

has no verbal root in Arabic, and suggested that it is the Aram. **ܙܘܚܪܝܬܐ**, Syr. **ܙܘܚܪܝܬܐ** meaning *glass* or *crystal*. The Syr. word is early and quite common, and it was probably when the Arabs came to use glass that they took over the word along with the article.

زُخْرُفٌ (*Zukhruf*).

vi, 112 ; x, 25 ; xvii, 95 ; xliii, 34.

Anything highly embellished.

As used in the Qur'ān it means ornamentation, though Ibn Sīda says that its primitive meaning was *gold*, and then any gilded decoration, and then decoration in general. There appears to be no occurrence of the word earlier than the Qur'ān, though it may well have been an early word.

It seems to be a deformation from the Syr. **ܙܘܚܪܝܬܐ** = Aramaic **ܙܘܚܪܝܬܐ**,¹ meaning a bright scarlet colour much used for adornment. It is used for the scarlet curtains of the Tabernacle in Ex. xxvi, 1, and for the *χλαμὺς κοκκίνῃ* of Matt. xxvii, 28. The interchange of **ܙ** and **ܢ** is not a great difficulty, cf. Practorius, *Beit. Ass*, i, 43, and Barth in *ZDMG*, xli, 634.

زَرَائِي (*Zarābī*).

lxxxviii, 16.

Rich carpets.

Plu. of **زَرْبِيَّةٌ** or **زَرْبِيَّةٌ**, occurring only in an early description of Paradise. The word occurs not infrequently in the early literature and the exegetes have a clear idea that it means fine wide carpets, but their explanations of the form are confused² (cf. Rāghib, *Mufradāt*, 211).

Fraenkel, *Fremdw*, 92, thought that it was from the Syr. **ܙܢܝܬܐ** to *check, stop*, though it is difficult to see how this can explain its meaning.

¹ Addai Sher, 77, would derive it from Pers. **زبور** *ornamentation*, but there seems nothing in favour of this.

² The fact would seem to be that **زربية** is a later formation, and that the form that was borrowed was **زراي**, which as a matter of fact is the only form that occurs in the oldest texts.