

It is, as Fraenkel, *Fremdw*, 152, pointed out, a borrowing, and means *brass*. In Heb. נְחֹשֶׁת and נְחֹשֶׁה occur not infrequently meaning *copper* or *bronze*, and נחשת with a similar meaning occurs in the Phon. inscriptions.<sup>1</sup> So the Aram. נְחֹשָׁא of the Targums<sup>2</sup>; Syr. ܢܫܐ, and Palmy. ܢܫܐ<sup>3</sup> are commonly used, and likewise the Eth. ናሐሶ *aes, cuprum*, which one would judge from Dillmann, *Lex*, 633, to be a late word, but which occurs in the old Eth. inscriptions.<sup>4</sup> It is possible also that the old Egyptian *thst* (for *copper*),<sup>5</sup> which is apparently a loan-word in Egyptian, may be of the same origin.

Apparently the word has no origin in Semitic,<sup>6</sup> and so one may judge that it is a borrowing from the pre-Semitic stratum of language. The Arabic word may thus have come directly from this source, but in view of the difficulties the philologists had with the word, we should judge that it was rather a borrowing from the Aramaic.

نَذَرَ (*Nadhr*).

ii, 273; lxxvi, 7; plu. نَذَرُوا xxii, 30.

A vow.

With this is to be taken the denominative verb نَذَرَ ii, 273; iii, 31; xix, 27.

This group of words has nothing to do with the forms of نَذَرَ to *warn*, so commonly used in the Qur'ân, and which are genuine Arabic.

In the sense of *vow* it is a borrowing from the Judæo-Christian circle<sup>7</sup>; cf. Heb. נָדַר; Phon. נדר; Syr. ܢܕܪ, all from a root נדר which is a parallel form to נָזַר, to *dedicate, consecrate* (cf. Akk. *nazāru*, *curse*), and Sab. ܢܕܪ (Hommel, *Südarab. Chrest*, 128).<sup>8</sup> It must have been an early borrowing.

<sup>1</sup> Lidzbarski, *Handbuch*, 322; Harris, *Glossary*, 123.

<sup>2</sup> And the נְחֹשֶׁת of the Elephantine papyri (Cowley, *Aramaic Papyri*, p. 299).

<sup>3</sup> Cf. de Vogüé, *Inscriptions*, No. xi, l. 4, and in the Fiscal inscription, *ZDMG*, xlii, 383; cf. also נְחֹשֶׁת in the *Nērab* inscription in Lidzbarski, *Handbuch*, 445.

<sup>4</sup> D. H. Müller, *Epigraphische Denkmäler aus Abessinien*, 1894, p. 52.

<sup>5</sup> W. M. Müller, *Asien und Europa*, 1893, p. 127. See Erman-Grapow, v, 396.

<sup>6</sup> Levy, *Wörterbuch*, iii, 374, suggests a derivation from نَحَس to be *hard*, but this is hardly likely.

<sup>7</sup> Ahrens, *Christliches*, 34.

<sup>8</sup> See also Rossini, *Glossarium*, 184.