

*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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