

‘Adī b. Zaid, an-Nābigha,¹ and others. The origin of the word, however, is not easy to settle. Sachau in his notes to the *Mu‘arrab*, p. 51, quotes Fleischer as suggesting that it goes back to the Lat. *constans* as used of the *libra*.² Fraenkel, *Fremdw*, 282, suggests a hypothetical *κούστως as a possible origin, and in *WZKM*, vi, 261, would interpret it from ζυγοστασία. Vullers, *Lex*, ii, 725, thought that it was probably a mangling of the Gk. ζεύγος a yoke, and Dvořák, *Fremdw*, 77 ff., would derive it from ξέστης from the Lat. *sextarius* used as a measure of fluid and dry materials.

All these suggestions seem to be under the influence of the theory of the philologists that the word is of Greek origin. It would seem much more hopeful to start from the Aram. ܩܝܨܬܐ ; ܩܝܨܬܐ ; ܩܝܨܬܐ meaning *measure*, or the Syr. ܩܝܨܬܐ. The final *s* here, however, presents a difficulty, and Vollers, *ZDMG*, l, 633,³ suggests that it is from the Gk. δικάστης a judge, which in Syr. is ܩܝܨܬܐ (BB, in *PSm*, 891), and with the ܐ taken as the genitive particle, would give us ܩܝܨܬܐܐ. This, influenced by the similar ܩܝܨܬܐܐ also = δικάστης, would give us قسطاس. This is very ingenious and may be true, but Mingana, *Syriac Influence*, 89, thinks it simpler to take it from ܩܝܨܬܐ representing ξέστης in some form in which the final ܐ had survived.

قِسِّيْسُون (Qissīsūn).

v, 85.

Priests.

From the passage it is clear that it refers to Christian teachers, and though one would not care to press the point, its occurrence alongside رهبان may indicate that it referred to the ordinary clergy as distinct from the monks.

It was generally considered by the philologists as a genuine Arabic

¹ Fraenkel, *WZKM*, vi, 258, however, thinks the verse attributed to an-Nābigha is under Qur'ānic influence.

² On which see Fraenkel, *Fremdw*, 198. It was rejected by Noldeke, but defended by Ginzburg in *Zapiski*, viii, 145 ff.

³ See also l, 620 ; li, 301, 323.