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

2	$\alpha\beta\gamma$ <i>Il-Iâqûbi ina-ûm-nanduri<sup>2</sup></i>	<i>kâša inâçarâkaš</i>
4	<i>Kal-igisêka iâsas-ma zîbêka</i>	<i>ana-maqlûti<sup>3</sup> iqtâlâ</i>
5	<i>Ammar libbika ušamçâka-ma</i>	<i>eçummerêtika<sup>4</sup> ušakšadkaç</i>
6	<i>Niš ilini nizâkar-ma</i>	<i>ana-lîtika<sup>5</sup> nirâša.—šukînu<sup>6</sup></i>
7	$\eta$ <i>Îdi šaš-âna-epšêti<math>\kappa</math> ša-imittišu</i>	<i>pašissu irâç<sup>7</sup></i>
8	<i>Annûti narkabâti<math>\lambda</math> u-anîni</i>	$\mu$ <i>Îâmar nidâgal</i>
9	<i>šunu uktammasû-ma imâqutû-ma</i>	<i>anîni çana-ašrîni-nitâr</i>
10	<i>Îâma šarra râçâ-ma</i>	<i>ina-oqûbîni apulannâši</i>

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- ( $\alpha$ ) 1 *ana dulli ša ili. zamaru. ša Damîdi* ( $\beta$ ) 2 *Îâma ippalâka* ( $\gamma$ ) *šum*  
 ( $\delta$ ) 3 *Îštu-aširti nerarâta išâpar-ma* *ištu-Çi'ûni iââtanâka*  
 ( $\epsilon$ ) 5 *kal* ( $\xi$ ) 6b *Îâma kal-eršêtika<sup>8</sup> ušakšad* ( $\eta$ ) 7 *eninna* ( $\theta$ ) *Îâma*  
 ( $i$ ) 7 *ištu-šamêšu quddušûti ippalšu* ( $\kappa$ ) *rêçûti* ( $\lambda$ ) 8 *u-annûti mûrnisqê<sup>9</sup>*  
 ( $\mu$ ) 8 *šum* ( $\nu$ ) *ilini* ( $\xi$ ) 9 *nittaziz-ma* ( $\omicron$ ) 10 *âm*

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### THE TOPHET GATE

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

<sup>2</sup> See ZDMG 64, 706, l. 12.

<sup>3</sup> This is the stem from which *alkali* (Arab. *qîlan* = *qîlayun*) is derived; it denoted originally the ashes of saltwort and glasswort.

<sup>4</sup> *Cf.* Arab. *damâ'ir*. For the synonym *kipdu* see JAOS 25, 73. Arab. *âdmara* = *istâqçâ* appears in Syriac as \**émâr*, to be immersed in an occupation.

<sup>5</sup> *Cf.* JAOS 32, 17.

<sup>6</sup> *Cf.* above, p. 217, n. 9.

<sup>7</sup> We might also say *utakkal*. Assy. *tukultu*, which means originally *strength*, is used also for *protection*, favor, help (Arab. *mâxdah*). Syr. *tuklânâ* signifies *trust*, confidence. In Arabic we have *tuklân* and *tâklah*, trust in God. *Cf.* ZDMG 63, 519, l. 1; JBL 33, 299.

<sup>8</sup> *Cf.* above, p. 214.

<sup>9</sup> See AJSL 33, 45.

JAOS 35, 378. The initial vowel in Heb. *ašpôt* and Arab. *uṭṭīyah* 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<sup>b</sup>; EB 2423; GB<sup>16</sup> 855<sup>b</sup>, 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* (EB<sup>11</sup> 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* (EB<sup>11</sup> 23, 586; cf. 15, 332). Heb. *ḥaršît* is a feminine collective like Ethiop. *xallâfîṭ*, travelers; *çabbâ'îṭ*, soldiers, army (Barth, § 251). Fürst rendered correctly: *Tonscherbenplatz*. The *Outer Ceramicus* of Athens (EB<sup>11</sup> 2, 837<sup>a</sup>) was something different.  $\text{𐤄}$  *qîlqâlâ*, Jer. 19:2 (= Syr. *qîqâlâ*) 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. *\*tēfât* does not mean *dung*, but *fire-place*, cremator, incinerator. It is a synonym of *šērefâ*; for *šēremôt*, Jer. 31:40 we must read *šērefôt* = *πυράι, πυρκαϊάι*, Lat. *ustrinae, busta*. Nor does Aram. *nēuâlû* (Ezr. 6:11; Dan. 2:5; 3:29) mean *dunghill*: it is the Assy. *namâlu*, ruin, rubbish; cf. Arab. *majjâl*, bent, inclined, and Heb. *qîr naṭûi*, Ps. 62:4, from *naṭâ* = Ethiop. *maṭṭāya*; cf. Heb. *našâ* = Assy. *mašû*, to forget. For the *u* in Aram. *nēuâlû* = Assy. *m* see ZA 2, 265.

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## ACTS 2:47.

Should not the translation of Acts 2:47, demanded by Professor Torrey, run as follows:

“And the Lord was bringing more of the Elect day by day together.” The *σωζομενοι* (see Lk. 13:23) are surely those who in the interval between the proclamation of the Gospel and the expected Coming of Jesus were being converted, and so were being saved from the Wrath to come. Their number therefore is known to God; it is not being increased. But more and more may be brought *together*. *επι το αυτο*, therefore, is necessary to Acts 2:47, as indeed Mr. Vazakas points out on p. 108 from another point of view, and the argument that it must be a mis-translation from a hypothetical Aramaic source is thereby weakened.

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