Phlat

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 픰נט 픰 is piel in MT Jb 23.7 should be repointed as a Qal see section Text Doubtful (A.2) in 픰נט piel.

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

1. Root and Comparative Material
A.2 The root 픰נט is also evident in the following BH proper names: פלט (Josh 15.27, 1Ch 2.47, 12.3, Neh 11.26), אֵלִיפלט (2Sm 5.16, 23.34, Ezr 8.13, 10.33, 1Ch 3.6, 8, 8.39, 14.7), יַפְלֵט (1Ch 14.5 [pausal]), בְּלֵר פלט (1Ch 7.32, 33 [2x]; gentilic יַפְלֵטִי Josh 16.3), פלט (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), פלט (Nu 34.26, 2Sm 3.15), פלט (Neh 12.17 [pausal]), ופלט (1Ch 3.21, 4.42, Neh 10.23), and ופלט (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, אָלִיפלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט, פלט occur in Hebrew inscriptions (Davies 1991:284, 471-72; 2004:209). Several names seem to have 픰נט as an element, although this is not attested as a common noun in BH. 픰נט is understood verbally as “Jahvé-a-fait-échapper” by De Vaux (1933:536).
A.3 The root is attested in RH, e.g. 픰נט in M. Sotah 1.17b, and M. Sanhedrin 10.4, GenR 28.5, 픰נט (4x), GenR 42.8. For further references see Ben Yehudah (4945-50).
A.4 Ammonite possesses the names pltw, pfty, plt (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 dplnt “Adon [der Herr] rettet / ist Retter” (Hasel 1989:590 = 2001:552; cf. Coogan 1976:82). Hasel states of this name that plt may be taken either as a piel or as a masculine sing noun.
Moabite possesses the proper name kmплт, although it is uncertain whether plт in this name represents a noun or verb (Hasel 1989:590 = 2001:552-53).

Schaeffer & VIrolleaud (1965:99) suppose that Ug *plt* in text 72 line 7 is cognate with Hebrew פֶלֶט ‘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-tu* 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 *plt* occurs in parallel to *ḏr* (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 פָלִיט and פָלִיית occur in parallel).

Amarna Akk *pa-li-it-mī* (‘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 *palatay* in the Murašu texts. Tallqvist (1914:179a) attests the following West Semitic names in Assyrian documents: *pa-li-tu* (comparing Hebrew פָלִיט, the proper name פלט and Thamudic and S̱afaitic *flt*), *pal-ti-i* (comparing the proper name פָלִיית), *pal-ti-a-a*, and *pal-ti-ia-u* (comparing Hebrew פָלָיִית). See further Hasel (1989:591 = 2001:553).


Syr *ḥal, and thus by implication with Hebrew *ḥal. 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 *blṭ is cognate according to Brockelmann (“servavit” [573b]), Ges. (“retten” [642]), and Furlani (“salvarsi” [1948:309]). Furlani (1948:309) also cites SArab *flṣ³ which, in the second form, means “expulit, mig[rare fecit”. Ges. gives the Sabaic proper name *mlṭt (cited also by Furlani), which shows different sound correspondences from *blṭ and so is inconsistent with Ges.’s view of the etymology above.


A.10 Gesenius (1835:1105) gives the basic meaning of the root *ḥal as “laevis, glaber fuit”, from which he believed the meaning “evasit, elapsus est” developed. Gesenius seeks to equate the basic meaning of *ḥal with that of *ḥal, to which he refers the reader. Brockelmann (391a) attests Arb *malīṭa ‘glaber fuit’. KB (529, see also 762a) suggests that its root *ḥal, which occurs in nipḥ, piel and hiph, is derived from *ḥal. 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 *ḥal has no nominal forms, words of the root *ḥal exist predominantly in nominal forms. Klein (1987:509) suggests that the roots *ḥal and *ḥal 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” (piel Jb 21.10, piel *ḥal piel Is 34.15, 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 *ḥal I “peperit” etc., and *ḥal II “evasit” etc. (Brockelmann:573b, see A.5 above). Sawyer (1972:98) detects a “complementarity” between the roots *ḥal and *ḥal, and derives *ḥal from *ḥal (108). Hasel (1989:592 = 2001:554) says that *ḥal is attested only in South Semitic. Ruprecht (1979:421) expresses uncertainty whether developed from *ḥal, 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 פָלִיט 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 *plwṭym in the Libyan languages “schillisch” (= Shilha?) and Kabyle.


B.2 Hubbard (1997b:625) cites 11QtgJob 39.3 and 32.2 as occurrences of פָלִיט. 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 פָלִיט pl.

   B.1 [nil]

4. Versions
   a. LXX: ἀνασῴζομαι.

   b. Sym: ἐκφεύγω.

   c. Pesh: ʾtpsyy.

   d. Tg: כָּפֵּל.

   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 מלח see Lexical/Semantic Field(s) of 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]

Bibliography
[‘CAD’ indicates The Assyrian Dictionary of the Oriental Institute of the University of Chicago: 1956-]


[‘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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