

Arabia.¹ The *Aghānī*, xv, 53, mentions **الشیطان بن بکر بن عوف** among the ancestors of 'Alqama, and Ibn Duraid mentions a **عاهان بن الشیطان** (240, l. 4) and a **شیطان بن الحارث** (243, l. 3).² As a tribal name we find a sub-tribe of the Banū Kinda called **بنو شیطان** in *Aghānī*, xx, 97, and in Yāqūt, *Mu'jam*, iii, 356, we have mention of a branch of the Banū Tamīm of the same name. This use is probably totemistic in origin, for we find several totem clans among the ancient Arabs, such as the **بنو حية** who in the early years of Islam were the ruling caste of the Tayyi (*Aghānī*, xvi, 50, l. 7), the **بنو افعی** (Hamdānī, 91, l. 16), the **بنو حنش** a sub-tribe of Aus (Ibn Duraid, 260, 2), etc.³ The serpent was apparently an old Semitic totem,⁴ and as a tribal name associated with one of the many branches of the Snake totem. van Vloten and Goldziher take **شیطان** to be an old Arabic word.⁵

That the Arabs believed serpents to have some connection with supernatural powers, was pointed out by Nöldeke in the *Zeitschrift für Völkerpsychologie*, i, 412 ff., and van Vloten has shown that they were connected with demons and evil,⁶ so that the use of the name **شیطان** for the Evil One could be taken as a development from this. The use of **شیطان** in the Qur'ān in the sense of mischievous spirits, where it is practically equivalent to Jinn, can be paralleled from the

¹ Vide Goldziher, *ZDMG*, xlv, 685, and *Abhandlungen*, i, 106; van Vloten in *Feestbundel aan de Goeje*, 37 ff.; Horovitz, *KU*, 120.

² So we find a **شیطان بن مدج** of the tribe of Jushām (*TA*, iv, 29) and in *Uṣd al-Ghāba*, i, 343, we find a man **خروة بن الشیطان**, while in the Diwan of Tufail (ed. Krenkow, iii, 37), there is mention of a certain Shaitān b. al-Ḥakam.

³ Vide the discussion in Robertson Smith, *Kinship*, 229 ff.

⁴ Vide Robertson Smith in *Journal of Philology*, ix, 99 ff.; G. B. Gray, *Hebrew Proper Names*, p. 91, and Baudissin, *Studien zur semitischen Religionsgeschichte*, i, pp. 257-292.

⁵ Goldziher, *Abhandlungen*, i, 10; van Vloten, *Feestbundel aan de Goeje*, 38 ff. Also Sprenger, *Leben*, ii, 242, n. 2. Wellhausen, however, *Reste*, 157, n., thinks that this has been substituted for some earlier name and is not itself an old Arabic name.

⁶ Vide his essay "Dämonen, Geister und Zauber bei den alten Arabern" in *WZKM*, vii, particularly pp. 174-8, and see Goldziher, *Abhandlungen*, i, 6 ff.