WHAT DOES PSALM MEAN IN HEBREW?

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Part I
The Book of Psalms ("praises") commonly referred to simply as Psalms, is a book of the Hebrew Bible and the Christian Bible. Taken together, its 150 poems "express virtually the full range of Israel's religious faith."
Etymology: The word *psalms* is derived from the Greek Ψαλμοί (*Psalmoi*), perhaps originally meaning "music of the lyre" or "songs sung to a harp" and then to any piece of music. From *psallein* "play upon a stringed instrument" and then to "make music in any fashion". Singular - Ψαλμός
The Book of Psalms in its current, most commonly used form consists of 150 songs and prayers referred to individually as psalms and referenced by chapter and verse. They each have a poetic character with frequent use of parallelism.
In addition to the title of the collection, which translates as "song" or "hymns" from both Hebrew and Greek, superscriptions (or headings) in many of the Psalms provide musical references and some direction, in some cases even references to melodies that would have been well known by early congregations.
Songs that can be identified as such in the Psalms include songs of thanksgiving (e.g., Ps 30), hymns of praise (e.g., Ps 117) and royal psalms, which may have been used in coronations and weddings.

Identification of some psalms as prayers is also seen within the text, for example in the conclusion to Psalm 72, "The prayers of David son of Jesse are ended."

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The largest category of Psalms, though not grouped as such in the text, is that of lament (expressions of complaint and pleas for help from God). There appears to also have been an instructional function of the psalms as seen in their references to the law (e.g., Ps 1 and 119).
Dating of individual compositions is difficult, and in some cases impossible. Many appear to have been written early in the history of ancient Israel (first millennium BC or even earlier), while others may have been written after the exile to Babylon, which occurred in the sixth century BC. Authorship is also uncertain in spite of frequent attributions to David.
In Jewish tradition, the Psalms were actually sung in front of the Tabernacle, and then later during the reign of King Solomon, when the Temple was completed, they were sung from the steps of the Temple.
The Book of Psalms - wikipedia

The singers all came from the tribe of Levi (Levites), and it was exclusively their privilege – no non-Levites were allowed to sing in that area of the Temple. Levites played musical accompaniment on various instruments, some mentioned within the Psalms themselves. Psalms are used throughout traditional Jewish worship. Many complete Psalms and verses from Psalms appear in the morning services.

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While the Psalms are used extensively in worship and prayer, the original intent was as a vehicle to teach, explain, encourage, and communicate with the individual listener as well as the entire people, hence their public performance.

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The book of Psalms in Hebrew is תהלים [tehilîm] which is a plural masculine form from תהלת [tehilà]. The root is ה-לamed-לamed.
"Σαλτήριον" - [tehilîm] are

Δοξολογία (praise) and
θρησκευτικό τραγούδι (religious songs)
but Hebrew grammar and spelling rise
hard conditions to sing psalms.
The derivative territory of the Hebrew root יָלָל includes to sing praises, to sing psalm, psalm, praise, to radiate light, to shine. Thus the root is one of the Hebrew ways of transformation of the idea of the light in the text and into the reader’s/listener’s linguistic conscious and unconscious.
Biblical warning remaining
Hidden in Hebrew - *psalm*;
to praise; to shine הָלַל [halâl]
or to profane, to defile,
to pollute, to desecrate הָלַל [halâl]
This Hebrew way of signification remains hidden and untranslatable in any Indo-European language. The paradigm of the root marks the semantic territory in the system of the Hebrew language which is asymmetrical to Indo-European and Finno-Ugric languages, because in these languages to shine, to praise, and psalm are not derivates of one and the same root. The root of the Hebrew words for shining or singing psalms includes instructions for those who intend to sing psalms: they should be pure, clean and immaculate.
At the same time the root He-Lamed-Lamed has its “dark”, desecrating paronym – the root Het-Lamed-Lamed that occupies the paradigm to profane, to defile, to pollute, to desecrate; to wound (fatally), to bore through, to pierce; to slain; window.
From a linguistic point of view, the two roots’ similarity and opposition is based on the fact that the difference between them is the invariant of the sound $h$. In *He-Lamed-Lamed* הַלַּדֵּד there is a short $h$ ה, while in *Het-Lamed-Lamed* הַלַּדֵּד there is a non-short $h$ ה.
One should have perfect articulation habits to make the difference in use. *He-Lamed-Lamed* יֲלָדָא and *Het-Lamed-Lamed* חַלָּל are involved in similarity and opposition, at the same time. But only *He-Lamed-Lamed* יֲלָדָא is part of the *macrolight white* in Hebrew. The term *macrolight* is in sense of Witkowski, S., C. Brown [Witkowski, Brown, 1977, pp. 50-57] and A. Wierzbicka [Wierzbicka, 1990].
He-Lamed-Lamed takes part (explicitly and implicitly) in the naming of the basic semantic features ‘pure’, ‘pureness’, ‘clean’, ‘immaculate’ of the prototypes of white (light; snow; milk).

Prototypes is sense of Rosch Prototype Theory (1973; 1975; 1976)
In approximately one hundred appearances of the Noun Phrase “Psalm of David” word *psalm* stays for the Hebrew lexeme מִזְמָר [mizmòr].
The derives from the root Zain-Mem-Reish וֹמָר are found in the words sing, sing praise, make music זָמָּר.

In Modern Hebrew – orchestra תִּצְמֹרֵת.
The two uses of יְהלָל [lehalèl] (2 Chronicles 23:13) and תהָלָה [tehilà] (Psalms 33:1) as *sing psalms / praise* seem insignificant and unimportant but this is not the case.
Psalm 22:4/3 (21:4)
Yet You are holy, O You who are enthroned upon the praises of Israel.

NAU Psalm 22:3 Yet You are holy, O You who are enthroned upon the praises of Israel.

BGT Psalm 21:4 σὺ δὲ ἐν ἁγίοις κατοικεῖς ὁ ἐπαίνως Ἰσραήλ
MGK Psalm 22:3 Σὺ δὲ ὁ Ἄγιος κατοικεῖς μεταξὺ τῶν ἐπαίνων τοῦ Ἰσραήλ.
ἐπαίνος, οὐ, ὁ praise, approval,
recognition Ro 2:29; 1 Cor 4:5;
Eph 1:6, 12, 14; 1 Pt 2:14;
a thing worthy of praise Phil 4:8.
The Indo-European translations convey in different ways the meaning of the word יהלות [tehilòt]. The preferred solution is praises but not pslams. This example is evident for the normative use of the feminine plural form יהלות [tehilòt] of the singular feminine יהלת [tehilà].
However, the title of the book Psalms in Hebrew is צהלים [tehilîm] which is a plural masculine form – ending ים [-im] – from יהלמב [tehilâ]. We can see that the tradition calls for the masculine form as a title of the whole book.

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That is why we need to examine carefully the extended semantics of הָפִלָח [tehilà] by checking the derivative potential of the root.
With a view to the fact that an interlinguistic dissymmetry exists between Hebrew and Indo-European languages, it is appropriate to indicate the functional semantics of the verb praise הליול [halâl]. This will appear in about 200 uses when the explicite meaning is to praise but the implicit one is to shine הליול [halâl].
With a view to the fact that an interlinguistic dissymmetry exists between Hebrew and Indo-European languages, it is appropriate to indicate the functional semantics of the verb *praise* הלי [halâl]. This will appear in about 200 uses when the *explicite* meaning is *to praise* but the *implicit* one is *to shine* הלי [halâl].
In Indo-European languages *to praise* (Bul. възхвалявам) and *to shine* (Bul. излъчвам блестяща светлина) are not of the same root and the implicit suggestion of ‘*to shine*’ does not exist when the text says *to prise*.
In English and in Bulgarian the word *psalm* (псалм) has no association and no logical connection evolved from the derivative relationship to the *light*, to the *shining*. The data from TWOT in BibleWorks98 shows clearly that the situation is the opposite in Hebrew:
when we say *praise* כְּתִילָה [tehilà] or
*The book of Psalms* כְּתִילִים [tehilìm],
it implies *to shine* הָלָל [halàl].
The examination of the root \textit{He-Lamed-Lamed} shows that in the Hebrew text there are more than 300 uses of the derivates from this root. These appearances of the root are cognitively related to macrolight white, despite the fact that most of the words do not designate explicitly \textit{shine}. 
The cognitive presence include all cases when in English we have *to praise*, *rejoicing, praise, psalms* or even *boast*. All 300 uses of the derivates of *He-Lamed-Lamed* appear to be Hebrew associations of the transformations of the concept of light denoted by *He-Lamed-Lamed*. 
They work at the Hebrew linguistic consciousness and subconsciousness. Such derivative motivated associations do not exist in the Indo-European languages.
Profane, defile, pollute, desecrate (Bul. осквернявам, принизявам, опорочавам) with the closest root Het-Lamed-Lamed הָלֹל
Semantic OPPOSITION

There is a strong level of phonetic and spelling closeness between הלל [halâl] and פלול [halâl], but on the level of semantics they are antonyms:
‘to praise the God of Israel’  הָלָל [halâl] – ‘to profane God of Israel’  הָלָל [halâl];

‘to praise the God of Israel’  הָלָל [halâl] – ‘to desecrate the God of Israel’  הָלָל [halâl];

‘to shine  הָלָל [halâl] – ‘to pollute’  הָלָל [halâl].
CONCLUSION

The phonetical similarity and the semantic difference between the two roots could be interpreted as ‘warning to every human person that if the praise of God is legalistic, not clean enough as the light is, the praise may become a profane, a defile, polluted, desecrated act’.

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