

(DAMES, I, 26). The Catalan Map omits the whole eastern coast of Africa south of Cape Gardafui. Fra Mauro gives «Chācibar» as an island, and «Xēgibar» on the continent. Cf. Y, II, 424; III, 123-124; YULE, *Hobson-Jobson*², 978; DEVIC, *Le pays des Zendjs*, Paris, 1883; Fe, 740; Mi, 471-472.

The first element of the name is of early occurrence in reference to the African negro countries bordering on the Indian Ocean. Ptolemy speaks of the Ζίγγις ἄκρα (I, 17, 9) or Ζήγγισα ἄκρα (IV, 7, 11), and Cosmas in the 6th cent. mentions several times τὸ Ζίγγιον. In Arabic sources, the name is written زنج and vocalized as Zānj and Zinj; originally it must have been pronounced Zāng or Zing, with the pronunciation *g* of ج *j* which still obtains in the Egyptian dialect of Arabic. This Zānj < Zāng can hardly be, as FERRAND says (*JA*, 1924, I, 240; cf. also STORBECK, in *MSOS*, XVII [1914], II, 101-102), an Arabized form of Persian زنگ Zāng, which has the same meaning; both forms may more probably go back to a common foreign original, or the Persian form may even have been borrowed from the Arabic.

From the name Zāng of the coast of East Africa, the Persians formed زنگی Zāngī, «negro [of Eastern Africa]», and زنگستان Zāngistān, «country of the Zāng», also arabized as Zānjistān; Zāngistān is the form used in 982 by the Persian author of the *Hudūd al-‘Ālam*. The Arabic form زنجبار Zānjbār (Zānjibār?) is met with for the first time in Ya’qūt (1224; cf. DEVIC, *loc. cit.*, 10; STORBECK, *loc. cit.*, 101; the apparent «Zanguebar» in Idrīsi’s text of Fe, 173, is misleading; the original gives Zānj); the corresponding Persian one زنگبار Zāngibār (not «Zāngī-bār» as in *Hobson-Jobson*², 978) occurs in Qazwīnī († 1283; cf. STORBECK, *loc. cit.*, 101-102), in the Persian version of Ištāhri (*ibid.*), c. 1470 in ‘Abdu-r-Razzaq (Fe, 474), etc. The name had long designated a considerable portion of the littoral, from a little south of Cape Gardafui to Sofāla. But Polo’s informants left out of «Çanghibar» and north of it the whole region of Mogadiscio (see «Mogedaxo»). Later on, a still more restricted application prevailed; at the time of the Portuguese discoveries c. 1500, the name was specifically referred to the island at it is now (cf. DAMES, *Barbosa*, I, 26-28). On the final -bār of Zāngibār, see «Melibar».

Although Zāng must have been at first the name of a country, the colour of its inhabitants and the number of slaves which came from it soon gave the name the two accessory meanings of «negro» and of «slave». In the early days of the Abbassid califate, the Zānj had increased in Mesopotamia to such numbers that for fifteen years, from 868 to 883, they were able to conduct a bloody servile war in Mesopotamia, recalling those of Eunus and of Spartacus (cf. MASSIGNON, in *EI*, s. v. «Zandj»).

It is with the value of «negro», and often of «negro slave», that the word Zāngī passed to Indonesia, Central Asia and the Far East. A Javanese inscription of 860 mentions the Jēngī, while other spellings Jaṅgi and Jēni occur in inscriptions dated 1135, 1140 and 1294 (cf. FERRAND, in *JA*, 1921, I, 164; 1924, I, 241). Jaṅgi or Jēngī is still the name of the negroes in Malay; it is Joṅgi in Battak (cf. *BFEFO*, IV, 291).

With all the modern intercourse between Egypt, Persia and Turkish-speaking countries, it is no wonder that zānji and zāngi should mean «negro» in Osmanli Turkish and in the Turkish of Crimea respectively. But the occurrence of the word in the *Qutaḍyu bilig* of 1069-1070 deserves more attention: in two passages, the appearance of the world when the sun is gone is