

The most satisfactory theory is that which derives the word from قَرَشٌ a *shark*,¹ cf. Zam. on the verse and *LA*, viii, 226. This is scoffed at by Yāqūt, but is accepted by aṭ-Ṭabarī and al-Damīrī,² and it may well have been a totemistic tribal name. Nöldeke, *Beiträge*, 87, accepts this قَرَشٌ theory, and links the word with the Aram. כרשא, which occurs in the Talmud, *Baba bathra*, 74^a, for a kind of fish, which Lewysohn thinks means the *sun-fish*,³ and would derive from the Pers. خورشید. It is true that Pers. خورس means "something eatable", but خورشید is from the Av. hvārə-xšaetəm, meaning *sol-splendidus*,⁴ and has apparently nothing to do with fish of any kind. Nöldeke suggests with much more probability that it is a shortened form of the Gk. *καρχarias*,⁵ a word which is used for a kind of small shark with pointed teeth, and which Nicander the Colophonian⁶ said was used also for a lamia or a squill.

قِسْطٌ (*Qist*).

iii, 16, 20; iv, 126, 134; v, 11, 46; vi, 153; vii, 28; x, 4, 48, 55; xi, 86; xxi, 48; lv, 8; lvii, 25.

Justice, equity.

It would seem on the surface to be a derivative from قَسَطَ which occurs in iv, 3; lx, 8; xlix, 9, and of which other derivatives are found in ii, 282; xxxiii, 5; lxxii, 14, 15. This قِسْطٌ, however, may be a denominative and as-Suyūṭī, *Itq*, 323; *Mutaw*, 49, tells us

¹ Or *sword-fish* (Margoliouth, *Mohammed*, 9). Ibn Faqīh (ed. de Goeje, p. 290) describes it as سَمَكَةُ اعْظَمُ مِنَ التَّيْنِ.

² Tabarī, *Annales*, i, 1104; Damīrī, *Hayawān*, ii, 291 ff.; vide also *Khizana*, i, 98.

³ *Zoologie der Talmud*, Frankfurt, 1858, p. 271. This is accepted by Levy, *Worterbuch*, ii, 416, and Goldschmidt, *Der Babylonische Talmud*, vi, 1136; though Jastrow, *Dict. Talmud*, i, 667, gives it as meaning probably the shark.

⁴ Bartholomae, *AIW*, 1848; cf. Yasht, x, 118; v, 90.

⁵ Cf. also Hess in *ZS*, ii, 220.

⁶ In his *Book on Dialects* quoted by Athenaeus, vii, 76.