

Lexicons, but is obviously a loan word from Arabic.¹ The only reason one can suggest for the common opinion that it was Turkish is that the word may in later times have come to be commonly used by the Turkish soldiery at the Muslim courts, so that the scholars, at a loss how to explain so curious a word, jumped to the conclusion that it must be Turkish, and this opinion was then, as usual, attributed to the circle of Ibn 'Abbās.

(x) *Negro*.—Two words, **حصب** meaning *fuel* and **منساة** a *staff*, as-Suyūṭī tells us,² were considered by some authorities to be borrowings from the language of the woolly haired blacks **الزنجية**. This **زنجية** is the language of the **زنوج**, and the Lexicons inform us that **الزنج** is **روى** **زنج** is like **زنجى** or **زنجى** from **زنجى** **جيل من السودان**,³ so that **زنجى** or **زنجى** from **زنج** is like **روى** from **روم** or **فارسي** from **فرس**. The only reason for the philologists classing Qur'ānic words as **من الزنجية** is that they were entirely at a loss to explain the words and so suggested an origin in some remote corner of the earth, which perhaps appealed to them as better than giving no origin at all.⁴

(xi) *Berber*.—Sometimes we find as-Suyūṭī quoting authority for words being **بلغة البربر**, and at other times for their being **بلسان اهل** **المغرب** or **بلسان اهل الغرب**, which mean the same thing.⁵ By

¹ See Redhouse, *Turkish Lexicon*, sub voc.

² *Itq*, 320; *Mutaw*, 64. Other authorities, however, said that **منساة** was Ethiopic (*Itq*, 325; *Mutaw*, 42).

³ *LA*, iii, 114. The word is familiar to us from Zanzibar.

⁴ "Es lässt sich nicht verkennen, dass wir es hier mit willkürlicher Verhüllung und Verschönerung der Unwissenheit zu thun haben, die sich uberdies, indem sie eine weit abliegende Sprache als Ursprung eines Wortes hinstellt, möglicherweise auch den Schein der Gelehrsamkeit zu geben trachtet. Dies scheint mir der Fall bei den Wörtern zu sein, die auf die Sprache der Berbern, Neger, Afrikabewohner u.a. zurückgeführt werden, Sprachen, die von unserem erweiterten Standpunkte der Wissenschaft wenig bekannt sind: umso weniger können wir eine Kenntniss derselben bei den Arabern voraussetzen, und noch weniger ihr Vorkommen im Koran erklären." Dvofák, *Fremdw*, 21.

⁵ This is obvious from as-Suyūṭī's discussion of **مهل**, vide *Itq*, 325.