

زَبَانِيَّة (Zabānīa).

xcvi, 18.

The guardians of Hell.

They are said to be strong and mighty angels, and the name is usually derived from زَبَنَ to *push, thrust* (Bagh. on the passage). We see from Zam., however, that the philologists have some difficulty in explaining the form.

Vollers, *ZDMG*, li, 324, suggested a connection with Akk. *zibānitu* meaning *balances*, and Addai Sher, 77, wants to derive it from Pers.

زَبَانِه *blaze, tongue of fire*, from Phlv. زبان *zūbān*, a tongue.<sup>1</sup> It seems, however, as Andrae, *Ursprung*, 154, points out, to be connected with the Syr. ܕܥܬܐ, the *ductores* who, as Ephraem Syrus tells us,<sup>2</sup> lead the departed souls to judgment.

زُبُور (Zabūr).

iv, 161 ; xvii, 57 ; xxi, 105.

The Psalter.

Always the Book of David, and xxi, 105, given as a quotation therefrom, is from Ps. xxxvii, 29.

The early authorities were not certain as to whether the word was to be read زُبُور or زُبُور, though they agree that it is from زَبَرَ to *transcribe* (Tab. on iv, 161; Rāghib, *Mufradāt*, 210; as-Sijistānī, 166 ; Jawharī, i, 324). The plu. زُبُور, as a matter of fact, is used in the Qur'ān of Scriptures in general (e.g. xxvi, 196 ; liv, 43, etc.), and once of the Books of Fate (liv, 52), so that there is on the surface some colour to the claim that زُبُور may be from زَبَرَ to *transcribe*.

It is obvious, however, that the word must somehow have arisen as a corruption of some Jewish or Christian word for the Psalter,

<sup>1</sup> West, *Glossary*, 150 and 50 ; *PPGL*, 130. Cf. Horn, *Grundriss*, 144.

<sup>2</sup> *Opera*, iii, 237, 244. Grimme, *Mohammed*, 1892, p. 19 n., thinks that some old name of a demon lies behind the word.