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THE PEREGRINE FALCON

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The hawk is classified in Lev. 11:16; Deut. 14:15 as an unclean bird. 𐤂 has *ἰεραξ*, 𐤃 *accipiter*, 𐤄 *niççâ*. In Job 39:26 we find: *Does the hawk fly by thy wisdom, and stretch her wings to the south?* This hawk was a migratory falcon. The Palestinian hawks are permanent residents, but several species of falcons are only summer visitors to Palestine (DB 2, 312).¹ As a rule, we make no sharp distinction between hawks and falcons: falconry is commonly called *hawking*. Falcons are long-winged hawks. The females are larger and more powerful than the males. Therefore the male of the lanner (*Falco lanarius*) is called *lanneret* (cf. the Chaucerian *tercelet*). The best game hawks are passage hawks, i. e. hawks captured when on their migration (EB¹¹ 10, 142^b. 144^b). Birds of passage are alluded to in Jer. 8:7, also, according to my restoration of the text, in Cant. 2:10 as well as in Samuel Hannagîd's erotic poem (on the burring maiden who pronounces the *r* as *ġ*; cf. JAOS 22, 97) which I have explained in BL 103. The Biblical name of the migratory hawk or peregrine (French *faucon pèlerin*, German *Wanderfalke*) is *nêç 'ôhêr*. In this country the *Falco peregrinus* is known as *duck-hawk*. The Sumerian word for *falcon* is *surdu* = AssyR. *kasusu* (SGI 252) i. e. *crauncher* (cf. Syr. *kass*; BA 4, 419, l. 20; AkF 51).

I have shown (OLZ 12, 162, n. 2; cf. JSOR 1, 5; OC 32, 758; JBL 37, 136) that the name *Hebrew* means *wandering*, nomadic, and that '*Arab* is merely a transposed doublet (JBL 37, 222. 229) of *Hebrew*. The desert is called '*arab*, because it is traversed, and the rift of the Jordan has the Hebrew name '*ārahâ* (for '*āharâ*) because it must be crossed. In Ethiopic, '*ābra* signifies *to be arid*, sterile, barren. The post-Biblical '*ibbûr*, impregnation, pregnancy, means originally *unsterilization*, while the primary connotation of '*ibbûr*, intercalation, is *crossing*; we

¹ For the abbreviations see above, p. 142, n. 2.

use *crossing* for *intersection* (contrast OLZ 18, 360). Heb. 'erb, mixture, mixed breed (JBL 37, 142; contrast ZAT 29, 284, n. 4) is a transposed doublet of 'ebr, crossing = interbreeding ('ebr = 'ibr = 'ābir; see JBL 32, 145: cf. OC 32, 757; ZA 30, 100; Mic. 73, l. 9).

Just as Heb. 'ābār means not only *to cross*, but also *to traverse*, to wander, so Arab. qāṭa'a has both meanings; it is used especially of birds which migrate from a colder country to a warmer climate. The Arabic terms for *birds of passage* are qaṭā'i'u (plur. of qāṭāh) and 'ayābiru (plur. of 'ābir). Heb. 'ōḥēr in nēç 'ōḥēr, wandering hawk, or peregrine falcon, is the exact equivalent of Arab. 'ābir. In Syriac we have 'āḥōrā, transient, wayfarer; 'āḥār ūrhā, wayfarer, traveler = Arab. 'ābir *sabil*. The Assyrian equivalent of Arab. 'ābir, viz. ēbiru, which was afterwards pronounced ībir, has passed into Sumerian as *ibira* (OC 32, 758; JBL 37, 136) which corresponds to the Assyr. *tamkara*, the prototype of Arab. *tājir*, merchant (JBL 36, 141, n. 3; 37, 221). The original meaning of *ibira* is *itinerant merchant*, traveling chapman, peddler, hawker (cf. Heb. rōḥ'el and sōḥēr from which the Yiddish verb *schuchern* is derived). I have shown in JAOS 28, 110 that *chapman* (German *Kaufmann*) is ultimately derived from Heb. ḥanāt. Our *hawker*, of course, has no connection with *hawk*, falcon, but is a variant of *huckster*, German *Höker*, which means originally *stooper*, i. e. *stooping under a pack*. We find in Sumerian also *tibira* with initial *t*, the same prefix which we have in *tamkara* and *targūmānu* (see *Kings*, SBOT, 117, 29). It is interesting that both terms for *merchant* in Sumerian, *ibira* (or *tibira*) and *damgar*, are Semitic loan-words.

Heb. nēç 'ōḥēr, passage hawk, occurs in the correct text of Zeph. 2: 1-3 which represents a euphemistic liturgical appendix² to the prototype of the *Dies Irae* in c. 1 (see above, p. 149). Similarly Am. 3: 1, 2, which is supposed to inaugurate a new phase of religion, is a late appendix (cf. 2 Macc. 6: 14; OLZ 12, 213) to the last poem of Amos (AJSL 32, 71; JBL 35, 289; 36, 94) in the preceding two chapters (TOCR I, 270). Zeph. 2: 1, 2 is rendered in AV as follows: *Gather yourselves together, ye,*

² See Karl J. Grimm's dissertation *Euphemistic Liturgical Appendices in the OT* (Baltimore 1901) p. 84.

gather together, O nation not desired; before the decree bring forth, before the day pass us the chaff, before the fierce anger of the Lord come upon you. The last two clauses are, of course, explanatory glosses to the preceding statement, but *before the decree bring forth, before the day pass as the chaff* is meaningless. We might say perhaps *before the decree is brought forth*, but this would require the passive *hulläd̄t*. In Schiller's *Glocke* (l. 53) we find: *Ihm ruhen noch im Zeitenschosse die schwarzen und die heitern Lose*. Former Premier Asquith, in a speech delivered at Glasgow on November 21, 1918, spoke of *developments which may be in the womb of time*. J. D. Michaelis (1782) rendered: *ehe das schwangere Schicksal gebiert*. Theiner (1828) translated: *ehe das Beschlossene zur Reife kommt*. If we inserted the *îôm*, which follows \mathfrak{H} *kč-móg* 'abār, after \mathfrak{H} *läd̄t*, the phrase *bč-ťärm läd̄t-îôm üt-hóg* might mean *before the day bring forth the fate* (for *üt-hóg* see ZAT 29, 286; cf. JBL 37, 226; BB 356, n. 5). In Prov. 27:1 we find: *ki-lô-ťed̄r má-ičl̄d̄ îôm*, for thou knowest not what a day may bring forth (cf. Job 15:35; Ps. 7:15; Is. 33:11). But the *îôm* after \mathfrak{H} *kč-móg* 'abār is a misplaced gloss which should be prefixed to *hārón Iahûē* (see above, p. 151).

In RV^M *the day passes off as the chaff* is regarded as a parenthesis. Θ ($\pi\rho\delta$ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον) read *kč-nés* 'oh̄r instead of *kč-móg* 'abār; but this does not mean *like a flower that passes away*, but *like a passage hawk* or peregrine falcon. *Níc*, fem. *nícšâ*, blossom, has a ζ₃ (BAL 92; JAOS 28, 115; AJSL 22, 142): it corresponds to Arab. *nāda*, to flash = *talá'la'a* (cf. Gesenius' *Thes.* 867. Addenda ad p. 56; ZA 30, 66) while *nícš*, hawk (Syr. *nícšâ*) has a ζ₂ (cf. Arab. *našícš*, swift). The preceding $\pi\rho\delta$ τοῦ γενέσθαι ὑμᾶς, which has been followed by the modern commentators, is nothing but a guess: *bč-ťärm ló tih̄û* would never have been corrupted to *bč-ťärm läd̄t hóg* (cf. above, p. 145, n. 7). We must evidently read *räd̄t* instead of *läd̄t*: *before the descent of fate or before Fate come down (upon you) like a passage hawk*. Grotius (1644) interpreted *hóg* as *decretum (Dei)*. He thought, however, that *kč-móg* 'abār referred to the day *qua gluma separetur a frumento, et frumento salvo gluma percat*; but on the day of JHVH predicted by Zephaniah, *i. e.* the destruction of Jerusalem in 586, the chaff was saved, not the grain (cf. 2 K 25:12, 21).

Heb. *hóq* is derived from *húqqa* which means in Arabic *to be inevitable*. In Ps. 2, which glorifies the coronation of Aristobulus, we read *šuppīrā ūt-hóq Iahūc*, I will proclaim JHVH's decree (JHUC, No. 163, p. 90). In Sir. 41: 3 we find: *Al-tifhād mīm-māūl hoqqāka, kī-rišōnīm ū-ahronīm 'innmāk*, Be not afraid of death, thy fate; for the former and the latter fare like thee, *i. e.* past as well as future generations (*cf.* Eccl. 1: 11) not *the first and the last*, as Smend (*Die Weisheit des Jesus Sirach*, 1906, p. 72) renders. The preceding *zēkōr*, remember, is a subsequent addition. The following hemistich continues: *zē-hēlq kol-bāšār me-'ēl*, this is the portion of all flesh from God. Strack in his edition of the Hebrew text (1903) cites Job 20: 29 (*cf.* also 27: 13): *zē-hēlq adām rašā'*, This is the wicked man's portion (*me-'ēlōhīm*, from God, is a subsequent addition). According to Levy, *hóq* means *fate*, destiny, in *Erub*, 54^a, but in the passage *qē-'im tōmār annih lē-hanā'ī qē-lī-huōtā'ī hóq bē-šē'ōl* mī iōdē-lalē* (BT 2, 176) *hóq* is synonymous with *hēlq* and denotes *legacy*. We must render: Rab said to Rab Hamma, My son, if thou art able, have a good time, for in Sheol there is no pleasure, and Death carries not, and if thou thinkest, I will leave my sons and daughters a legacy, who will thank thee in Sheol? In Jastrow's dictionary *hóq* is explained as *assigned share*, fixed living. The rendering *who can proclaim to thee the law in Sheol?* (so Ryssel in Kautzsch's *Apocrypha*, ad Sir. 14: 12) is impossible. The Hebrew text should be read as follows: אכר ליה רב לרב המנונא בני אם יש לך היטב אך כי אין בשאול תענוג ואין למות התמהמה ואם תאמר לך כי אין בשאול תענוג ואין למות התמהמה ואם תאמר לך כי אין בשאול חוק בשאול מי יודה לך. I have followed the Munich manuscript edited by Strack (Leyden, 1912) fol. 40^a, l. 11. Other editions omit *qē-lī-huōtā'ī* and read *iaggid* instead of *iōdē*.

‡ *hīqōššū ū-qōššū* does not mean *Gather yourselves and gather*. The imperative *hīqōššū* must be combined with *qāšl*, bow, which appears in Arabic as *qāus*: it means *bow yourselves*, but for *qōššū* we had better read *qōšlū*. In Arabic, *taqūqasa* means *to be bent*. I have shown in my address on *Armageddon* (JAOS 31, 416) that the name of the river Kishon is derived

* For the reading *šē'ōl* (a form like *šē'ōr*, heaven) instead of *šē'ōl* see JBL 36, 257, 258; contrast Margolis, *γ* 3, 4, and AJSL 34, 232.

from the same stem: *qīšōn* = *qūšōn* (AJSL 22, 256, n.*) means *bowed, bent, curved, tortuous, sinuous*. *Hītqôššû* was combined with Arab. *qūyisa* long ago (1840) by Maurer; the same explanation was given by Rothstein in the *Beilagen* (1894) to Kautzsch's AT, but in the third edition (1910) it was abandoned. Kleinert in Lange's *Bibelwerk* (1868) translated: *Krümmet euch, krümmt*, deriving both forms from *qūš*, the stem of *qāšt*, bow. Orelli (1908) rendered correctly: *Drücket euch zusammen und ducket euch*, but he regarded both verbal forms as imperatives of the denominative verb *qašāš*, to gather straw.

For the meaningless *hag-gôî lô-niḵsáf* we must read *hag-gôî han-niskál*, O foolish (*i. e.* sinful) people (*cf.* 2 S 24:10). The *lô* before *niḵsáf* is a misunderstood abbreviation (𐤏𐤋) for *la-āḏōn*, to the Lord, which should be inserted after *qôddû* = 𐤀𐤏𐤔𐤕𐤕. This is preferable to the reading *hag-gôî lô-nôšár*, O incorrigible people (*Niḵ' al tolerativum*) = 𐤂𐤏𐤔𐤕𐤕 τὸ ἄθροσ τὸ ἀπαίδευτον.⁴ Nor is it necessary to regard *lô* as a subsequent apologetic insertion. In Mal. 3:6, on the other hand, where we must read *bĕlîlîm*, ye are decayed (*cf.* my restoration of Hos. 7:8 in JBL 34, 67 and the remarks *ibid.* p. 64) the prefixed negative may be explained in this way; *cf.* *Kings* (SBOT) 216, 13; also *Est.* 18, l. 4; *Mic.* 80, ζ; ZDMG 58, 623, l. 4; JAOS 17, 159*, and the remarks on the substitution of *mumzér* for *çaddîq* (Zech. 9:6) in JBL 35, 291.

The two lines at the beginning of the second chapter of the Book of Zephaniah should be translated as follows:

Bow yourselves and bend to the Lord,	O sinful people!
Before Fate descend upon you	like a passage hawk.

⁴ 𐤂𐤏𐤔𐤕𐤕 may have read *niḵsán* from *kasan* = 𐤕𐤏𐤔𐤕𐤕 *kassén*; *cf.* Syr. *maḵsânūtā*, reproof, admonition.