

The ending **وت** would suggest that it is of Aram. origin (Geiger, 45), and this is confirmed by the fact that the Heb. is **עֲבִיִּשׁ**, where the Heb. **שׁ** would lead us to expect a **ث** in Arabic, as e.g. **فرعش** and **برغوث** ; **ثلج** and **شلج**, etc.

The form in the Targums is **עֲבִיִּתָא** or **עֲבִיִּתָא**, as in **קִיִּין עֲבִיִּתָא** *spider's web*, and it was probably from some Aram. form that it entered Arabic.¹ The word occurs with *n* already in the N. Arabian inscriptions (Jaussen and Savignac, *Mission*, 25).²

عِيدٌ (*Īd*).

v, 114.

A festival.

This sole occurrence is in the latest Madinan Sūra in connection with Muḥammad's curious confusion on the Lord's supper.

The Lexicons try to derive it from **عاد**, though as we see from the discussion of al-Azhari in *LA*, iv, 314, they were somewhat in difficulties over it. Fraenkel, *Fremdw.*, 276, pointed out that it has no derivation in Arabic, and it was doubtless borrowed from the Syr. **עִידָא**,³ though the root is common Semitic, and the Targumic is not impossible as the source. It would have been an early borrowing, for already in the Minaean inscriptions **𐩦𐩣𐩪𐩠** means *festum instituit* (Rossini, *Glossarium*, 205).

عِيسَى (*Īsā*).

ii, 81, 130, 254 ; iii, 40-8, 52, 78 ; iv, 156-169 ; v, 50, 82, 109-116 ; vi, 85 ; xix, 35 ; xxxiii, 7 ; xlii, 11 ; xliii, 63 ; lvii, 27 ; lxi, 6, 14.

Jesus.

The majority of these passages are late. The name is generally

¹ Vide *BDB*, 747.

² Vide Hess, *Die Entzifferung der thamudischen Inschriften*, No. 153.

³ Cf. Cheikho, *Naṣrāniya*, 173 ; Fischer, *Glossar*, 90.