

BRIEF COMMUNICATIONS

ASSYR. *DAGĀLU*, 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 *daġûl* in Cant. 5:10 and *niġgól* in Ps. 20:6 were connected with the Assyr. *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*.

Assyr. *dagâlu* means *to watch*. This may signify *to be attentive*, give heed; *look forward*, wait; keep an eye upon (HW 210^b). Assy. *diglu*, which corresponds to Heb. *dāġl*, 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 *daġûl*, Cant. 5:10, means *attracting attention*, catching the eye, conspicuous (lit. *gazed at*). *Niġgalôṭ* (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*. Syr. *gēḏâl* means *to twist*, to plait, interweave; Arab. *jādala* 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 three-fold cord (or a three-stranded rope) is not quickly broken*. Assy. *gidlu* denotes a *rope of onions* (BA 1, 511, n. *). Heb. *gadôl*, great, means originally *strong* (cf. *miġdâl*, tower, originally *stronghold*) and must be explained in the same way as Arab. *qaṭīṭ* strong (see the paper *The Harmony of the Spheres* in JBL 38, parts 1 and 2). *Strong* is related to *string*, and German *streng* is connected with *Strang*.

The emendation *nēġaddél* instead of *niġgól* in Ps. 20:6 is gratuitous, but *niġgól* should stand after *bē-(šem)-Iaḥuē*

(*ēlōhēnū*) in v. 8, and *nazkīr* should be inserted after *bē-šēm ēlōhēnū* in v. 6; the two hemistichs of vv. 6 and 8 must be transposed. *Anāhnū bē-Iahyē niḏgól* means *we look to Jahveh*, i. e. *depend upon Him* with confidence (cf. the line from the oracles to Esarhaddon, quoted in *Mic.* 45, n. 10).¹ *Bē-šēm ēlōhēnū nazkīr* 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 *qarā bē-šēm* (*Gen.* 4:26). Bæthgen's reading *naḡbīr* instead of *nazkīr* is untenable (contrast *Mic.* 47, n. *). In Assyrian the verb *zakāru* means not only *to call*, *to speak*, but also *to invoke*; the phrase *šum ilāni rabūti izkur* should be translated *he invoked the name of the great gods*, not *he swore by the great gods* (HW 510^b). For the spelling *isqur* instead of *izkur* see JBL 19, 68, n. 40; and for *nīšu* (= *nīš'u*) as a synonym of *šumu* (HW 482^b) cf. GB¹⁸ 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 *ēlōhē Iā' qōb*, the god of Jacob, *Iā' qōb* was originally an appositional genitive (*Mic.* 19, n. 17).—The verb *īḏaššēnnā* (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 *dāšn* = Arab. *samād* (JBL 35, 322, below). For the suffix cf. *ettēnnā*, *Gen.* 13:15; 35:12; *īḏqallē'ēnnā*, *1 S.* 25:291; see also GK § 143, c.—For *kūḥabēka*, according to thy heart, we had better read *kol-lēḥabēka*, all of thy heart = Assy. *māl libbi* or *ammar libbi* (HW 91^a.410^b). For the stem of *ammaru* see ZDMG 63, 519, l. 35; cf. JAOS 38, 336; JHUC, No. 306, p. 22). Heb. *kol-lēḥabēkā* is equivalent to *kol āšār bi-lḥabēkā*. Zerubbabel's purpose, referred to in v. 5, is the restoration of the Davidic kingdom. The noun 'eḥā is used also of a political program (*Mic.* 33, n. 15; cf. the paper on Heb. *mō'ēc*,

¹ *Anī bē-Iahyē niḏgól* is synonymous with *ānī bē-Iahyē āḥappē* (see *Mic.* 8, B).

counsel, in JBL 38, parts 1 and 2).—For *hōšī'* (v. 7) and *karē' ū* (v. 9) we must read the future (*īōšī'*, *īkrē' ū*).—The chariots in v. 8 are the scythed chariots of the Persians.—*Ni' ōdūd* means lit. *we shall make ourselves come back* (cf. OLZ 12, 66) i. e. *regain our former condition*. The verb *kara'* 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

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|------|---|------------------------------------|
| 2 | αThe βGod of Jacob will guard thee | in time of stress;γ |
| 4 | He'll remember all thy gifts | and consume thy burnt-offering; {} |
| 5 | He'll grant all thou hast at heart,δ | and fulfil εthy purpose; |
| 6b.a | We shall () [invoke] the name of our God | and exult o'er thy victory.{Selah} |
| 7 | {I know ηHe'll help His anointedθ | with feats,ι of His right hand. |
| 8b.a | We (look to) [] κJHWHλ for help, | but they to chariots.μ |
| 9 | They will be brought down and fall, | but weν shall be restored. |
| 10 | O JHWH, help the king, | and respondξ when we call! |

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|--------|--------------------------------------|---|
| (α) 2 | JHWH will respond to thee | (β) name of |
| (γ) 3 | He'll send thee help from the fane | and support thee from Zion. |
| (δ) 6b | JHWH will fulfil all thy petitions | (ε) 5 all (ζ) 7 now (η) JHWH |
| (θ) 7 | He will respond from His holy heaven | (ι) of help (κ) 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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| β אלהי יעקב: | 2 ביום צרה ישגבר |
| ועלותך ירשגנה (θ): | 4 יזכר כל-מנחתך |
| ועצתך ימלא: | 5 יתן-לך כל לבבך |
| ונרננה בישועתך: (סלה) | 6 ^{a.b} בישם אלהינו [נזכיר] (ι) |

| | |
|-------------------|--|
| θ בגבורות, ימינו: | 7 זירדעתי כיוֹשִׁיעִי משיחו |
| ואלה ברכבμ: | 8 ^{a.b} אנחנו באיהוה (נרגל) [] |
| ואנחנו ענתעודר: | 9 המה ירעו ונפלו |
| וענגנו באקראנו: | 10 יהוה הוֹשִׁיעָה המלך |

| | | |
|---------------|----------------------|---|
| ומציון יסעדך: | 3 (γ) ישלח עזרך מקדש | (α) 2 יענג יהוה |
| יהוה (η) | 7 (ζ) עתה | 6 ^b (δ) ימלא יהוה כל כשאלותך |
| אלהינו (λ) | 8 (κ) שם | 7 (θ) יענהו כשכי קדשו |
| יום (ε) | 9 (ν) קצונו | 8 (μ) ואלה בכוסים |

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

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|----|--|--|
| 2 | $\alpha\beta$ <i>Il-Iâqûbi ina-ûm-nandurî</i> | <i>kâša inâçarâkaš</i> |
| 4 | <i>Kal-igisêka izâsas-ma zîbêka</i> | <i>ana-maqlûti³ iqtâlâ</i> |
| 5 | <i>Ammar libbika ušamçâka-ma</i> | <i>eçummerêtika⁴ ušakšadkaç</i> |
| 6 | <i>Niš ilini nizâkar-ma</i> | <i>ana-litika⁵ nîrâša.—šukînu⁶</i> |
| 7 | <i>îfîdi šaø-ina-epšêtik ša-imittišu</i> | <i>pašissu irâç⁷</i> |
| 8 | <i>Annûti narkabâtiχ u-anîni</i> | μ <i>Iâmaν nidâgal</i> |
| 9 | <i>Šunu uktammasû-ma imâqutû-ma</i> | <i>anîni çana-ašrîni-nitâr</i> |
| 10 | <i>Iâma šarra rûçâ-ma</i> | <i>ina-oqûbîni apulannâši</i> |

- (α) 1 *ana dulli ša ili. zamaru. ša Damîdi* (β) 2 *Iâma ippalâka* (γ) *šum*
 (δ) 3 *Ištu-aširti nerarûta išâpar-ma* *ištu-çî'ûni izâtanâka*
 (ϵ) 5 *kal* (ζ) 6b *Iâma kal-eršêtika⁸ ušakšad* (η) 7 *eninna* (θ) *Iâma*
 (i) 7 *ištu-šamêšu quddušûti ippalšu* (κ) *rêçûti* (λ) 8 *u-annûti mûrnisqê⁹*
 (μ) 8 *šum* (ν) *ilini* (ξ) 9 *nittaziz-ma* (\omicron) 10 *ûm*

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THE TOPHET GATE

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

³ See ZDMG 64, 706, l. 12.

⁴ This is the stem from which *alkali* (Arab. *qīlan* = *qīlājun*) is derived; it denoted originally the ashes of saltwort and glasswort.

⁵ *Cf.* Arab. *ḍamâ'ir*. For the synonym *kipdu* see JAOS 25, 73. Arab. *âdmara* = *islaqqâ* appears in Syriac as *'êmâr*, to be immersed in an occupation.

⁶ *Cf.* JAOS 32, 17.

⁷ *Cf.* above, p. 217, n. 9.

⁸ We might also say *utakkal*. Assyrian *tukultu*, which means originally *strength*, is used also for *protection*, favor, help (Arab. *mâzdah*). Syr. *tuklânâ* signifies *trust*, confidence. In Arabic we have *tuklân* and *tûklah*, trust in God. *Cf.* ZDMG 63, 519, l. 1; JBL 33, 299.

⁹ *Cf.* above, p. 214.

¹⁰ See AJSL 33, 45.