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 *mardāţ* is Syriac rather than Hebrew, and that it is unparalleled in OT, but we must restore *mardāţ* in Is. 14 6 where we should read: *rōdē ba-‘āf gōţîm mardāţ bēlî-haśôk* instead of *M rōdē ba-‘āf gōţîm mardāţ bēlî-hāsāk.* On the other hand, Ewald wanted to read *mirdōs* instead of *mardāţ* 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 *mirdāţ,* 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. *šuqallunu,* JBL 35, 322). The Hebrew text should be read as follows:

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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-qāţ gam-qippōd bē-kaftō-rēhā jalīmî.* 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;
The construct state qāṭā is just as incorrect as the construct states daqīān and šulḥān (cf. Est. 9, 1.1) or the plural tāraṣfīm instead of tāraṣfīm (OC 33, 35). In MSS of the text we find qāṭā, pelican, without aleph between q and l. The derivation of this noun from qāʾa, ṣaqiʾu, to vomit, is almost as bad as Gunkel's combination of ḥaqāʾūm in Ps. 195 with the same stem (see JBL 38, 181). Heb. qāṭ, pelican, is connected with Arab. qūt, provisions, stores. From the same stem we have in Assyrian: bit-qūtī, storehouse (HW 599*). We find qūtū, plur. qūṭāti, stores, in l. 76 of the Flood tablet where we must read: ina pūrē pīṣṭāti qūṭī addū, in jars (Est. 31; AkF 33; MLN 33, 433) I put store-ointments, i.e. stores of ointment; cf. my translation in TAOC 72. Assy. 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 Assyr. balāṭu to live (prop. to survive) corresponds to the Hebrew stems pala(t) and malal (cf. Levi 4, 150a; AJSL 22, 253, 1.6; Est. 69.9; contrast AJSL 34, 252). Heb. mašāš, to anoint (Assyr. mašāʾu) is derived from the same root (cf. KAT 3 590, 3; 602, 4; SGI 114, below) as are also Arab. māsā. jumāsī = māsākha, and taimāsākha, to take hold of, as well as maṣṣūda, to massage. Medical rubbing may be combined with anointing or lubricating (Est. 22, 1.5) but we need not suppose that French mässer is an Arabic loanword (EB 11 17, 863*): we have in Greek: πάσσωσι, 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 Assyri. mašāʾu has these two meanings. We use touch now also for theft, pocket-picking, &c. Arab. mūssā signifies he was possessed, just as our touched may mean crazed. An allied stem is Arab. mūṭa (aš-ṣarība). For the l see Est. 34, 9; JBL 35, 321, below. The stem mašālu, to shine (JBL 36, 140; for Heb. māṣēl cf. Arab. babara = fūq a sprānahu) may be derived from the same root; cf. Ps. 104:15 and Assyri. mašnu, shining, originally rubbed; also JBL 36, 88.
The pelican is called qāt, 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 metē (Bœdeker, Palästina und Syrien, 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, 738b. Wellhausen’s rendering screech-out is incorrect. ḍ has in Ps. 102:7 kārna ʿadga-mārub za-gadām; cf. Delitzsch, Assyr. Studien (1874) p. 93; SG1 83. For the Assyrian name of the pelican, atān-nārī, river-ass, cf. the names of the bittern (which is a corruption of bitor, 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, qippūd, stands for qoppād (cf. Syr. qoppēdā, Arab. qūnfuḏ, hedgehog). We find the same vocalic dissimilation in nimōs = vōpos (JAOS 34, 416; cf. WDG 1, 120, B). Heb. qippūd is a transposition of qiddōf; cf. Qiḏrōn = riqāḏōn (JBL 38, 46). Arab. qādafa (or ḏāfaqa) 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 (MK 6 17, 56b below): so the primary meaning of qippūd = dippūg may be outpourer (contrast Steiner ad Zepli. 214; RB 1174b). 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. qūnfuḏ (Ethiop. ḍuṇfěz) 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 qāšt, bow_

Heb. _qaš_, straw, and _qāšt_, 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. _qaš_; cf. Arab. _qāsaba_) and _to be old_ (Syr. _qāšāqādā_). We find these three meanings combined in Arab. _iqṣa‘ānna = istāda_, 'āsā, kābiru. Shakespeare (Comedy of Errors, 2. 2. 1. 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 _'āṣīja_ signifies _to become old_ (prop. withered).

Heb. _qaš_ denotes _dry grain-stalks_; cf. _qaš_ _'abēz_, Job 13:25; in Nah. 1:13, on the other hand, we must read _ba-qaš_ instead of _'abēz_ (see Nah. 22). The grain-stalks were cut about a foot below the ear (DB 1. 508; EB 81: ZDMG 64, 710, 1. 13). Arab. _qaš_, stubble, is an Aramaic loanword. In Assyrian we have _qīqqīsu_, but (cf. French chaume, chaumiére) = _qīqīsu_; cf. the post-Biblical _qasqassim_, stubble, litter, shake-down, and _qīṣṣūd_, grain-stalk, straw (JAOS 32. 6; contrast AJSI 34, 242, 84).

_Qāšt_, bow, denotes _something bendable_ (contrast Delitzsch, Jes.3 90). Similarly the synonym of Assyrt. _qaštu_, bow, _milpānu_, (not _pilpānu_, SGL 178) must be combined with Arab. _fānaba_, to be bent. Also Heb. _darāk_ _qāšt_ means _to subdue the bow_, force it to bend (AJSI 34, 220, n. 1). Heb. _qāšt_ _rēmiṯa_, on the other hand, is a _slack bow_ (JBL 34, 68) which _follows the string_, i. e. curves slightly when unstrung. An unstrung bow should