that the word was known among the Arabs in pre-Islamic times, for we find \(\Pi\) as a proper name in Sabaean (cf. Ryckmans, Noms propres, i, 146), so Horovitz, JPN, 186, lists it as one of those words which, while obviously a borrowing from the older religions, cannot be definitely assigned to a particular Jewish or Christian source.

Occurs frequently, cf. ii, 102.

A way, road—then metaphorically, a cause, or reason.

In the Qur'an it is used both of a road, and in the technical religious

sense of The Way (cf. Acts ix, 2), i.e. سبيل الله. The Muslim authorities take it as genuine Arabic, and Sprenger, Leben, ii, 66, agrees with them. It is somewhat difficult, however, to derive it from سبيل, as even Rāghib, Mufradāt, 221, seems to feel, and the word is clearly a borrowing from the Syr. בבול האבר אם ביים האבר האבר שביים mean both road or way of life, precisely as the Syr. ביים, but it is the Syriac word which had the widest use and was borrowed into Arm. as בשבוף, and so is the more likely origin. It occurs in the old poetry, e.g. in Nābigha v, 18 (Ahlwardt, Divans, p. 6), and thus must have been an early borrowing.

آکس (Sajada).

Of very frequent occurrence. Cf. ii, 32.

To worship.

With the verbal forms must be taken سُجُو دُّ, e.g., ii, 119; xxii, 27, etc.

¹ Schwally, Idioticon, 91. See also Mingana, Syriac Influence, 86; Bell, Origin, 51, and Noldeke, Neue Beiträge, 36, who shows that the Eth. And is of the same origin.

² Schwally in *ZDMG*, liii, 197, says: "Bei der Annahme, dass سبيل 'Weg' echt arabisch ist, scheint es mir auffallend zu sein, dass unter den verschiedenen Synonymen gerade dieses dem Aramäischen und Hebraischen gleiche Wort für den religiösen Sprachgebrauch ausgesucht ist. Ich kann mir diese Erscheinung nur aus Entlehnung erklären."

³ Hübschmann, Arm. Gramm, i, 313; ZDMG, xlvi, 246.