

which are said to be Coptic for قليل,¹ though, of course, there is nothing in the Coptic vocabulary to justify this assertion, and the words are undoubtedly genuine Arabic.

In this group we may also class the following words collected by as-Suyūṭī from earlier authorities as foreign borrowings, but which are all obviously Arabic. عَمَّت in xxvi, 21, which is said to be Nabataean for قَتَلْتَ,² also اِبْلَمَى in xi, 46, which some took to be Indian or Ethiopic for اِشْرَبَى;³ and اخلد of vii, 175, which was said to be Hebrew for مال;⁴ and حصب of xxi, 98, said to be Zinjī for تحريك;⁵ also رَمَزْ in iii, 36, said to be a Hebrew word meaning الشفتين;⁶ and رَهْوْ of xlv, 23, said to be of Nabataean or Syriac origin;⁷ and شطر of ii, 139–145, which is claimed as Ethiopic;⁸ and غاض in xi, 46; xiii, 9, also said to be Ethiopic;⁹ also كَوَّر of xxxix, 7; lxxxi, 1, explained as the Persian for غور;¹⁰ and لينة of lix, 5, said to be Hebrew;¹¹ and مناص of xxxviii, 2, said to be Nabataean or Coptic

¹ *Itq*, 324, and *Mutaw*, 63. There is apparently some confusion between the two on the part of the *Mutaw*, for in the *Muhaddhdhab*, from which both the *Itqān* and the *Mutaw* draw, only مزجاة is given.

² *Itq*, 323, and see Dvořák, *Fremdw*, 29.

³ *Itq*, 318; *Mutaw*, 39, 51. Ethiopic በለዐ (Heb. בָּלַע; Syr. حَلَا; Aram. ܒܠܥ) will give a form አበለዐ, but the Qur'ānic اِبْلَمَى is doubtless a normal Arabic formation from ابلع, cf. Rāghib, *Mufradāt*, 59.

⁴ *Itq*, 318; *Mutaw*, 56.

⁵ *Itq*, 320; *Mutaw*, 64; see also Fleischer, *Kl. Schr.*, ii, 132.

⁶ *Itq*, 321; *Mutaw*, 57.

⁷ *Itq*, 321; *Mutaw*, 54, 61.

⁸ *Itq*, 322; *Mutaw*, 37.

⁹ *Itq*, 323; *Mutaw*, 45.

¹⁰ *Itq*, 324; *Mutaw*, 46.

¹¹ *Itq*, 324; *Mutaw*, 59; and see Dvořák, *Fremdw*, 20.