

what to make of it, and wanted to read **قَطِرَ آن**,¹ which would make it mean "red-hot brass", and link it with the **قَطِرُ** of xviii, 95, and xxxiv, 11.

The truth seems to be that it is the Aram. **ܩܬܪܐ** ; Syr. **ܩܬܪܐ** meaning *pitch*, which though not a very common word is an early one. Some confusion of **ق** and **ك** must have occurred when the word was borrowed, but it is interesting that the primitive form **قَطِرَان** of the poets preserved exactly the vowelings of the Aram.²

قُفْلٌ (*Qufṣ*).

xlvi, 26.

A lock.

Only in the plu. **أَقْفَالٌ**, where al-Jawāliqī, *Mu'arrab*, 125, says it is a borrowing from Persian.³

The verb **قَفَلَ** is denominative⁴ and the word cannot be derived from an Arabic root. It is probably the Aram. **ܩܘܦܠܐ** a *fetter*, or Syr. **ܩܘܦܠܐ**, which translates the Gk. *κλειθρον*, and would have been an early borrowing.⁵

قَلَمٌ (*Qalam*).

iii, 39 ; xxxi, 26 ; lxviii, 1 ; xevi, 4.

Pen, or the reed from which pens were made.

It means a *pen* in all the passages save iii, 39, where it refers to the reeds which were cast to decide who should have care of the maiden Maryam, and where the **أَقْلَامُ**, of course, stands for the *ράβδοι* of the *Protev. Jacobi*, ix.⁶

¹ Baiḍ. gives this as the reading of Ya'qūb.

² Cf. Fraenkel, *Fremdw.*, 150 ; Zimmern, *Akkad. Fremdw.*, 60.

³ So as-Suyūṭī, *Itq.*, 323. al-Jawāliqī is probably referring to the Pers. **کوبال**.

⁴ Fraenkel, *Fremdw.*, 16 ; Zimmern, *Akkad. Fremdw.*, 35, gives it from the Aramaic.

⁵ Cf. Krauss, *Griechische Lehnwörter*, ii, 517, and *ZDMG*, xxvii, 623.

⁶ In Tischendorf, *Evangelia Apocrypha*, 1876, p. 18.