

in the Persian Manichaean fragments from Turfan was derived.¹ It is difficult to say how well the name was known in pre-Islamic times.²

نَبِيّ (Nabīy).

Of very frequent occurrence, e.g. ii, 247 ; iii, 61 ; viii, 65.

Prophet.

Usually the word is taken to be from نَبَأ to bring news (as-Sijistānī, 312), though some thought it was from a meaning of that root to be high.³

Fraenkel, *Vocab*, 20, pointed out that the plu. نَبِيّون, beside the more usual أَنْبِيَاء, would suggest that the word was a foreign borrowing. and that it was taken from the older religions has been generally accepted by modern scholarship.⁴ Sprenger, *Leben*, ii, 251, would derive it from the Heb. נָבִיא, and this view has commended itself to many scholars.⁵ There are serious objections to it, however, on the ground of form, and as Wright has pointed out,⁶ it is the Aram. ܢܒܝܐ, which by the dropping of the sign for emphatic state, gives us the form we need. Thus there can be little doubt that نَبِي, like Eth. ነቢዔ (Nöldeke, *Neue Beiträge*, 34), is from the Aram.,⁷ and probably from Jewish Aram. rather than from Syr. ܢܒܝܐ. It was seemingly known to the Arabs long before Muḥammad's day,⁸ and occurs, probably of Mani himself, in the Manichaean fragments (Salemman, *Manichäische Studien*, i, 97).

¹ Muller in *SBAW*, Berlin, 1904, p. 351 ; Salemann, *Manichäische Studien*, i, 95.

² Cf. Horovitz, *KU*, 143, and Rhodokanakis, *WZKM*, xvii, 282.

³ Ibn Duraid, *Ishtiqāq*, 273 ; and see Fraenkel, *Fremdw*, 232, n.

⁴ Margoliouth, *Schweich Lectures*, 22, however, thinks that the Hebrew is to be explained from the Arabic, and Casanova, *Mohammed et la Fin du Monde*, 39, n., argues that نَبِي is a proper derivation from نَبَأ, which is absurd, though Fischer, *Glossar*, 131, thinks that this root had an influence on the word. So Ahrens, *Muhammad*, 128.

⁵ Von Kremer, *Ideen*, 224 ; Hirschfeld, *Beiträge*, 42 ; Rudolph, *Abhängigkeit*, 45 ; Grimme, *Mohammed*, ii, 75, n. 2 ; Sacco, *Credenze*, 116.

⁶ *Comparative Grammar*, 46.

⁷ So Guidi, *Della Sede*, 599 ; Horovitz, *KU*, 47 ; *JPN*, 223, seems doubtful whether Heb. or Aram.

⁸ Hirschfeld, *Beiträge*, 42.