

Either the Eth. ሲና<sup>1</sup> or the Christ.-Palast. ܣܝܢܐ representing the Gk. Σινᾶ would give us a nearer equivalence with سينا than the Heb. סִינָי or the usual Syr. ܣܝܢܐ, but the Christ.-Palast. ܣܝܢܐ ܐܘܪܝܬܐ,<sup>2</sup> which is exactly the Ar. طور سينا, makes the Syriac origin certain.<sup>3</sup>

The سِينين of xcv, 2, is obviously a modification of سينا for the sake of rhyme,<sup>4</sup> though some of the Muslim authorities want to make it an Abyssinian word (as-Suyūtī, *Itq*, 322; *Mutaw*, 44), and both Geiger, 155, following d'Herbelot,<sup>5</sup> and Grimme, *ZA*, xxvi, 167, seek to find some independent origin for it.

شِرْكٌ (*Shirk*).

Used very frequently, cf. xxxv, 38; xxxi, 12.

To associate anyone with God: to give God a partner.

In the Qur'ān the word has a technical sense with reference to what is opposed to Muḥammad's conception of monotheism. Thus we find أَشْرَكَ, to give partners to God, i.e. to be a polytheist, مُشْرِكٌ, one who gives God a partner, i.e. a polytheist, شُرَكَاء, those to whom the polytheists render honour as partners with God, terms which, we may note, are not found in the earliest Sūras.

The root شَرَكَ is "to have the shoe strings broken", so شِرَاكٌ means *sandal straps*, and أَشْرَكَ is "to put leather thongs in sandals", with which we may compare Heb. שָׂרַף to lay cross wise, to interweave, Syr. ܣܝܢܐ to braid. From this the words شَرَكٌ a net and شَرَكَةٌ a partner-

<sup>1</sup> Kunstlinger in *Rocznik Orientalistyczny*, v (1927), pp. 59 ff., suggests that it is a descriptive adjective and not a proper name.

<sup>2</sup> Cf. the ܣܝܢܐ ܐܘܪܝܬܐ in one of the fragments edited by Schulthess, *ZDMG*, lvi, 257.

<sup>3</sup> Note the discussion in Geiger, 155, n., and Horovitz, *KU*, 123 ff.; *JPN*, 159.

<sup>4</sup> So Horovitz, *KU*, 123. He notes also that its vowelism represents the older spelling.

<sup>5</sup> See also Sycz, *Eigennamen*, 57, who, however, wrongly writes سِينين.