

quiet = Ar. *sākata*, subside, fall. The unassimilated *t* is preserved by Heb. שָׁתַק, *be still, quiet*, and Ar. *sāḫita*, *be miserable*.

There can be no doubt that *iskut*, *isākut* means *be silent* in Assyrian (*sakātu* is contrasted with *ḫālu*, *ikāl*, shout) but the correct spelling is *šakātu* = Aram. שָׁכַת. In Assyrian *š* before *k* or *ḫ* frequently becomes *s*, so we have *šakāpu* and *sakapu*, *šakānu* and *sakānu*, *ašḫubitu*, hump, and *ašḫubitu*, *šikkatu* > *sikkatu* (cf. Haupt, ZDMG, LXIV, 711), etc.

In view, therefore, of the complete lack of support for the reading הַתְּכַנְּס, I would suggest the emendation הַתְּכַנְּס, *be gathered together* = הִיאָסְרָה. *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. הִתְכַנְּשׁ, *gather together*, Dan. 3 3, 27.

Jerusalem

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The Hebrew Stems *dlk*, *grš*, *škl*

Heb. דָּלַק, *kindle, light fire*, is Ar. *dālīka*, *be sharp, bright, shine* (lamp, &c.), *dālaḫa*, *sharpen, light*. The parallel stem *zlk*, *be bright*, appears in Aram. זָלַק, *shine, sparkle* = Assy. *zalāku*, and Ar. *tazallaḫa*, *be brilliant*. Heb. דָּלַק is then an Aramaism, borrowed from Aram. דָּלַק, *burn, blaze*, אָדַלַק, *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 = נָדַר along-side of נָוַר is certainly very early.

Heb. גָּרַשׁ, *drive*, so far without an etymology, is a transposition of *šgr* = Ar. *sūḡara*, *stir up* (fire), *spout* (water), Aram. *šegār*, *heat, send, throw* (= Heb. שָׁגַר), the basic meaning being *stir*. Ar. *zāḡara*, *drive away, repulse*, which might be partial assimilation for our stem, seems to be identical with Aram. *zeyār*, *restrain, compel*, partial assimilation for *segār* = Heb. סָגַר, *confine, close*.

Heb. שָׁכַח, *forget*, also without an etymology, seems to be a transposition of חָשַׁךְ, *be dark*; cf. also Ar. *kāḫaḫa* for **kāḫasa*.

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. *dākara* = Heb. זָכַר, *remember*. For the transposition cf. the series *khl-hkl-hlk-kllh*, be dark (Haupt, OLZ, XVI, 492), and Ar. *ḥnz-ḥzn-znh*, stink, as well as AJSL, XXXIV, 84. Among unrecognized transposed doublets in Hebrew is חָלַל = חָלַד (AJSL, XXXIV, 239); cf. also חָמַם = סָחַם (AJSL, XXXIV, 231).

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On the Textual Crux in Isa. 48 8.

The word הִתְאַשְׁשׁוּ has been interpreted in a great variety of ways, going back to the thirteenth century, when David Kimḥi derived it from אִשׁ and his father Joseph from אִשׁ. Neither derivation is probable, nor does either accord with the context. From the stem אִשׁ *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 אִשׁ *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 אִשׁ 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 יָאֵשׁ *to be desperate*, which however could hardly produce הִתְאַשְׁשׁוּ.

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