Ta'abbara, to be patient, means properly to be cool; Shakespeare says: Upon the heat and flame of thy distemper sprinkle cool patience. Arab. ta'abbara, to wreak vengeance, corresponds to the German seine Rache (or sein Mütchen) kühlen (cf. Arab. là tubarrid ā'ānhu). For the modern Arab. cābar, 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 (AJSL 23, 244, below) and bāra. to perish, is originally to fall into a pit; cf. Heb. šāḥē’, to destroy, which is derived from šaḥ (stem šāḥ) pit (AJSL 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 Ribhā (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 Ribhā be regarded as as transposition of bekārā. 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 Ribhā be combined with Assyr. rikibtu, clod, earth, soil. from rabāku, cultivate, a transposed doublet of kikjarūbu, cultivate, plow. whence Aram. ḫāḇ, Ar. כְּרוּב, plow, from which is derived kurbānu, kirbānu, lump of earth, and kirūbu, field, kīrītu. originally connected with Ar. jārīb, cultivated field, for *kārib, by partial assimilation. For these words. which are not in the older glossaries, cf. Walther, ZDMG. L.XIX, 429, and Zimmerrn, ZA. XXXI, 121; Walther is probably
correct in combining *riḥibītu (not riḥibītu, as he gives) with Heb. nēqeḥ, clod, soil, for *rāḵb, but *eḡrāf = Ar. ḫurf is not related, though furnishing an interesting parallel development. On the other hand Heb. rāḵāb, Aram. rīḵbā, mold, decay, seems to refer primarily to humus, and thus to be identical with riḥibītu. Since the latter is presumably derived from rābāku, it stands for *ribīktu = Ribākā, which then means properly soil, earth.

Our philological exegesis, if correct, indicates that Rebecca is properly the name of the earth-goddess, like Ethiopic Bahēr and Mēder, personifications of Mother Earth who figure on the heathen Ethiopic inscriptions. The Egyptian earth-god Gbū (= Ar. ḫabūb, 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.

Jerusalem

W. F. Albright

The Assumed Hebrew Stem skt, be silent

Deut. 27 9, Moses opens an address to Israel with the words יָשָׁשׂ לְהַשְּׁק. The pāšēk after hasket is itself a suspicious circumstance, as it often indicates a corruption in the text, and the fact that לְהַשְּׁק is a ᾳπαξ λεγόμενον should make one hesitate before accepting the word. However, its existence seems to be attested by Ar. sūkata, be silent, die, properly subside, and recently Assyriologists have discovered a stem sākētu, be silent (cf. now Zimmern, Ἡστάρ ως Ἀσσύριον, p. 34). Are these combinations justified? I think not.

Ar. sūkata is identical with Syr. ἁς, sink, subside, give way, as is shown especially by the derivative ἁςκεῖν or ἁςκτά, sediment = Ar. ʿaskāt (a collective from *sakt, or the like), so has a ἅ, which appears in Hebrew as ḫ. A parallel stem, perhaps ultimately the same (cf. AJSL, XXXIV, 142) is ḫכ, be still,