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BRIEF COMMUNICATIONS

ASSYR. *DAGĀLU*, TO LOOK FOR, IN THE OT

Friedrich Delitzsch showed in his *Hebrew Language viewed in the Light of Assyrian Research* (London, 1883) p. 40 that *daġûl* in Cant. 5:10 and *niġgól* in Ps. 20:6 were connected with the Assyr. *dagālu*, to see. For the second hemistich of Ps. 20:6 he proposed the rendering *We shall keep our eyes directed upon the name of our God*. In his *Prolegomena* (Leipzig, 1886) pp. 59-61 he explained *dagālu* more accurately as *to look at or on*, especially *to gaze with admiration or to look with confidence*.

Assyr. *dagālu* means *to watch*. This may signify *to be attentive*, give heed; *look forward*, wait; keep an eye upon (HW 210^b). Assy. *diglu*, which corresponds to Heb. *dāġl*, tavern-sign (BL 124, ad 67) or *ensign*, standard, banner, has the connotation of our *cynosure* in the sense of something that strongly attracts attention. Also *daġûl*, Cant. 5:10, means *attracting attention*, catching the eye, conspicuous (lit. *gazed at*). *Niġgalôt* (Cant. 6:4) denotes *bannered hosts*; the banner is the rallying point in battle (cf. ZA 25, 324; *Florilegium Melchior de Vogüé*, p. 280, n. 16; contrast OLZ 18, 189, n. 4).

The primary meaning of the stem is *to be intent*; it is a transposed doublet (JBL 36, 140) of *gadālu*. Syr. *gēḏāl* means *to twist*, to plait, interweave; Arab. *jādala* signifies *to twist a cord*. A cord or string is composed of several strands twisted or woven together, and a tertiary gloss in Eccl. 4:12 says: *A three-fold cord (or a three-stranded rope) is not quickly broken*. Assy. *gidlu* denotes a *rope of onions* (BA 1, 511, n. *). Heb. *gaḏōl*, great, means originally *strong* (cf. *mīgdāl*, tower, originally *stronghold*) and must be explained in the same way as Arab. *qayīḏ* strong (see the paper *The Harmony of the Spheres* in JBL 38, parts 1 and 2). *Strong* is related to *string*, and German *streng* is connected with *Strang*.

The emendation *nēgaddél* instead of *niġgól* in Ps. 20:6 is gratuitous, but *niġgól* should stand after *bē-(šem)-Iahūē*

(*ēlōhēnū*) in v. 8, and *nazkîr* should be inserted after *bē-šém ēlōhēnū* in v. 6; the two hemistichs of vv. 6 and 8 must be transposed. *Anáhnū bē-Iahūē niḏgól* means *we look to Jahveh*, i. e. *depend upon Him* with confidence (cf. the line from the oracles to Esarhaddon, quoted in *Mic.* 45, n. 10).¹ *Bē-šém ēlōhēnū nazkîr* does not mean *we praise the name of our God*, but *we invoke the name of our God* (cf. Josh. 23:7; Is. 48:1). *Hizkîr bē-šém* is synonymous with *garâ bē-šém* (Gen. 4:26). Bæthgen's reading *naḡbîr* instead of *nazkîr* is untenable (contrast *Mic.* 47, n. *). In Assyrian the verb *zakâru* means not only *to call*, *to speak*, but also *to invoke*; the phrase *šum ilâni rabûti izkur* should be translated *he invoked the name of the great gods*, not *he swore by the great gods* (HW 510^b). For the spelling *isqur* instead of *izkur* see JBL 19, 68, n. 40; and for *nîšu* (= *nîš'u*) as a synonym of *šumu* (HW 482^b) cf. GB¹⁶ sub *nés*. Also *mas*, forced service, compulsory labor, is derived from *našâ*; it is a shortened form of *maššâ*, impost, levy; cf. *ma'l* = *ma'lê*, &c. (AJSL 22, 253, n. 14; Nöldeke, *Syr. Gr.* § 50; Margolis, § 5, s).

Ps. 20 consists of two quatrains with 3 + 2 beats in each line. We find the same meter in Ps. 110 which was written at the same time. Both poems refer to the rebellion of Zerubbabel in the beginning of the year 519 B. C. (cf. above, p. 209).

It is possible that in *ēlōhē Ia' qôb*, the god of Jacob, *Ia' qôb* was originally an appositional genitive (*Mic.* 19, n. 17).—The verb *îēḏaššēnnâ* (cf. above, p. 216) means lit. *He will surely incinerate it* (Lev. 9:24; 1 K 18:38). It is a denominative verb derived from *dāšn* = Arab. *samād* (JBL 35, 322, below). For the suffix cf. *ettēnnâ*, Gen. 13:15; 35:12; *îēqallē' énnâ*, 1 S 25:291; see also GK § 143, c.—For *kilḥabḥēka*, according to thy heart, we had better read *kol-lēḥabḥēka*, all of thy heart = Assy. *mâl libbi* or *ammar libbi* (HW 91^a.410^b). For the stem of *ammaru* see ZDMG 63, 519, l. 35; cf. JAOS 38, 336; JHUC, No. 306, p. 22). Heb. *kol-lēḥabḥēká* is equivalent to *kol aššar bi-lḥabḥēká*. Zerubbabel's purpose, referred to in v. 5, is the restoration of the Davidic kingdom. The noun *'eçâ* is used also of a political program (*Mic.* 33, n. 15; cf. the paper on Heb. *mô'êç*,

¹ *Anî bē-Iahūē äḏgól* is synonymous with *ânî bē-Iahūē äçappê* (see *Mic.* 8, B).

counsel, in JBL 38, parts 1 and 2).—For *hōšī'* (v. 7) and *karē' ū* (v. 9) we must read the future (*ḵōšē'*, *ikrē' ū*).—The chariots in v. 8 are the scythed chariots of the Persians.—*Nit' ôdād* means lit. *we shall make ourselves come back* (cf. OLZ 12, 66) i. e. *regain our former condition*. The verb *karā'* is used of a man who is stunned and settles on his knees before he sinks to the ground; cf. Jud. 5:27 (JAOS 34, 423; WF 211, n. 78).

The two quatrains may be translated as follows:

PSALM 20

2	αThe βGod of Jacob will guard thee	in time of stress;γ
4	He'll remember all thy gifts	and consume thy burnt-offering; {}
5	He'll grant all thou hast at heart,δ	and fulfil ethy purpose;
6 ^b	aWe shall() [invoke] the name of our God	and exult o'er thy victory.{Selah}
7	ζI know ηHe'll help His anointedθ	with feats,ι of His right hand.
8 b.a	We (look to) [] κJHVHλ for help,	but they to chariots,μ
9	They will be brought down and fall,	but weν shall be restored.
10	O JHVH, help the king,	and respondξ when we call!

(α) 2	JHVH will respond to thee	(β) name of
(γ) 3	He'll send thee help from the fane	and support thee from Zion.
(δ) 6 ^b	JHVH will fulfil all thy petitions	(ε) 5 all (ξ) 7 now (η) JHVH
(θ) 7	He will respond from His holy heaven	(ι) of help (κ) 8 the name of
(λ) 8	our God (μ) and they to horses (ν) 9 have risen and (ξ) 10 at the time	

The Hebrew text should be read as follows:

אלהי יעקב:β	ביום צרה ישגבר:α 2
ועלותך יִדְשַׁנְנָה: {}	יזכר כל-מנחתֶיךָ 4
ועצתך ימלא:	יתן-לך כל לבבך:δ 5
ונִרְנְנָה בִישׁוּעַתְךָ: {סלה}	בשם אלהינו [נזכיר:] 6 a-b
בגבורות, ימינו:θ	ידעתי כי-יושיעני משיחו 7
ואלה ברכב:μ	אנחנו באיהוה λ □ (נרגל) 8 a-b
ואנחנו ינתעורר:	המה יכרעו ונפלו 9
ועננו בִּשְׂקֵרָאנו:	יהוה הושיעה המלך 10

ומציון יסערך:	3 (γ) ישלח עורך מקדש	5 (β) שם	2 (α) יענך יהוה
יהוה (η)	7 (ξ) עתה	5 (ε) כל	6 ^b (δ) ימלא יהוה כל משאלותיך
אלהינו (λ)	8 (κ) שם	4 (ι) ישע	7 (θ) יענהו משמי קדשו
יום 10 (ξ)	9 (ν) קמנו ו		8 (μ) ואלה בכוסים

This may be translated into Assyrian (*cf.* above, p. 217) as follows:

2	$\alpha\beta\gamma$ <i>Il-Iâqûbi ina-ûm-nanduri²</i>	<i>kâša inâçarâkaš</i>
4	<i>Kal-igisêka iâsas-ma zîbêka</i>	<i>ana-maqlûti³ iqtâlâ</i>
5	<i>Ammar libbika ušamçâka-ma</i>	<i>eçummerêtika⁴ ušakšadkaç</i>
6	<i>Niš ilini nizâkar-ma</i>	<i>ana-lîtika⁵ nirâša.—šukînu⁶</i>
7	η <i>Îdi šaš-âna-epšêtiκ ša-imittišu</i>	<i>pašissu irâç⁷</i>
8	<i>Annûti narkabâtiλ u-anîni</i>	μ <i>Îâmar nidâgal</i>
9	<i>šunu uktammasû-ma imâqutû-ma</i>	<i>anîni çana-ašrîni-nitâr</i>
10	<i>Îâma šarra râçâ-ma</i>	<i>ina-oqûbîni apulannâši</i>

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- (α) 1 *ana dulli ša ili. zamaru. ša Damîdi* (β) 2 *Îâma ippalâka* (γ) *šum*
 (δ) 3 *Îštu-ašîrti nerarâta išâpar-ma* *ištu-Çi'ûni iââtanâka*
 (ϵ) 5 *kal* (ξ) 6b *Îâma kal-eršêtika⁸ ušakšad* (η) 7 *eninna* (θ) *Îâma*
 (i) 7 *ištu-šamêšu quddušûti ippalšu* (κ) *rêçûti* (λ) 8 *u-annûti mûrnisqê⁹*
 (μ) 8 *šum* (ν) *ilini* (ξ) 9 *nittaziz-ma* (\omicron) 10 *âm*

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THE TOPHET GATE

J. D. Michaelis (1786) pointed out that *ašpôt*, the Hebrew form of Tophet, *i. e.* Aram. **tēfât* with the vowels of *bošt*, shame (JBL 35, 157) corresponds to Arab. *utfîah* (contrast Gesenius' *Thes.* 1471^b). For *t* instead of *š* in Hebrew *cf.* *Proverbs* (SBOT) 51, 14; JBL 34, 62, l. 9; AJSL 32, 64; contrast

² See ZDMG 64, 706, l. 12.

³ This is the stem from which *alkali* (Arab. *qûlan* = *qûlayun*) is derived; it denoted originally the ashes of saltwort and glasswort.

⁴ *Cf.* Arab. *damâ'ir*. For the synonym *kipdu* see JAOS 25, 73. Arab. *âdmara* = *istâqçâ* appears in Syriac as **émâr*, to be immersed in an occupation.

⁵ *Cf.* JAOS 32, 17.

⁶ *Cf.* above, p. 217, n. 9.

⁷ We might also say *utakkal*. Assy. *tukultu*, which means originally *strength*, is used also for *protection*, favor, help (Arab. *mâxdah*). Syr. *tuklânâ* signifies *trust*, confidence. In Arabic we have *tuklân* and *tâklah*, trust in God. *Cf.* ZDMG 63, 519, l. 1; JBL 33, 299.

⁸ *Cf.* above, p. 214.

⁹ See AJSL 33, 45.