THE BIBLICAL PHRASE TO ORDAIN A LAMP

For my explanation of the phrase *I have ordained a lamp* in JBL 33, 166 I may refer to OLZ 19, 39. In a lament addressed to Istar (KB 6, 2, p. 132, ll. 86/7) we find *etū qatru limmīr kinūni, bili ti linnapix dipāri*, My hearth, which is now black and smoldering, may glow again; my torch, which is now quenched, may flare again. *Kinūnu* is the Aram. *kānūnā*, hearth, brazier, firepan, which has passed into Arabic as *kānūn*. December and January are called First Canun and Second Canun as the brazier-months. The original meaning of *kinūnu* is *stand, frame, support*; cf. Heb. *ken* (GB 352a) = Syr. *kānūnā*, base, support, just as the primary connotation of Syr. *tēfājiā*, hearth, is *foot* (see above, p. 157). The Sumerian equivalent of *kinūnu* is *ki-izi*, fireplace (SGl 117.27). The reading *ki-ne* (AkF 33; cf. Zimmern's Bab. Rel. 69) is uncertain. *Dipāru*, torch, on the other hand, which is combined by Zimmern (GB 388b) with Heb. *lappāṯ*, may be a Sumerian loanword (= *de*, flame, and *bar*, light; SGl 135. 66). For *bili ti* see AJSL 22, 259.

HEB. *AYYAT NAFŠ, RUT, HEAT*

In the corrupt gloss Jer. 2: 24 we must read: *Hap-par hal-limmūd miḏbar bē-ʾayyāṯ nafšō šaʿāf ha-rāḥ*. The bull, used to the desert, in his rut sniffs the scent (viz. of the female camel, Heb. *bikrā*, v. 23). *Bull* refers here to a male camel. We call a male elephant, or even a male whale, a *bull*. The omission of the article before *par* is due to haplography. The pointing *pārāḥ* is based on 14: 6. The final *h* of *pārāḥ* must be prefixed to *limmūd*; in the same way we must read *šaʿāf ha-rāḥ* (he draws air, viz. through the nose; cf. above, p.

¹For the abbreviations see vol. 34 of this Journal, p. 41.
Male camels are very much excited during the rutting-season. Duhm reads pārah, cow, and limmūqāt. According to Grotius Ἀπεικονίζεται ventum amoris sui means eminus olfecit marem. For the secretion from the scent-glands (Arab. ḏifrā’) of the male camel see Jacob, Altarabisches Beduinenleben (1897) p. 70.

HEB. ̂SÊĜĀL, QUEEN = ARAB. ̂TAĴL̂Ā’

In Nah. 45 I stated that Heb. ̂sêĝāl, queen, was identical with Heb. ̂sêĝār, dam, which might be a Šaphel of gūr, young. Similarly šikaru, brandy, is derived from the root kār which we have in Arab. takār̲a = nāma, to sleep (see JHUC, No. 287, p. 32). The translation Wurf, given in GB19 808a, is incorrect: ̂sêĝār does not mean litter, brood, but dam, female parent (so correctly Siegfried-Stade) and the original form of the absolute state is ̂sêĝār = ̂ṣîĝâr̲u, not ̂ṣā̂ĝr. If we hesitate to substitute ̂sêĝār in Ex. 13:12, we must at least point ̄sêĝār instead of ̄ṣā̂ĝr. This ̄ṣā̂ĝr = ̄ṣîĝār is a syncopated form of ̄ṣîĝâr̲u, just as we have in Assyrian šikru = šikaru, brandy, and zikru = zikaru, male. Similarly the construct of katēf, shoulder, is ̄kē̂p̄̂ = katp = katip; cf. ̄kē̂n̄ = arīk, as construct of ̄kē̂n̄, long, Assyr. arku = ariku, fem. ariktu. I have explained these formations in AJSL 1, 228, n. 1; cf. 23, 262; JBL 34, 54.

Assyr. šigrēṭī (for šigarāṭi) ladies of the harem (AL5 178b) is identical with Aram. šeglāṭā in Dan. 5 and šīglōnōl, concubines, Snh. 95b (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 ̂sêĝāl, queen, and the obscene verb ̂ṣâĝé̂l. I stated Nah. 46 that while ̂sêĝāl = ̂sêĝār might be a Šaphel of gūr, young, the verb ̂ṣâĝē̂l might be a Šaphel of gal, well. Sexual intercourse with a woman was regarded as irrigation of a field; see my note Well and Field = Wife in JAOS 36.

Lagardé, Nomina, 51, 20; 153, 20 remarked that šegāl seemed to be a Babylonian loanword, but Peiser's conjecture (OLZ 8, 336; AkF 7) that Heb. šegāl represents the Assyr. ša ekalli, of the palace (Sumer. egal) is as unsatisfactory as the explanation that Heb. sāris, eunuch, is the Assyr. ša rēši (AkF 6). I have pointed out in JHUC, No. 287, p. 32 that sāris, eunuch, means mashed, just as Assyr. serāšu, beer (contrast AkF 40; OLZ 19, 41) denotes originally mash. The stem of Heb. sāris and Assyr. serāšu appears in Arabic as šārasa = márasa, Assyr. marāsu (AkF 38). Heb. sāris corresponds to ṭādūs, ṭāβūs (BL 47). The famous surgeon of the Byzantine school of medicine, Paul of Aegina, who seems to have lived in the 7th century, describes this method of emasculation as follows: Puerorum balneorum tepido submersorum comprimebantur et fricabantur testiculi aut manibus aut per instrumenta. Tali modo evirati ṭlwsam sive ṭlβw appellabantur. See W. Ebstein, Die Medizin im AT (Stuttgart, 1901) p. 50, n. 2. The original Greek text of Paulus Aegineta's Ἱατρικός was published at Venice in 1528. The passage quoted is found in Book 6, c. 8.

Heb. šegāl may be connected with Arab. tājila, to be big-bellied (tājilat = 'uzuma bāţnuhā). The ideogram for Sumer. ama, mother, is also used for dagal, wide, spacious, Arab. baţin (SGI 52. 131; BA 9, 2, No. 231). Also Assyr. ummu, mother, means originally (pregnant) womb (ASIL 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 ū in Arab. tājila does not disprove my theory that the š in šegāl = šegār is the causative prefix (JAOS 28, 114). Ū for ū is often secondary (ZDMG 64, 707, 10): Assyr. šaqālu, to weigh, which is a Šaphel of qal, appears in Arabic as tāqala.
At any rate, Arab. ṭájila is a denominative verb, as is also Arab. ṭáqula, to be weighty (contrast AkF 23). The original meaning of ša-gal, to weigh, is to lift; cf. Aram. šeqál, 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, ṣuqallulu (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. ẓáqala = sáqala, to polish, is a Šaphel of qal; cf. nēhōšt qalāl, burnished bronze in Ez. 1: 7; Dan. 10: 6 and the verb qilqal in Eccl. 10: 10 (see Mic. 98). The statement made in Fürst’s lexicon that we must read ṣegál instead of šalāl in Jud. 5: 30 is gratuitous (JAOS 34, 423). Nor can Heb. ṣegál be combined with Arab. šáqala = jámaʿa. Arab. šáqala = yázana 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 = jámaʿa, although he combined the verb šaḡēl with Arab. ṭáqula, to be pregnant. My attention was drawn to the connection between Heb. ṣegál and Arab. ṭájila by the form ṣatjal cited as a parallel to Arab. ṣayṣaj = auṣag = Assyr. (y)āṣagu, brier (see my note on Askari, soldier, and Lascar, sailor, in JAOS 36).

ARAMAIC LĒHENĀ, CONCUBINE

In my paper on Heb. leq, wanton, and meliq, spokesman (BA 10, part 2) I have shown that Heb. leq corresponds to Arab. dāʿiq. We find interchange between d and l also in Arab. dāʿaba, to play = láʿaba, while dáʿaba, to repudiate, is a transposed doublet (AJSL 32, 65) of dáfaʿa (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 dāḥama = nākaha. We find also dāxama = jámaʿa. For the partial assimilation of the original m to the initial d cf. Heb. daṣen, fat = Arab. dūsim, Heb. dāšn, offal = Arab. sumūd (JDMG 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. lāhina, 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. lāxnā, malodorous. Our whore has undoubtedly been associated with ME horc, filth, although it is etymologically connected with caritas, love, just as German Buhlerin, courtezan, meant originally beloved. Arab. lāxina, 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. lāxuna was suggested long ago (1757) by Simonis; see Ges. Thes. 754a 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 seglátékh u-lēhená’ěk as seine Tanzhuren und Sängerinnen.

The original form of the root (AJSI 23, 252) was daḥ, to push (cf. my remarks on bērāḥ, Cant. 8:14, in BL 77, n. 41). We find this root in Heb. daḥāḥ, daḥā, daḥāf, daḥāq (Ges. Thes. 333a). In Ethiopic, daḥāla means to repudiate (lit. to push away, thrust out) a wife. In Syriac, dēhūqū denotes repudiation of a wife. We find the same root also in Ethiop. madḥē, upper millstone (cf. GB16 754a) and in Eth. nāḏḥa, to push, impel. In Arabic we have dāḥha, dāḥaba, dāḥba’, dāḥaja, dāḥaza dāḥama, dāḥā-ūḏhū = nākaha, jāma’a. As stated above, we have also dāxama = jāma’a, but dāxala, ‘alāẖā corresponds to Heb. bā elēḥā. Also Arab. dāḥdara, dāḥraja, and dāhmala, to roll, mean originally to push. The primary connotation of dāḥara and dāḥqa, to reject, is to push away. Cf. also dāhqaba, to push from behind, and indāḥaṣa, to be put in (originally pushed in). Lengerke, Daniel (1835) p. 285 stated that the original meaning of dāḥā-ūḏhū was to push.

The original form with initial d instead of l may be preserved in Dan. 6:19 where we find dahyān instead of lēhenān, concubines. Marti and Prince, Daniel (1899) p. 236 substitute lēhe-
Pau1 Haupt.

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.

אָחָותָו לְאֵאָרָאָנִי
אָזְיַעַר בְּכָי
ֶלָּא-אֵאָהֳנַה יִרְעַע יְרַכְּפָה;

‘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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