

The Commentators are unanimous that the meaning is القائم الدائم (Tab., Baiḍ., and as-Sijistānī, 250), but they were in difficulties over the form, and there are variants قیام, قیم, and قائم. Their trouble in explaining the form is well illustrated by al-'Ukbarī, *Imlā'*, i, 70, for the only possibility is to take it as on the measure قیعمل, and we have reason to suspect all words of this form. It is not strange, therefore, in spite of its obvious connection with قام, to find that some of the authorities took it as a word borrowed from the Syriac.¹

Hirschfeld, *Beiträge*, 38, would derive it from Hebrew, and certainly קים is used in connection with קי in Jewish texts of the oldest period,² but صملا is also commonly used in the same sense and we cannot absolutely rule out a Syriac origin for the word.

كأس (Ka's).

xxxvii, 44 ; lii, 23 ; lvi, 18 ; lxxvi, 5, 17 ; lxxviii, 34.

Cup.

It is found only in early passages in descriptions of the pleasures of Paradise.

This is not a S. Semitic word, as it is entirely lacking in Eth. and without a root and of uncertain plu. in Arabic. There can thus be little doubt of its Aram. origin.³

The Heb. word is כוס, while in the Ras Shamra texts we have כס, and in Aram. כוסא, כוסא, and כוזא (cf. Ar. كُوز), and Syr. ܟܫܐ.⁴ As the Syr. ܟܫܐ seems to be the source of the Pers.

¹ as-Suyūṭī, *Itq*, 324 ; *Mutaw*, 54.

² Fraenkel, *Vocab*, 23 ; Noldeke-Schwally, i, 184, n. ; and see Sprenger, *Leben*, ii, 204, n. It is noteworthy that the best attested variant reading قیام agrees closely in form with קים. See also Horowitz, *JPN*, 219, who, as a matter of fact, would derive the word קים also from the Jewish קי.

³ Fraenkel, *Fremdw*, 171 ; Zimmern, *Akkad. Fremdw*, 34. D. H. Müller, however, *WZKM*, i, 27, thinks that the medial Hamza proves it to be genuine Arabic.

⁴ Cf. also the כס of the Elephantine papyri (Cowley, *Aramaic Papyri*, No. 61).