On נֶשֶׁר and יְשֵׁר.

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In the last number of the ZAW. (xvii. 348) Dr. Peiser has treated of the name נֶשֶׁר 1 Chr. 15:17, which appears again 1 Chr. 6:21 under the form יְשֵׁר. I can hardly think that he is right in supposing that this second form is an intentional change from the first, due to the feeling that such a name as 'Kōs is Yahu' smacked too much of "other gods." We have undoubtedly the same name in both cases, יְשֵׁר standing for an abbreviated נֶשֶׁר (i.e. נֶשֶׁר). The LXX is interesting, in one of these passages at least. In 15:17 it reads Κεφαλός (B) or Κεφαλός (A and Luc.). In 6:21 the ordinary reading is Κυρά, B has Κεφαλός, A Κεφαλα. But Lucian has for this second name Κοβαν. We see, then, that the first part of the name varies between נֶשֶׁר and יְשֵׁר. We have a number of such variants, as e.g. נֶשֶׁר and יְשֵׁר 1 S. 9:6 (LXX Σαφ, A and B) 1 Chr. 6:20; דֶשֶׁר and יְשֵׁר 1 Chr. 14:1; נֶשֶׁר Neh. 11:7, but Ezra 10:23 נֶשֶׁר (LXX Κωλεά, Luc. Κωλας); נֶשֶׁר 1 Chr. 7:1, LXX Ουπελ, Luc. Ουπιάς; נֶשֶׁר 1 Chr. 11:28, LXX Οπάλ, Luc. Είπας.

1 Cf. Jer. 61:1, where the correct reading seems to have been יְשֵׁר (LXX καλ ῥαμ θυμός μου); the א̄ having been read by a later scribe as the abbreviation of נֶשֶׁר, whence the Masoretic נֶשֶׁר. Cf. also Perles, Analecten zur Textkritik des Alten Testaments, p. 19; Gray, Studies in Hebrew Proper Names, p. 297, "פִּפּ very uncertain."

2 Lagarde, Onomastica Sacra, 172, 41.

3 Lagarde, ibid., 172, 42. Kittel, in his edition of Chronicles (p. 66), in the Polychrome Bible, suggests יְשֵׁר as the proper reading.

4 See Kittel, a. l.; Marquart, Fundamente israelitischer und jüdischer Geschichte, p. 12.

6 Kittel, p. 66. But נֶשֶׁר and יְשֵׁר are not found on Phoenician inscriptions. The citation from Siegfried-Stade treats of Palmyrene inscriptions. The name occurs only once on a Phoenician inscription, the famous Baal-Lebanon patera (CIS. i. p. 25); cf. Ledrain, Dict. des Noms Propres Palmyréniens, p. 25.

7 Cf. also נֶשֶׁר 1 Chr. 8:20, LXX Μασώα; יְשֵׁר 2 Chr. 12, LXX Ζουρανεία (1 Ki. 14:20 יְשֵׁר, K'thibh); נֶשֶׁר 1 Chr. 4:1, LXX (B) Αχεμέλ, (A) Αχεμα.
Peiser is not satisfied with the usual comparison with *Kaus-malaku* (= Kōs-melekh), *Kaus-gabri* (= Kōs-gebher), names of Edomite kings found upon the Assyrian monuments. He finds upon a contract tablet of the time of Darius a name (*i/u*) *Kus-tada* (= מָלָאָם). Peiser also suggests that the birthplace of the prophet Nahum, שֵׁיָּד, contains the name of the same god; *i.e.* מָלָאָם + מַשְׁא.

The question as to the connection of this *Kai* with the Idumaea-Arabic god *Kaus* is regarded by Peiser as not certain. But just for this region the name of the god is well authenticated. We have Greek inscriptions found in Edom with such names as Κόσγηρος (= מָלָאָם), Κουσάναος (= מָלָאָם). Josephus mentions a Κοστάβαςος, whose ancestors were priests of Κόζ (= Kaus, Kuzah). Cf. מָלָאָם on a Nabataean inscription of El-Hijr; and מָלָאָם on a Sinaitic inscription. We have undoubtedly here the same god in the names found in the Bible, in Nabataean and Sinaitic inscriptions and in Arabic tradition. Whether the brook מָלָאָם contains the same name, as Robertson Smith suggests, is yet in doubt.

This *Kaus*, however, appears in a different form also in Arabic, *i.e.* as *Kais*. The suggestion made by Wellhausen, "näher liegt freilich der Zusammenhang von Qaus und Qais," seems to have remained unnoticed. Even Hartwig Dernbourg, who has written a short memoir on the god Kais, has not noticed this; though he does suggest that the second part of the name מָלָאָם is connected with this Kais. He shows there that in the name of the wandering royal poet we have not the "man of the tribe Kais-'Ailan," but "servant of the god Kais." Cf. such names as 'Abd-al-Kais (= מָלָאָם, מָלָאָם).

In looking over this article of Dernbourg's, however, I am surprised to find that he gives this etymology of Imru-l-Kais as a new

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Pesh. מָלָאָם; [סם ה] 1 Chr. 8, if equal to מָלָאָם (Gray, *Studies in Hebrew Proper Names*, p. 95); מָלָאָם and מָלָאָם 2 Ki. 23; מָלָאָם ψ 39 (Ket. מָלָאָם) I.XX 'Ibūdūm, Luc. 'Ibūdūm, (once 1 Chr. 9) 'Ibūdūm. Cf. Kittel, p. 67.

For interchange of is (ז) and δ(ו), see Haupt, *The Assyrian E Vowel*, pp. 21, 22, apud Kittel, p. 80.

9 Hommel, *The Ancient Hebrew Tradition*, p. 73, cites a name Kiz-ili; but he translates it "Gift of God."

9 *Antiquities*, xv. 7, 9.

10 Euting, *Nabatäische Inschriften aus Arabien*, p. 49; cf., also, Κοσάναος.

11 Euting, *Sinaitische Inschriften*, p. 56 ( = מָלָאָם), Κοσβαραος ( = מָלָאָם); Wellhausen, *Skizzen* iii. 1.


14 *Religion of the Semites*, p. 155. 15 *Le poète anti-islamique Imrow-l-Kais*. 
explanation. It is as old, at least, as the year 1843, when that splendid scholar Osiander propounded it in his Studien über die vorislamische Religion der Araber. 16 It has been repeated by De Vogüé (1868), 17 by Halevy 18 (1882), by Schrader, 19 by Baethgen, 20 and is to be found in the tenth edition of Gesenius’ Handwörterbuch. 21 In the same article, Derenbourg attributes to Wellhausen the comparison of יֶשֶׁל with Arabic Kais. But that also is to be found in the tenth edition of Gesenius, which appeared one year earlier than did the work of Wellhausen to which Derenbourg refers.

We must not confound this god, Kaus or Kais, with another Idumaean god mentioned by Josephus, 22 Καζε, as has been done by De Vogüé, 23 Lagarde, 24 Neubauer. 25 We have in Καζε undoubtedly the Arabic Kuzah, though the name occurs at too late a period for us to determine the connection between this form and Kaus or Kais. 26 As both words mean “bow,” there may be some connection other than etymological between the two names.

Derenbourg goes still further and identifies this Kais with the Zeus Κάσως of the Greeks, which we find localized in the names of two mountains, one near Antioch and the other near Pelusium. In this he is also following De Vogüé; while Levy 27 and Scholz 28 connect it with the Καζε of Josephus. But we have here another Idumaean (?) god, יֶשֶׁל, found quite often on Nabataean inscriptions. Baudissin has already made this identification, 29 though he confounds יֶשֶׁל with Καζε. This god is found again in Arabic names of an

16 ZDMG. vii. 501.
17 Syrie Centrale, Inscriptions Sémitiques, p. 105.
18 Les Inscriptions des Saba, p. 321; although, at a later time, he withdrew this statement, Rev. des Études Juives, 1884, p. 16.
20 Beiträge zur semitischen Religionsgeschichte, p. 11.
21 p. 743, l. v. יֶשֶׁל.
22 Antiquities, xv. 7, 9.
23 I. c.
24 Symmicta i. 121.
25 Studia Biblica i. 224, 225.
26 Tuch, ZDMG. iii. 200; Wellhausen, I. c., pp. 77, 171; Baethgen, I. c., p. 12.
27 ZDMG. xviii. 631.
28 Götzendienst und Zauberverben bei den alten Hebräern, p. 144. Lenormant, Gazette Archéologique vi. 143, seems also to hold the same view. I have these two citations from Drexler’s article “Kasios,” in Roscher, Lexicon der griechischen und römischen Mythologie i. 971. Cf. also Blau, ZDMG. xxv. 575.
29 Studien zur semitischen Religionsgeschichte ii. 238; Wellhausen, Skizzen iii. 62; Baethgen, I. c., 104, 304. Even though this may, in several cases, be the name of a man (Nildeke, ZDMG. xiii. 475; CIS. ii. Nos. 165, 174; Rev. Sém. v. 83), the name was in its origin theophorous.
early period, e.g. 'Abd-Ḳuṣai. The name is found at a very much earlier period. Assurbanipal, in his celebrated campaign into Arabia, mentions a place Ḥirata-Ḳazai (or Kaṣāi). I think that Lenormant was right in seeing here the name of this same god 𐤀𐤃𐤃; the first part is, of course, to be connected with the Syriac ܡܫܡ, a camp, from which the name of the celebrated Arabian city is derived.

In conclusion, I should like to suggest the connection of this name with that of the mysterious sect mentioned by Hippolytus, Origen, Theodoret, and Epiphanius,—the Elkesaïtes. Chwolsohn has tried to explain this name as equivalent to the Arabic al-Ḥasib, mentioned by al-Nadim as the founder of the Mu'tazilite sect. The pronunciation of the Arabic word is, however, entirely uncertain; and the Greek transcription does not at all agree with the letters. This was stated long ago in the notes to the Fihrist. Now Epiphanius says expressly that the founder of this sect lived in Idumaea. Ἡλκεσώ, Ἡλκεσαῦ, and Ἡλκεσαῖοι would be almost a transcription of 𐤀𐤃𐤃. We, certainly, need not lay too much stress upon the report that this was the name of a man. The Elkesaïtes would take their name from the name of the god they worshipped, or, at least, which their fathers worshipped,—just as the other sect mentioned with them, the Σαμψαίων, took their name from the god Ṭabboāw.

83 In the cylinder ṭmI, vii. 109.
83 i. c.
84 Nöldeke, Geschichte der Perser und Araber, p. 25.
85 See the citations in Chwolsohn, Die Staiber i. 116 seq., 806; Sprenger, Das Leben und die Lehre des Mohammod i. 30, 101.
86 Flügel, Kitāb al-Fihrist i. 340; Chwolsohn, i. c. ii. 543.
87 i. 177. Renan, Histoire des Langues Sémitiques, 4th ed., p. 343, has the same etymology as Chwolsohn; Geiger, ZDMG. xviii. 825, thinks of Ṭabboā, and Blau, ZDMG. xxv. 569, of el-Chozā'ī, "dessen Namen ... auf Verwandtschaft mit dem Sektirer Amr b. Loheij el-Chozā’t weist."