

כּוּר, but the Targums read נבא or גּוּבא, and the Peshitta has ܡܝܬܐ. The origin would thus be Aramaic and probably it was an early borrowing.¹ There is a Minaeen 𐩦𐩣𐩪 but the meaning is uncertain (Rossini, *Glossarium*, 121).

جِبْت (Jibt).

iv, 54.

Jibt.

It occurs only along with the Ethiopic word ሽገት in the sentence “they believe in Jibt and Ṭāghūt”. The exegetes knew not what to make of it, and from their works we can gather a score of theories as to its meaning, whether idol—صنم, or priest—كاهن, or sorcerer—ساحر, or sorcery—سحر, or Satan, or what not. It was generally agreed that it was an Arabic word, Baid., e.g., claiming that it was a dialectal form of جبس, a theory that was taken up by Rāghib, *Mufradāt*, 83, and others.² Some of the philologists, however, admitted that it was a foreign word (cf. Jawharī, sub voc., *LA*, ii, 325),³ and from as-Suyūṭī, *Itq*, 320, we learn that some of them even knew that it was Ethiopic.

Margoliouth in *ERE*, vi, 249, suggested that it was the γλυπτά of the LXX from γλύφω to carve or engrave, which is used to translate פסל in Lev. xxvi, 1. This assumes that its meaning is very much the same as Ṭāghūt, i.e. *idol*, and this has the weight of evidence from the Commentators in its favour. It is a little difficult, however, to see how the Greek word could come directly into Arabic without having left any trace in Syriac. It is more likely that as-Suyūṭī's authorities were right for once, and that it is an Abyssinian word.

¹ Bräunlich, *Islamica*, i, 327, notes that it is a borrowed term. Cf. also Zimmern, *Akkadische Fremdwörter*, 44. It is also the origin of the Arm. ցուլ; cf. Hubschmann, i, 302.

² جِبْت itself is a foreign word according to al-Khafājī, 58. Vollers, *ZDMG*, li, 296, says it is from γύψος.

³ Jawharī's clinching argument is that ج and ت do not occur as the first and last radicals of any genuine Arabic word.