

giving it deliberately the contemptuous diminutive form. A comparison with the Mandaean Elizar <sup>1</sup> is too remote to be fruitful.

عَفْرِيتُ (*Ifrīt*).

xxvii, 39.

Demon.

The philologers would derive it from *عفر* to rub with dust, and tell us that the word is applied to Jinn or to men as meaning one who rolls his adversary in the dust (cf. *LA*, vi, 263). That the philologers had difficulty with it is evident from the number of possible forms given by Ibn Khālawaih, 109.

Grimme, *ZA*, xxvi, 167, 168, suggests that the word was formed under S. Arabian influence, but there seems nothing in this, and Barth, *ZDMG*, xlviii, 17, would take it as a genuine Arabic word.<sup>2</sup> Hess, *ZS*, ii, 220, and Vollers, *ZDMG*, l, 646, however, have shown that it is

Persian, derived from Phlv. *āfrītan* <sup>3</sup> (cf. Av. *𐬀𐬭𐬀𐬭𐬀𐬎𐬌* *āfrīnūt* <sup>4</sup>), which in Mod. Pers. is *آفرید*, the participle from *آفریدن* to create, Paz. *āfrīdan*, Phlv. *𐬀𐬭𐬀𐬭𐬀𐬎𐬌* (Shikand, *Glossary*, 226),

and used like the Ar. *مخلوق* for creature.

عَلِّيُّونَ (*Ilīyūn*).

lxxxiii, 18, 19.

It is supposed to be the name of a place in the upper part of the heavens (or the name of the upper part of the heavens itself), where the Register of men's good actions is preserved. Some said it was the angel court (اسم دیوان الملائكة), *LA*, xix, 327; others that it means the heights (Tab. *in loco*), and others, arguing that *كتاب مرقوم* in v. 20 interprets 'Ilīyūn, said it meant a book (Bagh).

<sup>1</sup> This Elizar appears as the chief of all priests; cf. Lidzbarski, *Johannesbuch*, ii, 78 ff.

<sup>2</sup> Vide also his *Nominalbildung*, § 250.

<sup>3</sup> Horn, *Grundriss*, § 39, and cf. Vollers, *Lex*, i, 44.

<sup>4</sup> Reichelt, *Awestisches Elementarbuch*, *Glossary*, 428.