

the great Day of Judgment (liv, 46 ; xlii, 17 ; vi, 31, etc.). It occurs most commonly in late Meccan passages.

It is difficult to derive the word from the Ar. **سَاع** "to let camels run freely in pasture", though it might conceivably be a development from a verbal meaning "to pass along", i.e. *to elapse*. The Lexicons, however (cf. *LA*, x, 33), seem to make no attempt to derive it from a verbal root.

The probabilities are that it is of Aram. origin. **שעה** occurs in Bibl. Aram., and **שעה**, **שעה** and **שעה** are common in the Targums and Rabbinical writings for both *a short time*¹ and *an hour*, both of which meanings are also found for the commonly used Syr. **ܫܥܐ**. In Syr. **ܫܥܐ** is very frequently used in eschatological passages for "the hour", cf. Mark xiii, 32 ; Jno. v, 28, etc. ; and Ephraem (ed. Lamy) iii, 583, precisely as in the Qur'ānic eschatological passages. As the Eth. **ሰዓት** or **ሰዓት**, which is also used eschatologically, is a borrowing from the Syr. (Nöldeke, *Neue Beitr.*, 44), we are fairly sure, as we have already noted (*supra*, p. 40), that as an eschatological term the Arabic has come from Syr., and the same is probably true of the word in its ordinary usage. It occurs in the early poetry, and so would have been an early borrowing.

السَّامِرِيُّ (*As-Sāmīrī*).

xx, 87, 90, 96.

The Samaritan.

The Qur'ān gives this name to the man who made the golden calf for the Children of Israel.

Geiger 166² thought that the word was due to a misunderstanding of the word **סמאל**, the Angel of Death who, according to the story in *Pirke Rabbi Eliezer*, xlv,³ was hidden within the calf and lowed to deceive the Israelites. This, however, is rather remote, and there can be no doubt that the Muslim authorities are right in saying that it means "The Samaritan". The calf worship of the Samaritans may

¹ From the fact that the word can mean an extremely short period of time some have thought that its original meaning was "Augenblick", "the blink of an eye", related to Akk. *še'u*, Heb. **שֵׁפַע** *to gaze*.

² Followed by Tisdall, *Sources*, 113 ; but see Heller in *RI*, sub voc.

³ In Friedlander's translation (London, 1916), p. 355.