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Gesenius explained *Qišḏn* as *tortuosus*. The idea that Arab. *qūys*, Heb. *qūš*, Syr. *qīštū*, Ethiop. *qast* are all Babylonian loanwords (AkF 11) seems to me impossible.

The primary connotation of Heb. *hiqšib*, to listen (cf. Arab. *taqāssa* and *taqāsqasa*) is *to harden*, stiffen, erect (cf. Arab. *qāsaḥa*) the ears (so, correctly, König in his *Wörterbuch*, following Gesenius' *Thesaurus*). Heb. *qošt*, truth, means originally *erectness*. For *qošt* in Ps. 60 6 see my restoration of this Maccabean poem in FV 280. In Arabic, *qāsiḥa* is used of a withered neck or the hard and dry bones of a horse, and *qāsaḥa* has the privative meaning *to be unjust* (cf. JBL 36, 141, l. 17). *Qāsama*, to divide, from which *qismah*, fate, is derived, is *to adjust* = to proportion, apportion, allot. Assy. *qīštu*, gift, means prop. *portion*. The name of Saul's father, *Qiš*, may mean *gift* (contrast EB 2682). Dr. Albright (AJSL 34, 233) combines Assy. *qīštu*, gift, with Arab. *qīs*, measure. The primary connotation of *qīs* is *extent*: cf. Arab. *madd*, extent, stretch, and *mudd*, a measure for cereals, &c. *Qāḥusa* means also *to repay*, recompense.

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Assyr. *birku*, knee, and *karābu*, to bless

Assyr. *birku*, knee, is a transposition of *rikbu* (cf. Aram. *arkābtā* and Arab. *rūkbah*). The original meaning of this stem, which is derived from the root (JBL 37, 222) *rak*, is *to be supple*. The knee is called *birku* = *rikbu*, because it is supple, *i. e.* easily bent. Arab. *rūkbah* denotes not only *knee*, but also *elbow*, *i. e.* the bend of the arm. For *hā-'arkābū sā-bag-gūfu*, Kil. 7 1 (BT 1, 264, 30) see JBL 35, 281, below. We have the root *rak* also in Syr. *rēkin*, to bend, incline, decline; *riknā*, inflection, modulation; *rēkinūt būrkā*, genuflection; Arab. *rākā'a* to bow in prayer: see my paper on *Ṣlah*, reverential prostration (ET 22, 375^a) and the cut on p. lxxxvii of Bædeker's *Egypt*⁷ (1914). Arab. *kārā'a* = Heb. *karū* (JAOS 22, 73; JBL 37, 231) is a transposed doublet (cf. JBL 38, 47) of *rākā'u*. Assy. *rakābu*, to ride, means originally *to supple* a horse, make him

bend his neck to the left or right. The German term is *ein Pferd biegen*; see Theo. Heinze, *Pferd und Reiter*⁵ (Leipsic, 1882) p. 430. Heb. *rakák*, to be supple, soft, pliant, means also to lack manliness or courage; cf. Arab. *irtáhaka*, to be weak, not firm. The original meaning of Arab. *qirk* (= *qárik*) thigh, haunch, is *softness*. Arab. *bárika*, to kneel, is a denominative verb; but Assyr. *rakábu*, to ride, is not denominative, although the knees play an important part in riding: especially in galloping it is necessary to grip the horse with the knees, and in cavalry charges the men ride knee to knee.

Assyr. *karábu*, to bless, is a transposition of *baráku*. This stem is derived from the root *bar* which we have in Heb. *bêr*, well (cf. above, p. 159, l. 1) and *bôr*, cistern. The primary connotation of Heb. *bêrakâ*, blessing, and *bêrekâ*, pool, is *fulness*; cf. Arab. *bárikati-s-sahâbu*, the clouds are full, i. e. rain incessantly; also *ibtárikati-s-sahâbatu* or *as-samâ'u*; Arab. *gámrâh*, large body of water (JHUC, No. 306, p. 22) = Assyr. *ammaru*, fulness; Heb. *millêl*, pool (*Cant.* 63) and Syr. *millê'â*, overflow, pool, flood; Arab. *mal'u-l-báhrî*, flood of the sea, high tide. The name of the Mámilla Pool NW of the Jaffa Gate (see the map facing DB 2, 600) may be the corruption of an ancient Hebrew word *mamlê'â*, fulness, pool. *Fulness* may mean *affluence*, plenty, abundance, copious supply, prosperity. Heb. *berék* = Assyr. *karábu*, to bless, means originally to bestow *prosperity*. The original meaning of Assyr. *nuxšu*, abundance, blessing, is *downpour*, effusion, profusion (JAOS 17, 163; JBL 34, 61). We use *well-spring* for *fountainhead of supply*. Arab. *báhr*, sea, is derived from the same root (AJSL 23, 245) as is also *báhara*, to shine (Ethiop. *bárha*). The original meaning of this stem is to shine like the luster of a sheet of water reflecting the light of the sun (*Cant.* 39). Arab. *tabáhhara* 'l-'inâ'u means *the vessel was full*. Heb. *barâr*, pure (cf. JBL 29, 105, n. 78) means originally *limpid* like water (cf. our *a diamond of the first water*) while the primary connotation of Arab. *bard*, cold, is *cold like water*; cf. Galen's *κρηναίων ἕδρασμα* (AJSL 23, 242). Also Arab. *sábrah*, cold morning, and *sabr*, sounding, are derived from the root *bar* (AJSL 23, 248). In *qábrah*, severe cold, the initial *ç* is due to the *r* (JBL 37, 228).

Taḡābbara, to be patient, means properly *to be cool*; Shakespeare says: *Upon the heat and flame of thy distemper sprinkle cool patience*. Arab. *taḡābbara*, to wreak vengeance, corresponds to the German *seine Rache* (or *sein Mütchen*) *kühlen* (cf. Arab. *lā tubārrid 'ānku*). For the modern Arab. *ḡabar*, to wait, we may compare our *to cool the heels*. Arab. *basr*, cold water, and *tabāssara* = *bārada* represent transpositions of *sābara*. Arab. *bāra*, to search out, signifies properly *to sound* (AJSI 23, 244, below) and *bāra*, to perish, is originally *to fall into a pit*; cf. Heb. *šihhēt*, to destroy, which is derived from *šahṭ* (stem *šāḥ*) pit (AJSI 23, 248; JBL 35, 157, n. 2). In Assyrian, *bāru*, to pit, is the common expression for *to catch, to hunt*; see my paper on the Sumerian origin of our *tun* and *barrel* (MLN 33, 434).

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The Name Rebecca

The etymology of the name *Ribkā* (from **Ribkat* or **Rabkat*, cf. JBL, XXXVII, 117, n. 3) has long been regarded as obscure. as a combination with the phonetically identical Ar. *ribkah* or *rabkah*, halter with a running knot, noose, snare, is hard to justify; a girl would hardly be called by such an ominous name as *snare*, even if she were a courtesan. Accordingly Bauer (ZDMG, LXVII, 344) has suggested that *Ribkā* be regarded as as transposition of *beḡārā*, heifer, cow, which is in the highest degree improbable, despite the mythological possibilities which are immediately recalled (cf. JBL, XXXVII, 117). However, it may be that Bauer is on the right track; his ideas are always interesting and useful, even when wrong.

I would suggest that *Ribkā* be combined with Assy. *rikibtu*, clod, earth, soil, from *rabāku*, cultivate, a transposed doublet of *k(k)arību*, cultivate, plow, whence Aram. כרב, Ar. كرب, plow, from which is derived *kurbānu*, *kīrbānu*, lump of earth, and *kīrību*, field, *kīrbītu*, originally connected with Ar. *ḡarīb*, cultivated field, for **karīb*, by partial assimilation. For these words, which are not in the older glossaries, cf. Walther, ZDMG, LXXIX, 429, and Zimmern, ZA, XXXI, 121; Walther is probably