

out that 𐤎 = 𐤍 is not unknown in words that have come through Nabataean channels.¹

It is not impossible, however, to take it as an ordinary Arabic word meaning *awake*.

سَبَا (Sabā').

xxvii, 22; xxxiv, 14.

Sabā'.

The name of a city in Yemen destroyed by a great inundation. We have fairly extensive evidence for the name of the city from non-Arabic sources. It is the 𐩦𐩣𐩪 of the S. Arabian inscriptions (*CIS*, ii, 375; Mordtmann, *Sab. Denkm.*, 18; Glaser, *Zwei Inschriften*, 68; Rossini, *Glossarium*, 192; Ryckmans, *Noms propres*, i, 353), which occurs in the Cuneiform inscriptions as *Sab'a and Saba'*,² in Greek as Σαβά,³ in Heb. סַבְאָ, from which are Syr. ܣܒܐ, Eth. ሰባ.

As the Qur'ānic statements about Sabā' are connected with the Solomon legend, it is possible that like the name *Sulaimān*, it came to him from Christian sources, though we cannot absolutely deny its derivation from Rabbinic material (Horovitz, *KU*, 115; *JPN*, 157), and indeed the name may have come directly from S. Arabia.

سَبْت (Sabt).

ii, 61; iv, 50, 153; vii, 163; xvi, 125.

Sabbath.

(Sprenger and others would add to this سَبَات rest in xxv, 49; lxxviii, 9.)⁴

We find سَبْت only in relatively late passages and always of the Jewish Sabbath. The Muslim authorities treat it as genuine Arabic from سَبَت to cut, and explain it as so called because God cut off

¹ His examples are 𐤎𐤌 = 𐤎𐤌; 𐤎𐤌 = 𐤎𐤌; and 𐤎𐤌 = 𐤎𐤌.

² Delitzsch, *Paralies*, 303.

³ Σαβά in LXX, but Σάβαρ in Strabo.

⁴ *Leben*, ii, 430; Grünbaum, *ZDMG*, xxxix, 584, but see Horovitz, *KU*, 96.