

Persian loan-word, which was also the opinion of Ibn Duraid, as we learn from al-Jawālīqī, *Mu'arrab*, 36.¹ ath-Tha'ālībī, *Fiqh*, 317, gives it in his list of words that are common to both Persian and Arabic, and Ibn Qutaiba, *Adab al-Kātib*, 528, quotes Ibn 'Abbās as saying that it was one of those words which are common to all languages.² Some, however,

argued for its being an Arabic word from نَار or نور, as the *Muḥīṭ*, sub voc., explains it—"It is said to be Arabic from نور or نَار and that its

original form was تنوور on the measure تفعول, then the و was given *hamza* because of the weight of the *ḍamma* on it, and then the *hamza*

was suppressed and replaced by another ن, so that it became تنور."

This was not looked on with favour by the philologists, however, for we read in *TA*, iii, 70, "As for the statements about تنور being from

نَار or نور and that the ت is an augment, it is all wrong, and Ibn 'Uṣfūr pointed this out clearly in his book *Al-Mumatti'* as others have done." This judgment of the philologists is vindicated by the fact

that فَعُول is not a genuine Arabic form at all.³

The Commentators differ among themselves as to the meaning of the word, some taking it to mean the "surface of the earth", or "the highest part of the earth", or "morning light", or "oven" (cf. *Tab.* on xi, 42). That the word does mean *oven* is evident from its use in the old poetry, e.g. Ḥamāsa, 792.

اقرص تصلّى ظهره نبطية بتنورها حتى يطير له قشر

"Is it a loaf which a Nabataean woman bakes in her oven till the crust rises,"

or a verse in *Aghānī*, iii, 16, l. 7. The Lexicons agree that this is the original meaning, cf. *Jawharī*, sub voc., and *LA*, v, 162.

Fraenkel, *Fremdw.*, 26, suggested that the word came into Arabic

¹ al-Jawālīqī is the source of as-Suyūṭī, *Itq*, 320; *Mutaw*, 46; and al-Khafājī, 52.

² So al-Lāith in *LA*, v, 163, and see the comment of Abū Mansūr therein.

³ Roncevalles in *Al-Machriq*, xv, 949, and see *LA*, v, 163.