(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: n m. Klein (1987:509c) and HAL (880b) define it as an adjective.

Occurrences: Total 5x OT, 0x Sir, 0x Qum, 0x inscr.
Is 66.19 written as MT in 1QIsa.

Text Doubtful:
A.1 BHS (see also Rudolph 1968:260) suggests on the basis of Jr 44.14a that כִּי אִם פָּלֵיט in v. 14b may have been added secondarily.

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

1. Root and Comparative Material

A.1 See פָּלֵיט Qal.
A.2 The lexeme is attested in RH, e.g. M. Sotah 1.17b, M. Sanhedrin 10.4.

B.1 See פָּלֵיט Qal.

2. Formal Characteristics

A.1 Barth (1894:§112), Hasel (1989:593 = 2001:555) and HAL (880b) define פָּל ט as a qatil form. According to Barth it is the only nominal of this type in Hebrew which is active in meaning.

A.2 The lexeme is listed as פָּל יט by KB (762b) and Alonso Schökel (584b) and as פָּל ט by Zorell (650b) and Klein (1987:509c). Gesenius (1835:1105a) gives each form a separate entry. The lexeme is spelled plene in Nu 21.29, Is 66.19 (pl), and defectively in Jr 44.14, 50.28, 51.50.

B.1 Hubbard (1997:624) seems to consider פָּל ט as an analogous form to אָסִּיר, נָבִּיא, citing Waltke & O’Connor (1990:88, §5.3e) and calling it a “qātīl” form. Waltke & O’Connor’s discussion, however, is related to פָּלִיט, not פָּל ט.

3. Syntagmatics

A.1 Subj שׁוֹבָה Qal (Jr 44.14), הלך Qal, עמד Qal, זכר Qal (Jr 51.50).
A.2 Obj שלח piel (Is 66.19).
A.3 Nomen rectum שלג (Jr 50.28).

B.1 [nil]

4. Versions

a. LXX: ἀνασεσωμένοι (Jr 44[51].14b);
ἀνασωζόμενοι (Jr 50[27].28, 51[28].50);
diassōzēsθαι (Nu 21.29);
σεσῳσμένοι (Is 66.19).

b. The Three:
Sym σεσῳσμένοι (Jr 51.50).

c. Pesh:

[[bhmyr']] (Nu 21.29);
[[z 'wr']] (Jr 44.14b);
mśwzb' (Is 66.19);
dimptlyyn (Jr 50.28);
'ylyn d'tplṭw (Jr 51.50).

d. Tg:

TgPro:
מְשׁ יזְבִּין (Is 66.19, Jr 44.14b);
מְשׁ יזְבַיָּא (Jr 51.50);
מְשׁ יזְבַי לֹא (Jr 50.28);
TgO: צרי (Nu 21.29).

TgNeo: שלחניו בקהל (Nu 21.29).

TgPsJ: מחלק בקהל לא (Nu 21.29).


Samaritan Tg: דאפלטו (Nu 21.29).

e. Vg:

ii qui evaserunt (Jr 50.28);
qui salvati fuerint (Is 66.19);
qui fügerint (Jr 44.14b);
qui fugistis (Jr 51.50);
in fugam (Nu 21.29).

A.1 The versions show less preference for a single equivalent root than with פָלִיט. However, they reveal no obvious distinction between פָלִיט and פָלִיט.

B.1 Pesh (b)hmyr' in Nu 21.29 apparently means ‘as a hostage’, a free rendering which is modelled on the more easily intelligible parallel expression שְׁבִית.

B.2 Pesh z 'wr', ‘little’, perhaps here ‘few’, can hardly be a translation of פָלִיט in Jr 44.14b and is probably a modification to fit the very negative first part of the verse.

5. Lexical/Semantic Field(s)

A.1 פְלִיט is set in parallel with שְׁבִית (Nu 21.29), and פָלִיט is set in parallel with נָסִים (Jr 50.28).

A.2 In Jr 44.14 פְלִיט is in opposition to פָלִיט and פְלִיט. For a contrast of פָלִיט see Lexical/Semantic Field(s) in the entry on פָלִיט.
A.3 For a discussion of the semantic field of lexemes of the root כָּפֻלַת, and for a contrast of these lexemes with those of the root כָּפֵל see Lexical/Semantic Field(s) of piel.

B.1 Hasel (1989:594 = 2001:556) suggests that both כָּפֻלַת and כָּפֵלָה occur in parallel to כָּפֵלָה. However, only the former does, and while in Jr 4:4 כָּפְלָה occurs in the same verse as כָּפֵלָה, it is used in contrast to it.

6. Exegesis

A.1 Zorell (650b) understands כָּפֵלָה as “qui (fugiens) salvus evasit”; Alonso Schökel (584b) understands כָּפֻלַת as identical to כָּפֵלָה. Furlani (1948:307) understands כָּפֻלַת as “lo scampato, il fuggiasco” and כָּפֵלָה as “il profugo, il fuggiasco”.

A.2 It is widely held that Jr 4:14b, which talks of כָּפֻלַת who will return, contradicts Jr 4:14a, which denies that there will be any כָּפֵלָה, and is probably a later addition (Carroll 1986:730, McKane 1996:1075). However, if a distinction of meaning exists between כָּפֻלַת and כָּפֵלָה, this hypothesis is unnecessary. This distinction is discussed in Lexical/Semantic Field(s) in the entry on כָּפֵלָה.

7. Conclusion

A.1 A כָּפֲלָה, unlike a כָּפֻלַת, often has negative connotations (a sign of woe in Nu 21.29, and in a negative oracle Jr 4:14b). The כָּפֲלָה may be someone on the move having escaped a negative situation, but with no immediate prospect of a settled situation. The term thus may often be translated “fugitive”. In most cases the כָּפֲלָה is on the move (Is 66.19, Jr 50.28, 51.50), and in Nu 21.29 the word is parallel to כָּפֻלַת ‘captive’, suggesting unsettled existence. In Jr 4:14b there may be a focus on the unsettled position of those who return if there is an opposition with כָּפֲלָה. The term may often be glossed “refugee”.

B.1 [nil]

Bibliography


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