

which gives us a nominal form from which **سَحَت** may have been derived.

سَحَرَ (*Saḥara*).

vii, 113, 129 ; xxiii, 91.

To enchant, bewitch, use sorcery.

Besides the verb there are used in the Qur'ān the nouns **ساحر**, plu. **سَحَرَة** and **ساحرون**, vii, 109, 110, etc., *sorcerer* ; **سَحَّار** a *great magician*, xxvi, 36 ; **سِحْر** *enchantment, sorcery*, v, 110 ; vi, 7, etc. ; **مَسْحُور** *bewitched*, xvii, 50, 103, etc. ; **مُسَحَّر** *bewitched*, xxvi, 153, 185.

The verb is denominative, formed either from the noun **ساحر** or **سحر**, which was the borrowed term.

It would seem that the word came to the Arabs from Mesopotamia, which was ever to them the home of sorcery and magic (see the Lexicons under **بَابِل**). Zimmern, therefore,¹ would derive it from the Akk. *sāḥiru*, *sorcerer, magician*. If this is so it may have been a very early borrowing direct from Mesopotamia, though a borrowing through the Aramaic is more probable.²

سِرَاج (*Sirāj*).

xxv, 62 ; xxxiii, 45 ; lxxi, 15 ; lxxviii, 13.

A lamp or torch.

The Muslim authorities take it as pure Arabic, not realizing that the verb from which they derive it is denominative.

Fraenkel, *Vocab*, 7, pointed out that it was from Aram. **שִׂרְיָא** = Syr. **ܫܪܝܐ**. These forms are, however, borrowed from the Pers.

جِراغ and in *Fremdw*, 95, he suggests that it probably came directly

¹ *Akkadische Fremdwörter*, 67.

² **ܫܪܝܐ** as used on the incantation bowls is significant ; cf. Montgomery, *Aramaic Incantation Texts*, Glossary, 297.