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Heb. *mardût*, chastisement and chastity

In 1 S 20³⁰ (J¹) Saul calls his son Jonathan *bën-na' uât ham-mardût*. This does not mean *Thou son of the perverse, rebellious woman* (AV) but *thou son of an unchaste woman* which is equivalent to the Shakespearean *whoreson*; cf. Lagarde, *Mitteil.* 1, 236; Driver, Budde, Schlögl, and Kautzsch's *AT*³ *ad loc.* I have explained the two preceding verses in *OLZ* 12, 66; *OC* 33, 90. The literal translation of this phrase is *son of a woman who has been led astray with regard to discipline or moral training, chastity*; cf. GK § 128, x; for the article prefixed to *mardût* see § 126, e. Heb. *na' uât* corresponds to Arab. *inġāuâ*, to be led astray; Arab. *ġaiġ* (= *ġauġ*) denotes error, sin (Heb. *'ayôn* = *ġauġân*) and Arab. *uâladu ġaiġatin* signifies *bastard*. S has *bar ħassîrât mardûtâ*, son of a woman lacking discipline (or chastity). Syr. *ġêlûtâ dë-lâ rëdûtâ* is an ill-bred (badly brought up) girl.

Syr. *mardûtâ* (Nöldeke, *Syr. Gr.*² § 138, B) means *discipline* and *chastisement*, and both *chastisement* and *chastity* are derived from Lat. *castigare* which means not only *to chastise*, but also *to restrain*. The original meaning of *castus*, chaste, is *restrained*; cf. *ἐγκρατῆς ἀφροδισίων*, Heb. *ġanû'* = Arab. *ġarû'* (GB¹⁶ 688^b) and our *continent* = chaste. The verbs *to chaste* and *to chastise* were formerly used for *to reduce to submission*. *To discipline* may mean also *to keep in subjection*, regulate, govern, which is the usual meaning of *radâ* in Hebrew; but the primary connotation of this stem is *to beat*. This may mean *to strike*, to strike with the foot in moving, to tread upon, to overcome, vanquish, conquer (cf. *JSOR* 1, 8, below). We speak of a *beaten path* or the *beat* of a policeman, just as Arab. *ṭarîq*, path, is derived from *ṭaraqa*, to beat, and Assyr. *kibsu*, path, from *kabâsu*, to tread (*JHUC*, No. 306, p. 4). Syr. *mardûtâ* therefore denotes *course*, journey.

Assyr. *radû* means *to go*, march, run, flow. Assyr. *radû*, to drive, to lead, to reign, signifies originally *to cause to go* (cf. Syr. *ârdî* and Heb. *hâlîk*; 2 K 5 19) and the primary meaning of Assyr. *radû*, to pursue (cf. *radâdu* and Ethiop. *rôda*) is *to go after*, whereas Heb. *radâf* is a transposition of *parâdu* (*JBL*

35, 158). Assy. *redû*, to unite sexually, means *to tread* = to copulate; cf. our *the cock treads the hen* and Syr. *dērāktâ*, concubine, from *darāk*, to tread (Nöldeke, *Syr. Gr.*² § 113). Syr. *dērak* 'ul-āt(tē)â, to force a woman, does not correspond to Heb. 'innâ iššâ, but to Arab. *dājala* = *jāmū'a*, which is identical with *dākala* = *qāfi'a*; the *j = g = k* is not due to the *l* (AJP 17, 489, n. 1; JBL 36, 141, n. 3) but to the *d*; cf. Assy. *durgu*, path = *durku* (Heb. *dārḳ*). Heb. *darāk qāšṭ* means originally *to subdue the bow* (see below, p. 161). The *e* in Assy. *redû* suggests a final ' ; *redû* may therefore correspond to Arab. *rādā'a* = *jāmā'a*. As a rule, Arab. *rādū'u* means *to check*, restrain; cf. above. the remark on Lat. *castigare*, to restrain.

Θ υἱὲ κορασιῶν αὐτομολούντων, which may mean *O son of runaway slavegirls* (so Stade. GVI 1, 240) has been defended by Klostermann. Ε has *qāldu 'ayālūd rīkūsāt*, son of impure girls. If the original text had been *ben nā' rōt mōrēdōt* (AJSJL 26, 22, n. 40) it would not have been corrupted to *bēn-nā' qāt ham-mardūt*; cf. the remarks on Θ πρὸ τοῦ γενέσθαι ὑμᾶς for *bē-ḫūrm rūdīt hōq' alēhōm*, before Fate descend upon you, JBL 38, 154. Θ may have combined Μ *mardūt* with Syr. *mērūd*, fugitive, and *mārōdā* which means not only *rebellious*, but also *deserter*. Αὐτόμολος denotes *transfuge*, deserter, traitor. But the rendering of JV, *thou son of perverse rebellion*, which was given in the margin of AV as the literal meaning of the Hebrew phrase, is untenable, although we have in Syriac not only *mardūtā*, discipline, chastisement, from *redū* to tread, go, run, flow, instruct, chastise, but also *mardūtā*, rebellion, impudence, from *mērūd*. While we have in Hebrew the abstract *malkūt*, the corresponding Syriac form is *malkūtā* with *k*, not *k* (Nöldeke, *Syr. Gr.*² § 138).

The stem *marad* may be derived from a noun with prefixed *m* (JBL 34, 55; 37, 227) and the original meaning may be *to kick* (cf. AV, 1 S 2 29). Heb. *mēri*, obstinacy, on the other hand, means originally *stoutness* (cf. Assy. *marū*, stout, fat) or *stout-heartedness*. The verb *to stout* was formerly used in the sense of *to defy*, resist. Also the primary meaning of Arab. *māru'u*, to be manly, is *to be stout*, i. e. *strong*, sturdy, valiant, brave.

¶ *filie mulieris virum ultro rapientis* means *filie mulieris virosae*. Horace (*Sat.* 1, 3, 109) says: *enerem incertum rapientes*

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

The objection has been raised (Löhr, Nowack) that *mardūt* is Syriac rather than Hebrew, and that it is unparalleled in OT, but we must restore *mardūt* in Is. 14 6 where we should read: *rôdê ba-'âf gôîm mardūt bêli-ḥasók* instead of ~~Ḥ~~ *rôdê ba-'âf gôîm mirdâf bêli-ḥasák*. On the other hand, Ewald wanted to read *mirdôf* instead of *mardūt* 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 *mirdât*, 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 *šifrar*: Assyr. *šuparruru* (HW 684; cf. *šugallulu*, JBL 35, 322). The Hebrew text should be read as follows:

13 א ברוחו שמים שפרר חוללה ידו ב^β ברח:

נחש 13(β)

12(α) בכוחו רגע הים ובתבונתו מחייהב

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-qât gam-qippôd bê-kaftô-rêhâ ʔalînu*. I have explained the preceding line in JHUC, No. 316, p. 23. The Hebrew name for the pelican should be pronounced *qât*, not *qa'ât*; cf. *Cant.* 56, 11; AJSL 23, 233;