The Semitic root *lak*, to press

In my paper on Heb. *melkh*, counsel, I stated (above, p. 55) that the stem *malak*, to deliberate, was derived from the root *lak* which appears in Arab. *laka*, *jalūku*, to chew (or *champ*, as a horse on his bit) so that *malak*, to deliberate, is originally to chew or ruminante in the sense of to deliberate. The primary meaning of the root is preserved in Arab. *malaka* 'l-*iğina*, to knead (i.e. to press, squeeze, thump), the dough. But *alaka* 'l-*ijāma* stands for 'alaka, whereas *alaka*, to send, is a transposition of *la'aka*, to send, from which we have *mal'ak*, ἀγγέλος.

To chew — to press between the teeth. The original meaning of the root *lak* is to press. This may mean also to thrust, push, strike or to urge, strive eagerly. We find these meanings in the Arabic stems *lakka*, *laka'a*, *laka'ta*, *lakada*, *lakaza*, *lakaša*, *lakadə*, *laka'a*, *lakama*, *lakina*, *lakiţa*, and in the modern Arabic *laklak* and *lakaf*. Also *tahālaka* 'alā *šai'i* (cf. *laki*a or *lakija* bi-*šai'i* = *yai* a bihi ay lasimahu) must be derived from this root. Cf. also Ethiop. *lak*a, to impress, inscribe. For Heb. *hiššīk* (from *šalak*, a causative of the root *lak*; see GB18 795*, below) cf. Arab. *laqiha* and *laqița*.

Allied roots are *laq*, *laḥ*, *lax*; also *lat*, *laṯ*, *laẓ*. The root *laq* appears in *lāqa*, *laqqa*, *laqița*, *laqa'za*, *laqisa*, *laqatə*, *laq'a*, *laqița*, *laqlaqa*, *laqima*, *laqița*, *yalqa*, *halaqa*, *halqama*, *šalqa*. Also *laqina*, to understand readily, means originally to swallow; cf. French il faut lui mâcher tous ses morceaux, i.e. you must explain to him the simplest thing. Heb. *jālq*, locust, is derived from the same root.

The root *laḥ* appears in *alāḥha*, *lahaba*, *lahaza*, *laḥhaça* *laḥaṭa*, *alḥafa*, *lahana* *fi-* *l-qirā'ati*. Heb. *lēḥi*, jaw, means originally *máchoire* (cf. JBL 33, 292). For the root *lax* cf. *laxra* *fi-* *kalāmīhi*, *laxaba*, *laxafa*, *laxama*. 
Derivatives of the root lat are latta, lata'a, lataba, lataha, lataxa, latada, lataxa, lataqa, latama. For the modern latlat = ratrata cf. lakina which means originally to chew the words. In German, Worte or Silben kauen means to utter or pronounce with hesitation or imperfectly, to articulate indistinctly (French mâchonner ses paroles).

The root lat is found in latta, latata, lataha, latasa, lat'a, latama, latija. For lat cf. lazça and laqaha. See my remarks in AJSL 22, 205. 257; 23, 241. 248. 252; GK 28, p. 107, n. 1.

Johns Hopkins University

Heb. sed, haughty = Assyr. sittu, remnant

In GB 18 Heb. מ or מ is combined with Assyr. çâdu (impr. içâdu) to glow; but this etymology (suggested by Jensen, KB 6, 390) is untenable. It is true, the 1 instead of מ might be due to partial assimilation as in Syr. çhâth, righteous = çhâh (JAOS 28, 116) or מ, echo in the Siloam Inscription (ZDMG 65, 565, 1) = صدي, but the etymological equivalent of Heb. מ = Arab. ژ in Assyrian is sittu, remnant.

I pointed out above (p. 56) that Heb. מ, to induce or seduce is a byform of מ, from מ, whereas GB 18 s. v. מ refers to Delitzsch’s theory that מ means to induce a person to change his mind, alter his opinion (he altered him = he converted him, persuaded him). According to Al 172a sittu (which would be a form like mitu, dead, or nizu, quiet = muṣiti, naqixu) means other, plur. sittîti, the others, and sittu (a feminine form of sittu) denotes remnant, remainder; but this explanation is unsatisfactory.

Nor can we assume that sittu stands for sirtu = si'ratu = सत्र, although we have for שדוח (ZDMG 69, 168, 21) the form שדוח; but appears in Hebrew as צ, consequently we must have a מ in Assyrian (JAOS 28, 115). For the same reason Schrader’s explanation that sittu corresponds to סת (KAT 576) is impossible, since اسم appears in Hebrew as מ.