

In xxxvii, 130, for the sake of rhyme, the form is ¹إِلْيَاسِينَ.

From al-Jawālīqī, *Mu'arrab*, 8, we learn that the philologists early recognized it as foreign, and it is given as such by as-Suyūṭī, *Muzhir*, i, 138; as-Sijistānī, 51; *LA*, vii, 303. The Heb. forms are אֵלְיָסִין and אֵלְיָסִין, so it is obvious that the Arabic form must have been derived from a Christian source, as even Hirschfeld, *Beiträge*, 56, recognizes.² The Gk. 'Ηλίας or 'Ηλείας gives us the final *s*, but this also appears in Syr. ܐܠܝܣܐ beside the more usual ܐܠܝܐ (PSm, 203), and in the Eth. ኤሊያስ.

The name was no uncommon one among Oriental Christians before Islam, and 'Ηλίας occurs not infrequently in the Inscriptions.³ We also find an إلیاس in the genealogy of the poet 'Adī b. Zaid given in *Aghānī*, ii, 18.⁴ The likelihood is thus that it entered Arabic through the Syriac.

الْيَسَعُ (*Al-Yasa'*).

vi, 86; xxxviii, 48.

Elisha.

The word is usually treated as though it were يسع and the ال the definite article,⁵ and then derived from يسع or وسع. Tab., on vi, 86, argues against this view, and in the Lexicons (e.g. al-Jawharī, *sub voc.*, *LA*, x, 296), and in al-Jawālīqī, 134 (cf. al-Khafājī, 215), it is given as a foreign borrowing, a fact which is also indicated by the variant spelling الیسع (*LA*, x, 296).

¹ Geiger, 190; Mingana, *Syriac Influence*, 83. Grimme, *ZA*, xxvi, 167, would see S. Arabian influence in the production of this longer form, but it is difficult to see much point to his suggestion.

² So Sprenger, *Leben*, ii, 335; Rudolph, *Abhängigkeit*, 47; Horovitz, *JPN*, 171.

³ Lebas-Waddington, Nos. 2159, 2160, 2299, etc.

⁴ Ibn Duraid, 20, would take this as a genuine Arabic word from يَس, with which Horovitz, *KU*, 99, is inclined to agree. In *LA*, vii, 303, however, where we find this same genealogy, we are expressly told إلیاس اسم أعجمی وقد سمیت به العرب.

⁵ Cf. Goldziher, *ZDMG*, xxiv, 208 n.