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

2 aššu-lašqiša lama-ām-nandû-šē
4 kel-igisêa išas-as-ma zîbêka
5 Ammar liibbiša ušançâka-ma
6 Niš iliši nizâkar-ma
7 ēdî ša-sîna-epšêtic ša-imittišu
8 Annûti narkabâtîš u-anîni
9 Šunu uktammasû-ma imâqutû-ma
10 Išâma šarra râcâ-ma

kâša inâçarâkaš
ana-maqlûtûq iqtâlá
ēçummerêticâ ušasêldâkaž
ana-lîtičâq nîrâša.—ṣûkinâ
pašissu irâqê
ušâmôv nîdâgal
anini ḫâna-aṣrinî-nilîrâ
ina-ogûbîni apulannâši

(α) 1 ana dullî ša ili. zamaru. ṣa Damišî (β) 2 Išâma îppalâka (γ) šum
(δ) 3 īštu-aṣšitâ nerâra-ta išápâr-ma ištu-Cišîni izâtanâka
(ε) 5 kal (ξ) 6b Išâma kal-eršêtica ušakšað (η) 7 eninna (θ) Išâma
(ι) 7 ištu-šammêšu quddušûti îppalûšu (κ) rëgûti (λ) 8 u-anûti mûrûêqê
(μ) 8 šum (ν) iliši (ξ) 9 nittazis-ma (ο) 10 Šum

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THE TOPHET GATE

J. D. Michaelis (1786) pointed out that ašpôt, the Hebrew form of Tophet, i. e. Aram. *tēfâṭ with the vowels of boṣṭ, shame (JBL 35, 157) corresponds to Arab. utfiyâh (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

*See ZDMG 64, 706, 1. 12.
*This is the stem from which alkali (Arab. qîlan = qîlajun) is derived; it denoted originally the ashes of saltwort and glasswort.
*Cf. Arab. āmâ’ir. For the synonym kîpdu see JAOS 25, 73. Arab. ādârâra = istâgqê appears in Syria as ‘êmâr, to be immersed in an occupation.
* Cf. JAOS 32, 17.
* Cf. above, p. 217, n. 9.
*We might also say utakkûl. Assyrr. tuqûltuk, which means originally strength, is used also for protection, favor, help (Arab. màxâk). Syr. tuqûlánê signifies trust, confidence. In Arabic we have tuqalân and tuklah, trust in God. Cf. ZDMG 63, 519, 1. 1; JBL 33, 299.
*Cf. above, p. 214.
*See AJSL 33, 45.
JAOS 35, 378. The initial vowel in Heb. ašpōt and Arab. utfījah is prosthetic. In Neh. 3:13 we find šēfōt without the prefixed a. The name ša'r ha-šfōt or ša'r ha-ašpōt does not mean Dung Gate (DB 2, 593b; EB 2423; GB 18 855b, No. 15) but Tophet Gate; it led to the Tophet in the Valley of Hinnom south of Jerusalem. It was known also as the Harsith Gate (i.e. Πυλή Κεραμική). The Harsith of Jerusalem corresponds to the Mons Testaceus (EB 23, 606, n. 9) in the southwestern corner of ancient Rome, but it was situated, not within the city, but south of the Harsith Gate at the southeastern corner of Jerusalem. The location of the Harsith Gate corresponds to the location of the Roman Porta Appia, and the Valley Gate (Neh. 3:13) to the Porta Ardeatina (EB 23, 586; cf. 15, 332). Heb. haššīt is a feminine collective like Ethiop. xallāfit, travelers; çabbâ'īt, soldiers, army (Barth, § 251). Fürst rendered correctly: Tonscherbenplatz. The Outer Ceramicus of Athens (EB 2, 837a) was something different. ¶ qīqīltā, Jer. 19:2 (= Syr. qiqāliā) does not mean dung, but refuse, rubbish (lit. worthlessness; cf. Heb. qeloqēl, worthless, Num. 21:5). Another name for Harsith was potter's field (Matt. 27:7). The designation field of blood (Acts 1:19) suggests that it was used also as a place for the execution of malefactors. Ašpōt or šfōt = Aram. *tēfāt does not mean dung, but fire-place, cremator, incinerator. It is a synonym of šērefā; for šēremōt, Jer. 31:40 we must read šērefōt = πυραί, πυρκαίαι, Lat. ustrinac, busta. Nor does Aram. nēqālū (Ezr. 6:11; Dan. 2:5; 3:29) mean dung-hill: it is the Assy r. namālu, ruin, rubbish; cf. Arabic. maqāl, bent, inclined, and Heb. qīr naṭā, Ps. 62:4, from nāṭā = Ethiop. maṭṭāya; cf. Heb. nāṣā = Assy r. mašā, to forget. For the ū in Aram. nēqālū = Assy r. m see ZA 2, 265.

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