

mashyâê ; Phlv. 𐭮𐭮𐭥 (Shikand, *Glossary*, 258), and the Manichaean Soghdian *mšyh'* (Henning, *Manichäisches Beichtbuch*, 142).

The word was well known in both N. and S. Arabia in pre-Islamic times.¹

مَشْكَاة (Mishkāt).

xxiv, 35.

A niche in a wall.

The word was early recognized as foreign (Siddiqi, 13). as-Suyūṭī, *Itq*, 324, gives it as Abyssinian on the authority of Mujāhid,² and al-Jawālīqī, *Mu'arrab*, 135,³ and al-Kindī, *Risāla*, 85, both know that it is an Abyssinian borrowing. Some, of course, sought to interpret it as an Arabic word from شَكَا (*LA*, xix, 171, quoting Ibn Jinnī), but their difficulties with the word make it obvious that it is a loan-word.

The philologers were correct in their ascription of its origin, for it is the Eth. መስካት (መሥካት), which is an early word formed from ስካወ (cf. ድርድር, መክር), and quite commonly used.⁴

مِصْر (Miṣr).

ii, 58 ; x, 87 ; xii, 21, 100 ; xliii, 50.

Egypt.

It occurs only in connection with the stories of Moses and Joseph.

The fact that it is treated as a diptote in the Qur'ān would seem to indicate that it was a foreign name, and this was recognized by some of the exegetes, as we learn from Baiḍ. on ii, 58, who derives it from

مِصْرَائِيم, which obviously is intended to represent the Heb. מִצְרַיִם.

The Eth. ሞሽር = Minaean ማሽር⁵ is the only form without the final ending, and so S. Arabia was doubtless the source of the Qur'ānic form (but see Zimmern, *Akkad. Fremdw.*, 91).

¹ Horovitz, *KU*, 129, 130 ; Ryckmans, *Noms propres*, i, 19 ; Rossini, *Glossarium*, 179.

² See also *Mutaw*, 41 ; *Muzhir*, i, 130, for other authorities.

³ Who quotes from Ibn Qutaiba, *vide Adab al-Kātib*, p. 527, and al-Anbarī, *Kitāb al-Addād*, p. 272.

⁴ Noldeke, *Neue Beiträge*, 51 ; Vollers, *ZDMG*, li, 293.

⁵ *Vide* Ryckmans, *Noms propres*, i, 348 ; Rossini, *Glossarium*, 180.