The hawk is classified in Lev. 11:16; Deut. 14:15 as an unclean bird. It has עָפָא, יָעַק, נִגְגָּא. In Job 39:26 we find: Does the hawk fly by thy wisdom, and stretch her wings to the south? This hawk was a migratory falcon. The Palestinian hawks are permanent residents, but several species of falcons are only summer visitors to Palestine (DB 2, 312). As a rule, we make no sharp distinction between hawks and falcons: falconry is commonly called hunting. Falcons are long-winged hawks. The females are larger and more powerful than the males. Therefore the male of the lanner (Falco lannerius) is called lanneret (cf. the Chaucerian tercel). The best game hawks are passage hawks, i.e. hawks captured when on their migration (EB 110, 142b, 144b). Birds of passage are alluded to in Jer. 8:7, also, according to my restoration of the text, in Cant. 2:10 as well as in Samuel Hannagid's erotic poem (on the burring maiden who pronounces the r as j; cf. JAOS 22, 97) which I have explained in BL 103. The Biblical name of the migratory hawk or peregrine (French faucon pèlerin, German Wanderfalke) is נֶגָע יָבָר. In this country the Falco peregrinus is known as duck-hawk. The Sumerian word for falcon is surdu = Assyr. kasusu (SGl 252) i.e. crauncher (cf. Syr. kass; BA 4, 419, 1. 20; AkF 51).

I have shown (OLZ 12, 162, n. 2; cf. JSOR 1, 5; OC 32, 758; JBL 37, 136) that the name Hebrew means wandering, nomadic, and that 'Arab is merely a transposed doublet (JBL 37, 222, 229) of Hebrew. The desert is called 'arab, because it is traversed, and the rift of the Jordan has the Hebrew name 'ārāḥā (for 'āḥārā) because it must be crossed. In Ethiopic, 'ābra signifies to be arid, sterile, barren. The post-Biblical 'ibbûr, impregnation, pregnancy, means originally unsterilization, while the primary connotation of 'ibbûr, intercalation, is crossing; we
use crossing for intersection (contrast OLZ 18, 360). Heb. 'erābār, mixture, mixed breed (JBL 37, 142; contrast ZAT 29, 284, n. 4) is a transposed doublet of 'ēbr, crossing = interbreeding (‘ēbr ‘ēbr ‘ēbir; see JBL 32, 145: cf. OC 32, 757; ZA 30, 100; Mic. 73, 1. 9).

Just as Heb. ‘āhār means not only to cross, but also to traverse, to wander, so Arab. qaṭā‘a has both meanings; it is used especially of birds which migrate from a colder country to a warmer climate. The Arabic terms for birds of passage are qaṭā‘u (plur. of qaṭā‘ah) and ‘ayābiru (plur. of ‘ābir). Heb. ‘ōbēr in nēq ‘ōbēr, wandering hawk, or peregrine falcon, is the exact equivalent of Arab. ‘ābir. In Syriac we have ‘ābōrā, transient, wayfarer; ‘ābār ʿiḏhā, wayfarer, traveler = Arab. ‘ābir sabīl. The Assyrian equivalent of Arab. ‘ābir, viz. ʿbīrō, which was afterwards pronounced ʿābir, has passed into Sumerian as ʿibīra (OC 32, 758; JBL 37, 136) which corresponds to the Assyrian tamkara, the prototype of Arab. tājir, merchant (JBL 36, 141, n. 3; 37, 221). The original meaning of ʿibīra is itinerant merchant, traveling chapman, peddler, hawk (cf. Heb. rōkēl and sōḥēr from which the Yiddish verb seḥacher is derived). I have shown in JAOS 28, 110 that chapman (German Kaufmann) is ultimately derived from Heb. הַעַנָּל. Our hawk, of course, has no connection with hawk, falcon, but is a variant of hawker, German Höker, which means originally stooper, i.e. stooping under a pack. We find in Sumerian also tībra with initial t, the same prefix which we have in tamkara and tājūmānū (see Kings, SBOT, 117, 29). It is interesting that both terms for merchant in Sumerian, ibīra (or tībra) and damgar, are Semitic loan-words.

Heb. nēq ‘ōbēr, passage hawk, occurs in the correct text of Zeph. 2: 1-3 which represents a euphemistic liturgical appendix to the prototype of the Ps 118 in v. 1 (see above, p. 149). Similarly Am. 3: 1, 2, which is supposed to inaugurate a new phase of religion, is a late appendix (cf. 2 Mar., 6: 11; OLZ 12, 213) to the last poem of Amos (AJSL 32, 71; JBL 35, 289; 36, 94) in the preceding two chapters (TOC 1, 270). Zeph. 2: 1, 2 is rendered in AV as follows: Gather yourselves together, yea.

1 See Karl J. Grimm's dissertation Euphemistic Liturgical Appendices in the OT (Baltimore 1901) p. 84.
gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. The last two clauses are, of course, explanatory glosses to the preceding statement, but before the decree bring forth, before the day pass as the chaff is meaningless. We might say perhaps before the decree is brought forth, but this would require the passive ãullâld. In Schiller's Glocke (l. 53) we find: Ihm ruhen noch im Zeitenschosse die schwarzen und die heilern Lose. Former Premier Asquith, in a speech delivered at Glasgow on November 21, 1918, spoke of developments which may be in the womb of time. J. D. Michaelis (1782) rendered: ehe das schwangere Schicksal gebiert. Theiner (1828) translated: ehe das Beschensn zur Reife kommt. If we inserted the jōm, which follows µ kē-mōc ʻabār, after µ lāḏl, the phrase bē-târm lāḏl jōm ūṯ-ḥōq might mean before the day bring forth the fate (for ūṯ-ḥōq see ZAT 29, 286; cf. JBL 37, 226; BB 356, n. 5). In Prov. 27:1 we find: kî-lô-ṭeqa má-jelâ jōm, for thou knowest not what a day may bring forth (cf. Job 15:35; Ps. 7:15; Is. 33:11). But the jōm after µ kē-mōc ʻabār is a misplaced gloss which should be prefixed to ḫūrōn ḫahyē (see above, p. 151).

In RV the day passes off as the chaff is regarded as a parenthesis. 6 (πρὸ τοῦ γενόσθαι ὑμᾶς ὡς ἀνθος παραπομπόμενον) read kē-nōc ʻabār instead of kē-mōc ʻabār; but this does not mean like a flower that passes away, but like a passage hawk or peregrine falcon. Nīq, fem. nīqā, blossom, has a ζ3 (BAL 92; JAOS 28, 115; AJSL 22. 142): it corresponds to Arab. nūḍa, to flash = talā'la'a (cf. Gesenius' Thes. 867. Addenda ad p. 56; ZA 30, 66) while nīq, hawk (Syr. nīqā) has a ζ2 (cf. Arab. naqīq, swift). The preceding πρὸ τοῦ γενόσθαι ὑμᾶς, which has been followed by the modern commentators, is nothing but a guess: bē-târm lō tihjū would never have been corrupted to bē-târm lāḏl ḫōq (cf. above, p. 145, n. 7). We must evidently read rāḏl instead of lāḏl: before the descent of fate or before Fate come down (upon you) like a passage hawk. Grotius (1644) interpreted ḫōq as decretum (Dei). He thought, however, that kē-mōc ʻabār referred to the day qua gluma separetur a frumento, et frumento salvo gluma percat; but on the day of ḫīwān predicted by Zephaniah, i. e. the destruction of Jerusalem in 586, the chaff was saved, not the grain (cf. 2 K 25:12. 21).
Heb. ḥōq is derived from ḥāqqa which means in Arabic to be ineritable. In Ps. 2, which glorifies the coronation of Aristobulus, we read ʿāsappīrāʾ ūl-ḥōq ḥāyuʾ. I will proclaim Juvviʾs decree (JIUC, No. 163, p. 90). In Sir. 41:3 we find: ʿAl-tīfḥāq Ṿi-m-miʿạ ḥāqqika, κι-ρίσονίμ ῶ-αχρόνιμ ᶷομάκ. Be not afraid of death, thy fate: for the former and the latter fare, like thee, i.e., past as well as future generations (cf. Excl. 1:11) not the first and the last, as Smend (Die Weisheit des Jesus Sirach, 1906, p. 72) renders. The preceding ʿzīkōr, remember, is a subsequent addition. The following hemistic continues: ʿz-hīlq ḫal-baṣiʾr mc-ʿīl, this is the portion of all flesh from God. Strack in his edition of the Hebrew text (1903) cites Job 20:29 (cf. also 27:13): ʿz-hīlq ʿaḥām rašāʾ. This is the wicked man's portion (mc-ʿīḥim, from God, is a subsequent addition). According to Levy, ḥōq means fate, destiny, in Erubb. 54b, but in the passage ʿiṯ-ʿim Ṿi-mār anniḥ ḫa-baṣiʾr ʿiṯ-li-huḏāʾi ḥōq bē-ʿeʾl mi ʿiḏi-lak (BT 2, 176f) ḥōq is synonymous with ḥēlq and denotes legacy. We must render: Rab said to Rab Hammma, My son, if thou art able, have a good time, for in Sheol there is no pleasure, and Death tarryeth not, and if thou thinkest, I will leave my sons and daughters a legacy, who will thank thee in Sheol? In Jastrow's dictionary ḥōq is explained as assigned share, fixed living. The rendering who can proclaim to thee the law in Sheol?—so Rysselin in Kautzsch’s Apocrypha, ad Sir. 14:12; is impossible. The Hebrew text should be read as follows:

אֲנִי לָיָה יִרְבֶּךָ לְכֵן גָּזַע יִשְׂרָאֵל

This is the portion of all flesh from God. I have followed the Munich manuscript edited by Strack (Leyden, 1912) fol. 40r, l. 11. Other editions omit ʿiṯ-li-huḏāʾi and read Ṿiḏi ʿīl instead of Ṿiḏi.  

Aḥ bītqōṣāšu qa-qōṣāṯ does not mean Gather yourselves and gather. The imperative bītqōṣāšu must be combined with qōṣ, bow, which appears in Arabic as qīṣ; it means bow yourselves, but for qōṣāṯ we had better read qōbdāṯ. In Arabic, taqāqasa means to be bent. I have shown in my address on Armageddon (JAOS 31, 416) that the name of the river Kishon is derived

1 For the reading ʿeʾl ē a form like ʿeʾr, heaven, instead of ʿeʾl see JBL 36, 257, 258; contrast Margolis, Ḥ 3, 1, and AJSL 31, 232.
from the same stem: qīšōn = qāšōn (AJSL 22, 256, n.*) means bowed, bent, curved, tortuous, sinuous. Hīlqōšāšū was combined with Arab. qūrisa long ago (1840) by Maurer; the same explanation was given by Rothstein in the Beilagen (1894) to Kautzsch’s AT, but in the third edition (1910) it was abandoned. Kleinert in Lange’s Bibelwerk (1868) translated: Krümmet euch, krümmt, deriving both forms from qūš, the stem of qāšā, bow. Orelli (1908) rendered correctly: Drücket euch zusammen und ducket euch, but he regarded both verbal forms as imperatives of the denominative verb qāšū, to gather straw.

For the meaningless hag-gōz lō-nīksāf we must read hag-gōz han-niskāl, O foolish (i. e. sinful) people (cf. 2 S 24:10). The lō before nīksāf is a misunderstood abbreviation (ג'ח) for la-ūdōn, to the Lord, which should be inserted after qōddā = מ qōssā. This is preferable to the reading hag-gōz lō-nōsār, O incorrigible people (Nif'al tolerantium): 6 το ἔθνος τῷ ἀναιδευτον. Nor is it necessary to regard lō as a subsequent apologetic insertion. In Mal. 3:6, on the other hand, where we must read bēlitēm, ye are decayed (cf. my restoration of Hos. 7:8 in JBL 34, 67 and the remarks ibid. p. 64) the prefixed negative may be explained in this way; cf. Kings (SBOT) 216, 13; also Est. 18, 1. 4; Mic. 80, κ; ZDMG 58, 623, 1. 4; JAOS 17, 159,*, and the remarks on the substitution of mumzēr for ẓaddiq (Zech. 9:6) in JBL 35, 291.

The two lines at the beginning of the second chapter of the Book of Zephaniah should be translated as follows:

Bow yourselves and bend to the Lord, O sinful people!
Before Fate descend upon you like a passage hawk.

*) 6. may have read nīksān from kasān = צ kassēn; cf. Syr. maḥṣūnā, reproof, admonition.