

بَعِيرٌ (*Ba'īr*).

xii, 65, 72.

A full-grown camel.

It occurs only in the Joseph story, and Dvořák, *Fremdw*, 18, is doubtless right in thinking that its use here is due to Muḥammad's sources. In the Joseph story of Gen. xlv, 17, the word used is בַּעִיר, and in the Syr. ܒܥܝܪ, which means originally *cattle* in general, and then any beast of burden. It is easy to see how the word was specialized in Arabic to mean *camel* (Guidi, *Della Sede*, 583; Rossini, *Glossarium*, 116; Hommel in *HAA*, i, 82 n.), the usual beast of burden in that country, and as such it occurs in the old poetry. There seems no reason to doubt the conclusion of Dvořák, *Fremdw*, 46 (cf. Horovitz, *JPN*, 192), that Muḥammad's informant, hearing the word in the story as he got it from a Jewish or Christian source, passed the word on as though it had its specialized Arabic meaning of *camel*.

بِغَالٌ (*Bighāl*).

xvi, 8.

Mules. Plural of بَغْلٌ.

al-Khafājī, 44, shows that some of the Muslim philologists suspected that it was non-Arabic. The root is clearly not Arabic, and Hommel, *Säugethiere*, 113, noted it as a borrowing from Abyssinia, where the mule was as characteristic an animal as the camel is in Arabia. Fraenkel, *Fremdw*, 110, accepts this derivation, and Nöldeke, *Neue Beiträge*, 58, has established it. The word is common to all the Abyssinian dialects—cf. Eth. and Tigré ብጋል; Amharic ብጋሉ and ብጋሉ; Tigrina

ብጋሉ. The غ for ق is not an isolated phenomenon, as Hommel illustrates.

بَلَدٌ (*Balad*).

ii, 120; iii, 196; vii, 55, 56, etc. Also بَلَدَةٌ—xxv, 51; xxvii, 93; xxxiv, 14, etc.

Country, region, territory.