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 daḥyān from Arab. dāhā-jāḏū. According to Hitzig, Daniel (1850) p. 96 dāḥyā corresponds to Arab. láḥyāh, i. e. mulier cum qua luditūr. The translation concubine was proposed in Moser’s Heb. lexicon (1795). Hävernick, Daniel (1832) p. 222 thought that dāḥyān was identical with lēhenān; 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).

Paul Haupt.

Johns Hopkins University.

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.

אבויה ובריה
לא-אבא ובריה: '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.

John P. Peters.

New York City.