

Taḡābbara, to be patient, means properly *to be cool*; Shakespeare says: *Upon the heat and flame of thy distemper sprinkle cool patience*. Arab. *taḡābbara*, to wreak vengeance, corresponds to the German *seine Rache* (or *sein Mütchen*) *kühlen* (cf. Arab. *lā tubārrid 'ānku*). For the modern Arab. *ḡabar*, to wait, we may compare our *to cool the heels*. Arab. *basr*, cold water, and *tabāssara* = *bārada* represent transpositions of *sābara*. Arab. *bāra*, to search out, signifies properly *to sound* (AJSI 23, 244, below) and *bāra*, to perish, is originally *to fall into a pit*; cf. Heb. *šihhēt*, to destroy, which is derived from *šahṭ* (stem *šāh*) pit (AJSI 23, 248; JBL 35, 157, n. 2). In Assyrian, *bāru*, to pit, is the common expression for *to catch, to hunt*; see my paper on the Sumerian origin of our *tun* and *barrel* (MLN 33, 434).

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The Name Rebecca

The etymology of the name *Ribkā* (from **Ribkat* or **Rabkat*, cf. JBL, XXXVII, 117, n. 3) has long been regarded as obscure. as a combination with the phonetically identical Ar. *ribkah* or *rabkah*, halter with a running knot, noose, snare, is hard to justify; a girl would hardly be called by such an ominous name as *snare*, even if she were a courtesan. Accordingly Bauer (ZDMG, LXVII, 344) has suggested that *Ribkā* be regarded as as transposition of *beḡārā*, heifer, cow, which is in the highest degree improbable, despite the mythological possibilities which are immediately recalled (cf. JBL, XXXVII, 117). However, it may be that Bauer is on the right track; his ideas are always interesting and useful, even when wrong.

I would suggest that *Ribkā* be combined with Assy. *rikibtu*, clod, earth, soil, from *rabāku*, cultivate, a transposed doublet of *k(k)arību*, cultivate, plow, whence Aram. כרב, Ar. كرب, plow, from which is derived *kurbānu*, *kīrbānu*, lump of earth, and *kīrību*, field, *kīrbītu*, originally connected with Ar. *ḡarīb*, cultivated field, for **karīb*, by partial assimilation. For these words, which are not in the older glossaries, cf. Walther, ZDMG, LXIX, 429, and Zimmern, ZA, XXXI, 121; Walther is probably

correct in combining *riḳibtu* (not *riḳibtu*, as he gives) with Heb. *rēgel*, clod, soil, for **raḳib*, but *'egrôf* = Ar. *ǧurf* is not related, though furnishing an interesting parallel development. On the other hand Heb. *rūḳāb*, Aram. *riḳbâ*, mold, decay, seems to refer primarily to *humus*, and thus to be identical with *riḳibtu*. Since the latter is presumably derived from *rabâḳu*, it stands for **ribiḳtu* = *Ribḳâ*, which then means properly *soil, earth*.

Our philological exegesis, if correct, indicates that *Rebecca* is properly the name of the earth-goddess, like Ethiopic *Bahêr* and *Mêder*, personifications of Mother Earth who figure on the heathen Ethiopic inscriptions. The Egyptian earth-god *Gbb* (= Ar. *ǧabûb*, clod, soil, earth, Ember) was father of Osiris, the Hellenic (or Phrygian) Semele (= Slav. *zemlya*, earth, land) was mother of Dionysos, and Rebecca may have been the mother of the old Hebrew god of fertility, Jacob, the celestial bull who brought the fertilizing thunder-storm. I venture to say that this is as far as we can go with our motive in the saga of Jacob, which is of very complex origin, and, in the main, not mythological in character.

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The Assumed Hebrew Stem *skt*, be silent

Deut. 27 9, Moses opens an address to Israel with the words **הִסְכֵּת וְשָׁמַע**. The *pâsêḳ* after *hasket* is itself a suspicious circumstance, as it often indicates a corruption in the text, and the fact that **סכַּת** is a *ἄπαξ λεγόμενον* should make one hesitate before accepting the word. However, its existence seems to be attested by Ar. *sâkata*, be silent, die, properly *subside*, and recently Assyriologists have discovered a stem *sakātu*, be silent (cf. now Zimmern, *Istar und Šaltu*, p. 34). Are these combinations justified? I think not.

Ar. *sâkata* is identical with Syr. **ܣܟܬܐ**, *sink, subside, give way*, as is shown especially by the derivative *šuktâ* or *šaktâ*, sediment = Ar. *'askât* (a collective from **sakt*, or the like), so has a **ש**₃, which appears in Hebrew as **ש**. A parallel stem, perhaps ultimately the same (cf. AJSL, XXXIV, 142) is **שָׁקַט**, *be still*,