At any rate, Arab. *tājila* is a denominative verb, as is also Arab. *tāqula*, to be weighty (contrast AkF 23). The original meaning of *sa-qal*, to weigh, is *to lift*; cf. Aram. *šēqāl*, 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 *saqāla* means *to hang, suspend*. The two pans of a balance are suspended. Also Arab. *qāqala* = *sāqala*, to polish, is a Saphel of *qal*; cf. *našqal*, 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 *šēqāl* instead of *šalāl* in Jud. 5:30 is gratuitous (JAOS 34, 423). Nor can Heb. *šēqāl* be combined with Arab. *šāqala* = *jāmaʿa*. Arab. *šāqala* = *yāzana* is a doublet of *tāqala*; but both verbs are loanwords.

I have subsequently noticed that Rödiger in Ges. Thes. 1363 refers to both Arab. *tājila* and *šāqala* = *jāmaʿa*, although he combined the verb *šaġēl* with Arab. *tāqula*, to be pregnant. My attention was drawn to the connection between Heb. *šēqāl* and Arab. *tājila* by the form *‘atjal* cited as a parallel to Arab. *‘āṣaj = aṣag = Assyr. (y) aṣagu, brier (see my note on Askari, soldier, and Lascar, sailor, in JAOS 36).

**ARAMAIC LEHENĀ, CONCUBINE**

In my paper on Heb. *leq*, wanton, and *meliq*, spokesman (BA 10, part 2) I have shown that Heb. *leq* corresponds to Arab. *dāʾiq*. We find interchange between *d* and *l* also in Arab. *dāʿaba*, to play = *lāʿaba*, while *dāʿaba*, to repudiate, is a transposed doublet (AJSL 32, 65) of *dāfaʿa* (with partial assimilation of *p* to *d*). In the same way Aram. *lēhenā*, concubine, stands for *dēhenā = dēhemā = daḥimat*. The stem appears in Arabic as *dāhama* = *nākaha*. We find also *dāxama* = *jāmaʿa*. For the partial assimilation of the original *m* to the initial *d* cf. Heb. *dāṣen*, fat = Arab. *dūsim*, Heb. *dāšn*, offal = Arab. *sumūd* (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. *lūhina*, 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. léhená with Arab. laxná', 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. léhená 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. léhená with Arab. láxuna was suggested long ago (1757) by Simonis; see Ges. Thes. 754a where Gesenius mentions also the derivation of Aram. léhená from Arab láhina. This is also recorded in Fürst’s dictionary. J. D. Michaelis in his translation of Daniel (1781) explainedeglátéhé u-léhená' éh as seine Tanzhuren und Sängerinnen.

The original form of the root (AJSL 23, 252) was daḥ, to push (cf. my remarks on bërāḥ, Cant. 8:14, in BI 77, n. 41). We find this root in Heb. daḥāḥ, daḥá, daḥāf, daḥaq (Ges. Thes. 333a). In Ethiopic, daḥála means to repudiate (lit. to push away, thrust out) a wife. In Syriac, dēhūqā denotes repudiation of a wife. We find the same root also in Ethiop. mādḥē, upper millstone (cf. GB16 754a) and in Eth. nādха, to push, impel. In Arabic we have dáḥha, dáḥaba, dákbā'а, dáḥaja, dáḥasa dáḥama, dáḥā-ţādhū = nákaha, jáma'a. As stated above, we have also dáxama = jáma'а, but dáxala, ‘alájẖa corresponds to Heb. bā elēẖā. Also Arab. dáḥdara, dáhraja, and dáhmala, to roll, mean originally to push. The primary connotation of dáhhara and dáhaqa, to reject, is to push away. Cf. also dáhqaba, to push from behind, and indáhaṣa, to be put in (originally pushed in). Lengerke, Daniel (1835) p. 285 stated that the original meaning of dáḥā-ţādhū 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 léhenān, concubines. Marti and Prince, Daniel (1899) p. 236 substitute léhe-
nān (cf. also Driver, Daniel, in the Cambridge Bible for Schools and Colleges, 1900, p. 77) but it is sufficient to read dēhenān. Bertholdt, Daniel (1806) p. 413 derived dāhūn from Arab. dāhā-ţādḥā. According to Hitzig, Daniel (1850) p. 96 dāhūā corresponds to Arab. lāḥyah, i. e. mulier cum qua ludītur. The translation concubine was proposed in Moser’s Heb. lexicon (1795). Hävernick, Daniel (1832) p. 222 thought that dāhūān was identical with lēhenān; he regarded the d as verhürtete 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.

אֶחְוִיתֵנוּ לִעְרִיאָנוּ
אֶזֶרִיעַ בִּינָא
לֹא-אִסְתֶּמֶת יִרְשֵׁם יֵרְכֶתָה:

“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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