

occurs in the genuine old poetry, but it is found in the S. Arabian inscriptions, where $\text{X}\Psi\text{)}\text{𐩦}$, $\text{X}\Psi\text{)}\text{𐩦}$ = aedificium elatum (Rossini, *Glossarium*, 225).

صَلَبَ (*Ṣalaba*).

iv, 156 ; v, 37 ; vii, 121 ; xii, 41 ; xx, 74 ; xxvi, 49.

To crucify.

The passages are all relatively late. Once it refers to the crucifixion of our Lord (iv, 156), once to the crucifixion of Joseph's prison companion (xii, 41), and in all the other passages to a form of punishment which Muḥammad seems to have considered was a favourite pastime of Pharaoh, but which in v, 37, he holds out as a threat against those who reject his mission.

The word cannot be explained from Arabic, as the verb is denominative from صَلَب. This صَلَب occurs in the old poetry, e.g. an-Nābigha, ii, 10 (Ahlwardt, *Divans*, p. 4), and 'Adī b. Zaid (*Aghānī*, ii, 24), etc., and is doubtless derived from Aram. צְלִיבָא; Syr. ܥܠܒܐ, as Fraenkel, *Fremdw*, 276, claims. The word is not original in Aram., however, and perhaps came originally from some Iranian source from a root represented by the Pers. چلیا (Vollers, *ZDMG*, i, 614). Mingana, *Syriac Influence*, 86, claims that it was from Syr. rather than from Jewish Aram. that the word came to Arabic, and as the Eth. ተጸለ seems to be of this origin,¹ it may be so.²

صَلَوَاتٍ (*Ṣalawāt*).

xxii, 41.

Places of worship.

Though the Commentators are not unanimous as to its meaning they are in general agreed that it means the synagogue of the Jews, and as such many of them admit that it is a borrowing from Heb. (*Baiḍ*. and *Zam.* on the passage³: al-Jawālīqī, *Mu'arrab*, 95; as-Suyūṭī,

¹ The form ሸለ is later and derived from the Arabic (Nöldeke, *Neue Beiträge*, 35).

² So Ahrens, *Christliches*, 40.

³ That it was a borrowing is evident from the large crop of variant readings of the word noted by al-'Ukbarī, *Imlā'*, ii, 89.