

have had something to do with the Qur'ānic story.<sup>1</sup> But as Fraenkel, *ZDMG*, lvi, 73, suggests, it is probably due to some Jewish Midrash in which later enmity towards the Samaritans led pious Jews to find all their calamities and lapses of faith due to Samaritan influence.<sup>2</sup>

A comparison of the Syr. שְׁמִרֹנִי with Heb. שְׁמִרָה would suggest a Syr. origin for the Ar. سَامِرِيّ, but as Horovitz, *KU*, 115, notes, there is a late Jewish שְׁמִרָה or שְׁמִרִי which might quite well be the source of the Qur'ānic form.

سَاهِرَة (*Sāhira*).

lxxix, 14.

The passage is an early one referring to the Last Day—"Lo there will be but a single blast, and behold they are بالساهرة," where the Commentators are divided in opinion as to whether *Sāhira* is one of the names of Hell—اسم جهنم, or a place in Syria which is to be the seat of the Last Judgment, or means the surface of the earth—وجه الارض. See Tab., Baid. and Bagh. on the verse.

Sprenger, *Leben*, ii, 514, notes that "aus dem Arabischen lässt es sich nicht erklären", and suggests that it is derived from the בית הסהר which as used in Gen. xxxix and xl means *prison*. There seems, however, to be no evidence that this סהר was ever connected with the abode of the wicked, and Schulthess, *Umayya*, 118, commenting on the verse of Umayya—عندنا صيد بحر وصيد ساهرة, "we are permitted hunting on sea and on dry land," would explain it from the Aram. סחרתא = Syr. ܫܚܪܬܐ<sup>3</sup> meaning *environs*. He points

<sup>1</sup> Cf. the ענל שמרון of Hos. viii, 5, 6.

<sup>2</sup> A confirmation of this is found in the words of v, 97, giving the punishment of the Sāmirī, where the "touch me not" doubtless refers to the ritual purifications of the Samaritans. Cf. Goldziher's article *La Revue Africaine*, No. 268, Alger, 1908. Halévy, *Revue Sémitique*, xvi, 419 ff., refers it to the cry of the lepers, but Horovitz, *KU*, 115, rightly insists that this is not sufficient to explain the verse.

<sup>3</sup> On which see his *Homonyme Wurzeln*, 41 ff.