i, 138. Various forms of the name are given—اسماعيل; اسمعين; اسمعين; اسمعيل; اسماعيل and اشمائيل, the ش in this last form, quoted from Sībawaih in Muzhir, i, 132, being significant.

A Christian origin for the word is evident from a comparison of the Gk. Ἰσμαήλ; Syr. Εth. λλογλΑ, with the Heb. ΣΚΩΞΕ. Α form derived from Heb. occurs in the inscriptions of both the S. and N. of the Peninsula.¹ In S. Arabia we find in a Himyaritic inscription 1ħοδħ? = (cf. Eth. ጵቨማኤΑ), and in the Safaite inscriptions of N. Arabia we find a form כמעל.³ It is thus clear that the form with initial was well enough known in Arabia before Muḥammad's day, but on the other hand, there seems to be no evidence that the form used in the Qur'ān was in use as a personal name among the Arabs in pre-Islamic times.⁴ The fact

that in the Qur'an we find בשפע for אינוקב for אוינוקב for אויים and ישפע. but

for שבאל and וישלאל, just as in Syr. we find amor and במסב and במסב, but שמיל and מולאל makes it reasonably certain that the Qur'anic form came from a Syr. source,5 and the form

any difficulty which might have been felt of س for ش.ه.

¹ D. H. Müller suggests that the name is an independent formation in S. Arabian (WZKM, iii, 225, being followed in this by Horovitz, JPN, 155, 156), but this is a little difficult.

² Hal, 193, 1; cf. CIS, iv, i, 55, with other references in Pilter's "Index of S. Arabian Proper Names", PSBA, 1917, p. 110, and Hartmann, Arabische Frage, 182, 226, 252-4. Derenbourg in his note on this inscription, CIS, iv, i, 56, takes it as a composite name in imitation of the Heb., but see Müller, WZKM, iii, 225; ZDMG, xxxvii, 13 ff.; Ryckmans, Noms propres, i, 239, and RES, i, No. 219.

³ Dussaud, Mission, 221; Littmann, Semitic Inscriptions, 116, 117, 123; Enzifferung der Safa-Inschriften, 58; Lidzbarski, Ephemeris, ii, 44.

⁴ The examples collected by Cheikho, Nasrāniya, 230, cannot, as Horovitz, KU, 92, shows, be taken as evidence for the pre-Islamic use of the name. The form Έσμαήλος quoted by Horovitz from Waddington, from an inscription of A.D. 341, may be only a rendering of ΣΝΩΣ.

⁵ Margoliouth, Schweich Lectures, 12; Mingana, Syriac Influence, 82, and cf. Sprenger, Leben, ii, 336.

⁶ Schulthess, Lex, 15, and cf. Horovitz, KU, 92; Rhodokanakis, WZKM, xvii, 283.