Gesenius explained Qīṣōn as tortuosus. The idea that Arab. qaʿūs, Heb. qāṣ, Syr. qīṣṭā, Ethiop. qasta are all Babylonian loanwords (AkF 11) seems to me impossible.

The primary connotation of Heb. hiqṣāh, to listen (cf. Arab. taqāssa and taqāsqasa) is to harden, stiffen. The idea that Arab. qitts, Heb. fālā, Syr. fāšī, Ethiop. qeṣ, and Babylonian loanwords (AkF 11) seems to me impossible.

The primary connotation of Heb. liiši to listen (cf. Arab. taqasasa) is to stiffen, erect (cf. Arab. qasaba) the ears (so, correctly, König in his Wörterbuch, following Gesenius' Thesaurus). Heb. qoṣṭ, truth, means originally erectness. For qoṣṭ in Ps. 60:6 see my restoration of this Maccabean poem in FV 280. In Arabic, qāṣīṭa is used of a withered neck or the hard and dry bones of a horse, and qāṣaṭa has the privative meaning to be unjust (cf. JBL 36, 141, l. 17). Qāṣama, to divide, from which qismah, fate, is derived, is to adjust = to proportion, apportion, allot. Assyr. qīṣtu, gift, means prop. portion. The name of Saul's father, Qīṣ, may mean gift (contrast EB 2682). Dr. Albright (AJS 35, 233) combines Assyr. qīṣtu, gift, with Arab. qis, measure. The primary connotation of qis is extent: cf. Arab. madd, extent, stretch, and mudd, a measure for cereals, &c. Qījasa 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. arkuṭlā 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'arkābā wā-bag-gūtā, 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; rēknā, inclination, modulation; rēkināt bērkū, genuflexion; Arab. rākuṭa to bow in prayer: see my paper on Sālah, reverential prostration (ET 22, 375°) and the cut on p. lxxxvii of Baederker's Egypt (1914). Arab. kārāʿa = Heb. karāʿ (JAOS 22, 73; JBL 37, 231) is a transposed doublet (cf. JBL 38, 47) of rākaʿa. Assyr. rakābu, to ride, means originally to supple a horse, make him
bend his neck to the left or right. The German term is *ein Pferd biegen*; see Theo. Heinze, *Pferd und Reiter* (Leipsic, 1882) p. 430. Heb. *raḵāq*, to be supple, soft,pliant, means also to lack manliness or courage; cf. Arab. *irtāhaka*, to be weak, not firm. The original meaning of Arab. *yirk* (= *yārīk*) thigh, haunch, is softness. Arab. *bāraka*, to kneel, is a denominative verb; but Assyr. *rakābu*, to ride, is not denominative, although the knees play an important part in riding: especially in galloping it is necessary to grip the horse with the knees, and in cavalry charges the men ride knee to knee.

Assyr. *karābu*, to bless, is a transposition of *barāku*. This stem is derived from the root *bar* which we have in Heb. *bēr*, well (cf. above, p. 159, l. 1) and *bōr*, cistern. The primary connotation of Heb. *bērāhā*, blessing, and *bērehā*, pool, is fulness; cf. Arab. *bārakati·i·s·sahābu*, the clouds are full, i.e. rain incessantly; also *ibārakati·i·s·sahābatu or as·samā·u*; Assyr. *gāmrah*, large body of water (JHUC, No. 306, p. 22) = Assyr. *ammaru*, fulness; Heb. *milkē*, pool (Cant. 63) and Syr. *milletā*, overflow, pool, flood; Arab. *mal·u·l-bāhri*, flood of the sea, high tide. The name of the Māmilla Pool NW of the Jaffa Gate (see the map facing DB 2, 600) may be the corruption of an ancient Hebrew word *mamlē·a*, fulness; *mamle·a*, pool. *Fulness may mean affluence, plenty, abundance, copious supply, prosperity. Heb. *berēk* = Assyr. *karābu*, to bless, means originally to bestow prosperity. The original meaning of Assyr. *mukšu*, abundance, blessing, is downpour, effusion, profusion (JAOS 17, 163; JBL 34, 61). We use well-spring for fountainhead of supply. Arab. *bahr*, sea, is derived from the same root (AJSL 23, 245) as is also *bāhara*, to shine (Ethiop. *bārha*). The original meaning of this stem is to shine like the luster of a sheet of water reflecting the light of the sun (Cant. 39). Arab. *tabāhharā 7·i·na·u* means the vessel was full. Heb. *barūr*, pure (cf. JBL 29, 105, n. 78) means originally limpid like water (cf. our a diamond of the first water) while the primary connotation of Arab. *bard*, cold, is cold like water; cf. Galen's *kρωναίον ἐδεσμα* (AJSL 23, 242). Also Arab. *sābrāh*, cold morning, and *sabr*, sounding, are derived from the root *bar* (AJSL 23, 248). In *sābrāh*, severe cold, the initial ꞌ is due to the *r* (JBL 37, 228).
Tağábbara, to be patient, means properly to be cool; Shakespeare says: Upon the heat and flame of thy distemper sprinkle cool patience. Arab. tağábbara, to wreak vengeance, corresponds to the German seine Rache (or sein Mütchen) kühlen (cf. Arab. ta tuğrīd 'ūnhu). For the modern Arab. ẓābār, to wait, we may compare our to cool the heels. Arab. basr, cold water, and tabāśṣara = bārada represent transpositions of ẓābāra. Arab. bāra, to search out, signifies properly to sound (AJSL 23, 244, below) and bāra. to perish, is originally to fall into a pit; cf. Heb. žîhēṯ, to destroy, which is derived from šaḥt (stem ŝîh) pit (AJSL 23, 248; JBL 35, 157, n. 2). In Assyrian, bāru, to pit, is the common expression for to catch, to hunt; see my paper on the Sumerian origin of our tun and barrel (MLN 33, 434).

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The Name Rebecca

The etymology of the name Ribḥā (from *Ribḥat or *Rabḥat, cf. JBL, XXXVII, 117, n. 3) has long been regarded as obscure. as a combination with the phonetically identical Ar. ribḥaḥ or rabḥah, halter with a running knot. noose, snare, is hard to justify; a girl would hardly be called by such an ominous name as snare, even if she were a courtesan. Accordingly Bauer (ZDMG, LXVII, 344) has suggested that Ribḥā be regarded as as transposition of beḵārā, heifer, cow, which is in the highest degree improbable, despite the mythological possibilities which are immediately recalled (cf. JBL, XXXVII, 117). However, it may be that Bauer is on the right track; his ideas are always interesting and useful, even when wrong.

I would suggest that Ribḥā be combined with Assyr. ṭišītu, clod, earth, soil, from rabāku, cultivate, a transposed doublet of ḫiṭṭānu, cultivate, plow, whence Aram. ḫāṭī, Ar. ḫāṭ, plow, from which is derived kūrānu, kirānu, lump of earth, and ḳirību, field, kirītu, originally connected with Ar. ǧārīb, cultivated field, for *kārib, by partial assimilation. For these words, which are not in the older glossaries, cf. Walther, ZDMG, LXIX, 429, and Zimmern, ZA, XXXI, 121; Walther is probably