

ship, i.e. the interweaving of interests, are easily derived. In the technical sense of associating partners with God, however, the word seems to be a borrowing from S. Arabia. In an inscription published by Mordtmann and Müller in *WZKM*, x, 287, there occurs the line—
 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 “and avoid giving a partner to a Lord who both bringeth disaster, and is the author of well being”. Here 𐤔𐤓𐤁𐤕𐤔𐤓𐤕 is used in the technical Qur'ānic sense of

شُرْك¹ and there can be little doubt that the word came to Muḥammad, whether directly or indirectly, from some S. Arabian source.

شِعْرَى (*Shi'rā*).

liii, 50.

Sirius.

The Commentators know that it is the Dog Star, which was anciently worshipped among the Banū Khuzā'a (Bagh. and Zam. on the passage, and cf. *LA*, vi, 84).

The common explanation of the philologists is that it is from شعر and means “the hairy one”, but there can be little doubt that it is derived from the Gk. Σείριος,² whose ρ, as Hess shows, is regularly rendered by Ar. ع. The word occurs in the old poetry³ and was doubtless known to the Arabs long before Islam.

شَهْرٌ (*Shahr*).

ii, 181, 190, etc. ; iv, 94 ; v, 2, 98 ; ix, 2, 5, 36 ; xxxiv, 11 ; etc.

Month.

¹ The editors of the inscription recognize this, and Margoliouth, *Schweich Lectures*, p. 68, says : “the Qur'ānic technicality *shirk*, the association of other beings with Allah, whose source had previously eluded us, is here traced to its home.” Horovitz, *KU*, 60, 61, however, is not so certain and suggests Jewish influence connected with the Rabbinic use of שִׁירָה.

² Hess, *ZS*, ii, 221, thinks we have formal proof of the foreign origin of the word in the fact that the Bedouin know only the name مرزم for this star. *LA*, ii, 116, and vi, 84, gives مرزم as a synonym for شعري, and this word is found again in the Bishari *Mirdim*.

³ See Hommel, *ZDMG*, xlv, 597, and Horovitz, *KU*, 119.