In the first example we have instead of נַפְלָה the phrase נַפְלָה נַפְלָה, which is its equivalent, and in the second נַפְלָה נַפְלָה, in which נַפְלָה נַפְלָה — ‘the sacred cubit’ stands in the same construction as נַפְלָה ‘the cubit’.

In the case of the noun of weight נַפְלָה, we have, on the other hand, one passage in which it is omitted before a designation of the kind of נַפְלָה, similar to the phrase נַפְלָה, viz.,

נַפְלָה נַפְלָה נַפְלָה נַפְלָה ‘each spoon [weighing] ten [shekels counting] according to the sacred shekel’ (Num. 7:88).

Here the full expression would be נַפְלָה נַפְלָה נַפְלָה נַפְלָה.

The phrase נַפְלָה, therefore, may be regarded as an abbreviation for נַפְלָה נַפְלָה or נַפְלָה נַפְלָה after a numeral. Probably the ellipsis began in the later form, the repetition of the singular appearing especially superfluous.

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Hosea’s Birthplace

According to Christian tradition, Hosea was born at Beleemoth or Belemon (see Simson’s Hosea, 1851, p. 2; Nowack’s Hosea, 1880, p. ix; cf. EB 2126, 9; EB 13, 784, n. 1).² Pseudoepiphanius (RE 5, 421, 16) says of Hosea: ὁδὸς ἐκ Βελημωθ τῆς φυλῆς Ἰσααχαρ; cf. Nestle, Marginalien und Materialien (Tübingen, 1893) II, p. 22, below. This place has never been identified, but it seems to be a corruption of Ibleam which appears in 1 Chr. 6:55 as בֵּלֵיה and in Judith 8:3 as בֵּלֵיה or בֵּלֵיה (cf. ibid. 4:4: בֵּלֵיה or אֶבֵּלֵיה, בֵּלֵיה, and in 7:3: בֵּלֵיה, אֶבֵּלֵיה). 3 has in 8:3 בֵּלֵיה (EB 527). Hosea is said to have been an Issacharite, and Ibleam belonged to the district of Issachar (RE 17, 426, 7). Josh. 17:11 and Jud. 1:27 do not prove that Ibleam was a Manassite town. It was included in the Plain of Jezreel, and the Plain was regarded as Issacharite territory. In Jud. 1:27 כָּל has בָּלָא, ² For the abbreviations see above, p. 41.
BBJEF COJOIUNIQATIONS
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6A. ~Gal' for ~:l" (IL IefJ>..aap.).
In 2 K 9 27 we find in 6T &{!Aaap., IL e{!Aaap., IL IefJ>..aap.

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The Semitic root lak, to press

In my paper on Heb. melkh, counsel, I stated (above, p. 55) that the stem malak, to deliberate, counsel, was derived from the root lak which appears in Arab. laka, jalulu, to chew (or champ, as a horse on his bit) so that malak, to deliberate, is originally
to chew or ruminate in the sense of to deliberate. The primary
meaning of the root is preserved in Arab. malaka 'l-'ajina,
to knead (i.e. to press, squeeze, thump), the dough. But
alaka 'l-lijama stands for 'alaka, whereas alaka, to send, is a
transposition of la'aka, to send, from which we have mal'ak,
aggelos.

To chew — to press between the teeth. The original meaning
of the root lak is to press. This may mean also to thrust, push,
strike or to urge, strive eagerly. We find these meanings in
the Arabic stems lakka, laka'a, laka'a, laka'da, laka'a,
laka'sa, laka'da, laka'a, lakama, lakina, lakija, and in the modern
Arabic laka'ak and lakaf. Also tahalaka 'alâ šaj'i* (cf. laki'a
or lakija bi-šai'i* — yali' a bihi aq lasimahu) must be derived
from this root. Cf. also Ethiop. lak'a, to impress, inscribe.
For Heb. hiššîk (from šalak, a causative of the root lak; see
GB16 795*, below) cf. Arab. laqiha and laqifa.

Allied roots are laq, lah, lax; also lat, lat, laz. The root
laq appears in lâqa, laqqa, laqihâ, laqaza, laqisa, laqafa, laq'a,
laqifa, laqlaqa, laqima, laqija, yalaqa, halaqa, halqama, šalaqa.
Also laqina, to understand readily, means originally to swallow;
cf. French il faut lui mâcher tous ses morceaux, i.e. you must
explain to him the simplest thing. Heb. jâlq, locust, is derived
from the same root.

The root lah appears in alâkha, lahaba, lahava, lakhaça
lahafa, alhafa, lahâna fi-l-qirâ'ati. Heb. lêhî, jaw, means
originally mâchoire (cf. JBL 33, 292). For the root lax cf. laxza
fi-kalâmîhi, laxaba, laxafa, laxama.