

Ⲅ^A Βαλααμ for ⲡϨⲗⲗⲓ (Ⲅ^L Ιεβλααμ). In 2 K 9 27 we find in
 Ⲅ^V Εκβλααμ — Ⲅ^A Ιβλααμ, Ⲅ^L Ιεβλααμ.

Johns Hopkins University

Paul Haupt

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. *lāka*, *ḡalūku*, to chew (or *champ*, as a horse on his bit) so that *malak*, to deliberate, is originally to *chew* or *ruminate* in the sense of *to deliberate*. The primary meaning of the root is preserved in Arab. *malaka* 'l-*ajīna*, to knead (i. e. to *press*, *squeeze*, *thump*), the dough. But *alaka* 'l-*lijāma* stands for 'alaka, whereas *alaka*, to send, is a transposition of *la'aka*, to send, from which we have *mal'ak*, ἄγγελος.

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*, *lakaṭa*, *lakaḥa*, *lakada*, *lakaza*, *lakaša*, *lakada*, *laka'a*, *lakama*, *lakina*, *lakiḡa*, and in the modern Arabic *lakkak* and *lakaf*. Also *tahālaka* 'alā *šaḡ'i** (cf. *laka'a* or *lakiḡa bi-ša'i'i** — *ḡali'a bihi aḡ lazimahu*) must be derived from this root. Cf. also Ethiop. *lak'a*, to impress, inscribe. For Heb. *hišlīk* (from *šalak*, a causative of the root *lak*; see GB¹⁶ 795^a, below) cf. Arab. *laḡiḥa* and *laḡifa*.

Allied roots are *laq*, *lah*, *lax*; also *lat*, *laṭ*, *laz*. The root *laq* appears in *lāqa*, *laqqa*, *laḡiḥa*, *laḡaza*, *laḡisa*, *laḡaṭa*, *laḡa'a*, *laḡifa*, *laḡlaḡa*, *laḡima*, *laḡiḡa*, *ḡalaḡa*, *halaḡa*, *halḡama*, *šalaḡa*. Also *laḡina*, 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. *ḡālq*, locust, is derived from the same root.

The root *lah* appears in *alāḥḥa*, *lahaba*, *lahaza*, *lahḥaṣa*, *lahaṭa*, *alḥafa*, *lahana fi-'l-qirā'ati*. Heb. *lēḥi*, jaw, means originally *mâchoire* (cf. JBL 33, 292). For the root *lax* cf. *laxxa* *fi-kalāmihī*, *laxaba*, *laxafa*, *laxama*.

Derivatives of the root *lat* are *latta*, *lata'a*, *lataba*, *lataha*, *lataxa*, *latada*, *lataza*, *lataja*, *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 *laʃ* is found in *laʃa*, *laʃata*, *laʃaha*, *laʃasa*, *laʃa'a*, *laʃama*, *laʃija*. For *laz* cf. *lazza* and *lazaha*. See my remarks in *AJSL* 22, 205. 257; 23, 241. 248. 252; *GK*²³, p. 107, n. 1.

Johns Hopkins University

Paul Haupt

Heb. *sed*, haughty — Assy. *sittu*, remnant

In *GB*¹⁶ Heb. סֵד or סֵד is combined with Assy. *çâdu* (impf. *içûdu*) to glow; but this etymology (suggested by Jensen, *KB* 6, 390) is untenable. It is true, the ד instead of צ might be due to partial assimilation as in Syr. ܩܕܝܫܐ , *righteous* — ܩܕܝܫܐ (*JAOS* 28, 116) or דדה , *echo* in the Siloam Inscription (*ZDMG* 65, 565, 1) — ܩܕܝܫܐ , but the etymological equivalent of Heb. סֵד = Arab. سِد in Assyrian is *sittu*, remnant.

I pointed out above (p. 56) that Heb. הסית , to induce or seduce is a byform of הסיד , from סוד , whereas *GB*¹⁶ s. v. סֵד refers to Delitzsch's theory that הסית means to induce a person to change his mind, alter his opinion (*he altered him* — he converted him, persuaded him). According to *AL*⁵ 172^a *situ* (which would be a form like *mitu*, dead, or *nizu*, quiet — *mayitu*, *naqizu*) means *other*, plur. *sitûti*, the others, and *sittu* (a feminine form of *situ*) denotes *remnant*, remainder; but this explanation is unsatisfactory.

Nor can we assume that *sittu* stands for *sirtu* — *si'ratu* — سائر , although we have for דַּמְשֵׁק (*ZDMG* 69, 168, 21) the form דַּמְשֵׁק ; سائر appears in Hebrew as שׂאיר , consequently we must have a ש in Assyrian (*JAOS* 28, 115). For the same reason Schrader's explanation that *sittu* corresponds to سِت (*KAT*³ 576) is impossible, since سِت appears in Hebrew as שֵׁת .