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

2	$\alpha\beta$ <i>Il-Iāqūbi ina-ūm-nandurī</i>	<i>kāša ināçarākaš</i>
4	<i>Kal-igisēka izāsas-ma zībēka</i>	<i>ana-maqlūti³ iqtālā</i>
5	<i>Ammar libbika ušamçāka-ma</i>	<i>eçummerētika⁴ ušakšadkaç</i>
6	<i>Niš ilini nizākar-ma</i>	<i>ana-litika⁵ niraša.—šukīnu⁶</i>
7	<i>ηīdī šaθ-ina-epšētik ša-imittišu</i>	<i>pašissu irāç⁷</i>
8	<i>Annūti narkabātiλ u-anīni</i>	<i>μIāma⁸ nidāgal</i>
9	<i>Šunu uktammasū-ma imāqutū-ma</i>	<i>anīni çana-ašrīni-nitār</i>
10	<i>Iāma šarra rūçā-ma</i>	<i>ina-oqūbīni apulannāši</i>

- (α) 1 *ana dulli ša ili. zamaru. ša Damīdi* (β) 2 *Iāma ippalāka* (γ) *šum*
 (δ) 3 *Ištu-aširti nerarūta išāpar-ma* *ištu-çī'ūni izātanāka*
 (ϵ) 5 *kal* (ζ) 6b *Iāma kal-eršētika⁸ ušakšad* (η) 7 *eninna* (θ) *Iāma*
 (ι) 7 *ištu-šamēšu quddušūti ippalšu* (κ) *rēçūti* (λ) 8 *u-annūti mūrnisqē⁹*
 (μ) 8 *šum* (ν) *ilini* (ξ) 9 *nittaziz-ma* (\omicron) 10 *ūm*

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THE TOPHET GATE

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

³ See ZDMG 64, 706, l. 12.

⁴ This is the stem from which *alkali* (Arab. *qīlan* = *qīlājun*) is derived; it denoted originally the ashes of saltwort and glasswort.

⁵ *Cf.* Arab. *damā'ir*. For the synonym *kipdu* see JAOS 25, 73. Arab. *ādmara* = *islaqqā* appears in Syriac as *ēmar*, to be immersed in an occupation.

⁶ *Cf.* JAOS 32, 17.

⁷ *Cf.* above, p. 217, n. 9.

⁸ We might also say *utakkal*. Assyrian *tukultu*, which means originally *strength*, is used also for *protection*, favor, help (Arab. *māzdah*). Syr. *tuklānā* signifies *trust*, confidence. In Arabic we have *tuklān* and *tūklah*, trust in God. *Cf.* ZDMG 63, 519, l. 1; JBL 33, 299.

⁹ *Cf.* above, p. 214.

¹⁰ See AJSL 33, 45.

JAOS 35, 378. The initial vowel in Heb. *ašpôt* and Arab. *uṣṣīyah* is prosthetic. In Neh. 3:13 we find *šēfôt* without the prefixed *a*. The name *ša'r ha-šfôt* or *ša'r ha-ašpôt* does not mean *Dung Gate* (DB 2, 593^b; EB 2423; GB¹⁶ 855^b, No. 15) but *Tophet Gate*; it led to the Tophet in the Valley of Hinnom south of Jerusalem. It was known also as the *Harsith Gate* (i. e. Πυλὴ Κεραμική). The *Harsith* of Jerusalem corresponds to the *Mons Testaceus* (EB¹¹ 23, 606, n. 9) in the southwestern corner of ancient Rome, but it was situated, not within the city, but south of the Harsith Gate at the southeastern corner of Jerusalem. The location of the *Harsith Gate* corresponds to the location of the Roman *Porta Appia*, and the *Valley Gate* (Neh. 3:13) to the *Porta Ardeatina* (EB¹¹ 23, 586; cf. 15, 332). Heb. *ḥarsūt* is a feminine collective like Ethiop. *xallāfit*, travelers; *ḥabbā'it*, soldiers, army (Barth, § 251). Fürst rendered correctly: *Tonscherbenplatz*. The *Outer Ceramicus* of Athens (EB¹¹ 2, 837^a) was something different. 𐤒 *qilqiltā*, Jer. 19:2 (= Syr. *qīqāltā*) does not mean *dung*, but *refuse*, rubbish (lit. *worthlessness*; cf. Heb. *qēloqēl*, worthless, Num. 21:5). Another name for Harsith was *potter's field* (Matt. 27:7). The designation *field of blood* (Acts 1:19) suggests that it was used also as a place for the execution of malefactors. *Ašpôt* or *šēfôt* = Aram. **tēfāt* does not mean *dung*, but *fire-place*, cremator, incinerator. It is a synonym of *šērefā*; for *šēremôt*, Jer. 31:40 we must read *šērefôt* = *πυραί*, *πυρκαϊαί*, Lat. *ustrinae*, *busta*. Nor does Aram. *nēuālū* (Ezr. 6:11; Dan. 2:5; 3:29) mean *dunghill*: it is the Assy. *namālu*, ruin, rubbish; cf. Arab. *maīiāl*, bent, inclined, and Heb. *qīr naṣūj*, Ps. 62:4, from *naṣū* = Ethiop. *maṭṭāya*; cf. Heb. *našā* = Assy. *mašū*, to forget. For the *u* in Aram. *nēuālū* = Assy. *m* see ZA 2, 265.

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