

an **أَيُوب** in the genealogy of 'Adī b. Zaid given in *Aghānī*, ii, 18, and another Christian of this name is mentioned by an-Nābigha.¹

بَابُ (*Bāb*).

Occurs some twenty-seven times, e.g. ii, 55 ; iv, 153.

A door or gate.

Fraenkel, *Fremdw*, 14, noted that it was an early loan word, and suggested that it came from the Aram. **בָּבָא** which is in very common use in the Rabbinic writings. D. H. Müller, however (*WZKM*, i, 23), on the ground that **بَابُ** occurs very rarely in Syr. and that the root is entirely lacking in Heb., Eth., and Sab., suggested that it was an early borrowing from Mesopotamia (cf. Zimmern, *Akkad. Fremdw*, 30), and may have come directly into Arabic. It occurs commonly in the old poetry, which confirms the theory of early borrowing, and it is noteworthy that from some Mesopotamian source it passed into Middle Persian (*Frahang*, Glossary, p. 103 ; Herzfeld, *Paikuli*, Glossary, 151).

بَابِلُ (*Bābil*).

ii, 96.

Babylon.

This sole occurrence of the word is in connection with the story of Hārūt and Mārūt who teach men magic. It is a diptote in the Qur'ān but *LA*, xiii, 43, takes this to be not because it is a foreign name, but a fem. name of more than three radicals (cf. Yāqūt, *Mu'jam*, i, 447).²

It is, of course, from the Akk. *Bab-ilu* (Delitzsch, *Paradies*, 212), either through the Syr. **ܒܒܠ** or the Heb. **בָּבֶל**. The city was well known in Arabia in the pre-Islamic period, and the name occurs in the old poetry, e.g. Mufaḍḍaliyāt (ed. Lyall, p. 133, l. 13), and al-A'shā (Geyer, *Zwei Gedichte*, i, 58 = *Dīwān*, lv, 5), and Halévy would find the name in a Safaite inscription.³ Horovitz, *KU*, 101, notes that Babylon was well known as a centre for the teaching of

¹ Ahlwardt, *Divans*, p. 4 ; cf. Horovitz, *KU*, 100 ; *JPN*, 158.

² Some, however, recognized it as a foreign name, cf. Abū Ḥayyān, *Baḥr*, i, 319.

³ *JA*, sér. vii, vol. x, p. 380.