

156). Male camels are very much excited during the rutting-season. Duhm reads *pârâh*, cow, and *limmûdat*. According to Grotius *¶ attraxit ventum amoris sui* means *eminus olfecit marem*. For the secretion from the scent-glands (Arab. *ḍifrâ*) of the male camel see Jacob, *Altarabisches Beduinenleben* (1897) p. 70.

HEB. *ŠĒĠĀL*, QUEEN = ARAB. *TAJLĀ'*

In *Nah.* 45 I stated that Heb. *šĕġāl*, queen, was identical with Heb. *šĕġār*, dam, which might be a Šaphel of *ġūr*, young. Similarly *šikaru*, brandy, is derived from the root *kar* which we have in Arab. *takárrâ* = *nâma*, to sleep (see JHUC, No. 287, p. 32). The translation *Wurf*, given in GB¹⁰ 808^a, is incorrect: *šĕġār* does not mean *litter*, *brood*, but *dam*, *female parent* (so correctly Siegfried-Stade) and the original form of the absolute state is *šĕġar* = *šġaru*, not *šġr*. If we hesitate to substitute *šĕġār* in Ex. 13:12, we must at least point *שָׁגַר* instead of *שָׁגַר*. This *šĕġr* = *šġr* is a syncopated form of *šġar*, just as we have in Assyrian *šikru* = *šikaru*, brandy, and *zikru* = *zikaru*, male. Similarly the construct of *katēf*, *shoulder*, is *כַּתֵּף* = *katp* = *katip*; cf. *אֲרֵךְ* = *ark* = *arik*, as construct of *אֲרֵךְ*, *long*, Assyrian *arku* = *ariku*, fem. *ariktu*. I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyrian *šigrêti* (for *šigarâti*) ladies of the harem (AL⁵ 178^b) is identical with Aram. *šĕġlâtâ* in Dan. 5 and *šġlônôt*, concubines, *Snh.* 95^b (BT 7, 411). Similarly our *quean* is a doublet of *queen*, and *dam* is identical with French *dame*, just as *sire*, male parent of a beast, is the French *Sire* used in addressing a king. Luther used *Dirne* for *girl*, but the word means now *courtesan*, and German medical writers use Lat. *puella* in the same sense. Our *wench* had originally no depreciatory implication. For these changes of meaning cf. *Est.* 62; ZDMG 64, 703, 16. Nevertheless there is no connection between *šĕġāl*, queen, and the obscene verb *šġĕl*. I stated *Nah.* 46 that while *šĕġāl* = *šĕġār* might be a Šaphel of *ġūr*, young, the verb *šġĕl* might be a Šaphel of *ġal*, well. Sexual intercourse with a woman was regarded as irrigation of a field; see my note *Well and Field* = *Wife* in JAOS 36.

König's *Wörterbuch* combines *šegál* with Arab. *sajl*, pail, pitcher; cf. the Arabic parallels cited in BL 91, n. 40. Storschenski says to Elga in Gerhart Hauptmann's *Elga* (Berlin, 1905) p. 53: *Mein Eigentum bist Du! Mein Eigentum! Du bist mein kostbares Eigentum! Du bist wie ein Krug! Es giebt kein zweites Gefäss so köstlich wie Dich in der weiten Welt, und wär' es aus Onyx oder Jaspis geschnitten. Man trinkt daraus den köstlichsten Wein. Nie wird es leer* (BL 90, nn. 34. 35).

Lagarde, *Nomina*, 51, 20; 153, 20 remarked that *šegál* seemed to be a Babylonian loanword, but Peiser's conjecture (OLZ 8, 336; AkF' 7) that Heb. *šegál* represents the Assy. *ša ekalli*, of the palace (Sumer. *egal*) is as unsatisfactory as the explanation that Heb. *sâris*, eunuch, is the Assy. *ša rêši* (AkF' 6). I have pointed out in JHUC, No. 287, p. 32 that *sâris*, eunuch, means *mashed*, just as Assy. *serâšu*, beer (contrast AkF' 40; OLZ 19, 41) denotes originally *mash*. The stem of Heb. *sâris* and Assy. *serâšu* appears in Arabic as *šarasa* = *mârasa*, Assy. *marâsu* (AkF' 38). Heb. *sâris* corresponds to *θλαδύς*, *θλιβίás* (BL 47). The famous surgeon of the Byzantine school of medicine, Paul of Ægina, who seems to have lived in the 7th century, describes this method of emasculation as follows: *Puerorum balneo tepido submersorum comprimebantur et fricabantur testiculi aut manibus aut per instrumenta. Tali modo evirati θλωσάμ sive θλιβίáι appellabantur*. See W. Ebstein, *Die Medizin im AT* (Stuttgart, 1901) p. 50, n. 2. The original Greek text of Paulus Ægineta's *Ἱατρικὴ* was published at Venice in 1528. The passage quoted is found in Book 6, c. 8.

Heb. *šegál* may be connected with Arab. *tájila*, to be bigbellied (*tájilat* = *'ázuma báṭnuhá*). The ideogram for Sumer. *ama*, mother, is also used for *dagal*, wide, spacious, Arab. *baṭin* (SGI 52. 131; BA 9, 2, No. 231). Also Assy. *ummu*, mother, means originally (pregnant) *womb* (AJSL 20, 171. below). Orientals consider a fat woman especially beautiful: see my remarks on the etymology of *Miriam* in AJP 27, 163. The fact that we have a *t* in Arab. *tájila* does not disprove my theory that the *š* in *šegál* = *šegár* is the causative prefix (JAOS 28, 114). *T* for *š* is often secondary (ZDMG 64, 707, 10): Assy. *šaḡálu*, to weigh, which is a Šaphel of *qal*, appears in Arabic as *táqala*.

At any rate, Arab. *tájila* is a denominative verb, as is also Arab. *tájula*, to be weighty (contrast AkF 23). The original meaning of *ša-qal*, to weigh, is *to lift*; cf. Aram. *šēqál*, 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, *šūqallulu* (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. *qáqala* = *sáqala*, to polish, is a Šaphel of *qal*; cf. *nēhóšt 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 *šēgál* instead of *šalíl* in Jud. 5:30 is gratuitous (JAOS 34, 423). Nor can Heb. *šēgál* be combined with Arab. *šáqala* = *jáma'a*. Arab. *šáqala* = *uázana* is a doublet of *tájala*; but both verbs are loanwords.

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

ARAMAIC *LĒHENĀ*, CONCUBINE

In my paper on Heb. *leç*, wanton, and *melîç*, spokesman (BA 10, part 2) I have shown that Heb. *leç* corresponds to Arab. *dá'îç*. We find interchange between *d* and *l* also in Arab. *dá'aba*, to play = *lá'aba*, while *dá'aba*, to repudiate, is a transposed doublet (AJSL 32, 65) of *dáfa'a* (with partial assimilation of *p* to *d*). In the same way Aram. *lēhenā*, concubine, stands for *dēhenā* = *dēhemā* = *dahimat*. The stem appears in Arabic as *dáḥama* = *nákaḥa*. We find also *dáxama* = *jáma'a*. For the partial assimilation of the original *m* to the initial *d* cf. Heb. *dašén*, fat = Arab. *dásim*, Heb. *dāšn*, offal = Arab. *samād* (ZDMG 58, 631, below; JBL 32, 221, 5).

Wetzstein in Delitzsch's commentary on Canticles and Ecclesiastes (1875) p. 454, n. 1 derived Aram. *lēhenā* from Arab. *lāḥina*, 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. *lēhenā* with Arab. *laznā'*, malodorous. Our *whore* has undoubtedly been associated with ME *hore*, filth, although it is etymologically connected with *caritas*, love, just as German *Buhlerin*, courtesan, meant originally *beloved*. Arab. *lūzina*, 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. *lēhenā* 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. *lēhenā* with Arab. *lūzana* was suggested long ago (1757) by Simonis; see Ges. *Thes.* 754^a where Gesenius mentions also the derivation of Aram. *lēhenā* from Arab. *lāhina*. This is also recorded in Fürst's dictionary. J. D. Michaelis in his translation of *Daniel* (1781) explained *šēglātēh u-lēhenātēh* as *seine Tanzhuren und Sängerinnen*.

The original form of the root (AJSJL 23, 252) was *dah*, to push (cf. my remarks on *bērāh*, Cant. 8:14, in BL 77, n. 41). We find this root in Heb. *dahāh*, *dahā*, *dahāf*, *dahāq* (Ges. *Thes.* 333^a). In Ethiopic, *dahāla* means *to repudiate* (lit. *to push away, thrust out*) a wife. In Syriac, *dēhūqiā* denotes *repudiation* of a wife. We find the same root also in Ethiop. *madhē*, upper millstone (cf. GB¹⁰ 754^a) and in Eth. *nādha*, to push, impel. In Arabic we have *dāhha*, *dāhaba*, *dāhba'a*, *dāhaja*, *dāhaza dūhama*, *dāhā-īādihū* = *nākaha*, *jāma'a*. As stated above, we have also *dāxama* = *jāma'a*, but *dāxala*, *'alājhā* corresponds to Heb. *bā elēhā*. Also Arab. *dāhdara*, *dāhrajā*, and *dāhmala*, to roll, mean originally *to push*. The primary connotation of *dāhara* and *dāhaqa*, to reject, is *to push away*. Cf. also *dāhqaba*, to push from behind, and *indāhaša*, to be put in (originally *pushed in*). Lengerke. *Daniel* (1835) p. 285 stated that the original meaning of *dāhā-īādihū* was *to push*.

The original form with initial *d* instead of *l* may be preserved in Dan. 6:19 where we find *dahūān* instead of *lēhenān*, concubines. Marti and Prince. *Daniel* (1899) p. 236 substitute *lēhe-*

nân (cf. also Driver, *Daniel*, in the *Cambridge Bible for Schools and Colleges*, 1900, p. 77) but it is sufficient to read *dēhenân*. Bertholdt, *Daniel* (1806) p. 413 derived *dahyân* from Arab. *dâhâ-îâdhû*. According to Hitzig, *Daniel* (1850) p. 96 *dâhyâ* corresponds to Arab. *lâhyah*, i. e. *mulier cum qua luditur*. The translation *concubine* was proposed in Moser's Heb. lexicon (1795). Hävernîck, *Daniel* (1832) p. 222 thought that *dahyân* was identical with *lēhenân*; 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.

אֲתוֹתֵינוּ לֹא-רָאִינוּ

אֵין-עוֹד נָבִיא

וְלֹא-אֶתֵנוּ יוֹדֵעַ 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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