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correct in combining *riḳibtu* (not *riḳibtu*, as he gives) with Heb. *rēgel*, clod, soil, for *\*raḳib*, but *'egrôf* = Ar. *ḡurf* is not related, though furnishing an interesting parallel development. On the other hand Heb. *rūḳāb*, Aram. *riḳbâ*, mold, decay, seems to refer primarily to *humus*, and thus to be identical with *riḳibtu*. Since the latter is presumably derived from *rabâḳu*, it stands for *\*ribiḳtu* = *Ribḳâ*, which then means properly *soil, earth*.

Our philological exegesis, if correct, indicates that *Rebecca* is properly the name of the earth-goddess, like Ethiopic *Bahêr* and *Mêder*, personifications of Mother Earth who figure on the heathen Ethiopic inscriptions. The Egyptian earth-god *Gbb* (= Ar. *ḡabûb*, clod, soil, earth, Ember) was father of Osiris, the Hellenic (or Phrygian) Semele (= Slav. *zemlya*, 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

W. F. Albright

### The Assumed Hebrew Stem *skt*, be silent

Deut. 27 9, Moses opens an address to Israel with the words **הִסְכֵּת וְשָׁמַע**. The *pâsêḳ* after *hasket* is itself a suspicious circumstance, as it often indicates a corruption in the text, and the fact that **סכַּת** is a *ἄπαξ λεγόμενον* should make one hesitate before accepting the word. However, its existence seems to be attested by Ar. *sákata*, be silent, die, properly *subside*, and recently Assyriologists have discovered a stem *sakātu*, be silent (cf. now Zimmern, *Istar und Šaltu*, p. 34). Are these combinations justified? I think not.

Ar. *sákata* is identical with Syr. **ܣܟܬܐ**, *sink, subside, give way*, as is shown especially by the derivative *šuktâ* or *šaktâ*, sediment = Ar. *'askât* (a collective from *\*sakt*, or the like), so has a **ש**<sub>3</sub>, which appears in Hebrew as **ש**. A parallel stem, perhaps ultimately the same (cf. AJSL, XXXIV, 142) is **שָׁקַט**, *be still*,

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. *tazallāḫa*, *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 alongside 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*.