פלט Qal

(For fuller discussion of the lexical field as a whole see the 'Overview of SAHD entries for "Deliverance" words' on this site)

Introduction
    Grammatical Type: vb.
    Occurrences: Total 1x OT (Ezk 7.16), 0x Sir, 0x Qum, 0x inscr.
    Text Doubtful:
    A.1 For a discussion of the proposal that פלט piel in MT Jb 23.7 should be repointed as a Qal see section Text Doubtful (A.2) in פלט piel.

    B.1 [nil]
    Qere/Ketiv: none.

1. Root and Comparative Material
    A.1 The root פלט is agreed to be the uniting abstraction of the BH nouns מִפְלָט, פָּלֵט, פָּלִיט, and פְּלֵיטָה, and of the verbs פלט Qal, piel, hiph (Gesenius 1835:1105, Zorell:650b, KB:552, 762, *HAL*:584b, Hasel 1989:589 = 2001:551, Alonso Schökel:584b, Hill 1997:1056, Hubbard 1997b:627). To these should be added פלט niph attested at Qum. All indicate concepts related to "rescue". According to Hasel (1989:592-93 = 2001:555) "entkommen, davonkommen" is the basic meaning of the root common to Semitic.
    A.2 The root פלט is also evident in the following BH proper names: פֶּלֶט (Josh 15.27, 1Ch 2.47, 12.3, Neh 11.26), אֱלִיפֶלֶט (2Sm 5.16, 23.34, Ezr 8.13, 10.33, 1Ch 3.6, 8, 8.39, 14.7), אֶלְפָּלֶט (1Ch 14.5 [pausal]), יַפְלֵט (1Ch 7.32, 33 [2x]; gentilic יַפְלֵטִי Josh 16.3), פַּלְטִי (Nu 13.9, 1Sm 25.44; gentilic in 2Sm 23.26, conjectured in 1Ch 11.27, 27.10 according to KB [762b], but the readings of MT in both verses confirm each other), פַּלְטִיאֵל (Nu 34.26, 2Sm 3.15), פִּלְטָי (Neh 12.17 [pausal]), פְּלַטְיָה (1Ch 3.21, 4.42, Neh 10.23), and פְּלַטְיָהוּ (Ezk 11.1, 13). Some of these are listed as cognate in Gesenius (1835:1105), Zorell (650b-51a), KB (762), *HAL* (879b). The personal names פלט, אלפלט, פלטי and פלטיהו occur in Hebrew inscriptions (Davies 1991:284, 471-72; 2004:209). Several names seem to have פֶּלֶט as an element, although this is not attested as a common noun in BH. פְּלַטְיָהוּ is understood verbally as "Jahvé-a-fait-échapper" by De Vaux (1933:536).
    A.3 The root is attested in RH, e.g. פָּלַט in M. Sotah 1.17b, and M. Sanhedrin 10.4, GenR 28.5 פְּלֵטָה (4x), GenR 42.8 פליט. For further references see Ben Yehudah (4945-50).
    A.4 Ammonite possesses the names *plṭw*, *plṭy*, *plṭ* (Jackson 1983:71-73), the first of which Jackson equates with a name in 1Ch 2.47 (71; see A.2 above and Hubbard 1997b:621), and also *ʾdnplṭ* "Adon [der Herr] rettet / ist Retter" (Hasel 1989:590 = 2001:552; cf. Coogan 1976:82). Hasel states of this name that *plṭ* may be taken either as a piel or as a masculine sing noun.
    Moabite possesses the proper name *kmšplṭ*, although it is uncertain whether *plṭ* in this name represents a noun or verb (Hasel 1989:590 = 2001:552-53).
    Phoenician has the proper name *plṭbʿl* (KB:762a, Benz 1972:390-91, Sawyer 1972:98, Coogan 1976:82, Hasel 1989:590 = 2001:552).

Ug *plṭ* 'save, deliver' (Hill 1997:1056, cf. *HAL*:879a, Fohrer 1964:978, n. 45, Dahood 1965:232, Aistleitner 1967:256, Leslau 1987:161, Hasel 1989:590 = 2001:552). Ug *plṭ*, *yplṭ*, and *yapluṭānu* are attested as proper names (Coogan 1976:82, cf. Gröndahl 1967:50, 173, Sawyer 1972:98, Sivan 1984:259, and Hasel 1989:590 = 2001:552). Schaeffer & Virolleaud (1965:99) suppose that Ug *plṭ* in text 72 line 7 is cognate with Hebrew פָּלִיט 'fugitif'. Dietrich, Loretz & Sanmartín (1973:99) agree. Nougayrol et al. (1968:242-43; see also *HAL* [879a] and Hasel 1989:591 = 2001:553-54) record a synonym list which gives Ug *pu-la-ṭu* and Akk *šu-zu-bu* as equivalent (tablet 137 II 20). Sivan (1984:179, 259) understands this form as the infinitive of the D-stem. Ug *plṭ* occurs in parallel to *ǵr* (CTA 18 I:13-14, noted in Ginsberg [1938:3] and Fisher [1972:312], cf. Ps 37.40, 40.18, 70.6 where derivatives from the roots פלט and עזר occur in parallel).

Amarna Akk *pa-li-iṭ-mi* ("ist entkommen" Knudtzon 1915:698-99, 700-01 [= El-Amarna 185.25, 33], KB:762a, Fohrer 1964:978, n. 45, "has been saved" Klein 1987:509) occurs in the context of escaping from fire. This is from *palāṭu* "entkommen" (Knudtzon 1915:1488). Alternatively such forms are seen as derived from *balāṭu* in a development from the meaning 'be alive' (*CAD* 2:56-58; cf. 61-62 for the D-stem 'spare, keep safe').

Coogan (1976:82) mentions the West Semitic proper name *palaṭay* in the Murašu texts. Tallqvist (1914:179a) attests the following West Semitic names in Assyrian documents: *pa-li-ṭu* (comparing Hebrew פָּלִיט, the proper name פֶּלֶט and Thamudic and Safaitic *flṭ*), *pal-ti-i* (comparing the proper name פַּלְטִי), *pal-ṭí-a-a*, and *pal-ṭí-ia-u* (comparing Hebrew פלטיהו). See further Hasel (1989:591 = 2001:553).

A.5 The root פלט occurs widely in Arm (Zorell:650b). Samal and JAram *plṭ* pa 'deliver, save' (*DNWSI*:915, cf. also KB:762a, *HAL*:879a). Qum Arm: 1QapGn 12.17, 19.20, 22.2, 11QtgJob 4.9, 32.2 (referring to giving birth). Syr *plṭ* peal and pa, and *plāṭā* (Gesenius 1835:1105, *HAL*:879a, Hasel 1989:591 = 2001:553). Brockelmann (573b) distinguishes Syr *plṭ* II "evasit, effugit", cognate with Hebrew פלט, and *plṭ* I "exspuit, evomuit" or "peperit". Barth (1893:7) and Furlani (1948:308) make the same distinction. However, the meanings of these terms are not sufficiently distinct to make it certain that they are different roots (*contra* Furlani). In particular "peperit" is a meaning carried by Heb פִּלֵּט in Jb 21.10. CPArm pa "befreien" (*HAL*:879a), Mand vb *plyṭ* "entkommen" (Nöldeke 1875:219), peal "entkommen", pa "entkommen lassen, retten" (*HAL*:879a, cf. Hasel 1989:591 = 2001:553). Palm has *blṭy* (Hasel 1989:591 = 2001:553, "savior" Hubbard 1997b:621). The proper names *plṭw*, *plṭy*, and *plṭyh* occur in the Elephantine texts (Coogan 1976:82).

A.6 Gesenius (1835:1105) connected פלט with Arb *flṣ* IV "liberavit", *flṣ* II and IV meaning the same, V and VII representing the passive "evasit". Gesenius also connected it with *flt* IV "liberavit" and "effugit, evasit". Likewise, Ricks (1989:129) mentions Arb *ʾaflata* 'to escape'. A widely cited cognate is Arb *falata* 'davonkommen *escape*' (KB:762a) 'entkommen, entrinnen' (*HAL*:879a), occasionally with *ṭ* for *t*; also given as cognate in Brockelmann (573b), Ben Yehudah (4945), Fohrer (1964:978, n. 45), Fronzaroli (1965:263), Aistleitner (1967:256 "befreien, entkommen"), Jenni (1968:122), Leslau (1987:161), and Klein (1987:509). Hasel (1989:591 = 2001:553) quotes *falaṭa* IV [sic] "entkommen lassen, befreien" alongside *falaṣa* "befreien, entkommen" as cognate. Zorell (650b) gives Arb *falaṣa* as cognate. Barth (1893:7) gives Arb *ʾflṭ* as cognate with

Syr *plṭ*, and thus by implication with Hebrew פלט. Furlani (1948:308-09) takes both *falaṣa* and *falata* as cognate.

    A.7 *flṭ* meaning "assign (land)" is attested in Saf (Beeston:44), Sab (Müller 1983:279), and generally SArab (Leslau 1987:161). Qat *flṭ* 'deliver, entrust' (Ricks 1989:129). Sabaic *blt* is cognate according to Brockelmann ("servavit" [573b]), Ges. ("retten" [642]), and Furlani ("salvarsi" [1948:309]). Furlani (1948:309) also cites SArab *fls³* which, in the second form, means "expulit, migrare fecit". Ges. gives the Sabaic proper name *mflṭt* (cited also by Furlani), which shows different sound correspondences from *blt* and so is inconsistent with Ges.'s view of the etymology above.

    A.8 Eth *falaṭa* (Brockelmann:573b, Ben Yehudah: 4945, Leslau 1958:42, Aistleitner 1967:256, *HAL*:879, "he separated" Klein 1987:509), though Ges. (642) is uncertain whether *falaṭa* is cognate. This word means "separare, disjungere, dirimere" (Dillmann:1344). Leslau (1979:232, 1987:161) quotes cognate forms in languages including Geez, Tigri, Tigre, Amh, Argobba, and Harari. Leslau (1987:161) also records that the root has passed into Cushitic in Saho *falaḍ* 'split' and Somali *faliḍ* 'splinter'. Furlani (1948:310) involves in the discussion also Eth *falasa* and *balǝḥa*.

    A.9 Akk *balāṭu* 'recover, live' (Ges.:642, Brockelmann:573b, Furlani 1948:307, Ben Yehudah:4945, KB:762a, *CAD* 2:52-65, *AHw*:99, Fohrer 1964:978, n. 45, Aistleitner 1967:256 ["vgl."], Gröndahl 1967:173, Jenni 1968:122, Sawyer 1972:98, 108, Coogan 1976:82, *HAL*:879a, Leslau 1987:161, Klein 1987:509, Ricks 1989:129). Fronzaroli (1964:248, cf. 1965:263) derives Akk *balāṭu* from the Semitic word *plṭ*, and maintains that the West Semitic meanings "sfuggire" and "scampare" may be present in Akk, especially in the sense of "scampare dalla morte". Furlani (1948:336) argues that the original meaning of Akk *balāṭu* was "scampare, salvarsi". For detailed semantic studies of *balāṭu* see Furlani (1948) and Hirsch (1968/69). Hasel (1989:592 = 2001:554) shows that Akk *balāṭu* shares similar uses to West Semitic *plṭ*, and on these grounds concludes that *balāṭu* is an East Semitic "Neuerung" of the common Semitic root *plṭ*. Hubbard (1997b:621) follows. Furlani (1948:307) suggests that the development of a *b* as the first radical may be "un adattamento alla fonetica sumera, la quale preferisce la *b* alla *p*".

    A.10 Gesenius (1835:1105) gives the basic meaning of the root פלט as "laevis, glaber fuit", from which he believed the meaning "evasit, elapsus est" developed. Gesenius seeks to equate the basic meaning of פלט with that of מלט, to which he refers the reader. Brockelmann (391a) attests Arb *maliṭa* 'glaber fuit'. KB (529, see also 762a) suggests that its root מלט I, which occurs in niph, piel and hiph, is derived from פלט. This is also the conclusion of Fohrer (1964:972), Hasel (1976:735, 1989:593 = 2001:555), and Hubbard (1997a:950). Hubbard (1997b:621) observes that, while מלט has no nominal forms, words of the root פלט exist predominantly in nominal forms. Klein (1987:509) suggests that the roots מלט and פלט are related. Jenni (1968:106-07, 122) establishes a close connection between the two roots. That, in addition to common meanings of "rescue", the roots share the meaning of "bear offspring" (פלט piel Jb 21.10, מלט piel Is 34.15, מלט hiph Is 66.7) suggests to him that they are probably cognate. This parallel in meaning brings into question Brockelmann's division of the Syr roots *plṭ* I "peperit" etc., and *plṭ* II "evasit" etc. (Brockelmann:573b, see A.5 above). Sawyer (1972:98) detects a "complementarity" between the roots פלט and מלט, and derives מלט from פלט (108). Hasel (1989:592 = 2001:554) says that מלט is attested only in South Semitic. Ruprecht (1979:421) expresses uncertainty whether מלט developed from פלט, or in fact is cognate

with Arb *mlṣ*. A difference in the meaning of the roots is established in the section Lexical/Semantic Field(s) of the entry פלט piel. Given this distinction and the phonetic difference of the first consonant the relationship between the two roots can probably better be described in terms of mutual "infection" at some stage rather than in terms of being cognate.

A.11 Stumme (1912:125) gives possible derivatives from Phoenician *plwṯym in the Libyan languages "schilhisch" (= Shilha?) and Kabyle.

B.1 Hasel (1989:590 =2001:552), followed by Hubbard (1997b:621), notes that *HAL* (879) wrongly identifies proper names *plṭ* and *plṭy* (given in Bordreuil & Lemaire 1976:59, 60) as inscriptional Hebrew rather than Ammonite.

B.2 Hubbard (1997b:625) cites 11QtgJob 39.3 and 32.2 as occurrences of פלט. These are, however, the same reference, the former being a verse reference in Jb and the latter a column and line reference in 11QTgJob.

B.3 Hasel (1989:591 = 2001:553) says that Eth has the root *plṭ* [sic] meaning "trennen". He references Dillmann (1344) who has *falaṭa*. This is probably a clerical error.

B.4 Old SArab *blṭ*, a monetary term but derived from Greek παλλάς, is probably not connected with *plṭ* according to Irvine (1964:22-23, followed by Hasel 1989:591 = 2001:553 and Hubbard 1997b:621).

2. Formal Characteristics
A.1 Strong triliteral root.

B.1 [nil]

3. Syntagmatics
A.1 The subj is פָּלִיט pl.

B.1 [nil]

4. Versions
a. LXX: ἀνασῴζομαι.

b. Sym: ἐκφεύγω.

c. Pesh: *ʾtpṣy*.

d. Tg: אשתזיב

e. Vg: *salvor*.

A.1 All versions support an intransitive meaning, and relate to "escape" or "salvation".

B.1 [nil]

5. Lexical/Semantic Field(s)

A.1 For a discussion of the semantic field of lexemes of the root פלט, and for a contrast of these lexemes with those of the root מלט see Lexical/Semantic Field(s) of פלט piel.

B.1 [nil]

6. Exegesis

A.1 In the preceding verse the dangers which threaten are the sword, plague, and famine. This indicates that the lexeme may be used to refer to escape from a wide variety of dangers. The verb may entail motion towards the mountains (v. 16), or away from the location of dangers (v. 15).

B.1 [nil]

7. Conclusion

A.1 The Qal is understood as "salvus evasit" (Zorell:650b), "Escapar, evadirse, huir" (Alonso Schökel:584b). According to Jenni (1968:122) the basic meaning of the Qal is "am Leben bleiben, sich in Sicherheit bringen, entkommen". The evidence of etymology may indicate that the root of the lexeme originally focused on survival and living. The possible element of motion in the meaning of the verb may have been a later development. Possible translations covering the range of meanings of the verb would be "survive", "get away", and "be saved".

B.1 [nil]

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['Ges.' indicates the 16th (1915; repr. 1921) ed. of W. Gesenius, *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*, ed. F. Buhl (Leipzig)]

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First printed 27 October 1998