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modo ferarum; Tacitus uses the phrase *illicitas voluptates rapere*. This verb means also *to chase*, pursue, run after. *Ultro = sponte*, unsolicited.

The objection has been raised (Löhr, Nowack) that *mardût* is Syriac rather than Hebrew, and that it is unparalleled in OT, but we must restore *mardût* in Is. 14 6 where we should read: *rôdê ba-'áf gôîîm mardût běli-ḥaśók* instead of 𝕸 *rôdê ba-'áf gôîîm murdáf běli-ḥaśák*. On the other hand, Ewald wanted to read *mirdôf* instead of *mardût* in 1 S 20 30. The line in Is. 14 6 does not mean *which trampled the nations in anger, unchecked was his trampling* (rods do not trample nations) but *which angrily chastised nations in relentless chastisement*. Döderlein's reading *mirdát*, which has been adopted by the modern commentators, is not good. The first line of v. 6 is an explanatory gloss to the second line, just as the first line of Is. 51 10 is a gloss to the last line of the preceding verse (AJSL 23, 258, n. 13). Similarly Job 26 13 (*With His breath He spread out the welkin, His hand slew the circler*) is explained by the preceding verse (*With His strength He quelled the sea, with His skill He smote the dragon*). For the *circler* cf. AJP 29, 307, and for *śifrár*: Assyr. *śuparruru* (HW 684; cf. *śuqallulu*, JBL 35, 322). The Hebrew text should be read as follows:

13 ᵃ בְּרוּחָו שָׁמַיִם שִׁפְּרָר   חוֹלְלָה יָדוֹ ᵝ בָּרִחַ׃

12(ᵅ) בְּכֹחוֹ רָגַע הַיָּם   וּבִתְבוּנָתוֹ מָחַץ־רָהַב   נחש 13(ᵝ)

Johns Hopkins University   Paul Haupt

Pelican and Bittern

In the Maccabean poem (*c.* 145 B. C.) predicting the fall of Nineveh, *i. e.* Antioch (*Nah.* 10; ZDMG 61, 285, l. 18) we find (Zeph. 2 14) the gloss: *Both pelican and bittern* (EB¹¹ 13, 387) *will lodge on her capitals*, Heb. *gam-qát gam-qippôd bě-kaftô-rêhâ îalînu*. I have explained the preceding line in JHUC, No. 316, p. 23. The Hebrew name for the pelican should be pronounced *qát*, not *qa'át*; cf. *Cant.* 56, 11; AJSL 23, 233;

Mic. 69, ii; JBL 35, 155. 283; 38, 151, n. 13: also *Kings*
(SBOT) 119, 24; 167, 36; 274, 19; VG 49, *β*; 216, *η*. The
construct state *qĕʿăṭ* is just as incorrect as the construct
states *daiiăn* and *šulḥăn* (cf. *Est.* 9, l. 1) or the plural *tĕrafīm*
instead of *tărafīm* (OC 33, 35). In MSS of 𝔗 we find *qâṭâ*,
pelican, without aleph between *q* and *t*. The derivation of this
noun from *qâʾa, iaqiʾu,* to vomit, is almost as bad as Gunkel's
combination of *qauuám* in Ps. 19 5 with the same stem (see
JBL 38, 181). Heb. *qâṭ,* pelican, is connected with Arab. *qût,*
plur. *aquât,* provisions, stores. From the same stem we have in
Assyrian: *bît-qâti,* storehouse (HW 599ᵃ). We find *qâtu,* plur.
qâtâti, stores, in l. 76 of the Flood tablet where we must read:
ina pûrê piššâti qâti addi, in jars (*Est.* 31; AkF 33; MLN 33,
433) I put store-ointments, *i. e.* stores of ointment; *cf.* my trans-
lation in TAOC 72. Assyr. *pašâšu* to anoint, is a doublet of
mašâšu. to touch, stroke, rub, smear, anoint = Arab. *mássa,*
to touch = Heb. *mašáš.* to try by touch, feel, grope: *mašaš*
became *bašaš,* and then, with partial assimilation, *pašaš,* just as
Assyr. *balâṭu* to live (prop. *to survive*) corresponds to the
Hebrew stems *palaṭ* and *malaṭ* (cf. Levy 4, 150ᵃ; AJSL 22,
253, l. 6; *Est.* 69, 9; contrast AJSL 34, 252). Heb. *mašáḥ,* to
anoint (Assyr. *mašâʾu*) is derived from the same root (*cf.* KAT³
590, 3; 602, 4; SGI 114, below) as are also Arab. *mâsâ,*
iâmsî = mâsaḥa, and *tumássaka,* to take hold of, as well as
mássadu, to massage. Medical rubbing may be combined
with anointing or lubricating (*Est.* 22, l. 5) but we need not
suppose that French *masser* is an Arabic loanword (EB¹¹ 17,
863ᵃ): we have in Greek: *μάσσειν,* to knead. Just as our *touch*
means not only *to paint* (cf. *to retouch* and German *tuschen*)
but also *to lay hands on for the purpose of harming,* so Assyr.
mašâʾu has these two meanings. We use *touch* now also for
theft, pocket-picking, &c. Arab. *mussa* signifies *he was possessed,*
just as our *touched* may mean *crazy.* An allied stem is Arab.
mâlla (aš-šâriba). For the *ṭ* see *Est.* 34, 9; JBL 35, 321, below.
The stem *mašâlu,* to shine (JBL 36, 140; for Heb. *môšél* cf.
Arab. *bâhara = fâqa aqrânahu*) may be derived from the same
root; *cf.* Ps. 104 15 and Assyr. *maššu,* shining, originally *rubbed;*
also JBL 36, 88.

The pelican is called *qât*, storer, because it stores food for itself and its young in its enormous pouch which holds several gallons. Pelicans are abundant in the swamps of the Jordan valley and the Orontes; also the bittern is a swamp-bird. If pelicans and bitterns are found in Antioch, it shows that the former glory of the city is buried in a swamp: the columns of the palaces are submerged, so that only the capitals are visible. Antioch was built on an island of the Orontes, and the stadium of Antioch is now a swamp, so that pelicans and bitterns may sit on the head of one of the metæ (Bædeker, *Palästina und Syrien*[7], 1910, p. 360). For the ancient names of Antioch and the Orontes see JBL 38, 157. Strabo (741) says that Alexander the Great found the tombs of the Babylonian kings in swamps (*cf.* Sprenger, *Babylonien*, Heidelberg 1886, p. 27). The breeding-places of pelicans are in the remotest parts of the swamps. For the *pelican of the wilderness* (Ps. 102 7) see Delitzsch *ad loc.* and DB 3, 738[b]. Wellhausen's rendering *screech-owl* is incorrect. 𝕰 has in Ps. 102 7 *káma ádga-márab za-gadâm*; cf. Delitzsch, *Assyr. Studien* (1874) p. 93; SGl 83. For the Assyrian name of the pelican, *atân-nâri*, river-ass, *cf.* the names of the bittern (which is a corruption of *butor*, Lat. *butio*) in French (*taureau d'étang* or *bœuf de marais*, bog-bull) or German (*Wasserochs*, *Mooskuh*; German *Moos* = English *moss*, swamp; *cf.* the *Dachauer Moos* near Munich).

The name of the bittern, *qippôd* stands for *qoppôd* (cf. Syr. *qoppĕdâ*, Arab. *qúnfud*, hedgehog). We find the same vocalic dissimilation in *nimôs* = *νόμος* (JAOS 34, 416; *cf.* WdG 1, 120, B). Heb. *qippôd* is a transposition of *qiddôf*; cf. *Qidrôn* = *riqdôn* (JBL 38, 46). Arab. *qádafa* (or *dáfaqa*) means *to pour out*. The peculiar booming noise during the breeding season is produced by the male bittern drawing in much water and forcibly ejecting it (MK[6] 17, 56[a] below): so the primary meaning of *qippôd* = *dippôq* may be *outpourer* (contrast Steiner *ad* Zeph. 2 14; RB 1174[b]). The sound of the booming of the American bittern is said to be like the pouring of water out of some gigantic bottle or the gurgling suck of an old-fashioned pump. Arab. *qúnfud* (Ethiop. *qŭĕnfēz*) porcupine, hedgehog, is an entirely different word. Hitzig, *Die prophetischen Bücher*

(1854) rendered Is. 34 11; Zeph. 2 14 *Pelikan und Rohrdommel*; cf. Guthe in Kautzch's AT³ *ad* Is. 14 23. Duhm (1910) has in Zeph. 2 14 *Rohrdommel und Pelikan*, but in Is. 34 11 (1914) *Pelikan und Igel* as in the first (1892) and second (1902) editions of his commentary. The translation given in AV, *pelican and bittern*, is correct; RV *porcupine* for *bittern* is a mistake.

Johns Hopkins University   Paul Haupt

Qaš, straw, and *qäšt*, bow

Heb. *qaš*, straw, and *qäšt*, bow, are derived from the same root (JBL 34, 184; 35, 323; 36, 222) which means originally *to be dry*, then *to be hard* (Heb. *qašê*; cf. Arab. *qásuba*) and *to be old* (Syr. *qaššišâ*). We find these three meanings combined in Arab. *iqsa' ánna* = *ištádda*, *'ásâ*, *kábira*. Shakespeare (*Comedy of Errors*, 2, 2, 1, 64) speaks of a *dry basting*, i. e. a hard beating. In certain parts of England they say *to harden clothes* for *to dry* them by airing. Arab. *'ásâ* means *to become dry*, and the intransitive verb *'ásiia* signifies *to become old* (prop. *withered*).

Heb. *qaš* denotes *dry* grain-stalks: cf. *qaš iabêš*, Job 13 25; in Nah. 1 13, on the other hand, we must read *ba-'êš* instead of *iabêš* (see *Nah.* 22). The grain-stalks were cut about a foot below the ear (DB 1, 50ª; EB 81; ZDMG 64, 710, l. 13). Arab. *qaš*, stubble, is an Aramaic loanword. In Assyrian we have *qiqqišu*, but (cf. French *chaume, chaumine, chaumière*) = *qišqišu*; cf. the post-Biblical *qašqaššim*, stubble, litter, shake-down, and *qiššôšt*, grain-stalk, straw (JAOS 32, 6; contrast AJSL 34, 242, 84).

Qäšt, bow, denotes something *bendable* (contrast Delitzsch, *Jes.*³ 90). Similarly the synonym of Assyr. *qaštu*, bow, *mitpânu*, (not *pitpânu*, SGI 178) must be combined with Arab. *tánaba*, to be bent. Also Heb. *dárák qäšt* means *to subdue the bow*, force it to bend (AJSL 34, 220, n. 1). Heb. *qäšt rĕmiiâ*, on the other hand, is a *slack bow* (JBL 34, 66) which *follows the string*, i. e. curves slightly when unstrung. An unstrung bow should