BRIEF COMMUNICATIONS

ASSYR. DAGON, TO LOOK FOR, IN THE OT

Friedrich Delitzsch showed in his *Hebrew Language viewed in the Light of Assyrian Research* (London, 1883) p. 40 that *dağûl* in Cant. 5:10 and *niđgól* in Ps. 20:6 were connected with the Assyrian *dagâlu*, to see. For the second hemistich of Ps. 20:6 he proposed the rendering *We shall keep our eyes directed upon the name of our God*. In his *Prolegomena* (Leipzig, 1886) pp. 59-61 he explained *dagâlu* more accurately as to *look at or on*, especially to gaze with admiration or to look with confidence.

Assyrian *dagâlu* means to watch. This may signify to be attentive, give heed; look forward, wait; keep an eye upon (HW 210b). Assyrian *diglù*, which corresponds to Heb. *dağl*, tavern-sign (BL 124, ad 67) or ensign, standard, banner, has the connotation of our *cynosure* in the sense of something that strongly attracts attention. Also *dağûl*, Cant. 5:10, means attracting attention, catching the eye, conspicuous (lit. gazed at). *Niđgalôt* (Cant. 6:4) denotes bannered hosts; the banner is the rallying point in battle (*cf. ZA* 25, 324; *Florilegium Melchior de Vogüé*, p. 280, n. 16; contrast OLZ 18, 189, n. 4).

The primary meaning of the stem is to be intent; it is a transposed doublet (JBL 36, 140) of *gadâlu*. Syriac *gēdāl* means to twist, to plait, interweave; Arabic *jâdāla* signifies to twist a cord. A cord or string is composed of several strands twisted or woven together, and a tertiary gloss in Eccl. 4:12 says: *A threefold cord (or a three-stranded rope) is not quickly broken*. Assyrian *gidlu* denotes a rope of onions (BA 1, 511, n. *). Hebrew *gâgûl*, great, means originally strong (cf. *niģdâl*, tower, originally stronghold) and must be explained in the same way as Arabic *qağîṯ* strong (see the paper *The Harmony of the Spheres* in JBL 38, parts 1 and 2). *Strong* is related to string, and German *strenge* is connected with *Strang*.

The emendation *nēğaddêl* instead of *niđgól* in Ps. 20:6 is gratuitous, but *niđgól* should stand after *bê-(šem)-jahûê*
(ĕlōhēnû) in v. 8, and nazkir should be inserted after bē-šēm ĕlōhēnû in v. 6; the two hemistichs of vv. 6 and 8 must be transposed. Anāhīnū bē-ľahyē nīḡgōl means we look to Jahweh, i. e. depend upon Him with confidence (cf. the line from the oracles to Esarhaddon, quoted in Mic. 45, n. 10). Bē-šēm ĕlōhēnû nazkir does not mean we praise the name of our God, but we invoke the name of our God (cf. Josh. 23:7; Is. 48:1). Hizkīr bē-šēm is synonymous with qarû bē-šēm (Gen. 4:26). Bāthgen’s reading nāḡbir instead of nazkir is untenable (contrast Mic. 47, n. 9). In Assyrian the verb zakāru means not only to call, to speak, but also to invoke; the phrase šum ilāni rabūtī izkur should be translated he invoked the name of the great gods, not he swore by the great gods (HW 510b). For the spelling isqur instead of izkur see JBL 19, 68, n. 40; and for nišu (= niš’u) as a synonym of šumu (HW 482b) cf. GB16 sub nēs. Also mas, forced service, compulsory labor, is derived from našā; it is a shortened form of maššā, impost, levy; cf. ma‘l = ma‘lē, &c. (AJSL 22, 253, n. 14; Nöldeke, Syr. Gr. § 50; Margolis, § 5, s).

Ps. 20 consists of two quatrains with 3 + 2 beats in each line. We find the same meter in Ps. 110 which was written at the same time. Both poems refer to the rebellion of Zerubbabel in the beginning of the year 519 b. c. (cf. above, p. 209).

It is possible that in ĕlōhē (lua’qōb, the god of Jacob, lu’aqōb was originally an appositional genitive (Mic. 19, n. 17).—The verb išdaššēnēnnā (cf. above, p. 216) means lit. He will surely incinerate it (Lev. 9:24; 1 K 18:38). It is a denominative verb derived from düšn = Arab. sumād (JBL 35, 322, below). For the suffix cf. ettēnēnnā, Gen. 13:15; 35:12; išqallē’ēnnā, I S 25:291; see also GK § 143, c.—For kilḥaḇēqā, according to thy heart, we had better read kol-lēḥaḇēqā, all of thy heart = Assyr. māl libbī or ammar libbī (HW 91a.410b). For the stem of ammaru see ZDMG 63, 519, 1. 35; cf. JAOS 38, 336; JHUC, No. 306, p. 22). Heb. kol-lēḥaḇēqā is equivalent to kol āšār bi-lēḥaḇēqā. Zerubbabel’s purpose, referred to in v. 5, is the restoration of the Davidic kingdom. The noun ‘eqā is used also of a political program (Mic. 33, n. 15; cf. the paper on Heb. mō’ēq,

1. Anī bē-ľahyē ādygōl is synonymous with anī bē-ľahyē āṣappē (see Mic. 8, B).
counsel, in JBL 38, parts 1 and 2).—For ḫōšī (v. 7) and karēʿū (v. 9) we must read the future (ḵōšīʾ, ikrēʿū).—The chariots in v. 8 are the scythed chariots of the Persians.—Nītʿōdāḏ means lit. we shall make ourselves come back (cf. OLZ 12, 66) i. e. regain our former condition. The verb karaʿ is used of a man who is stunned and settles on his knees before he sinks to the ground; cf. Jud. 5:27 (JAOS 34, 423; WF 211, n. 78).

The two quatrains may be translated as follows:

Psalm 20

2 a The God of Jacob will guard thee
4 He'll remember all thy gifts
5 He'll grant all thou hast at heart,
6b a We shall [invoke] the name of our God
7 a. I know He'll help His anointed
8 b a We (look to) [ ] JHVH for help,
9 They will be brought down and fall,
10 O JHVH, help the king,

(a) 2 JHVH will respond to thee (β) name of
(γ) 3 He'll send thee help from the fane (ε) 5 all (η) 7 now (θ) JHVH
(δ) 7 He will respond from His holy heaven (γ) of help (ζ) 8 the name of
(λ) 8 our God (μ) and they to horses (ν) 9 have risen and (ξ) 10 at the time

The Hebrew text should be read as follows:

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This may be translated into Assyrian (cf. above, p. 217) as follows:

2 afJ-yll-[aqitbi ina-ûm-nandur²
4 Kal-igisêka irtasas-ma ziêêka
5 Ammar lîbbika ušamçêka-ma
6 Niš ilini nizakar-ma
7 Êldi šob-ina-epêtic ša-imittišu
8 Annûti narkabâtix u-aninî
9 Sunu uktammâšû-ma imâqûtû-ma
10 Îâma šarra râçâ-ma

(kâša inâçarâkaš)
(ana-maqûtû² iqtâlá)
(eqummerêtiå ušakšadkaš)
(ana-litiçâ³ nîrâša.—šukûnâ³)
(pašissu irâç³)
(µâmaov nîdâgal)
(anini šana-ašrini-nitâr)
(ina-oqûbini ayûlannâši)

(a) 1 ana dullî ša ili. zamaru. ša Damîdî  (b) 2 Îâma ippalâka  (γ) šum
(γ) 3 îštu-ašîti nerarâta išâpar-ma  ištu-Çî'âni izâtanâka
(ε) 5 kal  (ξ) 6b Îâma kal-crêtêka² ušakšad  (η) 7 eninna  (θ) Îâma
(ι) 7 îštu-šamêšû qudušâti îppalsû  (κ) règûti  (λ) 8 u-annûti mûrnisqêº
(μ) 8 šum  (ν) ilini  (ξ) 9 nittaziz-ma  (ο) 10 ûm

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THE TOPHET GATE

J. D. Michaelis (1786) pointed out that ašpôêt, the Hebrew form of Tophet, i. e. Aram. *têfêt with the vowels of bošêt, shame (JBL 35, 157) corresponds to Arab. utfiîah (contrast Gesenius' Thes. 1471b). For t instead of š in Hebrew cf. Proverbs (SBOT) 51, 14; JBL 34, 62, 1. 9; AJSL 32, 64; contrast

³See ZDMG 64, 706, l. 12.
⁴This is the stem from which alkâli (Arab. qîlan = qîlajun) is derived; it denoted originally the ashes of saltwort and glasswort.
⁵Cf. Arab. daemon. For the synonym kîpûo see JAOS 25, 73. Arab. ʿâdmarâ = istâqçâ appears in Syriac as ʾēmâr, to be immersed in an occupation.
⁶Cf. JAOS 32, 17.
⁷Cf. above, p. 217, n. 9.
⁸We might also say utakku. Assyri. tukultu, which means originally strength, is used also for protection, favor, help (Arab. màzdak). Syr. tuklânä signifies trust, confidence. In Arabic we have tuklân and tûklah, trust in God. Cf. ZDMG 63, 519, l. 1; JBL 33, 299.
⁹Cf. above, p. 214.
⁰See AJSL 33, 45.