

نُبُوَّة (Nabūwwa).

iii, 73 ; vi, 89 ; xxix, 26 ; xlv, 15 ; lvii, 26.

Prophecy.

The word occurs only in late Meccan passages (but see Ahrens, *Christliches*, 34), and always in connection with the mention of the previous Scriptures with which the Arabs were acquainted. It is thus clearly a technical word, and though it may be a genuine develop-

ment from نَبِي, there is some suspicion that it is a direct borrowing from the Jews.

In late Heb. נְבוּאָה is used for *prophecy* (cf. Neh. vi, 12, and 2 Chron. xv, 8), and in one interesting passage (2 Chron. ix, 29) it means a prophetic document. In Jewish Aram. נְבוּאָתָא also means *prophecy*, but apparently does not have the meaning of "prophetic document",¹ nor is the Syr. ܢܒܘܬܐ so near to the Arabic as the Hebrew, which would seem to leave us with the conclusion that it was the Hebrew word which gave rise to the Arabic, or at least influenced the development of the form (Horovitz, *JPN*, 224).

نُحَاسٌ (Nuḥās).

lv, 35.

Brass.

We find the word only in an early Meccan Sūra in a description of future punishment.

There was considerable uncertainty as to the reading of the word, for we find different authorities supporting نُحَاسٌ ; نَحْسٌ ; and نَحْسٌ,² and even those who accepted the usual نُحَاسٌ were not certain whether it meant *smoke* or *brass*. The philologists also had some difficulty in finding a derivation for the word, and we learn from *LA*, viii, 112, that Ibn Duraid said, "it is genuinely Arabic but I know not its root."

¹ Horovitz, *KU*, 73, says it does, and refers to Bacher's *Die exegetische Terminologie der jüdischen Traditionsliteratur*, ii, 123, but Bacher gives this meaning of "prophetischer Abschnitt" only for נְבוּאָה, and does not quote any example of it for נְבוּתָא.

² Vide *Zam.* on the passage.