his Muḥkam indicate that it has been asserted that al-Khalīl b. Aḥmad al-Farāhīdī (died 786) was the only one who mentioned this meaning.

- h) a chief - Ibn al-^CArabī (767-845), al-Azharī, al-Jawharī, al-Zamakhšarī and al-Fīrūzābādī.
- i) a chief in eminence and generosity - Ibn al-^CArabī, al-Azharī and Ibn Manẓūr. Two examples are given: *ḥawa min rutūt al-nās* in Asās al-Balāġa and *ḥā'ulā'i rutūt al-balad* in Tāj al-^CArūs (in Lisān al-^CArab the first word is dropped).

In addition to the above mentioned plural form of "ratt", the following forms are to be found: *rittatun*, *ritata^{tun}* and *ruttān^{un}*. It is worth pointing out that no feminine form, neither in the singular nor in the plural, is attested in the Arabic lexicons. As a matter of fact, the procedure of utilizing Arabic names of animals as epithets for human beings is not rare. Five examples are sufficient: The names *ṭawr* = a bull, an ox,⁵ *kabš* = a ram, a male sheep, *wa^{cl}* = a mountain goat, *ḥāma* = a horse, a kind of small owl living in graveyards and in ruins, are also used in the sense of a master, a chief, a noble, a leader of a people. The name *hillawf* which signifies simply (1) a hairy, big and old camel or (2) a wild swine is also used as an attribute for an old man. In spite of these examples and other similar ones, the metaphorical usage of "ratt" - a chief, a master and the like - is still curious and astonishing.

"Ratt" as a translation of "par" in non-Moslem Arabic literature goes back, as far as we know, to the 10th century in Babylon. In the pages which follow an effort is made to present and elucidate the data concerning the rendering of "par" by "ratt" in the Judeo-Arabic literature, in its wide sense including Samaritan sources.

RABBINIC SOURCES:

I R. Saadia Gaon (882-942)

Saadia, whose direct Arabic translation of Biblical books is the earliest to come down to us, also uses the word "ratt" to render the word "par". The other Arabic words utilized for the same purpose are *ṭawr* and *baqar*. The Saadian rendering of "par" by "ratt" was noticed a long time ago, perhaps as early as the 17th century in Castellus' lexicon.⁶ Some scholars such as Schnurrer,⁷ de Sacy,⁸ Munk,⁹ Geiger,¹⁰ Juynboll,¹¹ Pinsker,¹² Baron,¹³ Katten,¹⁴ Halper,¹⁵ Skoss,¹⁶ and Birnbaum¹⁷ have pointed out, briefly and in general terms, that Saadia uses the word "ratt" in his translation.

To what extent does Saadia use the word "ratt"? Is there a free choice between the words *ratt*, *ṭawr* and *baqar* in the rendering of "par" into Arabic? Does the context play any role in choosing one of these Arabic words? In order to try

to find answers to these questions, all occurrences, 115 in number,¹⁸ of Saadian renditions of "par" and its different derived forms were examined. The following table summarizes the findings of the examination:

Word	Number of occurrences	Translations and number of usages		
		ratt, rutūt	tawr, tīrān	baqara baqarāt, baqar
par	69	41 (59.4 %)	28 (40.6 %)	----
pārīm	29	24 (82.8 %)	3 (10.3 %)	2 (6.9 %)
pārā, pārōt	17	----	----	17 (100 %)
Total:	115	65	31	19

It seems to me that two remarks are worth making in regard to this table. The word "ratta" (a cow) does not appear in Saadian vocabulary¹⁹ nor in Arabic dictionaries (but is used in Samaritan literature, see below). Saadian choice between "ratt" and "tawr" depends greatly on whether the translated word is in the singular - "par" - or in the plural - "pārīm".

Saadian rendering of Num 8:8 deserves special attention. In this verse the word "par" is mentioned twice, the first time being rendered by "tawr", the second time by "ratt". An investigation of "par" = "ratt" instances on the one hand and "par" = "tawr" ones on the other leads us to the following results:

a) "par" = "ratt" usually occurs in the following circumstances:

- 1) "par" for the sin offerings - examples: Ex 29:14.36; Lev 4:3.8.14; 8:2.14; 16:3.6.11.14.15.18.27.
- 2) "par" for a burnt offering as a sweet savour unto the Lord - examples: Num 15:24; 28:19.27.28; 29:2.3.8.9.
- 3) "par" for a burnt offering, a sacrifice made by fire, a sweet savour unto the Lord - examples: Num 29:13.14.17.18.20.21.23.24.26.27.29.30.33.34.36.37.

b) "par" = "tawr" usually occurs in the following cases:

- 1) "par" for a burnt offering (e.g. the offering of the princes for the dedication of the altar) - examples: Lev 4:11; 23:18; Num 7:15.21.27.33.39.45.51.57.63.69.75.81; 8:8 (the first "par"); 23:2.4.14.30; 28:14.
- 2) "par" for the sin offering of the congregation, of a priest, or of a burnt offering of each month - examples: Lev 4:20.21; Num 8:12; 28:14.
- 3) "par" for peace offerings - examples: Ex 24:5; Num 7:88.
- 4) "par" for Jacob's present to his brother Esau - Gen 32:16.

I should mention that the reason for the Saadian distinction between "ratt" and "tawr" is not evident to me.²⁰ The same can be said of the curious fact that no hint, let alone comment, on this usage of "ratt" is known to exist in medieval Jewish works of lexicographers or Biblical commentators who were affected by Saadian works.²¹ The fact that Saadia uses "ratt" to translate "par" allows us to assume that "ratt" in this meaning was known to the Jewish community in Babylon in the 10th century. Some scholars believe that the Jewish writers who used "ratt" in the sense of "par" did not know the meaning "ratt" = 'swine' existing in Moslem sources.²² This assertion does not seem very reasonable at least in regard to the Gaon of Sūra, who undoubtedly had a profound knowledge of the Arabic language and literature. However, let us present the innermost thoughts of the anonymous writer (scribe ?) of the preface in the Arabic Ms. 1 in the Bibliothèque Nationale in Paris, which includes the Tafsīr of Saadia:²³

"... والمسلک الرابع نُقِلَهُ عدَّةُ الفاظٍ من اللغة المستعملة الي اللغة العربية الادبية اظهارةً لفصاحته وبياناً لمعرفته بها وخبرته الا انه في بعضها وضع اللفظة العربية فيما هو بعيد من معناها، ومنها ما استعمله لضعها كلفظة الرت فانه استعملها عوضاً من اصناف الحيوان البقري الذي كان يقرب به لله، والرت في موضوع اللغة العربية لفظة مشتركة يستدل بها علي ثلاثة معانٍ، احدها الرييس وروساء البلد رتوتها والمعني الثاني الرتوت الخنازير والمعني الثالث الرتوتة بالضم العجمة في الكلام والحكمة فيها، فاما المعنيان الاول والثالث فهما من صفات اشخاص الحيوان الناطق التي لا يستجيز التقريب بها الا بعض عباد الاصنام الذين نُقِلَ عنهم انهم كانوا يقربون اولادهم لمعبوداتهم المصنوعة، وهذا لا يمكن ان يكون قصده فان هذا الكتاب المقدس الذي نقله قد حذر من هذا الفعل وجعل العقوبة عليه القتل، فبقي المعني الثاني وهو الحيوان الخنزيري وهذا حيوان نجس علي مذهبه وشناعة عظيمة علي من يجعل النجس من حيوانات القرايين الالهية، فان كان عمل ذلك جهلاً منه فعفا الله عنه وان كان عن علم به فباللعجب العجيب منه، وان كان لسر استودعته فهو من الممكن البعيد، وان كان قد اصطلح اهل طايفته على وضع هذه اللفظة للبقر دون الخنزير فهو من الممكن القريب لان منهم من استعملها مثله، وقد نكتُ جمهور هذه الالفاظ تجاهها في هذه النسخة باللفظ الناطق به السنُ الخواص والعوام المتداول له الناس في ساير الايم حتي لا يستغربه سمع ولا يبجله رعاغ ولا ينفر من شادّه طباع بل يفهمه الجاهل به كفهم العالم له ويتساويان كلاهما فيه "

Translation:

"...And the fourth method (of Saadia's Bible translation into Arabic) is his transfer of a number of words from the spoken language into the literary

Arabic language. (This transfer is done) in order to demonstrate his eloquence, his knowledge and his experience. Yet, in some instances he used an Arabic word in an unusual sense. In some other instances he used an Arabic word in its contrary meaning, such as the word "al-ratt". He used it as a substitute for the sorts of bovine animals which were offered up to God as sacrifices. "al-ratt" in Arabic is a homonym carrying three meanings: 1) a chief, and the chiefs of the country (place) are called its "rutūt", 2) "rutūt" = 'swines', 3) "al-rutta", with the vowel -u- (ḍamma), signifies incorrectness in speaking Arabic and unintelligibility. As far as two meanings - the first and the third - are concerned, they are distinguishing marks of the speaking animal. Nobody approves offering up this animal except some worshipers of idols about whom it was said: they used to offer up their children for their idols. This cannot be his (Saadia's) intention since this holy book that he translated warned against such action and prescribed the death sentence as a punishment for the doer. Accordingly the second meaning - the swine-like animal - remains. This animal is impure according to his faith and a great repulsiveness rests on him who includes impure animals in his offerings to God. If he has done this out of ignorance, may God forgive him. If knowingly, it would have been a most prodigious happening. If he used "ratt" because of a reason he had in mind it would have been possible but unlikely. But if his sect adopted the usage of this word in order to refer to bovines rather than swine it would be very possible, because some of them used it like Saadia.

"I have marked this group of words in this copy, and added other words which are fluent and valid in the course of time among all classes of people. This was done so that the words will not sound odd, will not be beyond the knowledge of the vulgar, and will be acceptable to all. Consequently the learned and the ignorant will be equal in their understanding the text."

II Hefeş b. Yaşliah (*terminus ad quem*: first half of the 11th century, Babylon) "ratt", "rattāt" as renditions of "par", "pārōt" are employed by this Rabbanite Halachist in his composition the *Book of Precepts*.²⁴

KARAITE SOURCES:

III Yefet b. ^cAlī (10th century)

The words "k^e-pārā", "pārīm" occurring once in the Book of Hosea (4:16; 14:3 respectively) are translated by "ratta", "rutūt" in Yefet's commentary on the book of Hosea:

"לאן מהל רתה זארה כדאך זאג ישראל אלעאן... ערף ליהודה פעל עשרה השבטים פקאל
אן מהל רתה הי זאגה ען חמל אלניר אלתי תקוא עלי חמלה אד הי פרה ולא עגלה
כדאך זאג ישראל מן תחת נייר רב אלעאלמין;..."

"For Israel slideth back as a backsliding heifer...he told Judah the deed of the ten tribes and said: as it is with a heifer which slides back and does not carry the yoke which she could carry, since she is already a cow and no longer a calf, so does Israel slide back from below the yoke of the Lord of the Universes..."

"כדו מעכס כטב וארגעו אלי רב אלעאלמין קולו לה כל זנב חגפר ואקבל מנא פעל
אלצואב ונופי בדל תקריב אלרתות באקראר שפחנא... וזכרה ללפרים דון גירה אד הי
אלגל שכל יקרב עלי מא הו מרסום מן קרבן כהן משיח וקרבן אלגמעה."²⁵

"Take with you words and turn to the Lord: Say unto him: Take away all iniquity and receive us graciously, so will we render the calves of our lips...His mention of "pārīm" and not something else is because it is the noblest being²⁶ to be offered up as prescribed for the sacrifice of the anointed priest and that of the congregation of Israel."

In Yefet's Arabic translation of Psalms "ratt", "rutūt" are used to render "par", "pārīm" in 50:9, 51:19 respectively.²⁷

IV David b. Abraham al-Fāsī (10th century)

al-Fāsī writes in his dictionary *Jāmi' al-alfāz*:

"פר בן בקר - רת. יקאל אנה צגיר אלבקר מן חית וקע עליה אסם בן בקר ולכן למא
וגדנא ופר השני שבע שנים אמתנע אן יכון צגיר. וקד קיל פרים רבים. ואסם פר
ישור לא פרק. פרה אדמה בקרה חמרה. ולנא פרים אלגלא אלנאט סבבוני פרים רבים.
פרות הבשן יעני בה נטא אלמלוך."²⁸

"Par bēn bāqār (a young bull) = ratt - said to be a young bull, because it is called *bēn bāqār* (a calf), but since we found 'the second bullock seven years of age' (Jud 6:25) it cannot be young. And it was said 'many pārīm'. The names *par* and *šōr* are the same. *Pārā* ^a*dummā* = a red cow. We have in the Bible *pārīm* which means noble people *s^ebābūnī pārīm rabbīm* (Ps 22:13). *pārōt hab-bāšān* (Am 4:1) means the kings' women folk."

V R. Salmon b. Yeroḥam (10th century, Syria)

In his commentary on Psalms Salmon uses "ratt" to render "par" in 50:9.²⁹

SAMARITAN SOURCES:

It was in the first half of the 11th century that Arabic became common for written materials among the Samaritans. The oldest compositions known to us in Samaritan Arabic are the grammatical works of Ṭābia b. Darṭa ha-Payṭan, the halakhic works of Yūsuf b. Salāma al-^cAskarī and Abū al-Ḥasan al-^cṢūrī and a trilingual glossary - ham-Meliṣ the author of which is unknown.³⁰

The Arabic written by the Samaritans during a period of about one thousand years can generally be called Middle Arabic. Two famous scholars - Abū Sa^cīd b. abī al-Ḥusain b. abī Sa^cīd (Egypt, 13th century)³¹ and Ibrāhīm b. Ya^cqūb b. Murjān (known by his nickname al-^cAyya, Nablus, 18th century)³² - talk about the Samaritans' ignorance of, and deficiency in, literal Arabic (jahl, quṣūr).

VI Abū al-Ḥasan al-Ṣūrī (Ab-Ḥisdā haṣ-Ṣūrī, Damascus, 11-12th centuries)³³

This Samaritan scholar was the first, as far as we know, to employ the word under consideration. In his unedited, well-known composition, al-Ṭabbākh, the following passage is found:

"اعلم ادا م الله علاك ان اكلت الكفارة التي تعمل يوم الصوم ثلاثة اقسام - אכלת כפרה תתם באלאام وبنيه وهي פר אכלת רת כפרה وما يتخم بجماعة اسراييل وهو ساعور ومثله بالقربان المختم بفريضة يوم الصوم واما הפר והשעיר الذي يتخمو بالامام والامة فليس لاحد ان يقول ان يوكل منها لان دمها يدخل פנימה المحل الاخص"³⁴

"Let it be known to you (may God perpetuate your exaltedness) that *al-ḥaṭṭāt* (the sin offering) is *al-kaffāra* (an atonement) made on the Day of Atonement and it consists of three parts (which are): a) *ḥaṭṭāt-kaffāra* designated for the priest and his sons. It has *par ḥaṭṭāt* - a bullock - as a sin offering, viz. *ratt kaffāra*. b) *ḥaṭṭāt-kaffāra* designated for the congregation. It has a goat, and the same is to be said concerning the sacrifice relevant to the ordinances of the Day of Atonement. c) With respect to the bullock and the goat (*hap-pār*, *haś-śā^cīr*) which are designated for the priest and the congregation, nobody has the right to say that they can be eaten, because their blood enters the innermost special place" (cf. Lev. 16).

VII The Arabic translation of the Samaritan Pentateuch (11-12th centuries)

As a rule, "ratt" as a translation of "par" appears in the four versions of the Arabic translation of the Samaritan Pentateuch. These are: 1) the old Arabic translation of the Samaritan Pentateuch (Abū al-Ḥasan's relationship to this translation is still not completely proved), 2) the revised text of

Abū Sa^cīd (mentioned above), 3) the composite version, viz. OATSP, RTAS and Saadia's Tafsīr, and 4) a version based primarily on ST.³⁵ A complete edition of the Samaritan Arabic translation has not yet appeared.³⁶ A. Kuenen's edition includes Genesis, Exodus and Leviticus and is based merely on three manuscripts representing the revised text of Abū Sa^cīd.³⁷ "par" and its different forms occur more than one hundred times (it is missing in Lev 4:7) in the Samaritan Pentateuch. In almost all these instances the translation in the OATSP and in the RTAS³⁸ is with the words "ratt", "rutūt", "ratta", "rattāt". One exception is in Gen 32:16 where we find ^eujūl^{an} (calves), perhaps because the context here speaks about young animals without any connection to offerings. In some Samaritan manuscripts which include the Arabic translation of the Pentateuch the words *ratt* ^eijl *baqar* are the rendering of *par ben baqār*.³⁹ Moreover, "ratt" as a translation of 'ayil (a ram) in Lev 8:18 appears in one manuscript.⁴⁰

VIII Abū al-Fatḥ b. abī al-Ḥasan al-Sāmīrī al-Danafī (15th century, Syria)

In his chronicle Tārīkh Abū al-Fatḥ al-Sāmīrī, written in the year 756 of the Hijra, 1355 A.D., the following use of "ratt" is to be found:

"wa-qarrab al-'imām mi'at ratt baqar wa-khamr^{an} wa-zait^{an} kamā jā' fī al-kitāb al-šarīf."⁴¹

"And the priest (^cAbd'ēl) offered up one hundred of bullocks, wine and oil as was mentioned in the Pentateuch (literally: in the noble book)."

IX ham-Melīṣ, a trilingual glossary for the Samaritan Pentateuch

The Arabic column of this glossary, which was probably inserted between the second half of the 11th century and the beginning of the 14th century, contains "ratt", "rutūt" and "rattāt" as renditions of "par", "pārīm" and "pārōt" respectively.⁴²

X Ismā^cīl b. Badr b. abī al-^cIzz al-Rumaiḥī (Yišmā^cel al-Rāmā'ī, 16th century)

In his commentary Šarḥ hat-tōrōt (Illustration of the religious duties), written in the year 991 of the Hijra, 1583 A.D.,⁴³ al-Rumaiḥī presents several examples in which "ratt", "rutūt", "ratta" are used, and sometimes some words of explanation are added:

a) In connection with the covenant of Mount Sinai with the children of Israel it is written: "fa-lammā dabāḥū al-rutūt fa-'akḥad al-rasūl niṣf al-damm bā-'aggānot ayy fī ajānīn wa-niṣf al-damm yundāḥ ^calā al-madbaḥ."⁴⁴ - "When they (the children of Israel) slaughtered the bullocks, the prophet (Moses) took half of the blood and put it in basins (viz. *ajānīn*)⁴⁵ and half of the

blood he sprinkled on the altar" (cf. Ex 24:6).

b) "wa-hādīhi al-ḥaṭāt tu^cmal min dukūr wa-'ināt wa-hiya min naw^c al-baqar wa-huwa min šōr ū-par w^e-^cegēl. fa-l-^cijl fa-huwa ibn sanatīhi wa-l-fār huwa akbar minhu wa-'ammā haš-šōr fa-huwa a^clāhum."⁴⁶ - "And this sin offering is made from males and females of the cattle - *šōr*, *par* and *egēl*. *egēl* is one year old, *par* is older than it and the *šōr* is older than both."

c) "wa-qawluhu w^e-šāḥaṭ 'eṭ hap-pār li-pnē YHWH išāra ilā al-qiblā al-šarīfa fa-qad yaf^cal al-'imām al-kabīr šāhib al-rutba al-^caliyya bi-damm al-ratt kamā fa^cal awal^{an} bi-damm qurbānihi."⁴⁷ - "And the Biblical verse 'and he (the priest) will kill the bullock before the Lord' (Lev 4:4.15) is a reference to the eminent Qibla (Garizim Mountain). The high priest, the owner of the high degree, acts with the bullock's blood as he acted firstly with the blood of his sacrifice."

d) "li-qawlihi w^e-yiqhū 'elēkā pārā 'a^adummā ayy ratta ḥamra zā'ida al-lawn fī al-ḥumra lā yukhālīṭuha lawn ḡairuhu li-qawlihi 'a^adummā t^emīmā ayy kāmila al-lawn fī al-ḥumra wa-'aid^{an} an takūn sālīma min jamī^c al-^cuyūb zāhir wa-bāṭin li-qawlihi 'a^ašer 'ēn bāh mūm...wa-hādīhi al-pārā hiya akbar min al-^ceglē wa-hiya unṭā min naw^c al-baqar."⁴⁸ - "And the Lord said to Moses: 'They bring thee a red heifer' (Num 19:2), that is to say a completely red cow without any other colour because it is said 'without spot' (ibid.), viz. completely red. Besides it must be perfect without any external or internal defects because it is said 'wherein is no blemish' (ibid.). And this heifer is older than the female calf and it is a female of the bovine species."

XI Msallam b. Murjān b. Ismā'īl b. Ibrāhīm al-Danafī (Nablus, end of the 17th, beginning of the 18th century)

This liturgist used the word "rattāt" in his famous commentary on Genesis to render "pārōt", which occurs in connection with Pharaoh's dream, 41:18 seq. Three words - *ayy sab^c baqarāt* (that is to say seven cows) -⁴⁹ are attached to this rendition.

XII Ġazāl b. Surūr al-Maṭarī (Ṭabia b. ab-Zahūta, 18th century)

In his commentary on the books of Moses entitled *Kāšif al-Ġayāhib^c alā Asrār al-Wāhib* (Removing of darkness of the Donor's secrets) composed in 1753-4, Ġazāl used "ratt", "ratta" as equivalents for "par", "pārā" in many places. Some examples will suffice. Referring to Lev 4:4 Ġazāl writes: "wa-yakūn iḥḍāruhu li-l-ratt al-baqar al-maḍkūr bi-qalb munṣari^c nādīm^c alā mā waqā^c minhu min al-quṣūr." - "He brings the mentioned bovine "ratt" in a feeling of repentance of his negligence."

It is worth pointing out that whenever "ratt" is used it is followed by the words *al-baqar* (bovines) or *^cijl al-baqar* (a calf), e.g. "yarfa^c min al-ratt al baqar", "wa-ratt^{an} wāḥid^{an} wa-huwa ^cijl al-baqar", "itnai^c ašar ratt^{an} min ^cujūl al-baqar."⁵⁰

XIII Ibrāhīm b. Ya^cqūb al-Danafī (al-^cAyya, 18th century)

Usages such as "ratt min al-baqar", "ramād al-ratta" (the ash of the heifer) are not rare in al-^cAyya's compositions.⁵¹

CONCLUSIONS

The word "ratt", pl. "rutūt", in classical Arabic (it is not to be found in modern Arabic dialects) has two meanings: 1) a wild swine, 2) an eminent person. We do not know which of these is the original meaning. The word "ratt" occurs frequently in the religious literature of Rabbinic Jews, Karaites and Samaritans as the rendition of "par", "pārā", "pārīm" and "pārōt". Examples of this usage by 13 non-Moslem writers - 2 Jewish, 3 Karaite and 8 Samaritan - were presented. These writers flourished in different geographical areas and periods (Babylon, Greater Syria; 10th - 18th centuries) and seemingly encountered difficulty in translating the Biblical word "par". The exact meaning of "par" in the Bible is not sufficiently clear. Moreover, in Arabic *^cijl* = *^cegēl* (an association with the golden calf, Gen 32:4.18), *tawr* = *šōr*, *baqar* = *bāqār*. What then is "par"? It is difficult to believe that writers at the time of Saadia Gaon and after copied his peculiar usage "par" = "ratt" unquestioningly, since many of them, as we know, attempted to find faults in his writings and were severely critical of his works. It is surprising that Saadia, who was wont to translate Hebrew words by words in Arabic similar in sound and meaning, did not do so in the case of "par" = "furār". Not only that, but Saadia's translation of "par" - "ratt" in certain cases and "par" = "tawr" in other cases is puzzling. The form *ratt* found in Saadia's Tafsīr and in Karaite and Samaritan translations (and *rut*) is undoubtedly a mistranscription. It is plausible to suppose that "par" = "ratt" existed in the spoken Arabic of that period amongst Jews, Karaites and Samaritans. It is a curious fact that medieval lexicographers and Bible commentators in Spain made no mention of the word under consideration. Only one such mention is found, by an anonymous writer (scribe?) in Ms. 1 Bibliothèque Nationale, Paris.

I wish to note that I have met two religious dignitaries - one a Samaritan Kohen (Nablus), the other an Arab Catholic priest (Jerusalem) - who were

acquainted with the usage "par" = "ratt", but they did not know the other meaning attested in classical Arabic lexicography.

NOTES

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- 2 Fück, J., *Arabiya. Untersuchungen zur arabischen Sprach- und Stilgeschichte*. Berlin 1950; translated into French and into Arabic: *Arabiyya. Recherches sur l'histoire de la langue et du style arabe*, Paris 1955; *al-Arabiyya*... translated by Abd al-Ḥalīm Najjār, Cairo 1951; *al-Arabiyya - Dirāsāt fī al-Luḡa w-al-Lahajāt w-al-Asālīb*, tr. by Ramaḍān Abd al-Tawwāb, Maktabat al-Khāngī bi-Miṣr, Cairo 1980.

- 3 Cf. *A Hebrew and English Lexicon of the Old Testament...* by F. Brown, S.R. Driver, Ch.A. Briggs. Oxford 1974.
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J.A. Emerton, The "Second Bull" in Judges 6:25-28. *Eretz-Israel*, 14 (1978), p. 52*-55*.
- 4 In the Tāj al-^CArūs said to be *biḏ-ḏamm*, but this is a mistranscription for *bil-fath*, cf. E.W. Lane, *Madd al-Qāmūs, an Arabic-English Lexicon*, Part 3. London - Edinburgh 1867 (repr. Beirut 1980), p. 1024.
- 5 The Khalīfa ^CUt̄mān is called in a tradition *al-tawr al-abyad*, see Lane, *ibid.*, Part 1 (1863 / 1980), p. 364. A similar sense has šōr in Gen 49:6, cf. W. Bacher, *Die hebräisch-arabische Sprachvergleichung des Abulwālīd Merwān Ibn Ḡanāh*. Wien 1884, p. 58.
- 6 E. Castellus, *Lexicon heptaglotton, Hebraicum, Chaldaicum, Syriacum, Samaritanum, Aethiopicum, Arabicum conjunctim, et Persicum, separatim*. London 1669.
- 7 Ch.F. Schnurrer, *Dissertationes philologico criticae singulas primum nunc cunctas*. Gothae 1790, p. 191 seq.
Cf. J.G. Eichhorn, *Einleitung ins A.T.*, I (1790), p. 519: "Das Provinzialwort *ratt* plu. *rattat* (sic!) hat sie mit Saadias gemein aber sie braucht es häufiger."
- 8 S. de-Sacy, *Commentarium de versione samaritano-arabica librorum Mosis...* (in Eichhorn's *Allgemeine Bibliothek der biblischen Literatur*, Bd. X, 1800, p. 1-116), p. 69 seq.; idem, *Mémoire sur la version arabe des livres de Moïse a l'usage des Samaritains et sur les manuscrits de cette version* (in: *Mémoire de l'Académie des Inscriptions et Belles-Lettres*, Vol. XLIX, 1808, p. 1-149, addit. p. 783-786), p. 79 seq.
- 9 S. Munk, in *Israelitische Annalen...* herausgegeben von J.M. Jost, No. 11 (1841), p. 86; idem, *Notice sur R. Saadia Gaon* (cf. note 1), p. 42, n. 1.
- 10 A. Geiger, *Wissenschaftliche Zeitschrift für jüdische Theologie*, Band V, Leipzig 1844, p. 291.
- 11 Th.W.J. Juynboll, *Commentatio de versione Arabico-Samaritanâ, et de scholiis quae codicibus Parisiensibus n. 2 et 4 adscripta sunt* (in: *Orientalia*, Vol. II, 1846), p. 119.
- 12 S. Pinsker, *Lickute Kadmoniyot...* Wien 1860, p. 213. Pinsker mentions that "ratt", "rutūt" as renditions of "par", "pārīm" are used by Saadia, Salmon b. Yeroḥam, Yefet b. ^CAlī and ^CAlī b. Sulaimān.
- 13 S. Baron, *Saadia Al-Fayyūmi's arabische Psalmenübersetzung und Commentar, Psalmen 50-72*. Berlin 1900, p. 51-52.
- 14 M. Katten, *Untersuchungen zu Saadja's arabische Pentateuchübersetzung* (dissertation). Giessen 1924, p. 4.
- 15 Ben-Zion Halper, *The Volume...* by Ḥēfeš b. Yašlīah (cf. note 1), p. 17-18, 150; idem, 270 עמ' (1925), וורשה 22, כרך 22, התקופה, שפחה הערבית, ספרות ישראל בשפחה הערבית, p. 75-76.
- 16 S.L. Skoss, *The Arabic Commentary of ^CAlī Ben Suleimān the Karaite on the Book of Genesis*. Philadelphia 1928, p. 75-76.
- 17 P. Birnbaum, *The Arabic Commentary of Yefet Ben ^CAli the Karaite on the Book of Hosea*. Philadelphia 1942, p. xxv.

- 18 In fact the word "par" and its different derivations occur about 150 times in the Bible, but for 115 instances we have Saadian translation - 106 in the Pentateuch, four in Psalms (22:13, 50:9, 51:21, 69:32), three in Isaiah (1:11, 11:7, 34:7) and two in Job (21:10, 42:8). This investigation was carried out for and described in my dissertation, see the end of note 1 (Part 1, p. 234-236); some slight changes are inserted here, see the following note.
- 19 The Arabic word *ʿijl* (a young bull) is used only to render the etymologically equivalent Hebrew word *ʿeḡel*, cf. Ex 32:4.8.19.20.24.35, Lev 9:2.3.8, Dt 9:21. Besides the unusual plural form of *ʿijl* - *ʿajālil* is also to be found in Saadian translations, see Ps 29:6, H. Ewald, *Ueber die arabisch geschriebenen Werke Jüdischer Sprachgelehrten...* (in *Beiträge zur Geschichte der Aeltesten Auslegung und Sprachklärung des A.T.* von H. Ewald und L. Dukes. Stuttgart 1844), p. 27. It is worth pointing out that Saadia also uses the word "rutūt" in translating the word *hap-partemim* - a loan word from Persian, cf. Esther 1:3 and 6:9 in *Ḥameš Megillot...* ed. by Y.D. Qafaḥ (Jerusalem 1962), p. 303, 313. Qafaḥ's statement (p. 301) that in every place "par", "pārim" were translated by Saadia by "ratt", "rutūt" is not correct, as we have shown before. It seems, as Qafaḥ has pointed out (idem), that Saadia derives *prtmm* from "par". "hap-pārim" in Isa 34:7 is translated into Aramaic by *šiltōnīn* explained by Rashi: פריש, and by Qimḥi: פריש, compare also Amos 1:4. Saadia uses "ratt" to render *ben bāqār*, see Lev 1:5.
- 20 Recently an explanation was suggested by D. Talshir, *The Nomenclature of the Fauna in the Samaritan Targum* (dissertation in Hebrew, Jerusalem 1981), p. 165, n. 2: "ratt means young bull devoted for offering and *tawr* is a general name denoting the son of a cow (including young bull)." This explanation does not follow from the data, compare G. Vajda, *Gloses judéo-arabe en marge du Supplément de Dozy (Arabica, XXVI, Fascicule 2, 1979, p. 151): "Chose curieuse, pour laquelle je n'ai pas d'explication à proposer, Saadia ne rend pas constamment le mot hébreu en cause par ratt: il emploie notamment *tawr*..."*
- 21 "ratt" appears only as a variant of "par" in Ms. Rouen in Kitāb al-Uṣūl of Ibn-Janāḥ, p. 583, n. 60. This variant is mentioned in *Supplément aux dictionnaires arabes* par R. Dozy, deuxième édition. Leyde - Paris 1927.
- 22 Ben-Zion Halper 1925 (cf. above, note 15), idem.
- 23 This part of the preface was published and translated into French by de-Sacy (see above, note 8), p. 79-83. The whole preface was published and translated into Latin by Schnurrer (see above, note 7), p. 197-225. See also H.E.G. Paulus, *R. Saadia Phijumensis versio Iesaiæ Arabica...* Ienae 1790, introduction p. 9-10.
- 24 Halper, *The Volume...* by Ḥēfeṣ b. Yašlīaḥ (cf. note 1), p. 150, lines 12, 15.
- 25 See Birnbaum 1942 (cf. above, note 17), p. 70,11-15; 215,2-4; 216,20-22.
- 26 *šahṣ*, pl. *ašhāṣ* (means usually person(s)) in relation to beasts is not recorded in Arabic lexica. It is used, for example, by Ḥefeṣ b. Yašlīaḥ several times, see Halper 1915 (above, note 1), p. 198,17-22; 200,1; 201,16. Halper's correction of *ašhāṣ* to *ašrāṣ* is not needed. It is used also by the 18th century Samaritan writer al-^cAyya, see M. Klumel, *Misch-pātīm. Ein samaritanisch-arabischer Commentar zu Ex 21-22:15* (Berlin 1902), p. xxix (fī al-baqar ḥamsat ašhāṣ...). Abū Naṣr al-Fārābī (870-950) very often uses *šahṣ*, *ašhāṣ* in reference to animals and things, see al-Fārābī's *Book of Letters - Kitāb al-Ḥurūf...* ed. by M. Mahdi (Beirut 1969), p. 167,14; 169,21, and al-Fārābī's *Utterances in*

- Logic - Kitāb al-Alfāz al-Musta^Cmala fī al-Mantiq...* ed. by M. Mahdi (Beirut 1968), p. 59, 18, 19, 21; 60, 1, 4, 9, 10, 11; 61, 2, 3, 4, 5, 7, 8; 62, 6, 8, 11; 64, 4, 5, 8 (ašhās al-ḥimār wa-l-faras); 65, 18 (šahs šahs).
 šahs referring to animals and birds is used in Samaritan literature, see A. Kuenen's edition mentioned above in note 37, Gen 15:10. šahs in the sense of 'item', 'unit', 'example', 'form' referring to inanimate objects such as verbs is frequently employed by medieval Jewish grammarians (translated literally into Hebrew by 'iš, cf. Gen 15:10), see *The Weak and Geminate Verbs in Hebrew...* by Abū Zakariyya Jaḥya Ibn Dāwūd Ḥayyūš, ed. by M. Jastrow (Leiden 1897), p. 3, 16; 87, 13, and *Opuscules et traités d'Abou 'l-Walid Merwan ibn Djanah de Cordoue*, ed. Joseph Derenbourg (Paris 1880), Kitāb al-Mustalḥiq, p. 2, 3, 6; 3, 11; 10, 1, 2; 11, 5 seq. an explanation of šahs; 12, 8, 11; 13, 4; 14, 8; 15, 5, 8; 30, 10; 40, 4; 50, 2; 85, 1; 127, 10. 'iš in the sense of 'one', 'a unit of' etc. is used by R. Š. Ibn Tibbon (1150-1230), see *Peruš han-millim haz-zarot...* ed. by Y. ben Shmo'el (Keufman) (Jerusalem 1946), p. 13, 14, 21, 31.
- 27 See *Kitāb al-Zabūr li-Dāwūd al-Malik wa-l-Nabī, Libri Psalmorum David Regis et Prophetae, Versio à Yaphet ben Heli Bassorensi Karaitā...* ed. J.J.L. Bargès (Lutetiae Parisiorum 1861), p. 99, 100, n. 6; 102, n. 18. It may be noted that "par" in 69:32 is rendered by *al-tawr al-fata* (the young bull) and "pārīm" in 22:13 by *al-baqar al-kabīr* (the old bovines).
- 28 *The Hebrew-Arabic Dictionary of the Bible Known as Kitāb Jāmi^C al-Alfāz (Agron) of David ben Abraham Al-Fāsī the Karaite* (Tenth Century), ed. by Solomon L. Skoss, Vol. II. New Haven, Yale University Press, 1945.
- 29 See *The Arabic Commentary of Salmon Ben Yeruham the Karaite on the Book of Psalms, Chapters 42-72*, ed. by L. Marwick (Philadelphia 1956), p. 34.
- 30 See the first chapter in my dissertation (mentioned above in note 1), p. 3-12.
- 31 For details about Abū Sa^Cīd, see my dissertation (above, note 1), p. 119-157. Abū Sa^Cīd writes in his preface to the Ms. Arabe 5 in the Bibliothèqu Nationale, Paris (op. cit., p. 135):
 "... انني لما رأيت ترجمة الكتاب الشريف التي بايدي اصحابنا كثرهم الله واصلاحهم مفسودة صورة ومعنى لجهلهم باللغة العربية..."
- 32 For details about al-^CAyya, see the article E. Robertson, Ibrahim Al-^CAyya, a Samaritan Scholar of the Eighteenth Century, *Essays in Honour of the Very Rev. Dr. J.H. Hertz*, ed. by I. Epstein, E. Levine and C. Roth (London 1963), p. 341-350.
 al-^CAyya writes:
 "وبعد ذلك انشا الله تعالي مرادنا نكتب في هذا المقام كام تسبيحة من تلفيقنا يقالو في اوقات زيارة السادة الاقطاب.. ونسال صدقات الواقف على ذلك ان لا يواخذ الحقيير اذا وجد بعض المنظوم مكسور لان العذر في ذلك لكون عندنا قصور عن ادراك علم الاعراب وهذا علم يلزم له ذلك وغيره العروض ومع عدم طلب او ايلنا من السابق لعلمه لحقنا بهم..."
- See E. Robertson, *Catalogue of the Samaritan Manuscripts in the John Rylands Library*, Vol. 1 (Manchester 1938), p. 256.
- 33 For details on Abū al-Ḥasan al-Šūrī, see my dissertation (mentioned above in note 1), p. 13-48.
- 34 See Ms. SAM.⁸⁰20 in the National and University Library in Jerusalem, p. 236. The scribe of this manuscript (376 p., 17 lines to each page) is Abū al-Ḥasan b. Ya'qūb hak-Kohen (with the help of his brother - Šafi'q). The date of the copying is 1904, see colophons, p. 300 and 376.
- 35 See H. Shehadeh (above, note 1), p. 158-263.
- 36 I am working on the book of Genesis.

- 37 A. Keunen, *Specimen e literis Orientalibus exhibens Librum Geneseos, secundum Arabicam Pentateuchi Samaritani versionem, ab Abu-Sa:īdo conscriptam*. Lugduni Batavorum 1851; idem, *Libri Exodi et Levitici secundum Arabicam Pentateuchi Samaritani versionem, ab Abu-Sa:īdo conscriptam*. Lugduni Batavorum 1854.
- 38 In Ms.Or. 7562 in the British Museum (Polyglot, Hebrew, Aramaic and Arabic in Samaritan characters copied in the 13th-14th centuries) the rendition of "pārīm" in Gen 32:16 is *tīrān* 'bulls', like Saadia. But Lev 8:2 and 16:4 are translated by *ʿijl* 'calf', unlike Saadia (ratt).
- 39 See Part 3 of my dissertation (mentioned in note 1) which contains the sample - the Arabic translation of the first ten chapters of Leviticus according to the two versions, viz. OATSP and RTAS (p. 54, Lev 4:14).
- 40 Ibid., p. 79, Lev 8:18.
- 41 *Abulfathi Annales Samaritani quos ad fidem codicum manuscriptorum Bero-linensium Bodlejani, Parisini edidit et prolegomenis instruxit E. Vilmar*. Gothae 1865, p. 72, lines 11-12.
- 42 See Ben-Hayyim, *The Literary and Oral Tradition* (mentioned in note 1), Vol. 1, p. 72, and Vol. 2, p. 561, lines 134 seq.
- 43 It was copied by the Kohen El^cazar Šadaqa (^cAbd al-Mu^cīn Šadaqa, Nablus) on 16.3.1979, and it consists of 155 pages. I thank the Kohen El^cazar for enabling me to have a copy of this treatise.
- 44 Ibid., p. 11, line 4. Hebrew words are written in Samaritan script in the original.
- 45 *ijjāna, injāna, ʿjana*, pl. *ajānān*, is a vessel for washing clothes.
- 46 See above, note 43, p. 34, lines 16-18.
- 47 Ibid., p. 38, lines 15-17.
- 48 Ibid., p. 118, lines 7-12. Other examples are to be found on p. 35, 36 and 119.
- 49 This commentary found in several libraries (see catalogues) is entitled *Dalīl al-Sā'il ilā al-Masā'il*. Until Gen 46:28 it was composed by Msallam and completed by his nephew al-^cAyya. The two volumes, Ms. no. 7003a and 7003b in Yad Y. Ben-Zvi Library, Jerusalem, were utilized by me for this purpose. The first volume (439 pages, 33 x 23 cm) ends with Gen 28:10. The second volume has 506 pages (34.5 x 24.5 cm). The Ms. was copied by Fu'ād b. Munīr b. ^cAbd-Alla Murjān al-Danafī on 19.11.1952. See the second volume, p. 266, and cf. Gladys Levine Rosen, *The Joseph Cycle (Gen 37-45) in the Samaritan-Arabic Commentary of Meshalma ibn Murjan*, Columbia University (n.d.), p. xviii, 37.
- 50 A manuscript of Kāšif al-Ġayāhib in two volumes, one on Leviticus and the other on Numbers, is found in Yad Y. Ben-Zvi Library, Jerusalem. The first volume carries the number 7005 (35.7 x 24.5 cm) and contains 310 pages. The second volume has the number 7006 (36 x 25 cm) and contains 348 pages. This Ms. was copied by Kāmil b. Ifrāim Salāma al-Samīrī in 1951. See the first volume, p. 31, 33, 35, and the second volume, p. 54, 56, 61, 134, 136, 175, (ratta ḥamra kāmila) 288.
- 51 See A-B, *Samaritan News*, no. 318-319 (20.9.1982), p. 18; A. Geiger, *Die gesetzlichen Differenzen zwischen Samaritanern und Juden*, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 20 (1866), p. 535; S. Hanover, *Das Festgesetz der Samaritaner nach Ibrāhīm ibn Ja qūb*. Edition und Uebersetzung seines Kommentars zu Lev 23. Berlin 1904, p. vii-viii.

