

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-ħasók* instead of ~~מ~~ *rôdê ba-'âf gôîm mirdâf bêli-ħasák*. 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

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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* (EB¹¹ 13, 387) *will lodge on her capitals*, Heb. *gam-qât gam-qippôd bê-ħaftô-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;

Mic. 69, ii; *JBL* 35, 155. 283; 38, 151, n. 13: also *Kings* (SBOT) 119, 24; 167, 36; 274, 19; *VG* 49, β; 216, η. The construct state *qē'āṭ* is just as incorrect as the construct states *daijān* and *šulhān* (cf. *Est.* 9, l. 1) or the plural *tērafīm* instead of *tārafīm* (*OC* 33, 35). In MSS of *Ṭ* we find *qātā*, pelican, without aleph between *q* and *t*. The derivation of this noun from *qā'a*, *jaqi'u*, to vomit, is almost as bad as Gunkel's combination of *qayūām* in *Ps.* 195 with the same stem (see *JBL* 38, 181). Heb. *qāt*, pelican, is connected with Arab. *qūt*, plur. *aqūāt*, provisions, stores. From the same stem we have in Assyrian: *bīt-qāti*, storehouse (*HW* 599^a). We find *qātu*, plur. *qātūti*, stores, in l. 76 of the Flood tablet where we must read: *ina pūrē piššāti qāti addi*, in jars (*Est.* 31; *AkF* 33; *MLN* 33, 433) I put store-ointments, i. e. stores of ointment; cf. my translation in *TAOC* 72. Assyrian. *pašāšu* to anoint, is a doublet of *mašāšu*, to touch, stroke, rub, smear, anoint = Arab. *māssa*, to touch = Heb. *mašāš*, to try by touch, feel, grope: *mašāš* became *bašāš*, and then, with partial assimilation, *pašāš*, just as Assyrian. *balāṣu* to live (prop. to survive) corresponds to the Hebrew stems *palāṣ* and *malaṣ* (cf. *Levy* 4, 150^a; *AJSL* 22, 253, l. 6; *Est.* 69, 9; contrast *AJSL* 34, 252). Heb. *mašāḥ*, to anoint (Assyrian. *mašā'u*) is derived from the same root (cf. *KAT*³ 590, 3; 602, 4; *SGI* 114, below) as are also Arab. *māsā*, *jāmsī* = *māsāḥa*, and *tamāsaka*, to take hold of, as well as *māsāda*, to massage. Medical rubbing may be combined with anointing or lubricating (*Est.* 22, l. 5) but we need not suppose that French *masser* is an Arabic loanword (*EB*¹¹ 17, 863^a): we have in Greek: *μάσσειν*, to knead. Just as our *touch* means not only to paint (cf. to retouch and German *tuschen*) but also to lay hands on for the purpose of harming, so Assyrian. *mašā'u* has these two meanings. We use *touch* now also for theft, pocket-picking, &c. Arab. *mussa* signifies he was possessed, just as our *touched* may mean *crazy*. An allied stem is Arab. *māṭṭa* (aṣ-šārība). For the *t* see *Est.* 34, 9; *JBL* 35, 321, below. The stem *mašādu*, to shine (*JBL* 36, 140; for Heb. *mōšēl* cf. Arab. *bāhara* = *fāya aqrānahū*) may be derived from the same root; cf. *Ps.* 104 15 and Assyrian. *maššu*, shining, originally rubbed; also *JBL* 36, 88.

The pelican is called *qât*, storer, because it stores food for itself and its young in its enormous pouch which holds several gallons. Pelicans are abundant in the swamps of the Jordan valley and the Orontes; also the bittern is a swamp-bird. If pelicans and bitterns are found in Antioch, it shows that the former glory of the city is buried in a swamp: the columns of the palaces are submerged, so that only the capitals are visible. Antioch was built on an island of the Orontes, and the stadium of Antioch is now a swamp, so that pelicans and bitterns may sit on the head of one of the metæ (Bædeker, *Palästina und Syrien*⁷, 1910, p. 360). For the ancient names of Antioch and the Orontes see JBL 38, 157. Strabo (741) says that Alexander the Great found the tombs of the Babylonian kings in swamps (cf. Sprenger, *Babylonien*, Heidelberg 1886, p. 27). The breeding-places of pelicans are in the remotest parts of the swamps. For the *pelican of the wilderness* (Ps. 102 7) see Delitzsch *ad loc.* and DB 3, 738^b. Wellhausen's rendering *screech-owl* is incorrect. E has in Ps. 102 7 *kâma údga-márâb za-gadâm*; cf. Delitzsch, *Assyr. Studien* (1874) p. 93; SGI 83. For the Assyrian name of the pelican, *âtân-nâri*, river-ass, cf. the names of the bittern (which is a corruption of *butor*, Lat. *butio*) in French (*taureau d'étang* or *bœuf de marais*, bog-bull) or German (*Wasserochs*, *Mooskuh*; German *Moos* = English *moss*, swamp; cf. the *Dachauer Moos* near Munich).

The name of the bittern, *qippód* stands for *qoppód* (cf. Syr. *qoppčdâ*, Arab. *qúnful*, hedgehog). We find the same vocalic dissimilation in *nîmôs* = *vómos* (JAOS 34, 416; cf. WdG 1, 120, B). Heb. *qippód* is a transposition of *qiddóf*; cf. *Qidrôn* = *riqdôn* (JBL 38, 46). Arab. *qúdafa* (or *dâfaqa*) means *to pour out*. The peculiar booming noise during the breeding season is produced by the male bittern drawing in much water and forcibly ejecting it (MK⁶ 17, 56^a below): so the primary meaning of *qippód* = *dippóq* may be *outpourer* (contrast Steiner *ad Zeph.* 2 14; RB 1174^b). The sound of the booming of the American bittern is said to be like the pouring of water out of some gigantic bottle or the gurgling suck of an old-fashioned pump. Arab. *qúnful* (Ethiop. *quñfëz*) porcupine, hedgehog, is an entirely different word. Hitzig, *Die prophetischen Bücher*

(1854) rendered Is. 34 11; Zeph. 2 14 *Pelikan und Rohrdommel*; cf. Guthe in Kautzsch's AT³ ad Is. 14 23. Duhm (1910) has in Zeph. 2 14 *Rohrdommel und Pelikan*, but in Is. 34 11 (1914) *Pelikan und Igel* as in the first (1892) and second (1902) editions of his commentary. The translation given in AV, *pelican and bittern*, is correct; RV *porcupine* for *bittern* is a mistake.

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Qaš, straw, and qūšt, bow

Heb. *qaš*, straw, and *qūšt*, bow, are derived from the same root (JBL 34, 184: 35, 323; 36, 222) which means originally *to be dry*, then *to be hard* (Heb. *qašē*; cf. Arab. *qāsuba*) and *to be old* (Syr. *qaššišā*). We find these three meanings combined in Arab. *iqsā'anna* = *istādda*, 'āsā, *kābira*. Shakespeare (*Comedy of Errors*, 2, 2, l. 64) speaks of a *dry basting*, i. e. a hard beating. In certain parts of England they say *to harden clothes* for *to dry* them by airing. Arab. 'āsā means *to become dry*, and the intransitive verb 'āsija signifies *to become old* (prop. *withered*).

Heb. *qaš* denotes *dry* grain-stalks: cf. *qaš iabēš*, Job 13 25; in Nah. 1 13, on the other hand, we must read *ba-'ēš* instead of *iabēš* (see Nah. 22). The grain-stalks were cut about a foot below the ear (DB 1, 50^a; EB 81; ZDMG 64, 710, l. 13). Arab. *qašš*, stubble, is an Aramaic loanword. In Assyrian we have *qiqišu*, hut (cf. French *chaume, chaumine, chaumière*) = *qišqišu*; cf. the post-Biblical *qašqaššim*, stubble, litter, shake-down, and *qiššōšt*, grain-stalk, straw (JAOS 32, 6; contrast AJSJ 34, 242, 84).

Qū.t. bow, denotes something *bendable* (contrast Delitzsch, *Jes.*³ 90). Similarly the synonym of Assyrian *qaštu*, bow, *miṭpānu*, (not *piṭpānu*, SGI 178) must be combined with Arab. *ṭānaba*, to be bent. Also Heb. *darāk qūšt* means *to subdue the bow*, force it to bend (AJSJ 34, 220, n. 1). Heb. *qūšt rēmīā*, on the other hand, is a *stark bow* (JBL 34, 66) which *follows the string*, i. e. curves slightly when unstrung. An unstrung bow should