

(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, *mīpānu*, (not *pīpānu*, 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

be quite or nearly straight. I have discussed Assy. *miṭpānu*, bow, in a special paper (BA 10, 2).

Just as Ethiop. *ḡassāga* means both *to draw a bow* (Heb. *mašāk* *bē-qūšt*, 1 K 22 34) and *to notch an arrow* (Arab. *afāga*) i. e. to fit the arrow to the string by the notch, so Heb. *hidrīk* has the meaning *to notch*: in Ps. 45 5 we must read *hadrēk* *hiṣṣēka* *haš-šēnūnīm*, notch thy sharp arrows (AJSL 19, 136; *Eccl.* 37). Ethiop. *ḡassāga* appears in Assyrian as *nasāqu*, just we have in Assyrian *inṣabāti*, ear-rings, for Ethiop. *ayṣābāt* (BAL 94; cf. JBL 37, 238, l. 11). *Miṭpāna lā tanūsug* (KB 6, 256, l. 18) means *do not draw the bow*. This *nasāqu* is a transposed doublet of *sanāqu* (AJSL 33, 45; contrast 34, 221) = Arab. *ḡāṣṣāga*. For the infixed *n* cf. AJSL 21, 149, n. 82; 34, 223, n. 2; *Nah.* 25, 31; JBL 35, 156; 36, 257; JSOR 1, 92; also Arab. *rānaqa* (which must be combined with Assy. *qarānu*, wine) = *rāqa* (JHUC, No. 287, p. 32).

Qaš, to bend, means originally *to unharden*. Arab. *qāssa*, to desire, is *to be bent* on something, while *qāsara*, to force, is *to bend* a person to one's will. Arab. *qāsara* has no connection with Heb. *qašār* which must be combined with Assy. *qaṣāru* and Ethiop. *quaṣāra*. Syr. *qēṭār* shows that the *š* in Heb. *qašār* is a *š*₁ = Arab. *t*; cf. Aram. *qaṭṭāṣṣā*, cucumbers = Heb. *qīššū'im*; the *ṭ* instead of *t* is due to partial assimilation (SFG 73, below). Also the *ç* in Ethiop. *quaṣāra* must be explained in this way. The original Assyrian form may have been, not *qašāru*, but *qasāru* (cf. Assy. *kabāsu* = Heb. *kabaš* and ZA 30, 62, l. 1). Assy. *kešēru*, to restore, is not identical with Heb. *qašār*, but corresponds to the post-Biblical *kašér*, fit, sound, *kosher*; see JBL 35, 86, n. 6; *Kings* (SBOT) 262, **. Heb. *qaṣār*, to harvest, means originally *to cut*; cf. Arab. *qāraḍa* = *qūta'a* (also *qārḍaba* and *qārḍama*).

Merx derived *qūšt*, bow, from *ḡaqaš*, but *qūšt* is a biconsonantal noun like Assy. *amtu*, handmaid; *šattu* = *šantu*, year; *šaptu*, lip (JSOR 1, 92). In Arabic we find *qūys* for *bow*. In Hebrew we have this stem *qūš* in the denominative *hitqōššū*, bow yourselves, Zeph. 2 1 (cf. JBL 38, 156) and in the name of the river Kishon, Heb. *qīšōn* = *qūšōn*, bowed, bent, curved, tortuous, sinuous (cf. Arab. *aṭnaba-'n-nahrū* and JAOS 34, 416).

Gesenius explained *Qišḏn* as *tortuosus*. The idea that Arab. *qūys*, Heb. *qūš*, Syr. *qīštū*, Ethiop. *qast* are all Babylonian loanwords (AkF 11) seems to me impossible.

The primary connotation of Heb. *hiqšib*, to listen (cf. Arab. *taqāssa* and *taqāsqasa*) is *to harden*, stiffen, erect (cf. Arab. *qāsaḥa*) the ears (so, correctly, König in his *Wörterbuch*, following Gesenius' *Thesaurus*). Heb. *qošt*, truth, means originally *erectness*. For *qošt* in Ps. 60 6 see my restoration of this Maccabean poem in FV 280. In Arabic, *qāsiḥa* is used of a withered neck or the hard and dry bones of a horse, and *qāsaḥa* has the privative meaning *to be unjust* (cf. JBL 36, 141, l. 17). *Qāsama*, to divide, from which *qismah*, fate, is derived, is *to adjust* = to proportion, apportion, allot. Assy. *qīštu*, gift, means prop. *portion*. The name of Saul's father, *Qiš*, may mean *gift* (contrast EB 2682). Dr. Albright (AJSL 34, 233) combines Assy. *qīštu*, gift, with Arab. *qīs*, measure. The primary connotation of *qīs* is *extent*: cf. Arab. *madī*, extent, stretch, and *mudd*, a measure for cereals, &c. *Qāḥusa* means also *to repay*, recompense.

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Assyr. *birku*, knee, and *karābu*, to bless

Assyr. *birku*, knee, is a transposition of *rikbu* (cf. Aram. *arkābtā* and Arab. *rūkbah*). The original meaning of this stem, which is derived from the root (JBL 37, 222) *rak*, is *to be supple*. The knee is called *birku* = *rikbu*, because it is supple, i. e. easily bent. Arab. *rūkbah* denotes not only *knee*, but also *elbow*, i. e. the bend of the arm. For *hā-'arkābū sā-bag-gāfu*, Kil. 7 1 (BT 1, 264, 30) see JBL 35, 281, below. We have the root *rak* also in Syr. *rēkin*, to bend, incline, decline; *riknā*, inflection, modulation; *rēkinūt būrkā*, genuflection; Arab. *rākā'a* to bow in prayer: see my paper on *Ṣlah*, reverential prostration (ET 22, 375^a) and the cut on p. lxxxvii of Bædeker's *Egypt*⁷ (1914). Arab. *kārā'a* = Heb. *karū* (JAOS 22, 73; JBL 37, 231) is a transposed doublet (cf. JBL 38, 47) of *rākā'u*. Assy. *rakābu*, to ride, means originally *to supple* a horse, make him