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At any rate, Arab. *ṭájila* is a denominative verb, as is also Arab. *ṭáqula*, to be weighty (contrast AkF 23). The original mean-ing of *ša-qal*, to weigh, is *to lift;* cf. Aram. *šĕqál*, also our *to weigh anchor* and *to weigh a ship that has been sunk.* A thing that is easily lifted is light (Heb. *qal*). In Assyrian, *šuqallulu* (HW 686) is used of clouds floating or hovering (lit. *hanging, suspended*) in the air. Ethiopic *saqála* means *to hang, suspend.* The two pans of a balance are suspended. Also Arab. *çáqala* = *sáqala*, to polish, is a Šaphel of *qal;* cf. *nĕḥóšt qalál*, burnished bronze in Ez. 1:7; Dan. 10:6 and the verb *qilqál* in Eccl. 10: 10 (see *Mic.* 98). The statement made in Fürst's lexicon that we must read *šegál* instead of *šalúl* in Jud. 5:30 is gratuitous (JAOS 34, 423). Nor can Heb. *šeǵál* be combined with Arab. *šáqala = jâma'a.* Arab. *šáqala = uázana* is a doublet of *ṭáqala;* but both verbs are loanwords.

I have subsequently noticed that Rödiger in Ges. *Thes.* 1363 refers to both Arab. *ṭájila* and *šáqala = jâma'a,* although he combined the verb *šaǵél* with Arab. *ṭáqula,* to be pregnant. My attention was drawn to the connection between Heb. *šeǵál* and Arab. *ṭájila* by the form *'aṭjal* cited as a parallel to Arab. *'áusaj = aušag =* Assyr. (*u*)*ašagu*, brier (see my note on *Askari*, soldier, and *Lascar*, sailor, in JAOS 36).

ARAMAIC *LĔHENÂ*, CONCUBINE

In my paper on Heb. *leç*, wanton, and *melíç*, spokesman (BA 10, part 2) I have shown that Heb. *leç* corresponds to Arab. *dá'iç.* We find interchange between *d* and *l* also in Arab. *dá'aba*, to play = *lá'aba*, while *dá'aba*, to repudiate, is a trans-posed doublet (AJSL 32, 65) of *dáfa'a* (with partial assimi-lation of *p* to *d*. In the same way Aram. *lĕhenâ*, concubine, stands for *dĕhenâ = dĕhemâ = dahimat.* The stem appears in Arabic as *dáhama = nákaha.* We find also *dáxama = jâma'a.* For the partial assimilation of the original *m* to the initial *d* cf. Heb. *dašén*, fat = Arab. *dásim*, Heb. *däšn*, offal = Arab. *samâd* (ZDMG 58, 631, below; JBL 32, 221, 5).

Wetzstein in Delitzsch's commentary on Canticles and Ecclesiastes (1875) p. 454, n. 1 derived Aram. *lĕhenâ* from Arab. *láhina*, to be concealed; according to Wetzstein a concubine

was called *the concealed one* because she was secluded in the
harem, or because she was not recognized as a legitimate wife.
Fleischer in Levy's Talmudic dictionary (2, 535) combined
Aram. *lĕhenâ* with Arab. *laxnâ'*, malodorous. Our *whore* has
undoubtedly been associated with ME *hore,* filth, although it is
etymologically connected with *caritas,* love, just as German
Buhlerin, courtezan, meant originally *beloved.*   Arab. *láxina,*
to have a rank smell, is used especially of the armpits and the
vulva (contrast BL 75, n. 30; 91, n. 40).

Batten, *Ezra-Neh.* (SBOT) 60, 29 compared Arab. *lahn,*
note, tune, song; he thought Aram. *lĕhenâ* meant originally
singer and then *concubine.*   Oriental female singers are not
overprudish (Jacob, *Altarab. Beduinenleben,* 1897, p. 103).
Neither Fleischer's nor Batten's etymology was new: the
combination of Aram. *lĕhenâ* with Arab. *láxana* was suggested
long ago (1757) by Simonis; see Ges. *Thes.* 754ᵃ where
Gesenius mentions also the derivation of Aram. *lĕhenâ* from
Arab *láhina.* This is also recorded in Fürst's dictionary. J. D.
Michaelis in his translation of *Daniel* (1781) explained
šeǵlâtéh u-lĕhenâtéh as *seine Tanzhuren und Sängerinnen.*

The original form of the root (AJSL 23, 252) was *dah,* to
push (*cf.* my remarks on *bĕráh,* Cant. 8: 14, in BL 77, n. 41).
We find this root in Heb. *daháh, dahâ, daháf, daháq* (Ges. *Thes.*
333ᵃ). In Ethiopic, *daḥála* means *to repudiate* (lit. *to push
away, thrust out*) a wife.   In Syriac, *dĕhúqiâ* denotes
repudiation of a wife. We find the same root also in Ethiop.
madḥê, upper millstone (*cf.* GB¹⁶ 754ᵃ) and in Eth. *nádha,* to
push, impel. In Arabic we have *dáhha, dáhaba, dáhba'a,*
dáhaja, dáhaza dúhama, dáhâ-iádhû = nákaha, jâma'a.   As
stated above, we have also *dáxama = jâma'a,* but *dáxala,*
'aláihâ corresponds to Heb. *bâ elêhâ.*   Also Arab. *dáhdara,*
dáhraja, and *dáhmala,* to roll, mean originally *to push.* The
primary connotation of *dáhara* and *dáhaqa,* to reject, is *to push
away.* Cf. also *dáhqaba,* to push from behind, and *indáhaša,* to
be put in (originally *pushed in*). Lengerke, *Daniel* (1835) p.
285 stated that the original meaning of *dáhâ-iádhû* was *to push.*

The original form with initial *d* instead of *l* may be preserved
in Dan. 6: 19 where we find *dahưân* instead of *lĕhenân,* concu-
bines. Marti and Prince, *Daniel* (1899) p. 236 substitute *lĕhe-*

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nân (cf. also Driver, *Daniel*, in the *Cambridge Bible for Schools and Colleges,* 1900, p. 77) but it is sufficient to read *dĕḥenân*. Bertholdt, *Daniel* (1806) p. 413 derived *dahuân* from Arab. *dáḥâ-iádhû*. According to Hitzig, *Daniel* (1850) p. 96 *dáhuâ* corresponds to Arab. *láhuah,* i. e. *mulier cum qua luditur.* The translation *concubine* was proposed in Moser's Heb. lexicon (1795). Hävernick, *Daniel* (1832) p. 222 thought that *dahuân* was identical with *lĕhenân;* he regarded the *d* as *verhärtete Aussprache* of the *l.* The *d,* however, is more original than the *l.* We need not suppose that Dan. 5 and 6 were written by the same author (Lagarde, *Mitteilungen* 4, 351; Barton in JBL 17, 62-86).

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HOW LONG?

In several communications at various times I have called attention to the similarity of ritual use of the 'How long' in Babylonian and Hebrew psalms. I desire to add one other instance of what I believe to be similar use of the phrase in the two psalmodies. In Babylonian psalmody the phrase 'How long,' or 'How long thy heart' is sometimes used to indicate psalmody itself, as 'The psalmist speaks no more the 'How long thy heart,' meaning that psalmody is silent. We have, I think, a parallel use in Hebrew in Psalm 74. 9.

אֹתוֹתֵינוּ לֹא־רָאִינוּ

אֵין־עוֹד נָבִיא

וְלֹא־אִתָּנוּ יֹדֵעַ עַד־מָה:

'Our signs we have not seen; there is no more a prophet, nor is there among us a psalmist, i. e. one knowing 'How long'; not, as commonly rendered, one knowing how long this calamity will last.

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