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BRIEF COMMUNICATIONS

ASSYR. *DAGÂLU*, TO LOOK FOR, IN THE OT

Friedrich Delitzsch showed in his *Hebrew Language viewed in the Light of Assyrian Research* (London, 1883) p. 40 that *dagûl* in Cant. 5:10 and *nidgól* in Ps. 20:6 were connected with the Assyr. *dagâlu*, to see. For the second hemistich of Ps. 20:6 he proposed the rendering *We shall keep our eyes directed upon the name of our God.* In his *Prolegomena* (Leipzig, 1886) pp. 59-61 he explained *dagâlu* more accurately as *to look at* or *on,* especially *to gaze with admiration* or *to look with confidence.*

Assyr. *dagâlu* means *to watch.* This may signify *to be attentive,* give heed; *look forward,* wait; keep an eye upon (HW 210ᵇ). Assyr. *diglu,* which corresponds to Heb. *däġl,* tavernsign (BL 124, *ad* 67) or *ensign,* standard, banner, has the connotation of our *cynosure* in the sense of something that strongly attracts attention. Also *dagûl,* Cant. 5:10, means *attracting attention,* catching the eye, conspicuous (lit. *gazed at*). *Nidgalôt* (Cant. 6:4) denotes *bannered hosts;* the banner is the rallying point in battle (*cf.* ZA 25, 324; *Florilegium Melchior de Vogüé,* p. 280, n. 16; contrast OLZ 18, 189, n. 4).

The primary meaning of the stem is *to be intent;* it is a transposed doublet (JBL 36, 140) of *gadâlu.* Syr. *gĕdál* means *to twist,* to plait, interweave; Arab. *jádala* signifies *to twist a cord.* A cord or string is composed of several strands twisted or woven together, and a tertiary gloss in Eccl. 4:12 says: *A threefold cord* (or *a three-stranded rope*) *is not quickly broken.* Assyr. *gidlu* denotes a *rope of onions* (BA 1, 511, n. *). Heb. *gaḏôl,* great, means originally *strong* (cf. *miḡdál,* tower, originally *stronghold*) and must be explained in the same way as Arab. *qaṳîi* strong (see the paper *The Harmony of the Spheres* in JBL 38, parts 1 and 2). *Strong* is related to *string,* and German *streng* is connected with *Strang.*

The emendation *nĕḡaddél* instead of *nidgól* in Ps. 20:6 is gratuitous, but *nidgól* should stand after *bĕ-(šem)-Iahṳê*

(*ĕlôhênû*) in v. 8, and *nazkîr* should be inserted after *bĕ-šém*
ĕlôhênû in v. 6; the two hemistichs of vv. 6 and 8 must be
transposed. *Anáhnû bĕ-Ịahụê niḏgól* means *we look to Jahveh,*
i. e. *depend upon Him* with confidence (*cf.* the line from the
oracles to Esarhaddon, quoted in *Mic.* 45, n. 10).[1] *Bĕ-šém*
ĕlôhênû nazkîr does not mean *we praise the name of our God,*
but *we invoke the name of our God* (cf. Josh. 23:7; Is. 48:1).
Hizkîr bĕ-šêm is synonymous with *qarâ ḅĕ-šém* (Gen. 4:26).
Bæthgen's reading *naḡbîr* instead of *nazkîr* is untenable (con-
trast *Mic.* 47, n. *). In Assyrian the verb *zakâru* means not
only *to call*, to speak, but also *to invoke;* the phrase *šum ilâni*
rabûti izkur should be translated *he invoked the name of the*
great gods, not *he swore by the great gods* (HW 510[b]). For
the spelling *isqur* instead of *izkur* see JBL 19, 68, n. 40; and
for *nîšu* (= *niš'u*) as a synonym of *šumu* (HW 482[b]) *cf.* GB[16]
sub *nés.* Also *mas,* forced service, compulsory labor, is derived
from *naśâ;* it is a shortened form of *maśśâ,* impost, levy; cf.
ma'l=ma'lê, &c. (AJSL 22, 253, n. 14; Nöldeke, *Syr. Gr.* § 50;
Margolis, § 5, s).

Ps. 20 consists of two quatrains with 3 + 2 beats in each
line. We find the same meter in Ps. 110 which was written at
the same time. Both poems refer to the rebellion of Zerubbabel
in the beginning of the year 519 B. C. (*cf.* above, p. 209).

It is possible that in *ĕlôhê Ịa'qôḅ,* the god of Jacob, *Ịa'qôḅ* was
originally an appositional genitive (*Mic.* 19, n. 17).—The verb
iĕḏaššĕnénnâ (cf. above, p. 216) means lit. *He will surely incin-
erate it* (Lev. 9:24; 1 K 18:38). It is a denominative verb
derived from *däšn* = Arab. *samâd* (JBL 35, 322, below). For
the suffix cf. *ettĕnénnâ,* Gen. 13:15; 35:12; *iĕqallĕ'énnâ,* 1 S
25:291; see also GK § 143, c.—For *kilḅaḅĕka,* according to thy
heart, we had better read *kol-lĕḅaḅêḳa,* all of thy heart = Assyr.
mâl libbi or *ammar libbi* (HW 91[a].410[b]). For the stem of
ammaru see ZDMG 63, 519, l. 35; cf. JAOS 38, 336; JHUC, No.
306, p. 22). Heb. *kol-lĕḅaḅĕḳá* is equivalent to *kol ăšär bi-lḅa-
ḅĕḳá.* Zerubbabel's purpose, referred to in v. 5, is the restora-
tion of the Davidic kingdom. The noun *'cçâ* is used also of a
political program (*Mic.* 33, n. 15; *cf.* the paper on Heb. *mô'éç,*

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[1] *Ani bĕ-Ịahụĕ äḏgól* is synonymous with *ăni bĕ-Ịahụḏ ăçappḏ* (see Mic.
8, B).

counsel, in JBL 38, parts 1 and 2).—For *hôšî'* (v. 7) and *karĕ'û* (v. 9) we must read the future (*iôšî'*, *ikrĕ'û*).—The chariots in v. 8 are the scythed chariots of the Persians.—*Nit'ôḏáḏ* means lit. *we shall make ourselves come back* (cf. OLZ 12, 66) i. e. *regain our former condition.* The verb *kara'* is used of a man who is stunned and settles on his knees before he sinks to the ground; *cf.* Jud. 5:27 (JAOS 34, 423; WF 211, n. 78).

The two quatrains may be translated as follows:

PSALM 20

2	ₐThe βGod of Jacob will guard thee	in time of stress;γ
4	He'll remember all thy gifts	and consume thy burnt-offering; {}
5	He'll grant all thou hast at heart,δ	and fulfil εthy purpose;
6ᵇˑᵃ	We shall ( ) [invoke] the name of our God	and exult o'er thy victory.{*Selah*}
7	ζI know ηHe'll help His anointedθ	with featsι of His right hand.
8ᵇˑᵃ	We (look to) [] κJHVHλ for help,	but they to chariots.μ
9	They will be brought down and fall,	but weν shall be restored.
10	O JHVH, help the king,	and respondξ when we call!

(α) 2 JHVH will respond to thee   (β) name of
(γ) 3 He'll send thee help from the fane   and support thee from Zion.
(δ) 6ᵇ JHVH will fulfil all thy petitions   (ε) 5 all   (ζ) 7 now   (η) JHVH
(θ) 7 He will respond from His holy heaven   (ι) of help   (κ) 8 the name of
(λ) 8 our God   (μ) and they to horses   (ν) 9 have risen and   (ξ) 10 at the time

The Hebrew text should be read as follows:

βאֱלֹהֵי יַעֲקֹב:γ	2ₐבְּיוֹם צָרָה יְשַׂגֶּבְךָ
וְעוֹלוֹתְךָ יְדַשְּׁנֶה{}:	4 יִזְכֹּר כָּל־מִנְחֹתֶיךָ
וְעֵצָתְךָ יְמַלֵּא:	5 יִתֶּן־לְךָ כָל לבכבךδ
וּנְרַנְּנָה בִּישׁוּעָתֶךָ: {סֶלָה}	6ᵃˑᵇ בְּשֵׁם אֱלֹהֵינוּ [נַזְכִּיר] ( )
θבִּגְבוּרוֹת· יְמִינוֹ:	7 יָדַעְתִּי כִּי־יוֹשִׁיעַη מְשִׁיחוֹ
וְאֵלֶּה בְרֶכֶבμ:	8ᵃˑᵇ אֲנַחְנוּ בַ×יהֹוִהι [] (נרדגל)
וַאֲנַחְנוּ νנִתְעוֹדָד:	9 הֵמָּה יִכְרְעוּ וְנָפָלוּ
וַעֲנֵנוּ בְּξקָרְאֵנוּ:	10 יְהֹוָה הוֹשִׁיעָה הַמֶּלֶךְ

וּמִצִּיּוֹן יִסְעָדֶךָ:	(γ) 3 יִשְׁלַח עֶזְרְךָ מִקֹּדֶשׁ	(β) שֵׁם	(α) 2 יַעַנְךָ יְהוָה
(η) יְהוָה	(ζ) 7 עַתָּה	(ε) 5 כָל	(δ) 6ᵇ יְמַלֵּא יְהוָה כָל מִשְׁאֲלוֹתֶיךָ
(λ) אֱלֹהֵינוּ	(κ) 8 שֵׁם	(ι) יֵשַׁע	(θ) 7 יַעֲנֵהוּ מִשְּׁמֵי קָרְשׁוֹ
(ξ) 10 יוֹם	(ν) 9 קַמְנוּ ו		(μ) 8 וְאֵלֶּה בַסּוּסִים

This may be translated into Assyrian (*cf.* above, p. 217) as follows:

2	αβγ*Il-Jâqûbi ina-ûm-nandurî*[2]	*kâša ináçarákaδ*
4	*Kal-igisêka izásas-ma zîbêka*	*ana-maqlûti*[3] *iqtálâ*
5	*Ammar libbika ušamçâka-ma*	ε*çummerêtika*[4] *ušakšadkaζ*
6	*Niš ilini nizákar-ma*	*ana-lîtika*[5] *nirâša.—šukînu*[6]
7	η*Îdî šaθ-ιina-epšêti*κ *ša-imittišu*	*pašîssu irâç*[7]
8	*Annûti narkabâti*λ *u-anîni*	μ*Jâma*ν *nidágal*
9	*šunu uktammasû-ma imáqutû-ma* .	*anîni ξana-ašrini-nitâr*
10	*Jâma šarra rûçá-ma*	*ina-*o*qûbîni apulannâši*

(α) 1 *ana dulli ša ili. zamaru. ša Damîdi*   (β) 2 *Jâma ippaláka*   (γ) *šum*
(δ) 3 *Jštu-aširti nerarûta išápar-ma*   *ištu-Çi'ûni ixátanáka*
(ε) 5 *kal*   (ζ) 6b *Jâma kal-eršêtika*[3] *ušakšad*   (η) 7 *eninna*   (θ) *Jâma*
(ι) 7 *ištu-šamêšu quddušûti ippalšu*   (κ) *rêçûti*   (λ) 8 *u-annûti mûrnisqê*[9]
(μ) 8 *šum*   (ν) *ilini*   (ξ) 9 *nittaziz-ma*   (o) 10 *ûm*

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THE TOPHET GATE

J. D. Michaelis (1786) pointed out that *ašpôṭ*, the Hebrew form of Tophet, *i. e.* Aram. *tĕfâṭ with the vowels of *bošṭ*, shame (JBL 35, 157) corresponds to Arab. *uṭfîịah* (contrast Gesenius' *Thes.* 1471ᵇ). For *t* instead of *š* in Hebrew cf. *Proverbs* (SBOT) 51, 14; JBL 34, 62, l. 9; AJSL 32, 64; contrast

[2] See ZDMG 64, 706, l. 12.
[3] This is the stem from which *alkali* (Arab. *qîlan* = *qílaịun*) is derived; it denoted originally the ashes of saltwort and glasswort.
[4] *Cf.* Arab. *ḍamâ'ir*. For tho synonym *kipdu* see JAOS 25, 73. Arab. *ádmara* = *istáqçá* appears in Syriac as '*čmár*, to be immersed in an occupation.
[5] *Cf.* JAOS 32, 17.
[6] *Cf.* above, p. 217, n. 9.
[7] We might also say *utakkal*. Assyr. *tukultu*, which means originally *strength*, is used also for *protection*, favor, help (Arab. *máxdah*). Syr. *tuklânâ* signifies *trust*, confidence. In Arabic we have *tuklân* and *túklah*, trust in God. *Cf.* ZDMG 63, 519, l. 1; JBL 33, 299.
[8] *Cf.* above, p. 214.
[9] See AJSL 33, 45.