Heb. mardūt, chastisement and chastity

In 1 S 20.30 (J¹) Saul calls his son Jonathan bēn-naʿyāt ham-mardūt. 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, Schlägl, and Kautzsch's AT³ 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 mardūt see § 126, e. Heb. naʿyāt corresponds to Arab. injāyā, to be led astray; Arab. ǧaṣī (= ġaṣī) denotes error, sin (Heb. ʿaṣīn = ǧaṣīn) and Arab. yālūt ǧaṣīatin signifies bastard. 7 has bar hasṣirāt mardūtā, son of a woman lacking discipline (or chastity). Syr. ʾeliṭā dē-lā reḏīlā is an ill-bred (badly brought up) girl.

Syr. mardūtā (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. ἐγκρατὴς ἀφροδισιῶν, Heb. čanū = Arab. ḏarū (GB¹⁶ 688b) 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 radā 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. ʿarīq, path, is derived from ʿāraqa, to beat, and Assyr. ḏibṣu, path, from kabāsu, to tread (JHUC, No. 306, p. 4). Syr. mardītā therefore denotes course, journey.

Assyr. radū means to go, march, run, flow. Assyr. radū, to drive, to lead, to reign, signifies originally to cause to go (cf. Syr. ārdī and Heb. hōlīl; 2 K 5 19) and the primary meaning of Assyr. radū, to pursue (cf. radādu and Ethiop. rōda) is to go after, whereas Heb. raḏāf is a transposition of parādu (JBL
Assyr. *redū*, to unite sexually, means to tread = to copulate; cf. our the cock treads the hen and Syr. *dērūktā*, concubine, from *darak*, to tread (*Nöldeke, Syr. Gr.* 2 § 113). Syr. *dērākʾ al-āt(lēt)ā* to force a woman, does not correspond to Heb. *innā ʾīṣā*, but to Arab. *dājala = jāmāʾa*, which is identical with *dākala = nālīʾa*; 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. Assyr. *dargyu*, path = *durku* (Heb. *dārk*). Heb. *dārāk qūż* means originally to subdue the bow (see below. p. 161). The *e* in Assyr. *redū* suggests a final ′; *redū* may therefore correspond to Arab. *rādāʾa = jāmāʾa*. As a rule, Arab. *rādāʾa* means to check. restrain; cf. above. the remark on Lat. *castigare*, to restrain.

*O* viē *korpasiōn* *avtōmolōuτων*, which may mean *O* son of runaway slavegirls (so Stade. *GVI* 1, 240) has been defended by Klostermann. *X* has *yāldaʾ anālīd rekūsāt, son of impure girls. If the original text had been *hen nāʾ rōṯ mōrēdōt* (*AISL* 26, 22, n. 40) it would not have been corrupted to *bēn-nāʾ yāt ham-mardīt*; cf. the remarks on *X* πρὸ τοῦ γενέσθαι ἐνας for bē-ṯārām rūḏī ḥōqʾ alēkēm, before Fate descend upon you, *JBL* 38, 154. *X* may have combined *M* mardūt with Syr. *mērid*, fugitive, and mārōḏā which means not only rebellious, but also deserter. *Avtōmolos* denotes trans-fugr. deserter, traitor. But the rendering of *JV*, *thon 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 mardītā, discipline. chastisement. from *rēdū* to tread, go. run, flow, instruct. chastise. but also mardūtā, rebellion, impudence, from mērad. While we have in Hebrew the abstract malkūt, the corresponding Syriac form is malkūtā with *k* not *l* (*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 *kirk* (cf. *AV*, 1 S 2 29). Heb. *mērī*, obstinacy, on the other hand, means originally *stoutness* (cf. Assyr. *mārū*, 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. *mārūn* a, to be manly, is to be *stout*, i. e. *strong*, sturdy, valiant, brave.

*A * filē *mulēris virum ultrō rapientes* means *filē mulēris virosae*. Horace (*Sat.* 1, 3, 109) says: *venerem incertum rapientes*
modo ferarum; Tacitus uses the phrase *illicitas voluptates rapere*. This verb means also *to chase, pursue, run after*. *Ultro* = *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: *rōdē ba-āf gōţîm mardūt bêlî-hâsôk* instead of *MI rōdē ba-āf gōţîm mardūt bêlî-hâsâk*. On the other hand, Ewald wanted to read *mirdōf* 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 *mirdōf*, 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 *šifrār*: Assyr. *šuarruru* (HW 684; cf. *šugallultu*, JBL 35, 322). The Hebrew text should be read as follows:

`ברות ירח שפואר יהלמה ית ברכ` 13

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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 (EB**II** 13, 387) will lodge on her capitals, Heb. *gam-qāţ* gam-qippôd bê-kaftô-rēhâ iţîm*. I have explained the preceding line in JHUC, No. 316, p. 23. The Hebrew name for the pelican should be pronounced *qāţ*, not *qa’āţ*; cf. Cant. 56, 11; AJSL 23, 233;