

its form being doubtless influenced by the genuine Arabic زبر (Ahrens, *Christliches*, 29). Some have suggested that it is a corruption of זמרה a Psalm or chant,¹ used, e.g., in Ps. lxxxi, 3; xcvi, 5, the ז and ב being to some extent interchangeable in Arabic. Fraenkel, *Fremdwörter*, 248, however, thinks it more likely that it originated in a misunderstanding of מזמור, which occurs also in Syr. ܡܙܡܘܪ; ܡܙܡܘܪ and Eth. 𐩇𐩣𐩆𐩣𐩆. Barth, *Etymol. Stud.*, 26, suggested a connection between ספר and زبور,³ but Schwally, *Idioticon*, 129, rightly rejects this solution.

When we remember the early use of זבר beside זבר and the fairly frequent use of زبور in the early poetry in the general sense of a writing,⁴ it seems simplest to think of some confusion made between derivatives from these roots and the מזמור or ܡܙܡܘܪ in use among Jews and Christians, so that even in pre-Islamic days زبور came to be used by a popular derivation for the Psalter.⁵

زُجَاجَةٌ (Zujāja)..

xxiv, 35.

A glass vessel.

There was some uncertainty as to the vowelling of the word, whether زُجَاجَةٌ; زَجَاجَةٌ or زَجَاجَةٌ. The philologists attempt to derive it from زَجَّ though they do not suggest how it can be explained from this root.⁶ Fraenkel, *Fremdw.*, 64, showed that it

¹ Hirschfeld, *Beiträge*, 61, supports a Jewish origin.

² See Horovitz, *JPN.* 205, 206.

³ Cf. Fraenkel, in *Beitr. Ass.*, iii, 74.

⁴ Vide Imru'ul-Qais in Ahlwardt, *Dirans*, 159, 160, an-Namī in *Aghānī*, xi, 18, and other passages in Horovitz, *KU*, 69 ff., Cheikho, *Nasrāniya*, 184, and *Al-Machriq*, xvi, 510.

⁵ Cf. al-'Uqaili in *LA*, viii, 55, and the verses of the Jewish poet quoted by Hirschfeld. Margolouth, *ERE*, x, 541, supports the solution suggested above, and vide Vollers, *ZDMG*, li, 293. Torrey, *Foundation*, 34, takes it to be an example of the Judæo-Arabic dialect spoken by the Jews of Arabia.

⁶ *LA*, iii, 112.