

out that we have in Aram. **בִּינְיָא**, **בִּנְיָא** beside **בְּנִיתָא** and **בְּנִיתָא**, and in Syr. **ܒܢܝܢ**, meaning building. In Heb. also we find **בִּנְיָן**, but as Lagarde, *Übersicht*, 205, shows, this is a borrowing from Aram. **בְּנִיאַן** occurs in the old poetry so it was doubtless an early borrowing from Aramaic.

**بُهْتَانٌ** (*Buhtān*).

iv, 24, 112, 155 ; xxiv, 15 ; xxxiii, 58 ; lx, 12.

Slander, calumny.

Only in Madinan passages.

It is usually taken from **بَهَت** to confound, which occurs twice in the Qur'ān, viz. ii, 260 ; xxi, 41 (*LA*, ii, 316 ; Rāghib, *Mufradāt*, 63), though we learn from the Lexicons that some took it from **بَهَأَ**. Sprenger, as we have mentioned above, pointed out the Aram. form of these words ending in **ܒܢܝܢ**, and Fraenkel, *Vocab*, 22, saw that **بُهْتَانٌ** was to be explained from the Aram. **ܒܗܬܐ**, Syr. **ܒܗܬܐ** to be or become ashamed, whence **ܒܗܬܐ** and **ܒܗܬܐ** to make ashamed, a root connected with the Heb. **בוש** : Sab. **ܒܫܐ**<sup>1</sup> : Ar. **بَاث**. The borrowing was doubtless from the Syr., where we have the parallel forms **ܒܗܬܐ**, **ܒܗܬܐ**.<sup>2</sup>

**بَهِيمَةٌ** (*Bahīma*).

v, 1 ; xxii, 29, 35.

Animal.

A very late word, occurring only in material from towards the very end of the Madina period, and used only in connection with legislation about lawful and unlawful meats. It is well known that

<sup>1</sup> Cf. **ܒܫܐ** evil doer, *ZDMG*, xxxvii, 375.

<sup>2</sup> *PSm*, 461. Wellhausen in *ZDMG*, lxvii, 633, also decides in favour of an Aram. origin for the word.