

of this occurs in the Qur'ān in the word **استبرق**, where the Persian word is **استبره** and the Arabic **ق** and Persian **ه** represent a Pahlavi **و** which appears again very clearly in the Syriac **ܐܫܬܪܩܐ** and Armenian **ստերակ**, which are borrowed from the same Pahlavi word.

It is unfortunate that the Middle Persian literature which has survived to our own time has survived only in late copies, but we have every reason to believe, as in the similar case of the Hebrew codices of the O.T., that the MSS. in our hands represent the genuine ancient books very faithfully. What is even more unfortunate is that so little of the Pahlavi literature has come down to us. It will be noticed in any treatment of the Persian element in early Arabic that there are many cases where there can be little doubt that we are dealing with words borrowed from an Iranian source, but where the only form which can be quoted in comparison is from Modern Persian, the older form from which the word would have been derived not having survived in the remnants of the Pahlavi literature which have come down to our day.¹

as-Suyūṭī sometimes refers to Persian by the definite title **فارسية** and sometimes by the more indefinite **أعجمية**, which like **عجمية** he also frequently uses as meaning nothing more than *foreign*.² There is no ground, however, for thinking that any distinction of dialect is meant to be indicated by the varying use of these terms.

(iii) *Greek*.—as-Suyūṭī uses two terms for Greek in his discussion of the foreign words, viz. **يونانية** and **رومية**. Thus in discussing the word **رقيم** in *Itq*, 321, he tells us that Shaidhala said it was **رومية**, whereas on the same page in connection with the word **سرى** he quotes Shaidhala again as saying that the word was **يونانية**. Dvořák, *Fremdw*, 20, thinks that a distinction is being made here between ancient and medieval

¹ It is possible that a fuller acquaintance with Pahlavi would enable us to explain a number of strange terms in the Qur'ān for which at present we have no solution.

² See the discussion on the use of these terms in Dvořák, *Fremdw*, 20, 21.