quiet = Ar. sákata, subside, fall. The unassimilated t is preserved by Heb. פָּעָשׁ, be still, quiet, and Ar. sákita, be miserable.

There can be no doubt that iskut, isákut means be silent in Assyrian (sákutu is contrasted with káltu, ikût, shout) but the correct spelling is sákutu = Aram. תָּשֶׁשׁ. In Assyrian š before ĵ or k frequently becomes s, so we have šákâpu and sakâpu, šákânu and sakânu, askubitu, lump, and askubitu, šikkatu > sikkatu (cf. Haupt, ZDMG, I.XIV, 711), etc.

In view, therefore, of the complete lack of support for the reading תָּשֶׁשׁ, I would suggest the emendation בִּכְאֵנִים, be gathered together = נִכְאֵנִים. Be gathered together and hear is a much more dignified preamble to a speech than Be quiet and hear. For the hitpa'el cf. Aram. דִּכְאֵנִים, gather together, Dan. 3 3, 27.

Jerusalem
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The Hebrew Stems dlk, grš, škh

Heb. פָּלַל, kindle, light fire, is Ar. dálîka, be sharp, bright, shine (lamp, &c.), dálaka, sharpen, light. The parallel stem zlk, be bright, appears in Aram. פָּלַע, shine, sparkle = Assy. zâlûku, and Ar. tazallâka, be brilliant. Heb. פָּלַל is then an Aramaism, borrowed from Aram. פָּלַל, burn, blaze, פָּלַא, 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 נָבַז = נָבַז along-side of דָּרָצַנְו is certainly very early.

Heb. דָּרָצַנְו, drive, so far without an etymology, is a transposition of syr = Ar. sājâra, stir up (fire), spout (water), Aram. čegâr, heat, send, throw (= Heb. שלח), the basic meaning being slir. Ar. sâjâra, drive away, repulse, which might be partial assimilation for our stem, seems to be identical with Aram. zegâr, restrain, compel, partial assimilation for szegâr = Heb. שלח, confine, close.

Heb. חָפַשׁ, forget, also without an etymology, seems to be a transposition of דָּרָצַנְו, be dark; cf. also Ar. kâhaçu for *kâhasa.
efface, obliterate, and for the development Ar. ǧāhaba, be dark, forget, while ǧajhab is darkness, night. Just as forget is synonymous with be dark, dull, so remember is be sharp, bright, clear, meanings all found in Ar. dákara = Heb. Ṝe, remember. For the transposition cf. the series ḫhl-ḥl-ḥl-ḥl, be dark (Haupt, OLZ, XVI, 492), and Ar. hnz-hzn-znḥ, stink, as well as AJSL, XXXIV, 84. Among unrecognized transposed doublets in Hebrew is לַדָּה = דָּה (AJSL, XXXIV, 239); cf. also סָחַק = מַחְסֵמ (AJSL, XXXIV, 231).

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On the Textual Crux in Isa. 48 8.

The word שָׁאָה has been interpreted in a great variety of ways, going back to the thirteenth century, when David Kimhi derived it from שָׁאָה and his father Joseph from שָׁאָה. Neither derivation is probable, nor does either accord with the context. From the stem שָׁאָה man we should have in Hithpoel the sense “show yourselves courageous”, which is just what the prophet does not wish to say to these rebels, who already have the courage of their evil convictions. No one can tell how the stem שָׁאָה fire could yield the form in the text, while as to the sense, both those who see in it the red flush of shame, and those who conceive it to denote a flaming zeal for the glory of God have to lug in the chief matter in question. A third and numerous group of authorities assume a stem שָׁאָה kindred with Arabic assa II, to stamp strongly (said of horses). They separate again in their interpretations: “become strong”, “stand fast”, “strengthen your faith”, “obtain well-grounded insights”, all of which are manifestly contrary to the trend of the prophet’s exhortation. To obviate this objection, the word has been rendered “give up”, from שָׁאָה to be desperate, which however could hardly produce שָׁאָה.

The next resort is to alter the text. Lagarde proposed and Cheyne at first accepted שָׁאָה be ashamed of yourselves, to which Dillmann, whose criticisms I have been following thus far,