

primitive meaning of the root is to *pass along* (Rāghib, *Mufradāt*, 251). Some, however, as we learn from Baiḍ. on vii, 44, ventured to derive it from *وسم* to *brand*.

The Qur'ānic form is *سِيَاء*, but in the literature we find *سِيمة* and *سِيما* with the same meaning,¹ and they seem all to be derivatives from Gk. *σῆμα*, a *sign*, *mark*, or *token*, especially one from heaven (Vollers, *ZDMG*, li, 298), i.e. the *σημεῖον* of the N.T. In the Peshitta *σημεῖον* is generally rendered by ܐܝܬܐ (i.e. Heb. *אֵיטָא* ; Aram. *ܐܝܬܐ*), but in the ecclesiastical literature we find a plu. *ܫܡܝܬܐ* which gives us exactly the form we need,² and it may well have been from some colloquial form of this, representing *σῆμα*, that the Arabic *سِيَاء* was derived.

سَيْنَاء (*Sainā'*).

xxiii, 20.

Mt. Sinai.

The usual Qur'ānic name for Sinai was *طور* (ii, 60, 87 ; iv, 153, etc.), and *سَيْنَاء* was quite generally recognized as a foreign borrowing. as-Suyūṭī, *Itq*, 322, says that it was considered to be Nabataean,³ though some took it to be Syriac or Abyssinian,⁴ and others claimed that it was genuine Arabic, a form *فيعال* from *السناء* meaning *الارتفاع*. It is curious that the exegetes were a little uncertain whether *سَيْنَاء* meant the mountain itself or the area in which the mountain was.⁵

¹ *Kāmīl*, 14, 17. The *Muhīl* would derive *سِيما* meaning *magic* from *שִׁמָּה*, but it is clearly *σημεῖα* through Syr. *ܫܡܝܬܐ*.

² *PSm*, 2613. It occurs also in the Christian-Palestinian dialect, cf. Schulthess, *Lex*, 135.

³ So *Mutaw*, 59, and *Bagh*. on xxiii, 20, quoting al-Muqāṭil.

⁴ *Bagh*. on xxiii, 20, quoting al-Kalbī and 'Ikrima.

⁵ *Vide Bagh*, op. cit.—هو اسم المكان الذي فيه هذا الجبل, which may be a reflection of ἐν τῷ ἐρημῷ τοῦ ὄρους Σινᾶ.