(1854) rendered Is. 34:11; Zeph. 2:14 *Pelikan und Rohrdommel*; cf. Guthe in Kauth’s AT3 ad Is. 14:23. Duhrm (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 qūṣt, bow**

Heb. *qaš*, straw, and *qūṣt*, 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. *qūṣubā*) and *to be old* (Syr. *qassūzā*). We find these three meanings combined in Arab. *iqsāʾummā = istāḍūn*.* ʿāsā, 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. *ʿāsā* means to become dry, and the intransitive verb *ʿāṣīṯa* signifies to become old (prop. withered).

Heb. *qaš* denotes *dry* grain-stalks: cf. *qaš iābēz*, Job 13:25; in Nah. 1:13, on the other hand, we must read *ha-ʾīzān* instead of *iābēz* (see Nah. 22). The grain-stalks were cut about a foot below the ear (DB 1. 50*-; EB 81*; ZDMG 64, 710, 1. 13). Arab. *qaš*, stubble, is an Aramaic loanword. In Assyrian we have *qiqqūzu*, but (cf. French *chauve, chambre, chaumière*) = *qišqīšu*; cf. the post-Biblical *qaṣqaṣsim*, stubble, litter, shake-down, and *qūṣūṣ*, grain-stalk, straw (JAOS 32.6; contrast AJS 34, 242, 84).

*Qūṣ* t. bow, denotes something *bendable* (contrast Delitzsch, *Jes*3 90). Similarly the synonym of Assyr. *qašu*, bow, *miṭpānu*, (not *pitpānu*, SGL 178) must be combined with Arab. *ṭānābā*, to be bent. Also Heb. *darāk qūṣ* means to subdue the bow, force it to bend (AJS 34, 220, n. 1). Heb. *qūṣ* *rēmiṯā*, on the other hand, is a *slack 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 Assyr. mitpānu, bow, in a special paper (BA 10, 2).

Just as Ethiop. yassāqa means both to draw a bow (Heb. mašāk bē-qūšt, 1 K 22 34) and to notch an arrow (Arab. afāqa) 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 hīcēka haš-šēnūnim, notch thy sharp arrows (AJSL 19, 136; Eccl. 37). Ethiop. yassāqa appears in Assyrian as nasāqu, just we have in Assyrian inçabāti, ear-rings, for Ethiop. auqābat (BAL 94; cf. JBL 37, 238, l. 11). Mitpāna lā tanāsuq (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. dājjaqa. 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. rānaga (which must be combined with Assyr. qarānu, wine) = rāqa (JHUC, No. 287, p. 32).

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

Merx derived qūṣ, bow, from ṣaqaš, but qūṣ is a biconsonantal noun like Assyr. anitu, handmaid; šattu = šantu, year; šaptu, lip (JSOR 1, 92). In Arabic we find qūṣ for bow. In Hebrew we have this stem qūṣ in the denominative hitqūṣā, bow yourselves, Zeph. 2 1 (cf. JBL 38, 156) and in the name of the river Kishon, Heb. qiṣōn = qūṣōn, bowed, bent, curved, tortuous, sinuous (cf. Arab. aṭṭaba-‘n-nahru and JAOS 34, 416).
Gesenius explained Qiṣōn as *tortuosus*. The idea that Arab. qaʿūs, Heb. qiṣṭ, Syr. qiṣtā, Ethiop. qaṣṭ are all Babylonian loanwords (AkF 11) seems to me impossible.

The primary connotation of Heb. ḥiqṣāh, to listen (cf. Arab. taqāṣṣa and taqāṣqāsa) is to harden, stiffen (cf. Arab. qaṣaḥa) the ears (so, correctly, König in his Wörterbuch, following Gesenius' Thesaurus). Heb. qaṣṭ, truth, means originally *erectness*. For qaṣṭ in Ps. 60:6 see my restoration of this Maccabean poem in FV 280. In Arabic, qāṣāṭa is used of a withered neck or the hard and dry bones of a horse, and qāṣāṭa has the privative meaning *to be unjust* (cf. JBL 36, 141, l. 17). Qāṣaṣāma, to divide, from which qismah, fate, is derived, is *to adjust = to proportion, apportion, allot*. Assyr. qiṣṭu, gift, means prop. *portion*. The name of Saul's father, Qīš, may mean gift (contrast EB 2682). Dr. Albright (AJS L 34, 233) combines Assyr. qiṣṭu, gift, with Arab. qis, measure. The primary connotation of qis is *extent*: cf. Arab. mād, extent, stretch, and mudd, a measure for cereals, &c. Qāṣasa 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. arkābā and Arab. rūkbaḥ). The original meaning of this stem, which is derived from the root (JBL 37, 222) rak, is *to supple*. The knee is called birku = rikbu, because it is supple, i.e. easily bent. Arab. rūkbaḥ denotes not only knee, but also elbow, i.e. the bend of the arm. For hāʾ-arkābā sā-bag-qūfū, Kil. 7 1 (BT 1, 264, 39) see JBL 35, 281, below. We have the root rak also in Syr. rēkin, to bend, incline, decline; rīknā, inflection, modulation; rēkināt birkū, genuflexion; Arab. rūkuʾa to bow in prayer: see my paper on Slah, reverential prostration (ET 22, 375) and the cut on p. lxxvii of Baudeker’s *Egypt* (1914). Arab. ħārdāʾa = Heb. karāʾ (JAOS 22, 73; JBL 37, 231) is a transposed doublet (cf. JBL 38, 47) of rākaʾ. Assyr. rakābu, to ride, means originally *to supple* a horse, make him