correct in combining *rikibtu (not rikibtu, as he gives) with Heb. rēqeb, clod, soil, for *rakb, but 'egrāf = Ar. ġurf is not related, though furnishing an interesting parallel development. On the other hand Heb. rūkāb, Aram. rikbā, mold, decay, seems to refer primarily to humus, and thus to be identical with rikibtu. Since the latter is presumably derived from rabāku, it stands for *ribiktu = Ribkā, 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 Méder, personifications of Mother Earth who figure on the heathen Ethiopic inscriptions. The Egyptian earth-god Gbb (= Ar. ġabūb, clod, soil, earth, Ember) was father of Osiris, the Hellenic (or Phrygian) Semelē (= Slav. zemīya, 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

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The Assumed Hebrew Stem skt, be silent

Deut. 27 9, Moses opens an address to Israel with the words יִשָׁעִמֶנָּה תָּבֵא. The pāṣēk after hasket is itself a suspicious circumstance, as it often indicates a corruption in the text, and the fact that תָּבֵא is a ἀποκλ άλεγόμενον 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 sakātu, be silent (cf. now Zimmerm, Istar und Šaltu, p. 34). Are these combinations justified? I think not.

Ar. sūkata is identical with Syr. ἀπαξ, sink, subside, give way, as is shown especially by the derivative śultā or šalṭā, sediment = Ar. ʿaskāt (a collective from *sakt, or the like), so has a š, which appears in Hebrew as š. A parallel stem, perhaps ultimately the same (cf. AJSL, XXXIV, 142) is הָרָשֶׁשׁ, be still,
quiet = Ar. sākata, subside, fall. The unassimilated t is preserved by Heb. קָשֹׁ, be still, quiet, and Ar. sākita, be miserable.

There can be no doubt that iskut, isākut means be silent in Assyrian (sākata is contrasted with kātu, ikātu, shout) but the correct spelling is sākūtu = Aram. ṭēs. In Assyrian š before k or k frequently becomes s, so we have šakāpu and sakāpū, šakānu and sakānu, askūbatu, lump, and askūbatu, šikkatu > sikkatu (cf. Haupt, ZDMG, L-XIV, 711), etc.

In view, therefore, of the complete lack of support for the reading תְכֹשַׁת, I would suggest the emendation כְּסִית, be gathered together = ṭēs. Be gathered together and hear is a much more dignified preamble to a speech than Be quiet and hear. For the ḫīpa‘el cf. Aram. עֲכִסָה, gather together, Dan. 3 3, 27.

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The Hebrew Stems ḫk, grš, ṭkh

Heb. ᵐָלָה, kindle, light fire, is Ar. dālika, be sharp, bright, shine (lamp, &c.), dālaka, sharpen, light. The parallel stem zlk, be bright, appears in Aram. ᵐָלָ, shine, sparkle = Assyr. zalāka, and Ar. tazallaka, be brilliant. Heb. לְלָה is then an Aramaism, borrowed from Aram. מָלָ, burn, blaze, מָלָ, kindle. Such Aramaisms are not necessarily proof of post-exilic date, as Aramaic began to encroach on Hebrew even before the establishment of the monarchy. Such an Aramaism as נָדַר = דַּנָּר alongside of רְדֵד is certainly very early.

Heb. שָׁלָה, drive, so far without an etymology, is a transposition of šr = Ar. sāîtra, stir up (fire), spout (water), Aram. šégār, heat. send, throw (= Heb. לָשֹׁ, the basic meaning being slir. Ar. sāîtra, drive away, repulse, which might be partial assimilation for our stem, seems to be identical with Aram. zegār, restrain, compel, partial assimilation for zegār = Heb. לְגָה, confine, close.

Heb. נָשָׁה, forget, also without an etymology, seems to be a transposition of שָׁה, be dark; cf. also Ar. kāhaṣa for *kāhaša.