

صَوَاعُ (*Ṣuwā'*).

xii, 72.

A drinking cup.

It occurs only in the Joseph story for the king's drinking cup which was put in Benjamin's sack.

The word was a puzzle to the exegetes and we find a fine crop of variant readings—صاع, صوع, صاغ, صوغ, or صَوَاع, besides the accepted صَوَاع. Either صاع or صوع would make it mean a measure for grain, and صاغ or صوغ would probably mean something fashioned or moulded, e.g. a gold ornament.

The Muslim authorities take the word as Arabic, but Nöldeke has shown that it is the Eth. ጸዋሐ, which is actually the word used of Pharaoh's cup in the Joseph story of Gen. xl¹ in the Ethiopic Bible.

صَوَامِعُ (*Ṣawāmi'*).

xxii, 41.

Plu. of صَوْمَعَةٌ a cloister.

The Commentators differ among themselves as to whether it stands for a Jewish, a Christian, or a Ṣābian place of worship. They agree, however, in deriving it from صمع (cf. Ibn Duraid, 166), and Fraenkel agrees,² thinking that originally it must have meant a high tapering building.³ The difficulty of deriving it from صمع, however, is obvious, and al-Khafājī, 123, lists it as a borrowed word.

Its origin is apparently to be sought in S. Arabia, from the word that is behind the Eth. ጸዋሐ a *hermit's cell* (Nöldeke, *Beiträge*,

¹ *Neue Beiträge*, 55.

² *Fremdw*, 269.

³ It certainly has the meaning of *minaret* in such passages as *Aghānī*, xx, 85; *Amālī*, ii, 79; *Jahīz*, *Maḥāsin*, 161, and Dozy, *Supplément*, i, 845. So the Judæo-Tunisian צמעה means *campanile* (Nöldeke, *Neue Beiträge*, 52). Lammens, *ROC*, ix (1904), pp. 35, 33, suggests that originally صومعة meant the *pillar* of a Stylite ascetic.