

Abstracts

Elisha Qimron and Alexey (Eliyahu) Yuditsky

מי השלח ההלכים לאט

The present paper suggests a new solution for understanding the verse: יען כי מאס העם הזה את מי השלח ההלכים לאט (Isa 8:6) in the light of the version attested in the Great Isaiah Scroll: יען כיא מאס(ו) (ה)עם הזה את מי השולח ההולכים לאט. We propose that the word לאט is not an adverb meaning 'slowly', but a word containing the particle ל- and a noun ארט 'pool, reservoir', which occurs elsewhere in the Dead Sea Scrolls in the sense of 'property, treasure'. Therefore, the meaning of the collocation מי השילוח ההולכים לאט is 'waters of the canal which are flowing to a pool'.

We further suggest that the noun שלח is an allomorph of the form שולח and that both could derive from an assumed proto-form *šulluḥ in the *quttul* pattern. We also think that the word השולה occurring in the Great Isaiah Scroll reflects a phonetic development of the assumed form *šulluḥ, and that such puzzling words as שלו, בשוליה, שבשלוהו found in the Copper Scroll (3Q15) can be explained in the same fashion.

Hezy Mutzafi

The Biblical Term *Gammādim* in Light of Neo-Aramaic and the Semitic Root G-M-D

The hapax legomenon *gammādim* appears in the book of Ezekiel, in the description of the men who guarded the walls and watchtowers of Tyre, then a regional naval and economic power. From antiquity to the present, Bible translators, commentators, and scholars have proposed various interpretations of this obscure term, including 'dwarfs', 'a certain ethnic group', or 'warriors'.

This article offers a new perspective on the meaning and etymology of the term *gammādim*, drawing inspiration from the Neo-Aramaic word *gəmdana* ‘sturdy, robust; sturdy man’, and considering the Semitic root *g-m-d*, which is associated with strength. Rather than proposing a definitive solution to the riddle of *gammādim*, the article suggests the possibility of interpreting this term as ‘hardy warriors’, reflecting a semantic development parallel to the shift in Neo-Aramaic from the meaning ‘strong, tough’ to ‘sturdy, robust’.

Elitzur A. Bar-Asher Siegal

The Meaning of *Mispar* in the Blessing Formula *Barukh Yode‘a Misparkhem*

This article focuses on the expression *yode‘a misparkhem / mispar kulkhem* found in the blessing recited when visiting a cemetery. The discussion situates the phrase within the broader linguistic context of rabbinic blessings, which draw on multiple strata of Hebrew and form a poetic tapestry interwoven with biblical and midrashic language, often conveying theological themes.

The paper proposes that the phrase *yode‘a misparkhem* not be understood as referring to a numerical count of the dead, but rather as *knows the story of your lives*: knowledge that forms the basis of divine judgment and the just resurrection of the dead. To support this interpretation, the paper explores the possible meaning of the Hebrew noun *mispar* as ‘narrative’ or ‘account’, a rare usage in Hebrew that is, however, attested in biblical and other ancient literature.

It is further suggested that the wording of the blessing preserves a homiletic interpretation of a verse from Balaam’s blessing (Num 23:10), which rabbinic tradition associates with resurrection. According to the proposed reconstruction, the phrases *‘afar ya‘akov* and *rova‘ yisrael* in Balaam’s blessing were understood as metonymies for the dead, whereas the verbs *mana* and *safar* were interpreted in the narrative sense. Thus, the cemetery blessing reflects a rich poetic-exegetical tradition, one that embeds a biblical reference and eschatological theology within a fixed liturgical formula.

Ali Watad

On the Arabic Element Reflected in the Aramaic Translation of the Samaritan Pentateuch

In the wake of the Muslim conquest, Arabic gradually replaced Aramaic in the land of Israel and throughout the Middle East. The period of Aramaic dominance in the region left a vast literature, including a Samaritan Aramaic translation of the SP, a scholarly edition of which was published by Avraham Tal (1980–1983), based on two manuscripts: an older one, MS J, and a later one, MS A.

This paper analyzes some of the Arabic elements reflected in MS A. Two of the examples discussed are the following. In Gen. 1:12 the verb וַיִּרְא is translated as וַעֲנַל, where the Arabic translation of the SP uses the verb نظر ('looked'), and Sa'adya Gaon translates עלם ('knew/understood'). In Gen. 2:10 the noun רְאשִׁים is translated as נְסוּלִין. The Arabic translation of the SP reads جداول ('streams'), whereas Sa'adya translates رؤس ('head'). The word נְסוּלִין conjoins Arabic نَسِيلَة ('descendant', metaphorically: 'a wick') and the Aramaic plural morpheme -ין. This comparative study makes an important contribution to the research on language contact.

Hilla Peralta Shavit and Silvia Adler

On the Conceptual Structure and Polysemy of the Hebrew Word *tfisa* ('Catch', 'Perception')

The Hebrew word *tfisa* possesses a rich spectrum of meanings, both concrete (e.g., 'grasp, catch') and abstract (e.g., 'idea, understanding'). Another meaning is 'perception', a major concept in cognitive linguistics. This study, therefore, adopts a cognitive linguistics framework both to explore the conceptual structure of *tfisa* and to assess the analytical effectiveness of this framework. Using a corpus-driven approach, the research investigates the various contexts in which *tfisa* appears in Modern Hebrew, aiming to determine whether its multiple uses indicate polysemy.

Qualitative analysis, employing tools such as Image Schemas and Aspect,

reveals that all uses of *tfisa* share a single underlying conceptual structure. The term consistently centers on the interaction between two asymmetric forces, with variation in contexts reflecting differences in Force Dynamics between the two. This variation suggests metaphorical extension rooted in universal cognitive mechanisms, rather than polysemy. These findings not only enrich our understanding of *tfisa* but also demonstrate the efficacy of cognitive linguistics in analyzing complex lexical phenomena.

English abstracts edited by Dena Ordan