

Muḥammad. It is not unusual to find Arabic using an initial **ل** in words borrowed from Aram.,¹ and the dropping of final **ل** is evidenced by the form *Yisho* of the Manichaean "köktürkisch" fragments² from Turfan,³ and the late Jewish **ישו** for **ישוע** (Levy, *Wörterbuch*, ii, 272). The form *ʿĪsa*, however, does not occur earlier than the

Qur'ān,⁴ whereas **يسوع** appears to have been used in personal names at an early period, cf. *Aghānī*, xx, 128.

Till further information comes to hand we shall have to content ourselves with regarding it as some form of "konsonanten permutation" ⁵ due, maybe, to Muḥammad himself, and perhaps influenced, as Horovitz, *KU*, 128, suggests, by Nestorian pronunciation.

فَاجِرٌ (*Fājir*).

lxxi, 28; plu. **فَجَرَةٌ**, lxxx, 42, and **فَجَّار**, xxxviii, 27; lxxxii, 14; lxxxiii, 7.

Wicked.

With this must be taken the verb **فَجَرَ** to act wickedly, lxxv, 5, and **فُجُورٌ** wickedness, xci, 8.

This set of words, as Ahrens, *Christliches*, 31, notes, has nothing to do with the root **فَجَرَ** to break forth or its derivatives. Rather we have here a development from a word borrowed from the Syr. **ܠܚܝܬܐ** which literally means a *body* or *corpse*, but from which were formed the technical words of Christian theology, **ܠܚܝܬܐ** *corporalis*, and **ܠܚܝܬܐ** *corporalitas*, referring to the sinful body, the *flesh* that wars against the spirit. Thus in 2 Pet. i, 13, **ܠܚܝܬܐ ܠܚܝܬܐ** = *ἐν τούτῳ τῷ σκηνώματι*, and in 1 Cor. iii, 3, **ܠܚܝܬܐ** = *σωματικός*, and in

¹ Examples in Vollers, *ZDMG*, xlv, 352.

² So sometimes in the Iranian and Soghdian Manichaean fragments, see Henning, *Manichaica*, ii, 70, and *Manichaisches Beichtbuch*, 142.

³ Le Coq in *SBAW*, Berlin, 1909, p. 1053; cf. also the Arm. **Իշու**.

⁴ But note the monastery in S. Syria, mentioned by Mingana, *Syriac Influence*, 84, which as early as A.D. 571 seems to have borne the name *ʿĪsānīya*.

⁵ Bittner, *WZKM*, xv, 395.