

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Journal of Biblical Literature* can be found here:

[https://biblicalstudies.org.uk/articles\\_jbl-01.php](https://biblicalstudies.org.uk/articles_jbl-01.php)

## On קושיהו and קיש.

PROF. R. J. H. GOTTHEIL.

NEW YORK.

IN the last number of the *ZAW.* (xvii. 348) Dr. Peiser has treated of the name קושיהו 1 Chr. 15<sup>17</sup>, which appears again 1 Chr. 6<sup>29</sup> under the form קיש. 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 'Kōš is Yahu' smacked too much of "other gods." We have undoubtedly the same name in both cases, קיש standing for an abbreviated קושיהו (*i.e.* "קיש").<sup>1</sup> The LXX is interesting, in one of these passages at least. In 15<sup>17</sup> it reads Κεισαίου (B) or Κισαίου (A and Luc.).<sup>2</sup> In 6<sup>29</sup> the ordinary reading is Κισά, B has Κεισαι, A Κεισαν.<sup>3</sup> But Lucian has for this second name Κουσαί. We see, then, that the first part of the name varies between קיש and קיש. We have a number of such variants, as *e.g.* צוף and צוף 1 S. 9<sup>5</sup> (LXX Σαφ, A and B) 1 Chr. 6<sup>20</sup>;<sup>4</sup> חירם and חורם 1 Chr. 14<sup>1</sup>;<sup>5</sup> קוליה Neh. 11<sup>7</sup>, but Ezra 10<sup>28</sup> קליה (LXX Κωλειά, Luc. Κωλιás); עירי 1 Chr. 7<sup>7</sup>, LXX Ούρει, Luc. Ούρίας;<sup>6</sup> עירא 1 Chr. 11<sup>28</sup>, LXX Ὠραί, Luc. Είρας.<sup>7</sup>

<sup>1</sup> Cf. Jer. 6<sup>11</sup>, where the correct reading seems to have been חֲמָתָי (LXX καὶ τὸν θυμὸν μου); the \* having been read by a later scribe as the abbreviation of חֲמָתָי, whence the Masoretic חֲמַת דָּוִד. Cf. also Perles, *Analekten zur Textkritik des Alten Testaments*, p. 19; Gray, *Studies in Hebrew Proper Names*, p. 297, "קיש very uncertain."

<sup>2</sup> Lagarde, *Onomastica Sacra*, 172, 41.

<sup>3</sup> Lagarde, *ibid.*, 172, 42. Kittel, in his edition of Chronicles (p. 66), in the Polychrome Bible, suggests קיש as the proper reading.

<sup>4</sup> See Kittel, *a. l.*; Marquart, *Fundamente israelitischer und jüdischer Geschichte*, p. 12.

<sup>5</sup> Kittel, p. 66. But חירן and חירן 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.

<sup>6</sup> Cf. 1 Chr. 20<sup>5</sup> עור and ער.

<sup>7</sup> Cf. also מִצָּא 1 Chr. 8<sup>26</sup>, LXX Μαριά; שֶׁשֶׁק 2 Chr. 12<sup>2</sup>, LXX Σουσαξελμ (1 Ki. 14<sup>26</sup> שֶׁשֶׁק, K'thibh); אחימי 1 Chr. 4<sup>3</sup>, LXX (B) Αχιμει, (A) Αχιμאי,

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 (*ilu*) *Ḳus-iada* (= קוש־יַדָּא).<sup>8</sup> Peiser also suggests that the birthplace of the prophet Nahum, אֶלְקִישׁ, contains the name of the same god; *i.e.* אֶל + קוש.

The question as to the connection of this *Ḳūs* with the Idumaeo-Arabic god *Ḳaus* 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 *Κόσγρηπος* (= קֶסְנֶר), *Κοσνάρατος* (= קֶסְנָתָן). Josephus<sup>9</sup> mentions a *Κοστόβαρος*, whose ancestors were priests of *Κοζε* (= *Ḳaus*, *Ḳuzah*). Cf. קֶסְנָתָן on a Nabataean inscription of El-Hijr,<sup>10</sup> and קֶסְסֶדֶר on a Sinaitic inscription.<sup>11</sup> We have undoubtedly here the same god in the names found in the Bible, in Nabataean and Sinaitic inscriptions<sup>12</sup> and in Arabic tradition. Whether the brook קִישׁוֹן contains the same name, as Robertson Smith suggests,<sup>13</sup> is yet in doubt.

This *Ḳaus*, however, appears in a different form also in Arabic, *i.e.* as *Ḳais*. The suggestion made by Wellhausen,<sup>14</sup> "näher liegt freilich der Zusammenhang von Qaus und Qais," seems to have remained unnoticed. Even Hartwig Derenbourg, who has written a short memoir on the god *Ḳais*,<sup>15</sup> has not noticed this; though he does suggest that the second part of the name אֶלְקִישׁ is connected with this *Ḳais*. He shows there that in the name of the wandering royal poet we have not the "man of the tribe *Ḳais*-*'Ailan*," but "servant of the god *Ḳais*." Cf. such names as 'Abd-al-*Ḳais* (= נַבְרִיאֵל, אִשְׁבַּעֵל, אִשְׁבַּעֵל).

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

Pesh. אֶלְקִישׁ 1 Chr. 8<sup>8</sup>, if equal to שְׁפִיץ (Gray, *Studies in Hebrew Proper Names*, p. 95); אֶלְקִישׁ and אֶלְקִישׁ 2 Ki. 23<sup>20</sup> (Gray, p. 222); אֶלְקִישׁ ψ 39<sup>1</sup>, (Ket. 'דִּיחִין) LXX Ἰδαίου, Luc. Ἰδαίου, (once 1 Chr. 9<sup>13</sup> Ἰδαίου. Cf. Kittel, p. 67). For interchange of *i*(*ē*) and *ō*(*ū*), see Haupt, *The Assyrian E Vowel*, pp. 21, 22, apud Kittel, p. 80.

<sup>8</sup> Hommel, *The Ancient Hebrew Tradition*, p. 73, cites a name *Kis-ili*; but he translates it "Gift of God."

<sup>9</sup> *Antiquities*, xv. 7, 9.

<sup>10</sup> Euting, *Nabatäische Inschriften aus Arabien*, p. 49; cf., also, *Κοσάρατος*.

<sup>11</sup> Euting, *Sinaitische Inschriften*, p. 56 (= קֶסְסֶדֶר), *Κοσβαρος* (= קֶסְבָּר), *Κοσβαραχος* (= קֶסְבָּרַח); Wellhausen, *Skizzen* iii. 1.

<sup>12</sup> Wellhausen, *Skizzen* iii. 170.

<sup>14</sup> *ibid.*, p. 77, note 2.

<sup>13</sup> *Religion of the Semites*, p. 155.

<sup>15</sup> *Le Poète anti-islamique Imrou-l-Ḳais*.

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*.<sup>16</sup> It has been repeated by De Vogüé (1868),<sup>17</sup> by Halevy<sup>18</sup> (1882), by Schrader,<sup>19</sup> by Baethgen,<sup>20</sup> and is to be found in the tenth edition of Gesenius' *Handwörterbuch*.<sup>21</sup> In the same article, Derenbourg attributes to Wellhausen the comparison of קישׁ 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, *Ḳaus* or *Ḳais*, with another Idu-maeae god mentioned by Josephus,<sup>22</sup> *Κοζε*, as has been done by De Vogüé,<sup>23</sup> Lagarde,<sup>24</sup> Neubauer.<sup>25</sup> We have in *Κοζε* undoubtedly the Arabic *Ḳuzah*, though the name occurs at too late a period for us to determine the connection between this form and *Ḳaus* or *Ḳais*.<sup>26</sup> As both words mean "bow," there may be some connection other than etymological between the two names.

Derenbourg goes still further and identifies this *Ḳais* with the Ζεὺς *Κάσιος* 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<sup>27</sup> and Scholz<sup>28</sup> connect it with the *Κοζε* of Josephus. But we have here another Idu-maeae (?) god, קישׁו, found quite often on Nabataean inscriptions. Baudissin has already made this identification,<sup>29</sup> though he confounds קישׁו with *Κοζε*. This god is found again in Arabic names of an

<sup>16</sup> *ZDMG*. vii. 501.

<sup>17</sup> *Syrie Centrale, Inscriptions Sémitiques*, p. 105.

<sup>18</sup> *Les Inscriptions der Safa*, p. 321; although, at a later time, he withdrew this statement, *Rev. des Études Juives*, 1884, p. 16.

<sup>19</sup> *KAT*<sup>2</sup>, p. 603.

<sup>20</sup> *Beiträge zur semitischen Religionsgeschichte*, p. 11.

<sup>21</sup> p. 743, s. v. קישׁ.

<sup>22</sup> *Antiquities*, xv. 7, 9.

<sup>24</sup> *Symmicta* i. 121.

<sup>23</sup> *l. c.*

<sup>25</sup> *Studia Biblica* i. 224, 225.

<sup>26</sup> Tuch, *ZDMG*. iii. 200; Wellhausen, *l. c.*, pp. 77, 171; Baethgen, *l. c.*, p. 12.

<sup>27</sup> *ZDMG*. xviii. 631.

<sup>28</sup> *Götzendienst und Zauberwesen 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.

<sup>29</sup> *Studien zur semitischen Religionsgeschichte* ii. 238; Wellhausen, *Skizzen* iii. 62; Baethgen, *l. c.*, 104, 304. Even though this may, in several cases, be the name of a man (Nöldeke, *ZDMG*. xlii. 475; *CIS*. ii. Nos. 165, 174; *Rev. Sémit.* v. 83), the name was in its origin theophorous.

early period, e.g. 'Abd-Kuṣai. The name is found at a very much earlier period. Assurbanipal, in his celebrated campaign into Arabia, mentions<sup>30</sup> a place Ḥirata-Kazai (or Kaṣai). I think that Lenormant<sup>31</sup> was right in seeing here the name of this same god קצאי; the first part is, of course, to be connected with the Syriac אקרא, a camp, from which the name of the celebrated Arabian city is derived.<sup>32</sup>

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 Elkesaites.<sup>33</sup> Chwolsohn has tried to explain this name as equivalent to the Arabic al-Ḥasiḥ, mentioned by al-Nadīm as the founder of the Mu'tazilite sect.<sup>34</sup> 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.<sup>35</sup> Now Epiphanius says expressly that the founder of this sect lived in Idumaea. Ηλξαι, Ηλξαιος, Ηλξα, and Ηλκεσαι would be almost a transcription of אקרא. We, certainly, need not lay too much stress upon the report that this was the name of a man. The Elkesaites 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 Σαμψαῖοι, took their name from the god שמש.

<sup>30</sup> In the cylinder R<sup>m</sup>I, vii. 109.

<sup>31</sup> *l. c.*

<sup>32</sup> Nöldeke, *Geschichte der Perser und Araber*, p. 25.

<sup>33</sup> See the citations in Chwolsohn, *Die Sabier* i. 116 seq., 806; Sprenger, *Das Leben und die Lehre des Moḥammad* i. 30, 101.

<sup>34</sup> Flügel, *Kitāb al-Fihrist* i. 340; Chwolsohn, *l. c.* ii. 543.

<sup>35</sup> ii. 177. Renan, *Histoire des Langues Sémitiques*, 4th ed., p. 343, has the same etymology as Chwolsohn; Geiger, *ZDMG.* xviii. 825, thinks of אקרא, and Blau, *ZDMG.* xxv. 569, of el-Choza't, "dessen Namen . . . auf Verwandtschaft mit dem Sektirer Amr b. Loheij el-Choza't weist."