

Abū'l-Qāsim said was of Abyssinian origin,¹ cannot be other than Arabic, the Eth. **ḥḥḥ** providing a possibility of solution for philologists who found some difficulty in deriving **دری** from **دَرّ** *to flow abundantly*.

With these we may perhaps class **سکر** of xvi, 69, which was said to be Abyssinian for **خل**,² though Eth. **ሐከ** is from **ሐከረ** *to get drunk* (cognate with Heb. **שכר**; Syr. **ܫܚܪ**, and cf. Akk. *šikaru*, Gr. *σίκερα*), the difficulty apparently arising because the Arabic root **سك** means *to fill a vessel*. Also **حرم**, a very common word, cognate with Heb. **חרם**, was by some taken to be Abyssinian,³ doubtless because **ሐረመ** was commonly used in the technical sense of *to consecrate or dedicate to God*. Perhaps also **اليم** from **أَلِمَ** *to suffer pain*, which some thought was a Zinjī word, and some Heb.,⁴ should come under this head.

Perhaps a fourth class may be formed of a few words like **طه** and **يس**. These particular signs occur among the mystic letters of the Qur'ān, which Goossens takes with some probability as contractions for older names of the Sūras,⁵ but which puzzled the exegetes, and are taken by them to be foreign words.⁶ Similarly **سينين** of xcv, 2, is obviously only a variant of **سيناء** used for purposes of rhyme, but we learn from as-Suyūṭī that some authorities took it to be Abyssinian.⁷

As was to be expected, modern scholarship has detected many more words of foreign origin in the vocabulary of the Qur'ān than

¹ *Itq*, 320; *Mutaw*, 45.

² *Itq*, 321; *Mutaw*, 40.

³ *Itq*, 320.

⁴ *Itq*, 319; *Mutaw*, 58.

⁵ In his article in *Der Islam*, xiii, 191 ff.

⁶ For **طه** see as-Suyūṭī, *Itq*, 322; *Mutaw*, 40, 52, 61; and for **يس** *Itq*, 325; *Mutaw*, 42.

⁷ *Itq*, 322; *Mutaw*, 44. As these authorities say it means *beautiful* in Eth. and **ሥዊድ** does mean *to be beautiful*, we might perhaps class **سينين** in group three as a blunder due to uncritical knowledge of the cognate languages.