

practices.¹ We find this צבא to baptize in Mandaean (Nöldeke, *Mand. Gramm.*, 235), and as Brandt points out,² we find the root in the sect names Μασβωθαῖοι and Σεβουαῖοι. If, as Pedersen holds,³ the Šābians are Gnostics, this derivation is probably as near as we are likely to attain.

صِبْغَة (Sibgha).

ii, 132.

Baptism.

The passage is Madinan and is a polemic against the Jews and Christians, so that صبغة would seem to be a reference to Christian baptism.⁴

صَبَّغ is probably to dye, and صَبَّغ dye, tincture (cf. Syr. رَوَّضَا), occurs in xxiii, 20, meaning juice. It is possible that صبغ in all its meanings is a borrowed word, though in this case the غ would show that it must have been very early naturalized. In any case it is clear that the meaning baptism is due to Christian influence.

From צבא = Aram. צבא to dip, it was an easy transition to to baptize, and particularly in the Christian-Palestinian dialect we get צבא to baptize, צבא to be baptized, מוֹצְבִּי baptism, מוֹצְבִּי baptist (Schulthess, *Lex*, 166; *PSm*, 3358). The Christian reference of صبغة is clear from Zam. on the passage, and the influence was probably Syriac.

صُحُف (Suhuf).

xx, 133; liii, 37; lxxiv, 52; lxxx, 13; lxxx, 10; lxxxvii, 18, 19; xcvi, 2.

¹ Rudolph, op. cit., pp. 68, 69. Pautz, *Offenbarung*, 148, n., with less likelihood suggests the Syr. צבא become צבא.

² *Die jüdischen Baptismen*, 112 ff. See also Horovitz, *KU*, 121, 122.

³ Browne, *Festschrift*, p. 383 ff. Torrey, *Foundation*, 3, assumes that the Šābi'ans were the Mandaeans, but this is questionable. Cf. Ahrens, *Muhammed*, 10.

⁴ So Rudolph, *Abhängigkeit*, 75, and Lane, *Lex*, sub voc., though Ullmann, *Koran*, 14, would take it to refer to circumcision.