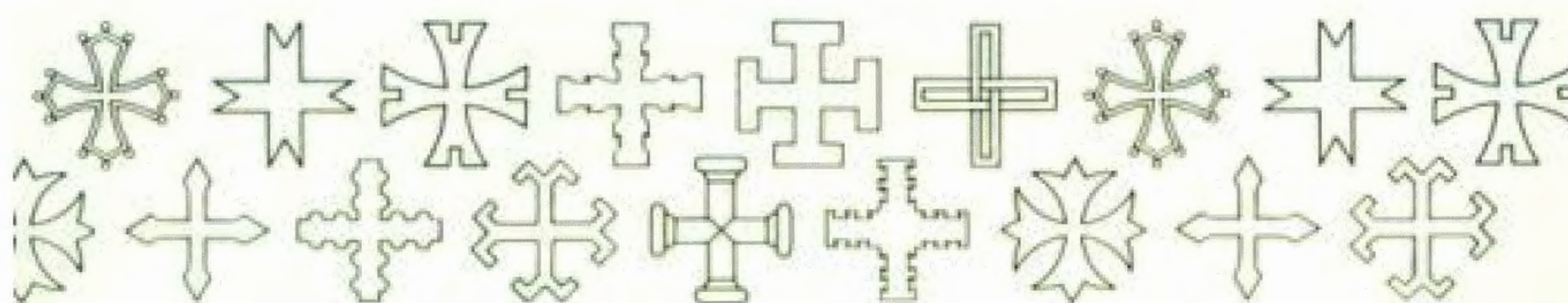


# Hebrew-Chaldee Lexicon to the Old Testament

H.W.F. Gesenius





A Hebrew and  
English Lexicon  
of the  
Old Testament

WITH AN APPENDIX CONTAINING THE BIBLICAL ARAMAIC

BASED ON THE LEXICON OF

WILLIAM GESENIUS

AS TRANSLATED BY

EDWARD ROBINSON

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*Edited with constant reference to the Thesaurus of Gesenius as completed by E. Rödiger, and  
with authorized use of the latest German editions of Gesenius's  
Handwörterbuch über das Alte Testament by*

FRANCIS BROWN

*with the co-operation of*

S. R. DRIVER *and* CHARLES A. BRIGGS



**GESENIUS'**  
**HEBREW AND CHALDEE LEXICON**

TO THE

**Old Testament Scriptures**

TRANSLATED

WITH ADDITIONS AND CORRECTIONS FROM THE AUTHOR'S  
THESAURUS AND OTHER WORKS,

BY

**SAMUEL PRIDEAUX TREGELLES, LL. D.**

With An Exhaustive

**ENGLISH INDEX**

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wider meaning (see Fessellii Adv. sacra, vi. 6); it is used:—(1) Of any ancestor (אבן, אבנער), 1 Ki. 15: 11; 2 Ki. 14:3; 15:38; 16:2, etc., as of a grandfather, Gen. 28:13; 31:42; 32:10; 37:35; great grandfather, Num. 18:1, 2; 1 Kings 15:11, 24, etc.; Isa. 43:24, אבן אבות collectively, "thy remotest ancestors have sinned" [this should, however, be taken strictly]. So, very often in pl. אבות ancestors, Gen. 15:15; Ps. 45:17. As to the phrase אבן אבות see under the word אבן.

(2) Used of the founder, or first ancestor, of a nation, Gen. 10:21; 17:4, 5; 19:37; 36:9, 43; Josh. 24:3. Here belongs Gen. 4:21, "the father of all who handle the harp and pipe," i. e. the founder of the family of music; inventor of the art of music.

(3) Of the author, or maker, of anything, specially of the Creator, Job 38:28, "has the rain a father?" i. e. Creator. And in this sense God is said to be "the father of men," Isa. 63:16; 64:7; Deut. 32:6 [?] comp. Jer. 2:27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a bringer up, nourisher, as bestowing his benefits like a parent, Job 29:16, "I was a father to the needy;" Ps. 68:6, "a father of the fatherless;" Isa. 22:21, "a father to the inhabitants of Jerusalem" (said of Eliakim, the prefect of the palace); Isa. 9:5, the Messiah is called אבן "eternal Father" (of the people); comp. pater patrie in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7:14; 1 Ch. 17:13; 22:10; Ps. 89:27, 28 [these passages refer to Christ the Son of God]. As it is a father's place to instruct his children—

(5) It is used of a master, or teacher, 1 Sa. 10:12; and hence, priests and prophets, as being teachers endued with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2:12; 5:13 [this passage does not apply]; 6:21; 13:14 (comp. 8:9); Jud. 17:10; "be unto me a father and a priest," 18:19. So also the Rabbins were called אבות; and so, too, we should understand the titles of honour, the fathers of the church; papa, pope; most holy father, etc. [But see Matt. 23:9.] Nearly the same is—

(6) Specially the father of the king, a name given to his supreme counsellor, such as the Orientals now call [وزير] Wezir, vizier; Gen. 45:8, אבן לאבן לפרעה "he hath made me a father to Pharaoh." So Haman is

called δευτερος πατηρ of Artaxerxes (Est. 3:13, LXX). Compare 1 Maco. 11:32, and Turkish ابا father-prince; also Lala, father, applied to the vizier; (see Jablonskii Opusc. ed. te Water, tom. i. p. 206, and Barhebraei Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אבן Gen. 41:43, which they explain, "father of the king," or of the land, or kingdom.

(7) It is further used to express intimate connection and relationship; Job 17:14, אבן אבן "I have said to the pit [rather corruption, see אבן], thou art my father;" in the other hemistich, "and to the worms, my mother and sister." Comp. Ps. 88:19.

(8) In Arabic and Æthiopic, the word father is also applied to a possessor, and is used of one who is endued with any thing, or excels in it; e. g. ابو شام "father of odour," i. e. an odoriferous tree. So in Hebrew, but only in pr. n.; e. g. אבן שלום "father of peace," i. e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs אבן, so that it may be said to be for אבן (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אבן father, and אבן mother, imitate the most simple labial sounds of the infant beginning to articulate; like παπας (παπάζω), papa, pappus, avus, Persic بابا.—For the usual const. state (the form אבן), there was also anciently אב and even אב (like אב, אבן), though only found in compound proper names אבן אבן, אבן שלום, אבן אבן, although in these also we very often find the form אבן, as אבן אבן, אבן אבן. Once, Gen. 17:4, 5, in order more plainly to shew the etymology of the name אבן אבן, אב is used in the text itself.

Note 2. The interpretation of this word in Job 34:36, is uncertain; אבן אבן אבן, Vulg. pater mi probetur Jobus, etc. ["my father let Job be tried"]. But by taking אבן for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אבן or אבן as signifying wish or desire, from the root אבן, although there is no other trace of this form. Wilmett's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אבן אבן. [But conjecture is always unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אבן i. q. אבן woe".]

אב Chald. with suffix אבן (1 pers.), אבן, אבן,



pl. אֲבָהוּן (the letter ה inserted, comp. אָמָה) *father*, i. q. Heb. אָב Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather, Dan. 5:2.

אֵב (from the root אָבַב) m. *greenness, verdure* of an herb; Job 8:12, עוֹרֵנוּ בְּאֵבוֹ "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11, אֵב הַנְּחָל "the greenness of the valley," Vulg. *poma*, from the Chaldee usage.

Arab. <sup>س</sup>أَب green fodder.

אֵב Ch. (from the root אָבַב) *fruit*; with suff. אֵבָה (where Dagesh forte is resolved into Nun), Dan. 4:9, 11, 18. In Targg. often for פֵּרִי.

אָבַב a root unused in Hebrew. In Chaldee, in Paal אָבַב to produce fruit, especially the first and early fruit; Syr. <sup>ف</sup>أَبَّ to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate*; see the derivatives אֵב greenness, אָבִיב ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. *treiben*, whence אָבִיב junger *Trieb*, young shoots; so that it is kindred to the roots אָבַב, אָבַב, אָבַב, having the sense of desire, eager pursuit of an object; see אָבַב.

אֲבָגְתָא [Abagtha], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see אֲבָגְתָא. ["It seems to be the same as אֲבָגְתָא, and may be explained from the Sansc. *bagadda*, 'given by fortune,' from *baga*, fortune, sun. (Bohlen)."] —Ges. add.]

אָבַד, fut. יֵאבַד and (at the end of a clause) יֵאבְדוּ —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, *sich verlieren, sich verloren haben*, especially used of a lost and wandering sheep (Arabic <sup>ف</sup>أَبَد to flee away in the desert, as a wild beast, and there to disappear as it were, *sich in der Wüste verlieren*). אָבַד "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13, הַיֵּאבְדִים בְּאֶרֶץ אַשּׁוּר "those who wander in the land of Assyria" (are there exiled); Deut. 26:5, אָבַד אֲרָמִי "a wandering Syrian;" it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id.

In Arabic, in this sense, the kindred <sup>ف</sup>أَبَد is used; used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words מַעַל הָאָרֶץ, Deut. 4:26; 11:17; Josh. 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by <sup>ל</sup> of pers., 1 Sam. 9:3, 20; also followed by <sup>ל</sup> Deut. 22:3; Job 11:20, מְנוּס אָבַד מִנְּהֵם "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, תוֹרַת הָאֲבָד מִכֶּהֵן וְעֵצָה מִזְקֵנִים "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, נוֹי אָבַד עֲצוֹת "a nation whose counsel has perished," Vulg. *consilii expert*; Jer. 4:9, יֵאבְד לֵב הַמֶּלֶךְ "the heart of the king shall perish" (for fear and terror); Job 8:13, וְתִקְוַת תִּגַּף תֵּאבְד "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate*. Part. אָבַד wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL אָבַד —(1) *to lose, to reckon as lost, give up as lost* (*verloren geben*), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy*; Ecc. 7:7, יֵאבְד אֶת-לֵב מִתְּנָה "a gift (bribe) destroys (i. e. corrupts) the heart." Followed by <sup>ל</sup> to extirpate from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deu. 12:2, אָבַד הוֹן "to squander one's means of support" (substance); Pro. 29:3.—(b) of men, *to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIFHIL הֵאבִיד, i. q. Pi. *to destroy, to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words הָעַם מִפְּנֵי הָעַם Lev. 23:30; מִפְּנֵי הָעַם, Deu. 7:24; also, *to lay a land waste*, Zeph. 2:5; *to take away hope*, Job 14:19. Very rarely א in 1 fut. quiesces, אֲאִבִּיד for אָבַד, Jer. 46:8. The derivatives all immediately follow [אָבַד—אָבַד].

אָבַד, fut. יֵאבַד, Ch. *to perish*, Jer. 10:11.

APHEL הוֹבִיד, fut. יְהוֹבִיד, inf. הוֹבִידָה *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) הוֹבִיד, Dan. 7:11.

אָבַד m.—(1) *one who is wretched, unfortunate*, see the verb, No. 3.

(2) A participial noun (see *Lehrg.* p. 488), *destruction*, Nu. 24:20, 24.

אָבַדָה f. (with Tzere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i. q. אָבַדָה a *place of destruction, abyss* (used of Hades), Pro. 27:20 (כ').



אברהם m.—(1) *destruction*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon. with אביונה, Job 26:6; 28:22; Pro. 15:11.

אברהם m. verbal of Pi. for אברהם (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אברהם, const. st. אברהם id. *destruction, death*, Est. 8:6.

אברהם, fut. אברהם prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אברהם, אברהם, אברהם, also אברהם Lat. *aveo*; hence:—(1) *to be inclined, willing, prone, to wish*; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix א, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לא אברהם לשלחם "he would not let them go;" Job 39:9, הלא אברהם רים עבדך "will the buffalo be willing to serve thee?" Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, אם תאבדו וישמעוכם "if ye shew yourselves willing and obey;" Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym אשמע), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) *to desire, to long for, to be in want of*; a signification which is found, at least in the derivative nouns, אביונה, אביונה, אביונה.

(3) In Arabic it has a power altogether the reverse—to be unwilling, to refuse, to loathe, so that it answers to the Hebrew אברהם. It must not however be supposed that this signification is actually contrary. For the sense of inclining (sich neigen, geneigt sein) is used in the Hebrew, for propensity towards, and good will (Zuneigung); in Arabic, for turning away from (Abneigung), and a loathing mind; whence

stagnant, marsh water, prop. causing loathing, אביונה אביונה (compare אביונה); see אברהם, and the other derivatives, No. 2.

אברהם m., *reed, papyrus*, i. q. Arab. أبا جمع. (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אביונה "vessels of reeds," made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Ethiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm.

[*navoi pseudousais*], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. אביונה, should no doubt be read (as was done by the Syriac translator) אברהם, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for אברהם we read אברהם.

אביונה (from the root אברהם No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form אביונה, no doubt formed for the purpose of paronomastically answering to the words אביונה and אביונה; compare Lehrs. 374, note 7, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as אביונה and אביונה an interjection of grief. ["O, woe! Comp. Gr. αἰβοῖ, Arist. Pac. 1066."—Ges. add.]

אביונה (from the root אברהם), by a Syriacism, for אביונה; whence const. אביונה, Isa. 1:3; pl. אביונה m. *a place where cattle are fattened, a stable, stall*, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *præsepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab. أرى Ch. אביונה stable and manger. So אביונה is also used in the Talmud.

אברהם a doubtful root, perhaps [i. q. אברהם, אברהם, *to turn, to turn about* (so Ges. corr.). In Manuale] i. q. Arab. أبا for أبا to rebuke, to threaten. Hence—

אברהם or אברהם f., once found; (if this be the true reading) Eze. 21:20, אברהם "the threatening of the sword," i. e. the threatening sword. ["a turning of the sword," i. e. a sword turning itself; perhaps glittering; i. q. אברהם אברהם, Gen. 3:24."—Ges. corr.] Castell (Hept. p. 10), compares Arab. أبا destruction, referring to 2 Macc. 26:6;

but אברהם (for so it should be written) is from the root אברהם Inf. conj. IV. and denotes *permission*. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read אברהם אברהם "slaughter of the sword." This conjecture is confirmed by LXX. σφάγια βομφαλας,



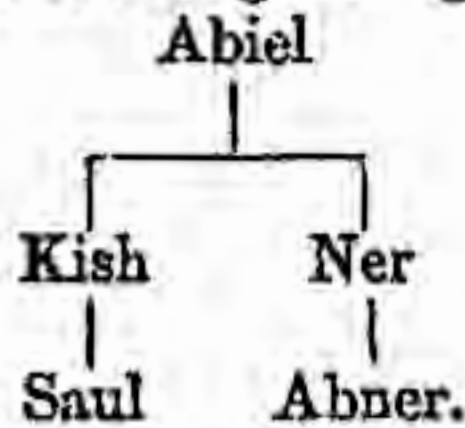
Ch. חרבה קטלי, and by the following context, "Lo! it is brightened and sharpened for slaughter (לטבח)." Comp. Eze. 21:14, 15. The Greek words σφάγιον, σφαγή, are often used to express the Hebrew טבח, טבחה, טבח.

אבטיחים m. (from the root טבח transp. for טבח, טבח to cook), pl. melons, Nu. 11:5. To this answers the Arab. بطيخ transp. for طبخ from طبخ to cook, to ripen, like the Gr. πέπων, ὄψεβ, melon, from πέπω: comp. גִּישָׁל. In the Hebrew there is added א prosthetic. From the Arabic word above cited the Spanish budiecas, the French pastèques, are derived.

אבי [Abi], pr.n. f., the mother of Hezekiah, 2 K. 18:2, in the parallel place, 2 Ch. 29:1, more fully and correctly אביה, which is also in some copies the reading in Kings.

אבי-עלבון ("father of strength," i.e. strong, from the root גלב to be strong), [Abi-albon], pr.n. of one of David's heroes, 2 Sa. 23:31, called also אביאל, 1 Ch. 11:32.

אביאל ("father of strength," i.e. strong), [Abiel], pr.n. m.—(1) 1 Ch. 11:32, see אבי-עלבון.—(2) the grandfather of king Saul, 1 Sa. 9:1; 14:51. In the genealogy, as found 1 Ch. 8:33; 9:39, Ner is said to have been Saul's grandfather, but according to 2 Sa. 14:5, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



אביאסף ("father of gathering," i.e. gatherer), [Abiasaph], pr.n. of a Levite of the family of Korah, Ex. 6:24, who is also called, 1 Ch. 6:8, 22; 9:19, אביסף.

אביב (from the root אבב), m., an ear of corn, a green ear, Lev. 2:14; Ex. 9:31, חשעוניה (ב) אביב "the barley was in the ear," i.e. the ears were developed. Comp. as to the syntax, Cant. 2:13, חרש האביב "the month of green ears," at a later period called ניסן, beginning at the new moon of April (of March, according to the Rabbins), the first month of the old year [as instituted on coming out of Egypt], Ex. 13:4; 23:15; Deu. 16:1.

אביניל ("whose father is exultation"),

[Abigail], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 14, which name is also contracted אביגיל (comp. Arab. أَش for أَيش what?) verse 32, and 2 Sa. 3:3 (כ).—(2) a sister of David, 1 Ch. 2:16, also called אביגיל, 2 Sa. 17:25.

אבירן ("father of a judge"), [Abidan], pr.n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. 1:11; 2:22.

אבירע ("father of knowledge," i.e. knowing), [Abida, Abidah], pr.n. of a son of Midian, Gen. 25:4.

אביה (i. q. אביהו "whose father is Jehovah"), [Abia, Abiah, Abijah], pr.n. (A) of men.—(1) the second son of Samuel, 1 Sa. 8:2.—(2) 1 Ch. 7:8.—(3) 1 K. 14:1.—(4) 1 Ch. 24:10; Neh. 10:8.—(5) i. q. אביהו king of Judah; see below. (B) pr.n. of a woman, 1 Ch. 2:24.

אביהו ("whose father is Jehovah") and אביה (id.), pr.n. Abijah, king of Judah, the son and successor of Rehoboam, 2 Ch. 13:1, sqq. constantly written אביהם in Kings: 1 K. 14:31; 15:1, 7, 8, "father of the sea," i.e. maritime man.

אביהוה ("whose father He," i.e. God, is), pr.n. Abihu, son of Aaron, slain by God for offering incense contrary to the law, Lev. 10:1, sqq.

אביהוד ("whose father is Judah," i. q. אבי יהודה), [Abihud], pr.n. m. 1 Ch. 8:3.

אביהיל (perhaps incorrectly for אביחיל which is the reading of some copies), [Abihail], pr.n.—(1) the wife of Rehoboam, 2 Ch. 11:18.—(2) m., 1 Ch. 2:29.

אביון adj.—(1) needy, poor, so called from the idea of needing (see the root אבה No. 2), Deut. 15:4; 7:11. Sons of the needy, for the needy, Ps. 72:4; see אביון.

(2) oppressed, wretched, often with the addition of the synonym עני; Psal. 40:18, וְאֲנִי עָנִי וְאָבְיוֹן "and I (am) afflicted and wretched;" Ps. 70:6; 86:1; 109:22. Specially, like עני, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, צדיק and אביון are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the Ebionites adopted this name, as assuming that they were ἐκ τῶν πτωχῶν ὧν ἴσθιν ἡ βασιλεία τῶν οὐρανῶν, Matt. 5:3.

אביונה f., prop. appetite, desire (from the root



אָבָה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אָבִיוֹנִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

אָבִיחַיִל ("father of strength," bravery, i. q. brave), [Abihail], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

אָבִיטוֹב ("father of goodness"), [Abitub], pr. n. m., 1 Ch. 8:21.

אָבִיטָל ["father of dew," Abital], pr. n. of one of the wives of David, 2 Sa. 3:4.

אָבִיָּם [Abijam], see אָבִיהוּ.

אָבִימָאֵל [Abimael], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called אָמָל, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of Μάλι, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called *Minæi*, *Μειναῖοι*.

אָבִימֶלֶךְ ("father of the king," or "father king"), [Abimelech], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אָכִישׁ), this name or title appears to have been mostly common to them, like *Padishah* (father king) of the Persian kings, and *Atalik* (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אָחִישׁמֶלֶךְ, as 2 Sa. 8:17.

אָבִינָדָב ("noble father," or "father of nobility"), [Abinadab], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

אָבִינוֹעַם ("father of pleasantness," or of grace), [Abinoam], pr. n. of the father of Barak, Jud. 4:6; 5:1.

אָבִינֵר ("father of light"), [Abner, marg. Abiner], pr. n. m., 1 Sa. 14:50; elsewhere אָבְנֵר, which see.

[אָבִיָּסָפָה *Ebiasaph*; see אָבִיָּסָפָה.]

אָבִיעֶזֶר ("father of help," like the Germ. *Abolf*, from *Atta*, father, and *holf*, aid), [Abiezer], pr. n.—(1) a son of Gilcad, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אָבִי הָעֶזְרִי [Abiezrite], Jud. 6:11, 24; 8:32. Hence is the shortened form אִיעֶזֶר, Nu. 26:30, and the patronym. אִיעֶזְרִי *ibid.*—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

אָבִיר (from the root אָבַר), subst. *strong one, mighty one*, only found in the phrase אָבִיר יַעֲקֹב, "the mighty one of Israel, of Jacob," used of God, Gen. 49:24; Isa. 1:24.

אָבִיר adj. (from the root אָבַר).—(1) *strong, mighty*, used of men commonly as a subst. as, a *mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6, אָבִירֵי לֵב "the strong of heart." Poetically used, κατ' ἐξουσίαν—(a) of a bull; Ps. 22:13, אָבִירֵי בָשָׁן "the strong ones, i. e. bulls, of Bashan," Ps. 50:13; and metaph. of princes, Ps. 68:31.—(b) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful, noble*, Job 24:22; 34:20; לֶחֶם אָבִירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אָבִיר הָרְעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אָבִיר לֵב *obstinate, stubborn*, a man of perverse mind, Isa. 46:12; comp. חִזֵּק לֵב.

אָבִירָם ("father of loftiness"), [Abiram], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

אָבִישָׁג ("father of error"), [Abishag], pr. n. of David's concubine, 1 K. 1:3; 2:17.

אָבִישׁוּעַ ("father of welfare"), [Abishua], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

אָבִישׁוּר ("father of a wall"), [Abishur], pr. n. m., 1 Ch. 2:28, 29.

אָבִישַׁי ("father of gift" ["comp. נָשִׁי"—Ges. add.]), [Abishai], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אָבִישַׁי, 2 Sa. 10:10.

אָבִישָׁלוֹם ("father of peace"), [Abishalom], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אָבִישָׁלוֹם.

אָבִיתָר ("father of plenty," for אָבִיתָר), [Abiathar], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood



was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אֲחִימֶלֶךְ.

**אבך** a root, ἀπαξ λεγόμεν. prob. TO ROLL, TO ROLL UP, also TO INTERTWINE, wälzen, wickeln, verwickeln. Kindred roots are בָּאֵךְ to intertwine, to be entangled; בָּבֵךְ to boil up, aufwallen, aufquellen, ["מְבֵךְ to interweave, to braid."—Ges. add.]; also the more harsh אָנַךְ to turn.

HITHPAEL, to be rolled together, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּתְאַבְּכוּ זְמַחַת עֵשֶׂן "and they shall be rolled together with the lifting up of smoke," das es in Rauch aufwallt (das Dicht), comp. Vulg., Syr. Syr. ܐܠܚܝܢ is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, sich fortwälzen.

I. **אָבַל** fut. יִאָּבֵל TO MOURN, followed by על, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LANGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָפַל, אָמַל, also בָּלָה, נָבַל, אָפַל, all of which are from the bi-literal stock, bal, fal, having the sense of falling, comp. σφάλλω, fallo, Germ. fallen), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אָבַל). Poet. used of inanimate things; Am. 1:2, אָבְלוּ זְמַחַת-הָרְעִים "the pastures of the shepherds mourn;" Isa. 24:4, 7, אָבַל תִּירֹשׁ אֲמַלְלָה נֶפֶן "the new wine mourneth (i. e. the clusters mourn), the vine languisheth;" 33:9.

HIPHIL הִאָּבִיל to cause to mourn, to make to lament, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. to act as a mourner, hence, to mourn, i. q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אָל and על of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אָבֵל No. I, אָבֵל.]

II. **אָבַל** Arab. أَبَلَ and أَبَلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. ܐܒܠܐ grass. Cognate is the Hebrew בָּלַל, בָּל to moisten, to water. Hence is אָבֵל No. II.

I. **אָבַל** adj., mourning (from the root אָבַל No. I), Gen. 37:35; Lam. 1:4, דְּרָבִי צִיּוֹן אָבְלוּ "the ways to Zion mourn." Const. state אָבֵל, Ps. 35:14. Pl. const. אָבְלִי, Isa. 61:3, with Tzere impure; compare Arab. أَبَيْل.

II. **אָבֵל** (from אָבַל No. II), apparently a grassy place, a pasture, meadow; Arabic أَبْل fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for אָבֵל הַגְּדֹלָה we should read אָבֵל הַגְּדֹלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(a) אָבֵל בֵּית-מַעֲכָה [Abel Beth-Maachah], i. e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל-שִׁטִּים, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18.

(b) אָבֵל הַשִּׁטִּים ("the meadow of acacias"), [Abel-shittim], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(c) אָבֵל פְּרֻסִים ("meadow of the vineyards"), Jud. 11:33, a village of the Ammonites, which is stated by Eusebius to have abounded in vines even in his time.

(d) אָבֵל מְחֹלָה ("the meadow of dancing"), [Abel-meholah], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(e) אָבֵל מִצְרַיִם Gen. 50:11 ("meadow of the Egyptians"), [Abel-mizraim], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבֵל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of mourning; —mourner of Egypt?]

אָבֵל with suff. אָבֵלִי m. (from אָבַל No. I), mourning, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אָבֵל יְחִיד "mourning for an only (son)," Am. 8:10; Jer. 6:26; Mic. 1:8, וְאָבֵל כְּבָנוֹת יַעֲנָה "and (I will make) a mourning like the ostriches, which make a wailing cry; עָשָׂה אָבֵל לְ "to make a mourning for any one," Gen. 50:10.

אָבֵל adv.—(1) in the more ancient Hebrew, affirmative, truly, indeed, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, nay indeed, Gen. 17:19; but nay, 1 K. 1:43. (To this



answers the Arabic particle of correcting, **بَل** but indeed, but rather; taken from the root **בָּלַח**, prop. i. q. Heb. **בָּל**, so that its primary power lies in denying the contrary. The **א** is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand*, Dan. 10:7, 21; Ezr. 10:13; 2 Ch. 1:4; 19:3; Arab. **بَل** but. Other particles of this kind, which are both affirmative and adversative, are **אֵךְ**, **אֵכֵן**, **אֵלֵם**, **אֵי** [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero*.

**אָבֵל** see **אָבֵל**.

**אָבֵן** an unused root, which had, I suppose, the force of *constructing and building*; comp. **בָּנָה** to build, and **אָסַן** to prop, to found, whence **אָסַן** *faber*, an artificer, *τέκτων*. Hence is —

**אָבֵן** with suff. **אָבֵנוּ** pl. **אָבֵנִים**, **אָבֵנִי**, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) *a stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. **أحبا** id., but of rare occurrence. Æth. **ሉሳ**: Metaph. 1 Sa. 25:37, "and he became a stone" stiff as a stone. **לֵב הָאָבֵן** "a stony (i.e. hard) heart," Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, **אָבֵן בָּרָד** "hail stone;" Isa. 30:30; whence Josh. 10:11, **אָבֵנִים גְּדֹלוֹת** is used of great hailstones, called a little below **אָבֵנֵי הַבָּרָד**.

(2) *kar' éloxghv, a precious stone, a gem*, Ex. 28:9, sqq. 35:27; more fully **אָבֵן חֹפֶץ**, Isa. 54:12; **אָבֵן חַן**, Pro. 17:8; **אָבֵן יִקְרָה**, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (Erzstein), Job 28:2. In Arabic they say in the dual **حجرتان**, "both stones," of gold and silver.

(4) *rock*, Gen. 49:24, **אָבֵן יִשְׂרָאֵל** "the rock of Israel," i. e. Jehovah; comp. **צָהַר**.

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. *Stein*, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; **אָבֵן וְאָבֵן** "divers weights," Deu. 25:13; **אָבֵנֵי כִּיס** weights carried in a bag, Pro. 16:11; **אָבֵן הָעוֹפְרָת**, Zec. 5:8, "a weight of lead," Zec. 4:10; **אָבֵן הַבְּדִיל** also *a plummet*, Isa. 34:11; "He will stretch over it the line of wasting (**וְאָבֵן בְּדִיל**)

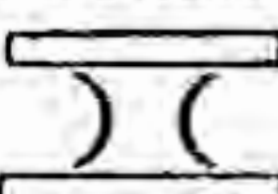
and the plummet of desolation," i. e. all shall be destroyed as if by rule and line. (As to the thing, comp. Am. 7:8.)

(6) Sometimes stones serve to designate places geographically; thus — (a) **אָבֵן עֵזֶר** "stone of help" [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12. — (b) **אָבֵן הַדְּפִי** "stone of departure," 1 Sa. 20:19; compare **אֲחֵלָת**.

**אָבֵן** emphat. st. **אָבֵנָא** Ch. id. Dan. 2:34, 35.

**אָבֵנָה** 2 Ki. 5:12, in **כְּחֵיב** for **אָבֵנָה** which see. Comp. the letter **ב**.

**אָבֵן** i. q. **אָבֵן** *a stone*, only in dual **אָבֵנִים** prop. *a pair of stones*, used —

(1) of the *wheel of a potter*. Jer. 18:3, of the potter, **הִנֵּהוּ עֹשֶׂה סִלְאָכָה עַל־הָאָבֵנִים** "behold he wrought a work upon his potter's wheel." ["It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, *Monum. Civil.*  tab. L.; Wilkinson's *Manners and Customs of the Ancient Egyptians*, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud **טֶרֶף** prop. trunk, stem; then *cippus*; then a potter's wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify —

["(2) *A low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, 'when ye do the office of midwife to the Hebrew women (**וְרֵאִיתֶן עַל־הָאָבֵנִים אִם בֵּן הוּא**) then shall ye see (while yet) upon the stool, whether it be a boy,' &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents." — Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*] Abulwalid, in *Lex. MS.*; "The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called **אָבֵנִים** i. e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone.



Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters." (2) Used for a washing-vessel of stone, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. So Kimchi, מִשְׁבַּח אִשָּׁה הַיּוֹלֶדֶת, and so also Ch. and both Arabic versions.

**אַבְנֵיט** (for אָנֹט with Aleph prosthet.), with suff. אַבְנֵיטִי, pl. אַבְנֵיטִים m., a belt, or girdle, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. אַבְנֵיט, אַבְנֵיטִי, אַבְנֵיטִי א belt. Both words, the Hebrew and the Chaldee, come from the Persic, in which **بند** (Sanscr. *bandha*, Germ. *Band*) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

**אַבְנֵר** ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אַבְנֵרִי 1 Sa. 14:50. LXX. *Ἀβέννηρ*.

**אַבֵּס** as in Ch. and in the Talmud, TO FEED largely, TO FATTEN cattle. (Prop., as appears to me, to stamp in, comp. the kindred אָבֵס, hence to stuff, to cram, *einstopfen*; comp. Gr. *τρέφω* pr. i. q. *πήγνυμι*.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אָבֵסִים, אָבֵסִים.

**אַבְעָבֶעַת** pl. f., *pustules, boils*, rising up in the skin, Ex. 9:9, 10; verbal from the root אָבֵעַ Chaldee *Pilpel* אָבֵעַבֶעַת to boil up, to swell up; hence Syriac **ܚܚܒܘܬܝܢ** *pustules*; in Hebrew אָבֵעַ prosthet. was prefixed. Compare אָבֵעַ, אָבֵעַ.

**אַבֵּץ** an unused root, perhaps, i. q. אָבֵץ to be white, whence Ch. אָבֵץ tin; hence—

**אַבֵּז** [*Abesz*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

**אַבְצָן** (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

**אַבֵּק** a root not used in Kal, which I suppose to have had the force of *to pound, to make small*, from the onomatopoeic syllable אָבֵק, אָבֵק, אָבֵק, אָבֵק, which, as well as אָבֵק, אָבֵק (see אָבֵק, אָבֵק), had the force of pounding; comp. אָבֵק to drop, to distil; אָבֵק, אָבֵק, אָבֵק, also *πηγή, πηγύω*, Germ. *pothen, boten* (comp. specially *Etz pothen*). Hence אָבֵק dust.

NIPHAL אָבֵק־נִפְּלָא Gen. 32:25, 26, recipr. to wrestle,

construed with אָבֵק; denom. from אָבֵק dust, because in wrestling the dust is raised. So in Greek *παλαίειν, συμπαλαίειν, συγκοινοῦσθαι* from *πάλη, κόμης*. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river אָבֵק, verse 23.

**אַבֵּק** m., *dust*, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from אָבֵק thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. אָבֵק.

**אַבְקָה** f. id., whence אָבֵק רֹבֵל "powder, dust of the merchant," i. e. aromatic powder, Cant. 3:6.

**אַבֵּר**—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, *ſich emporſchwingen*, see Hiph., also the derivatives אָבֵר and אָבֵרָה. Perhaps this is kindred to אָבֵר, אָבֵר, comp. Pers. *اَبَر* *eber*, *ὑπὲρ* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see אָבֵר. It is applied—

(2) to any power, and *ἐνέργεια*, see אָבֵר, אָבֵר.

HIPHIL, to mount upward in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

**אַבֵּר** m., a wing feather, (*ſchwungfeder*), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

**אַבְרָהָה** f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

**אַבְרָהָם** *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אָבְרָם, i. e. "father of elevation;" Gr. *Ἀβράμ* [*Abram*]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אָבְרָהָם, i. e.

"father of a multitude," (comp. Arab. *هَام* a large number), or as the context itself explains it, אָבֵק אָבְרָהָם—"the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; אָבְרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אָבְרָהָם, Mic. 7:20.



**אנך** a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root **נך**) which is properly **נַחֲךָ** (compare **נִשְׁפָּח** for **הִשְׁפָּח**, Jer. 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante præcone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare **נח**, **נחש**, **נחש**. And the Egyptian word which is concealed in **אנך** is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperek*, i.e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiæ Ægypt. s. v. Luther, in the later German editions of the Bible, dieses ist der Banderwäter. **נח** he takes as *father*, and **נך** Ch. *king*; comp. **נך** No. 5.

**אנשי** see **אנשי**.

**אבשלום** ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. **אבשלום** which see.]

**אנא** an unused root. Arab. **أجأ** to flee; hence—

**אנא** ("fugitive"), [*Agee*], pr. n. m. 2 Sa. 23:11.

**אנג** an unused root. Arab. **أج** to burn, to blaze as fire. Hence—

**אגג** [*Agag*], pr. n. of the Amalekite kings, Num. 24:7; 1 Sa. 15:8, 9, 20, 32.

**אגגי** [*Agagite*], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it *Ἀμαληκίτης*.

**אנך** an unused root; in Chaldee to bind. Compare **אנך**, **ענך**, and my farther remarks on the root **נך**. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare **נחך** and **נחך** No. 4. Hence—

**אנכה** f.—(1) a knot, a band; **חַבְּטֵי חַבְּטֵי** "bands of the yoke," Isa. 58:6.

(2) a bundle, as of hyssop, Ex. 12:22.

(3) a band or troop of men, like the German *Bande*, 2 Sa. 2:25; comp. **נחך**.

(4) arched, vaulted work (*Gewölbe*), used of the vault of heaven, Am. 9:6; comp. Germ. *Gat*, *Gaben*, story of a building; from the verb *gaben*, *gatten*, which has the sense of binding together; see *Ade-lung Lex. hh. vv.*

**אנך** m., a nut, Cant. 6:11; Arab. and Syr. **جوز**, Pers. **گوز**. This Hebrew word appears to be taken from the Persic by prefixing **א** prosthetic; compare **א**.

**אגור** [*Agur*], pr. n. of a wise man, the son of Jakeh (**יָקֵחַ**), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like *Koheleth*, it might signify an assembler, one of the assembly (of wise men), **עַל מַסְפָּחָא** Ecc. 12:11.

**אגורה** f., a silver coin, so called from the notion of collecting, from the root **אג** to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. *ὀβολός*, *nummus*. The Hebrew interpreters **נחך**, which see.

**אגל** an unused root, prop. to flow together, to be gathered together as water, cogn. to the root **אגל**, which is used of the rolling of the waves. Arab. **أجل** Conj. II. to cause to flow together, hence, to gather water together, **عَاجِل** a pool, a pond; compare also **אגל**. Hence—

**אגלי** Job 38:28 **אגלי** "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. **גלל**); but the former is preferable.

**אגללים** ("two pools"), [*Eglaim*], Isa. 15:8, pr. n. of a village in the land of Moab, called by Eusebius *Ἀγαλλεῖμ*. It can scarcely be doubted that this is the same as *Agalla* (*Ἀγαλλα*), which is mentioned by Joseph. Arch. xiv. 1, § 4.

**אגם** an unused root: Arabic—  
 (1) Med. A. to burn, to be hot (comp. **אגם**, **אגם**), whence is **אגם** No. 1.  
 (2) Med. E. to be warm and corrupt, as water, whence **אגם** and **אגם** No. 2.  
 (3) Med. E. to loathe, to abhor, Ch. **אגם** to be sad, to grieve, whence **אגם**.

**אגמים** subst. [absol. Isa. 35:7; est. **אגמים** 41:18], pl. **אגמים**, **אגמים**.



(1) a pool, a marsh, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) ["i. q. אגמון a reed, a cane." Ges. add. omitting the following explanation], a marsh overgrown with reeds, a reedy place, Jer. 51:32.

R. Jonah explains it strongholds; comp. <sup>ε--ε</sup> أجمة a lion's den in a marsh; hence refuge, stronghold.

אגם adj. once in pl. const. אגמי נפש "sad of soul," Isa. 19:10; see the root No. 3.

אגמון and אגמן m.—(1) a boiling caldron, Job 41:12; see אגם No. 1.

(2) a rush, reed, such as grows in marshes, from אגם a marsh, and the termination ן, Isa. 58:5. As to Isa. 9:13; 19:15, comp. קפה.

(3) a rope of rushes, a muzzle of reeds, like the Greek σχοῖρος, Job 40:26, compare Plin. N. H. xix. 2.

אגן an unused root. Arab. <sup>ε--ε</sup> اجن is i. q. وجن (see ן), to tread with the feet, to stamp; hence to wash clothes, to full, as is done by treading them with the feet. [Hence the following word.]

אגן m., prob. a trough for washing, λουτήρ, hence any laver, basin, or bowl; const. אגן Cant. 7:3;

pl. אגנות Isa. 22:24; Ex. 24:6 (Arab. and Syr. <sup>ε--ε</sup> اجانة, id.).

אגפים m. pl. (root אגף), a word only found in Ezekiel, forces, army, Eze. 12:14; 17:21; 38:6, 9; 39:4; to this answers the Ch. אגף, אגף a wing, hence prop. the wings of an army, comp. אגפים Isa. 8:8; in the same manner is the word wings applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אגף fut. יאגף.—(1) TO COLLECT, TO GATHER IN (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. אגף No. 2, and אגף, also Gr. ἀγείρω. (Prob. this root has the signification, to scrape together, comp. the kindred אגף. By softening the roughness of the letter א we have אגל and אגלל, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of gain and profit is found (from the idea of scraping together), also of wages as arising from that of gain; see אגף. Other derivatives are אגף, אגף, according to most אגף.

אגף emphat. state אגף Ch. an epistle, a letter, i. q. Heb. אגף, which see. Ezr. 4:8, 11; 5:6.

אגרון m., for אגרון with Aleph prosthet. from the root אגף No. 2, the fist, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אגרטל m., Ezr. 1:9; אגרטל, אגרטל LXX., Vulg., Syr. pateræ aureæ, pateræ argentæ, basins, chargers of gold, of silver. In the Talmud of Jerusalem, this word is said to be compounded of אגף to collect, and אגרטל a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify a slaughter-basin; for אגרטל (see under the letter א). This I suppose to be for אגרטל, אגרטל (compare Nusor. אגרטל for אגרטל),

from אגרטל to slay, אגרטל to cut the throat. Some also have taken it for the Gr. κάραλος, κάραλλος, which is used in the Septuagint for a basket, fruit-basket, whence comes the Arab. قراطلة, Rabb. אגרטל, Syr. <sup>ε--ε</sup> قراطلة, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root אגרטל to plait.

אגרות, f. pl. אגרות a word of the later Hebrew, an epistle, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἀγγαρος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אגף, which denoted one hired, specially a courier (see the root אגף), and which was also adopted in Greek under the form ἀγγαρος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorschach (Stäudlin's Beytr. v. p. 20) regards this word as coming from the Persian انگاریدن engariden, to paint, to write; whence انگاره engâre, anything whatever written.

אגף m., exhalation, or vapour of the ground whence clouds are formed, so called from surrounding and covering the earth like a veil. [From the root אגף No. 1.] This derivation is confirmed by the Arabic, in which <sup>ε--ε</sup> ايات, from the root <sup>ε--ε</sup> آ med. Ye, to surround (comp. אגף No. 1), is whatever guards and strengthens anything, defence, bark, veil, also atmosphere. To this answers the Ch. אגף vapour. Gen. 2:6; Job 36:27.

אגרות see אדות.



**אָדָב** by transposition of letters, i. q. אָדָבּ TO PINE AWAY, which see. Only found in Hiph. inf. אָדָבּ for אָדָבּ, 1 Sa. 2:33. Compare especially Deu. 28:63.

**אָדָבָא** (perhaps "miracle of God," from אָדָבּ miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen. 25:13.

**אָדָב** an unused root. Arab. **أد** = **هد** to befall, as misfortune, hence אָדָבּ misfortune. Hence אָדָבּ and

**אָדָד** [*Hadad*], pr. n. of an Edomite, 1 K. 11:17; who is called אָדָד, verse 14.

**אָדָה** an unused root, prob. denoting the same as אָדָה and אָדָה to pass by. Hence אָדָה.

**אָדָה** [*Iddo*], pr. n. m., Ezr. 8:17.

**אָדָן** (from the root אָדָן, which see. [See אָדָן No. 2.]) Suff. and in pl. defect. אָדָנִי, אָדָנִים, pref. אָדָנִי, אָדָנִי, m. lord, master. It is used—(a) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. אָדָבּ and Greek κύριος γυναικός, Germ. *Steherr*), hence of God as the possessor and ruler of the world; Jos. 3:13, אָדָנִי בְּלִדְהָאָרֶץ; called also, *kar' éssachéu*, אָדָנִי, Ex. 23:17; and without the art. אָדָנִי, Ps. 114:7; comp. אָדָנִי.—(b) of a ruler, Gen. 45:8. אָדָנִי "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as אָדָנִי הַמֶּלֶךְ, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19, אָדָנִי שָׁאַל אֶת־עַבְדֵּיךָ "my lord asked his servants," i. e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of אָדָנִי, Gen. 32:5.

Pl. אָדָנִים lords, Isa. 26:13 (with a pl. verb), and so with suff. אָדָנִי "my lords," Gen. 19:2, 18. Elsewhere אָדָנִים, אָדָנִי (and with suff. אָדָנִי, אָדָנִים, etc.), is always *pl. excellentiae*, having just the same signification as the singular, Gen. 39:2 sqq., and on this account it is joined to a singular adjective, as Isa. 19:4, אָדָנִים קָשָׁה "a hard (cruel) lord;" Gen. 42:30, 33, אָדָנִי הָאָרֶץ "the lord of the land;" אָדָנִי "thy lord," 2 K. 2:3, 5, 16; אָדָנִי "his master;" Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17,

אָדָנִי הָאֱלֹהִים "the Lord of lords," i. e. Jehovah; used of idols, Zeph. 1:9, comp. אָדָבּ.

This word is not found in the cognate languages, except in the Phœnician, in which *Adon*, *Adonic* (Hesych. κύριος) is the name of an idol ["where it is applied to princes, kings, and gods, see Monumen. Phœnic. p. 346." Ges. add.], and the Chaldee, in which some traces are preserved in the pr. n. אָדָנִי.

**אָדָנִי** the Lord; only used of God, Gen. 18:27; Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverently addressed; as in the phrases אָדָנִי Ex. 4:10, 13; Jos. 7:8; אָדָנִי Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as אָדָנִי יְהוָה (which the Masorites write אָדָנִי יְהוָה), Isa. 40:10; Jer. 2:22; אָדָנִי הָאֱלֹהִים Dan. 9:13." Ges. add.] The termination אָדָנִי is an older form of *pluralis excellentiae*, for the common אָדָנִי (as in אָדָנִי) [see note]; but for אָדָנִי, the lengthened form אָדָנִי has been put by the grammarians, so as to distinguish it from אָדָנִי "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 299), who consider אָדָנִי properly to signify "my lord;" so that אָדָנִי would be for אָדָנִי, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. *Adon* and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, אָדָנִי וְאֱלֹהֵי; however, there is this hindrance—(a) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (אָדָנִי is always "my lords").—(b) and that Jehovah calls himself אָדָנִי; Job 28:28; Isa. 8:7; comp. verse 5; Lehrgeb. p. 524. [In *Thes. Gesenius* adopts this opinion himself, and rightly; the difficulty as to God calling himself אָדָנִי, is fully met by the fact that in Job very many MSS. read אָדָנִי, and in Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text אָדָנִי occurs, read it אָדָנִי, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

**אָדָרַיִם** ("two heaps"), [*Adoraim*], pr. n. of a town in the tribe of Judah; 2 Ch. 11:9, comp. *Adwpa*, Jos. Arch. viii. 10, § 1 [now called *Dura* Rob. iii. 4].

אָדָרַיִם see אָדָרַיִם.



**אָדָם** Ch. adv. *afterwards, then*, i. q. Heb. אַחֲרָיִם, prop. times, from the singular אָדָם (from the root אָדָם = עָדָה, אָדָה to pass by); Dan. 2:15, 17, 19;—**אָדָם** prop. "at the same time," i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, אָדָם מִן "from that time forth;" Ezer. 5:16, i. q. Heb. אַחֲרָיִם. [But see אָדָם.]

**אָדָם** adj. (from the root אָדָם).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Ezer. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader*; pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; אָדָם אָדָם "a bowl of princes," i. e. precious, Jud. 5:25; אָדָם אָדָם "leaders of the flock," i. q. shepherds, אָדָם אָדָם Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*, Ps. 8:2.

(5) Applied in a moral sense, *noble, excelling in good qualities, excellent*; Ps. 16:3, "the saints who are in the earth אָדָם אָדָם, and the excellent (thereof), all my delight is in them."

**אָדָם** [Adalia], Persic pr. n. of a son of Haman, Est. 9:8.

**אָדָם** TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, "Their princes" . . . "were whiter than milk, אָדָם אָדָם, their body was more ruddy than coral." Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word אָדָם in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1, 10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to אָדָם the signification of pearls.

PUAL part. אָדָם *made red, dyed red*, Na. 2:4; Ex. 25:5, 35; 7:23.

HIPHUL, *to be red* (probably to make oneself red), Isa. 1:18.

HITHPAEL, *to be red* (as wine in a cup), *to sparkle*, Pro. 23:31. The derivatives immediately follow; see also אָדָם.

**אָדָם** m.—(1) *man* (perhaps so called from the idea of redness, compare אָדָם ["The Arabs distinguish two races of men; one red, ruddy, which we call white, the other black." Gesen. add. But both these races are sprung from Adam]). It has neither

const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; אָדָם אָדָם "all men," Job 21:33. Sometimes it is put as a genitive after adjectives, as אָדָם אָדָם "the needy of men," i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with אָדָם between, as אָדָם אָדָם Pro. 23:28.—Specially used—(a) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, אָדָם אָדָם "in Israel and in other men," Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(b) of common men, as opposed to those of better condition. So אָדָם אָדָם nach der (gemeinen) Menschen Weise, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אָדָם viri (more noble), Isa. 2:9; 5:15; אָדָם אָדָם Ps. 88:7; comp. Isa. 29:21, and in pl. אָדָם אָדָם Ps. 49:3; Pro. 8:4.—(c) used of slaves, like אָדָם אָדָם Nu. 16:32.—(d) of soldiers, Kriegsmannschaft, Isa. 22:6; comp. אָדָם No. 1, letter (h).

(2) *a man, vir*, i. q. אָדָם Ecc. 7:28, "a man (i. e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found."

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. אָדָם No. 4.

(4) [Adam], pr. n.—(a) of the first man made, Gen. 2:7, seq. 3, 4. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as אָדָם Baal, lord; אָדָם Satan (Lehrg. p. 653, 654). Hence LXX. 'Adám, Vulg. Adam.—(b) a town on the Jordan, Josh. 3:16.

(5) אָדָם אָדָם with the art. אָדָם אָדָם "son of man;" used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18; Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, אָדָם אָדָם "son of man," i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. אָדָם אָדָם men, Deu. 32:8; Ps. 11:4, etc.; with the art. אָדָם אָדָם 1 Sa. 26:29; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. אָדָם "son of men," for man. [See אָדָם.]

**אָדָם** & **אָדָם** adj., f. אָדָם, pl. אָדָם (of the form אָדָם, אָדָם, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (אָדָם), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

**אָדָם** pr. n.—(1) *Edom*, the son of Isaac, Jacob's elder twin brother, Gen. 25:25, more often called *Esau* (אָדָם).



(2) *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully בְּנֵי אֲדָם Ps. 137:7; and poet. בַּת אֲדָם "daughter of Edom," La. 4:21, 22; the country is more fully called אֲרֶץ אֲדָם Gen. 36:16; 21:31; אֲדָם Am. 1:6, and אֲדָם שְׂדֵה Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edomites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαληνή, now جبال Jebâl.

The gentile noun is אֲדָמִי *an Edomite*, an Idumæan, Deu. 23:8; fem. אֲדָמִיָּה, pl. אֲדָמִיּוֹת Idumæan (women), 1 Ki. 11:1.

אֲדָם m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. *Sárdior*, *Sardius*.

אֲדָמִים f. אֲדָמִיָּה; pl. f. אֲדָמִיּוֹת; adj. *reddish*, rôthlich. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being אֲדָמִיּוֹת לְבָנֹת "white, reddish."

אֲדָמָה f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:21; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground which is tilled, field, land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; אֲדָמָה "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land, region, country*; Gen. 28:15; אֲדָמָה "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. אֲדָמֹת *lands, regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [Adamah], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

אֲדָמָה [Admah], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Deu. 29:22; Hos. 11:8.

אֲדָמוֹנִי & אֲדָמוֹנִי adj. (of the form אֲדָמוֹנִי), *red*, i.e. red-haired, rôthhaarig, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. *πυρράκης*; Vulg. *rufus*.

אֲדָמִי (pr. "human"), [Adami], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

אֲדָמִי; see אֲדָם.

אֲדָמָתָא [Admatha], pr.n. of a certain Persian noble, Est. 1:14.

אָדָן an unused root, prob. i. q. دان Arab. *dan* med. Waw, *to be lower*. Hence אָדָן.

[(2) "transit, i. q. אָדָן *to judge, to command, to domineer*. Hence אָדָן *lord, owner, master*, and אָדָן *the Lord*; also אָדָן." Ges. add.]

אָדָן [Addan], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, אָדָן.

אָדָן m. pl. אָדָנִים; const. אָדָנִי *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

אָדָנִי see above after אָדָן.

אָדָנִי-בֶּזֶק ("lord of Bezek"), [Adoni-Bezok], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אָדָנִי-צֶדֶק ("lord of justice"), [Adoni-zedek], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אָדָנִי-יְהוָה ("Jehovah (is) my lord"), [Adonijah], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called אָדָנִיָּה verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called אָדָנִיקָם ("lord of enemies"), [Adonikam], comp. 8:13; Neh. 7:18.

אָדָנִיקָם see אָדָנִיָּה No. 3.

אָדָנִירָם ("lord of height"), [Adoniram], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into אָדָרָם, [Adoram], 2 Sa. 20:24; 1 Ki. 12:18, אָדָרָם [Hadoram], 2 Ch. 10:18.

אָדָר a root not used in Kal, prob. TO BE WIDE, (see אָדָר, אָדָרָה), comp. אָדָר to have hernia (prob. to swell out); אָדָר inflated, swelling (of the belly). Kindred is אָדָר. Hence, to be great, magnificent, (see אָדָר).

NIPHIL, *to be made great, glorious*, Part.; Ex. 15:11, and 6, יְמִינֶךָ יְהוָה נִפְאָרָה בְּכַף "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in נִפְאָרָה is paragogic.

HIPHIL, *to render great, illustrious*, Isa. 42:21. The derivative nouns see under Kal, also the compound words אָדָרָה and אָדָרָה.

אָדָר Addar, pr.n. m., 1 Ch. 8:3.]

אָדָר the twelfth of the Hebrew months, from the new moon of March, to that of April (according to



the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek 'Aδάρ, 1 Macc. 7:43; Syriac אדר; Arab. أَدَار, أَدَار and آدَار, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

אדר Ch. id. Ezr. 6:15.

אדר see אדר.

אדר m. prop. *amplitude, wideness*, hence—(1) *a wide cloak*; Mic. 2:8, i. q. אדרת.

(2) *magnificence*, whence Zec. 11:13, אדר היקר "magnificence of the price," a magnificent price, said ironically.

אדר Ch. *a threshing floor*, Dan. 2:35. Syr. [אדר], Arab. أَدْر. The root is ["according to some," Ges. add.] אדר i. q. נדר to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic أَدْر the *nd* seems to be for *dd*," Ges. add.].

אדרת Ch. pl. m. *principal judges, supreme judges, Oberrichter*, Dan. 3:2, 3, compound of אדר i. q. אדר magnificence, greatness, and אדרת judges; comp. אדר.

אדרת Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i. q. Pers. درست rightly, truly, uprightly.

אדרת m., 1 Ch. 29:7; Ezr. 8:27; i. q. אדרת *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word אדרת also occurs amongst the Rabbinical writers. ["Compare also Syr. أَدْرَة."] This word is taken from the more ancient Persian language, in which *Dara, Darab*, signifies a king; *Darig, Dergah*, a royal court. If derived from the latter, it signifies אדרת of the court, with the addition of the syllable אדר; but if from the former, it is compounded of *Dara* and אדר image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr. n. Darius אדרש. Others make it either—(a) a dimin. from אדר daric, δαριχάτης, if the common reading be correct in Strabo. xvi. p. 5874;

or—(b) compounded of אדר king (Darius), and אדר appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσός, in German money about a ducat and a half [13s. 6d. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

אדרת (contr. from אדר המלך "magnificence of the king"), [A drammelech], pr. n.—(1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

אדרת Ch. i. q. אדרת an arm, with א prosthetic, Ezr. 4:23; Heb. אדרת.

אדרת ("strong," from אדרת), [Edrei], pr. n.—(1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius 'Aδραά, by Ptolemy 'Aδρα, by the Arabian geographers أدرعات, and now *Dráa*; see Relandi Palest. p. 547. [Edhra, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

אדרת—(1) prop. fem. of the adjective אדר wide, ample (comp. אדרת, f. אדרת); Eze. 17:8, אדרת "a wide branching vine;" comp. אדר No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; אדרת שער "a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours, having the figures of men and beasts; comp. Plin. viii. 48. אדרת שער "a hairy cloak," i. q. a garment shaggy with hair (שער), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

אדרש i. q. אדרש TO THRESH, found in one passage, Isa. 28:28, אדרש ידושנו "threshing he will thresh it."

אדרש & אדרש fut. אדרש and אדרש; 1 pers. אדרש Pro. 8:17; and אדרש Hos. 14:5; inf. אדרש Ecc. 3:8 and אדרש.

(1) TO DESIRE, TO BREATHE AFTER anything. (The signification of breathing after, hence of longing, is proper to the syllables אדר, אדר, and with the letters softened, אדר, אדר, comp. the roots אדר, אדר, אדר to desire, to love; אדר and אדר to breathe after, to be inclined.) Construed with an accusative, Ps. 40:17; 70:5, seq.; אדר Ps. 116:1.



(2) *to love* (in which signification it accords with אהב *áyahaw*), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with ל Lev. 19:18, 34, and א Ecc. 5:9; 1 Sa. 20:17, אהבת נפשו אהבו "he loved him as his own soul." Part. אהב *a friend*, i.e. one who is loving and beloved, intimate; different from אהב a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8, זרע אברהם אהבי "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8, לעסק אהב "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

NIPHAL part. נאהב *to be loved, amiable*, 2 Sam. 1:23.

PIEL part. אהב.—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אהב only in pl. אהבים.—(1) *loves*, specially in a bad sense; *amours, amourettes, Liebshaftern*. Tropically used, of fellowship entered into with foreign [idolatrous] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אילת אהבים "hind of delight," i.e. most pleasant, most lovely.

אהב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. *oi hyagarmenoi*;) pl. אהבים *loves*, especially, illicit, licentious, Pro. 7:18.

אהבה f.—(1) Inf. fem. gen. of the verb אהב. With Lamed pref. Isa. 56:6, לאהבה אחשם יהוה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with א 1 Ki. 10:9, באהבת יהוה אח "for the love of Jehovah towards Israel." In the same sense with the prefix א Hos. 3:1; and א Deu. 7:8, מאהבת יהוה אחתכם "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adv. *lovely*"].

אהב an unused root, i.q. אהב *to be joined together*, hence אהב and —

אהב [Ohad], pr. n. of a son of Simeon, Gen. 46:10.

אהבה interj. of lamentation, from the sound uttered, AH! ALAS! comp. Arab. *ah*, *al*, whence the

roots אה and אה to mourn, to grieve, like the German, *ach, áchgen*. Almost always in this connection, אהה אהני "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אהה אהני 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אהב [Ahava], pr. n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called *kar' iðoxhén* 'the river,' comp. אהב." Ges. add.]

אהב perhaps i.q. אהב ("joining together"), [Ehud], pr. n.—(1) of a Hebrew judge, Jud. 3:15, sq. 4:1; LXX. *Aód*.—(2) 1 Ch. 7:10.

אהב Hos. 13:10. This word, which is elsewhere, 1 fut. apoc. from the root אהב, is here the same as אהב, *where?* unless perhaps there is a false reading from verses 7—14, and we ought to read אהב. Render it אהב סלכך אפוא "where then is thy king?" and join the words very closely, אהב אפוא *where then*; [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr.  $\xi$  444) as compounded from אהב (i. q. אהב) and אהב i.e. *hic, here*; comp. *Æthiop.* UP: there; HP: here, hither. So, too, Hupfeld." Ges. add.]

אהל (1) perhaps i. q. אהל הלה TO BE BRIGHT, TO SHINE, by interchange of the verbs אהב & אהב. Hence אהל so called from its shining vibrating appearance. See Hiph.

(2) denom. from אהל, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, ויהל אהל אהרם; LXX. *áποσκηνώσας* 'Αβράμ. *Vulg.* *movens tabernaculum suum*.

PIEL fut. אהל! contr. אהל i. q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. אהל for אהל.

HIPHL, i. q. Kal No. 1, *to shine*, probably *Stang* *verbreiten, to give light*; Job 25:5, לא יאיר אהל "behold even the moon, and it shineth not," i. e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet*. LXX. *οὐκ ἐπιφάσκει*. [Derivatives, the following words.]

אהל with suffix אהלי, אהלך (*öhölchā*), with *n* parag. אהלך; pl. אהלים (by a Syriacism, for אהלים);



Lehrg. p. 152, 572); with pref. בְּאֵהֳלִים Jud. 8:11; Jer. 35:7, 10; const. אֵהֳלִי, with suff. אֵהֳלָיו, אֵהֳלָיךְ — אֵהֳלֵיכֶם.

(1) a tent, a tabernacle, Gen. 9:27, etc.; אֵהֳל מוֹעֵד "the tent of the congregation," commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply אֵהֳלָה 1 K. 1:39. With regard to the tabernacle, when אֵהֳל is distinguished from מִשְׁכָּן, אֵהֳל is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (מִשְׁכָּן), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) a house, or habitation of any kind; Isa. 16:5, אֵהֳל דָּוִד "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, אִם אֶבְנָא אֵהֳל בֵּיתִי "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [Ohel], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

אֵהֳלָה [Aholah], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "(she has) her own tent." אֵהֳלָה is written for אֵהֳלָה with the omission of Mappik.

אֵהֳלִיאָב ("father's tent"), [Aholiab], pr.n. of an artificer, Ex. 31:6; 35:34.

אֵהֳלִיבָה [Aholibah], pr.n. of a harlot, used Eze. 23:4, sqq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," אֵהֳל for אֵהֳלָה.

אֵהֳלִיבָמָה ("tent of the high place"), [Aholibamah], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

אֵהֳלִים Nu. 24:6; Pro. 7:17, and אֵהֳלִים Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek ἀγάλλοχον, in later writers ξυλαλόη, also called lignum aloes, by the moderns aloes, also lignum paradisi and lignum aquilæ: Excaecaria Agallocha, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name aghil ["the r being softened into l." Ges. add.], Sanscr. agaru and aguru ["also agarukam"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly aquilæ lignum. ["Hence they appear to have heard a form agulu or the like."]

אֵהֳל an unused and uncertain root. Hence ["perhaps"] —

אֵהֳרֹן pr.n. (perhaps i.q. אֵהֳרֹן mountainous, comp. Arab. هارون), Aaron, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8;—בְּנֵי אֵהֳרֹן "sons of Aaron," Josh. 21:4, 10, 13; and poet. בֵּית אֵהֳרֹן "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

אֵהֳל const. st. אֵהֳל (a noun of the form אֵהֳל, from the root אֵהֳל to will).

(1) prop. will, desire. It occurs once as a substantive, Pro. 31:4, in כְּחֵיב, where it should be pronounced אֵהֳל וְלִרְזִינִים אוֹ שֶׁכָּר "and the desire of strong drink (does not become) princes." אֵהֳל שֶׁכָּר: קְרִי (it does not become to say) "where is strong drink?"

(2) free will, choice (Wille, Wahl), hence conj. that which gives the power of choosing this or that, or, like vel (and the word abbreviated from it, ve),

from velle (Arab. أو). Deu. 13:2, אִם אוֹ מוֹפֵת "a sign or portent;" Job 3:15; 2 K. 2:16, בְּאֶחָד הַהָרִים אוֹ בְּאֶחָד הַגְּבָעוֹת "into some mountain or valley." When doubled, whether, or; Lev. 5:1, אוֹ רָאָה אוֹ יָדַע "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; or rather, 1 Sam. 29:3, "who has been with me now many days, אוֹ יָמִים אוֹ יָמִים or rather years;" (so أو in Arabic,

which they explain بَل). Sometimes ellipt. used for אוֹ ober (es sey) daß, ober (es müßte sey) daß, or (be it) that, or (it must be) that, followed by a future subjunctive; when in Latin it may be rendered nisi forte; (comp. Arab. أو followed by fut. nasb., ellipt. for أو أن, which they explain إلا أن unless). Isa.

27:5, "I would burn them altogether; אוֹ יִחַזְקוּ בְּמַעְוֵי אוֹ אִם יִחַזְקוּ בְּמַעְוֵי (unless they) take hold of my strength," ober sie müßte denn; Lev. 26:41; Eze. 21:15. Hence it becomes—

(3) a conditional particle, prop. if one choose, if, if perhaps, but if; (LXX. εἰν,) comp. Lat. si, in which si conditional is included. (Also the Arabic أو is often explained by the Grammarians أن.) So followed by a fut. 1 Sam. 20:10, "who will shew me, אוֹ יַעֲנֶה אֲבִיךָ קִשְׁפָּה if thy father should answer thee



anything harshly;" LXX. *εάν*; Vulg. *si forte*. (Winer tries to show more than from the context can be correct in this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, *אם נודע כי שור ננח הוא* "if indeed it were known that the ox was apt to push;" LXX. *εάν δέ*; Vulg. *sin autem*. Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, *אם ימים או עשר*, some days (i. e. some time), if perhaps she wish to remain ten," eine Anzahl Tage, wenn sie z. t. w. a zeh'n wollte. LXX. *ἡμέρας ὡσεὶ δέκα*; Vulg. *dies saltem decem*. In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

**אואל** (prob. "will of God," from *א, או, root אנה*), [Uel], pr. n., Ezr. 10:34.

**אוב** or **אוב** an unused root, Arab. *أَب* for *أَب* is—

- (1) to return, also to come to one's senses, whence *أَب* *resipiscens*.
- (2) to set, as the sun.
- (3) to come by night, especially to seek for water.

Conj. V, VIII, id., *أَب* (not *أَب* which misprint of the first edition of my Lexicon, has been copied by Winer); a water-bearer (Kam. p. 46; not *uter*, a bottle, as in Golius). In Hebrew, hence—

**אוב** plur. **אובות** masc. (as to the gender of the pl. see Job 32:19).

(1) a bottle, so called from carrying water; see the root No. 3. Used of wine bottles; Job loc. cit. *כאבות חדשים יבקע* "like new bottles" i. e. full of new wine " (which) burst."

(2) *νεκρόμαντις* or *νεκρόμαντις*, i. e. a soothsayer, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. **אובות** Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes—(a) a python, or a soothsaying daemon, of which these men were believed to be possessed; Lev. 20:27, *איש או אשה כי יהיה בהם אוב* "a man or woman when a python is in them;" 1 Sam. 28:8, *קסמינא לי באוב* "divine to me by the familiar spirit," whence such a sorceress is called *אשה בעלת אוב* "a woman in whom is a soothsaying daemon," 1 Sa. 28:7, 8.—(b) the dead person himself raised up; Isa. 29:4, *וקולו קולו* "and thy voice shall be as of a dead man arising

from the earth." LXX. almost always render **אבות** by *εγγαστριμύθοι*, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the daemon, being as it were, a bottle or vessel, and sheath of this python. [See Acts 16:16.]

**אובות** ("bottles"), [Oboth], pr. n. of a station of the Israelites in the desert, Nu. 21:10; 33:43; to be sought about the land of the Edomites, not far from Moab.

**אוביל** [Obil], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. *أَبِيل* and *أَبَال* from *أَبِل* camels. The form **אוביל** is for **אובל**, like **תוסיד** for **תוסיד**, Ps. 16:5.

**אובל** (from the root *יבל*) and **אבל** m., a stream, a river; found in only one passage, Dan. 8:2; 3:6.

**אוד** & **אוד** an unused root.—(1) to bend, to inflect (Arab. *أَد* med. Waw); hence, to turn, to turn about, to turn over, see subst. **אודות**; also to gird, to surround, see **אוד**. With this agree **אוד** and **אוד**: [this last is omitted in Amer. Trans.]. Hence—

(2) to load, to press down, as a burden, whence *أَيْد* heavy, troublesome; *أَوْد* a load, a weight; *مَأْوِد* misfortune, ills, with which any one is pressed down; see **אוד**.

(3) i. q. *أَد* for *أَيْد* to be strong, robust, Conj. II. to strengthen, to aid; *أَيْد* and *أَد* strength, might, power, whence the Hebrew **אוד**; comp. **אוד** and other verbs which have the notions of weight and strength conjoined.

**אוד** m., a wooden poker, so called from the fire being stirred with it; see **אוד** No. 1. ["hence, any burnt wood, a firebrand," Ges. add.]; Zec. 3:2; Isa. 7:4; Am. 4:11. Syr. and Ch. id. ["others make it, i. q. *عود* wood," Ges. add.].

**אודות** pl. prop. turnings; see the root No. 1, whence *causes, circumstances, Umstände, reasons, affairs*; comp. *سبب* cause, from the root **אוד** to



turn, to turn round; **חַל** way, manner, cause, from **חָל**, **חָל** to be turned; Germ. um for wegen; **בְּגִלָּל** on account of, from **גָּלַל**. It is only used in the phrase **עַל-אֲדוּתוֹ** i. q. **עַל דְּבַר** on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. **עַל אֲדוּתַי** for my sake, Josh. 14:6. **עַל כֵּן-אֲדוּתוֹ** "for these very causes that," *gerade deshalb weil*, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, **עַל אֲדוּתוֹ** it appears to have arisen from the blending of two readings, the one **עַל אֲדוּתוֹ**, the other **עַל אֲדוּתוֹ**.

I. **אָוָה** a root not used in Kal. Properly, to BEND, TO INFLECT, comp. **עָוָה**; whence —

(1) to turn aside, to turn aside to lodge, to dwell, i. q. Arab. **أوى** Conj. I. II. **مأوى** dwelling, see the derivative **אָוָה**.

(2) i. q. Arab. **أوى** to have an inclination, to desire, to long for; see Pi. Hithp., and comp. **נָפְשׁוֹ**.

Cognate roots are **אָוָה** *aveo*, and Arab. **هوى** to desire.

PIEL **אָוָה** i. q. Kal No. 2, to desire, to wish for; Pro. 21:10, **נַפְשׁוֹ רָשָׁע אֲוָהָה רָע** "the soul of the wicked desireth evil." Always applied to the soul (**נַפְשׁוֹ**), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, **נַפְשִׁי אֲוָהְתִּיךָ בַּלַּיְלָה** "my soul, i. e. I desire thee in the night." Comp. **עָבַדְתִּי** for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הִתְאָוָה** fut. apoc. **יִתְאָוֶה**; (Pro. 23:3, 6), i. q. Pi.; but pr. to desire, wish, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הִתְאָוָה תְּאָוָה** prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. **נַפְשׁוֹ**. The derived nouns, besides those which follow, are **אָוָה** constr. **אָוָה**, **אָוָה** No. I, **מְאָוָה**, **מְאָוָה**.

II. **אָוָה** an unused root, but onomatop. to howl, to cry out; Arab. **أوى** to howl as a dog, wolf, or jackal; see **אָוָה**, **אָוָה**.

III. **אָוָה** It appears necessary to defend the power of, to mark, to designate, to describe, as belonging to this root, as found in **אָוָה** and **אָוָה**; comp. **אָוָה**, **אָוָה**, **אָוָה** to long for. This signification is manifest both in the noun **אָוָה** (for **אָוָה**) a mark, and in the words, Num. 34:10, **הִתְאָוָתֶם לְכֶם** "ye

shall mark out for you (the borders);" comp. verses 7, 8, where in the same context there is found in the future **הִתְאָוָתֶם לְכֶם**. LXX. and Syr. in all three places, **καταμετρήσετε**, **ἕσασθε** ye shall bound, limit.

**אָוָה** f. (from the root **אָוָה** No. I, 2).—(1) desire, lust; used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) pleasure, will, 1 Sa. 23:20. Always applied to the soul (**נַפְשׁוֹ**), except Hosea 10:10.

**אָוָה** (prob. i. q. **אָוָה**, **אָוָה** "robust"), [*Uzai*], pr. n. of a man, Neh. 3:25.

**אָוָה** [*Uzal*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michaelis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. ["Autger's Hist. Jemenæ, p. 217."]

**אָוָה** ("desire," or "habitation," i. q. **אָוָה**), [*Evi*], pr. n. of a Midianitish king; Num. 31:8; Josh. 13:31.

**אָוָה** (comp. **אָוָה** No. II).—(1) subst. lamentation; Prov. 23:29, **לְמִי אָוָה לְמִי אָוָה** "who hath lamentation, who hath misery?" ["want"].

(2) interj.—(a) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23.—(b) of threatening and imprecating, Num. 21:29. Cognate is **אָוָה**.

**אָוָה** i. q. **אָוָה**, Ps. 120:5, const. with a dat.

**אָוָה** pl. **אָוָה** m. (root **אָוָה**).

(1) a fool, foolish, either as an adj. **אָוָה** Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (**אָוָה**), Pro. 12:16, and to the wise (**אָוָה**), Pro. 10:14; sometimes —

(2) it includes the notion of impiety, Job 5:3.

**אָוָה** id. with the termination belonging to adj. as if *nārrish, thōbricht, foolish*, Zec. 11:15.

**אָוָה מְרֹדַךְ** [*Evil-merodach*], pr. n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berosus (in Jos. c. Ap. i. 20), for two years. As to the signification, **מְרֹדַךְ** (which see) is the name of a Babylonian idol, and **אָוָה** in Hebrew signifies *fool*; but it may be taken for granted that



some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אול with Vav moveable; an unused root, i. q. לא, לא to be foolish, prop. to be perverse, (comp. the kindred אול and even אול), whence אולילי אולילי foolish, אולילי folly.

אול & איל a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred אול, איל, איל, איל; comp. ειλέω, ειλύω, ἴλλω, and the remarks below under the root איל; whence איל a ram, so called from its twisted and curled horns. Also אול belly, abdomen. Applied—

(2) to strength and power (comp. אול & איל), whence אול strong, God; אול terebinth (as if "robust tree"); אול oak; also אול, אול strength, aid. The notion of strength and power is applied—

(3) to pre-eminence, whence Arab. اول to precede, to go before, اول first (properly princeps, like אול), comp. Hebr. אול. Hence אול, אול powerful ones, leaders; אול the front, adv. in front, subst. vestibule; אול No. 2, and אול a projection of a building; אול No. 3, pre-eminence.

אול m.—(1) belly, body, abdomen, so called from its roundness; see the root No. 1; Arab. اول, اول. Ps. 73:4.

(2) pl. powerful ones, i. e. leaders, 2 Ki. 24:15; in אול, אול "the leaders of the land." אול has the common form אול. The root אול No. 2 and No. 3, both significations of the verb being united in this word.

I. אול comp. of אול and אול = אול, אול, אול not, comp. אול, אול.

(1) if not, unless; so once in a passage with which Winer has of late rashly meddled, Num. 22:33, אול "unless she had turned from my face, I would have slain thee;" LXX. εἰ μή; Aben Ezra rightly אול.

(2) whether not, ob nicht, hence ellipt. (who knows, it may be) whether not, i. e. perhaps. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, אול perhaps it shall yield (if by chance it yield), the enemies

shall devour it;" Jer. 21:2. In like manner, Arab. <sup>ع</sup>ل and <sup>ع</sup>ل perhaps, prop. is ob nicht, ellipt. As to its etymology, for <sup>ع</sup>ل, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles אול and אול prop. whether or no, also whether perhaps, if perhaps, e. g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (אול) thou wilt not have leisure." Berach. 2:1, 9; also אול "what if?" "perhaps," which is read for the Hebr. אול Isa. 47:12.

II. אול Ulai, pr. n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Kerah; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אול, אול (with Kametz impure), pl. אול, root אול No. 3, prop. front; hence—(1) vestibule, portico (Vorhalle), 1 Ki. 7:6, seq.; Eze. 40:7, sqq. Specially applied to the porch erected to the east of Solomon's temple; Gr. ὁ πρόναος, 1 Ki. 6:3; Joel 2:17; more fully אול, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (Der Tempel Salomo's, Berlin, 1819, p. 26).

(2) adv. prop. in front, hence opposite, and tropically strongly adversative particle; but, but indeed, οὐ μὴν δὲ ἀλλά, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also אול; LXX. οὐ μὴν δὲ ἀλλά, Gen. 48:19; Ex. 9:16; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. aber...und, in Hebrew an adversative particle is repeated אול...אול, Job 13:3, 4; comp. אול...אול. Once, Job 17:10, it is written אול, where some copies incorrectly have אול. It may be inquired by the learned, whether this particle may not, as well as אול, be regarded as compounded of אול = אול whether, and אול = אול, אול not, in this sense—"but I do not know whether or not," vielleicht aber. This conjecture certainly seems to be confirmed by the Syriac word אול, prob. to be read אול, which Castell. (Lex. Syr. p. 16, ed. Mich.) explains, "אול, forsan, verum." I have not, however, found instances of it.

(3) [Ulam], pr. n. m.—(a) 1 Ch. 7:16.—(b) 8:39, 40.



**אולת** f.—(1) *folly* (from the root אול). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. נבלה, 69:6.

(3) perhaps *power, pre-eminence*; as from the root אול No. 2, 3, Pro. 14:24, אולת בסילים אולת "the pre-eminence (or great honours) of fools are folly," i.e. a fountain of foolish actions. The writer appears to have played on the double signification of the word אולת.

**אומר** (perhaps "eloquent, talkative," Syr. [Omar]), [Omar], pr.n. m., Gen. 36:11.

**און** & **אין** unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. ["Like נון and its cognate forms, as נא to hinder, נא, נא," Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanscr. *na, no, an*, and *a* privative; Pers. *ni, na*; Zend and Copt. *an*; Gr. *νη* in *νήπιος, νημερής*, and *ἀνευ*; Lat. *ne, nemo, non*; also *in*, privative, prefixed to adjectives; Germ. *nie, nein*, and vulgar *ne*; also *ohne* and *un*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shemitic and Greek verbs *נא, נא, נא* [given above, and Gr.] *ἀναίνομαι*; somewhat more rarely by the cognate letters *m* (Sanscr. *ma*, Gr. *μη*) and *l* (ל, ל, ל, ל, ל, ל, ל, ל). Hence **און**, **אין** *nothing, not*, **און** *emptiness*. The idea of nothing is applied—

(1) to *vanity*, hence to *falsehood* and *wickedness*; see **און** No. 2, 3; it is said in Germ. *es ist nichts daran, nichts an ihm*; compare Lat. *homo nequam*.

(2) to *lightness* (comp. **און**) and *easiness*;

(3) these are applied to *living at ease* (Arab. **اوعى** ease, rest, **اوعى** to live easily, smoothly), *riches, wealth* (see **און**, **און**), and on the other hand a troublesome life is called *gravis*, heavy (*befchwerlich*); comp. **און**, **און**); also—

(4) to *ease, ability* of doing anything; see **און** No. 2.

[Also (5), "to be deficient in strength, debilitated, exhausted. Arab. **اوعى** med. *Ye*, to be weak, exhausted; **اوعى** weariness, trouble, sorrow. Hence **און** No. 4, **און** labours," Ges. add.]

**און** m. with suff. **און**, **און** Jer. 4:14; Ps. 94:23; pl. **און** Pro. 11:7; from the root **און** which see.

(1) *emptiness, vanity*, also something empty and

vain, Isa. 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. **און**), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city **און** "house of God," as being devoted to idols, is called in contempt **און** "house of idols," Hos. 4:15; 10:5. To this should also be referred—(a) **און** "the valley of the idol," Amos 1:5; i.e. some valley near the city of Damascus.—(b) **און** for **און** Heliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) *vanity of words, falsehood, fraud* (*Falschheit*), Ps. 36:4; Pro. 17:4.

(3) *wickedness, Nichtswürdigkeit, iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; **און**, **און** "wicked men," Job 22:15; 34:36; **און** "workers of iniquity," Job 31:3; 34:8, 22. In pl. **און** Pro. 11:7, probably for **און** according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity, unheil*; Ps. 55:4, "they cast calamity upon me." Pro. 22:8, "he who sows iniquity, shall reap calamities." Ps. 90:10; Job 15:35; Hab. 3:7. Specially, sorrow, Gen. 35:18, **און** "son of my sorrow," *mein Schmerzenssohn*; **און** "bread of sorrow," i.e. the food of mourners, which was unclean, Hos. 9:4; comp. Deu. 26:14. Care must be taken by learners not to confound **און** with suffixes with **און** with which it corresponds in form.

I. **און** m. (from the root **און** No. 3, 4), *faculty, ability*, hence—(1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, **און** "first fruits of strength," first-born, Gen. 49:3; Deu. 21:17; Ps. 105:36; pl. **און** Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (*Vermögen*), Hos. 12:9; Job 20:10.

(3) [**און**], pr.n. m. Num. 16:1.

II. **און** [**און**], Gen. 41:50, and **און** Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written **און** (see that word, No. 1. b); called also by the Hebrews from a translation of the name **און** Jer. 43:13; by the Greeks, Heliopolis; by the Arabs, *عين شمس* i.e. fountain of the sun. In the Coptic books it is constantly called **און**, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare **און**, **און**, **און**, light; ["see Peyron, Lex. p. 273"]. This city stood on the eastern shore of the



Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and for the obelisks, which in part are even now in existence. Traces of the ancient city, are now called عين شمس ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

און ("strong," for אונן), [Ono], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

אונות f. pl., 2 Ch. 8:18, in כתיב for תוניס ships; with Vav, redundant mater lectionis.

אונם ("strong"), [Onam], pr.n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

און (id.), [Onan], pr.n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

אופא Uphaz, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ו and פ are also elsewhere interchanged (as in פולק and פולק lightning, and فخر and فخر to boast, to glory), אופא seems to be corrupted from אופיר.

אופיר, אופר, אפיר pr.n. Ophir, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where Ophir is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of Ophir" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even אופיר is put for the gold of Ophir, Job 22:24.

As to the situation of Ophir, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, India, or some part of Arabia. And that we should seek for Ophir in India, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitranga, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in India: and the words used for apes and peacocks, altogether agree with those used in India on the Malabar coast, and they are no doubt taken thence (see קוף, קוף). Also, the LXX. translators have put for אופיר always (except one place, Gen. 10:

29) Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρα, Σωφηρά. Now COUPE is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for India. Further, there is found a place in India, from the name of which both Ophira and Sophira may be easily explained; namely Σουπαρα, called by Arrian Οὔπαρα, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for Arabia, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unters. ii. 253); Th. Chr. Tychsen; U. H. Sectzen, and others. And, in the first place, Ophir, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between Sabæa and Havilah, both of them rich in gold. It cannot however be denied, that even though Ophir were more remote, and were situated in India, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in Arabia, and that country is now wholly destitute of gold. But some particular regions of Arabia formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word אופיר; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, Ophir is expressly mentioned as an island of Arabia by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called el Ophir, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand the eastern part of Africa, viz. Nigritia and Sofala of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called Fura), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

אופן m. const. אופין; pl. אופנים a wheel, Ex. 14:25, etc.; Pro. 20:26, וישב עליהם אופן "and he turns the wheel (of his threshing wain) upon them," i. e. he



treads on them and tramples them small; comp. *שָׁדַד*.  
Root *אָרַס*.

**אָרַץ**—(1) TO URGE, TO PRESS any one ON (comp. Ch. *אָרַץ*. Cognate roots; both in sound and in signification, are *אָרַץ*, *אָרַץ*, *אָרַץ*; comp. Gr. *πιέζω*), Ex. 5:13.

(2) to urge oneself, to hasten, Josh. 10:13; Pro. 19:2; 28:20. Followed by *בָּז* it is, to hasten backward, to withdraw oneself; Jer. 17:16, *לֹא אֶצְטֵי מִן הָאָרֶץ* for *מִן הָאָרֶץ* "I have not withdrawn myself, that I should not be a shepherd (prophet) after thee."

(3) to be narrow, strait, Josh. 17:15.

HIPHIL, i. q. Kal No. 1, to urge, to press on; construed with a gerund of the verb, Isa. 22:4; followed by *פְּ* of pers., Gen. 19:15.

**אָוֶזַר** const. *אָוֶזַר*; pl. *אָוֶזָרוֹת* m. (root *אָרַץ*).

(1) ["properly, what is laid up, a store, stock,"] treasure, store, as of corn, food, provision (*magazine*), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, silver, and other precious things, hence used of the treasury of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; *בַּיִת אָוֶזַר* "a treasury," Neh. 10:39.

(2) i. q. *אָוֶזַר* "a storehouse, Joel 1:17; a treasury, 2 Ch. 32:27.

**אָוֶר** TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44:3. Used of the eyes of a faint person when he begins to recover, 1 Sa. 14:27, 29. Pret. impers. *אָוֶר* "it is light," 1 Sa. 29:10. Imperat. *אָוֶר* Isa. 60:1, "shine, be bright;" ["i. e. be surrounded and resplendent with light"].

NIPHAL *אָוֶר*; fut. *אָוֶר* i. q. Kal 2 Sam. 2:32; Job 33:30; *אָוֶר* for *אָוֶר* to be made light. Part. *אָוֶר* "bright, glorious," Ps. 76:5.

HIPHIL *אָוֶר*—(1) to lighten, to make light, followed by an acc. Ps. 77:19; 97:4; 105:39—(a) *אָוֶר* "to enlighten any one's eyes" (which were involved in darkness), i. e. as it were to recall him to life, Ps. 13:4; hence, "to refresh, to gladden," Pro. 29:13; Ps. 19:9; Ezer. 9:8; comp. Sir. 31:17.—(b) *אָוֶר* "to lighten any one's countenance," i. e. to make cheerful, Ecc. 8:1; comp. the synonym. *אָוֶר*. *אָוֶר* "to make one's own face to shine;" "to cause one's face to shine" is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by *אָוֶר* Nu. 6:25; *אָוֶר* Ps. 31:17; *אָוֶר* Ps. 119:135; *אָוֶר* Ps. 118:27; *אָוֶר* Ps. 67:2. Once without *אָוֶר* Ps. 118:27.—(c) to enlighten, i. e. to imbue with wisdom, Ps. 119:130.

(2) to shine, to give light (*leuchten, scheinen*), absol. Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) to kindle, Mal. 1:10; Isa. 27:11 (comp. Eng. to light and *אָר* fire). Arab. *أور* to kindle. Hence are derived the following words, and also *אָוֶר* and *אָוֶר*.

**אָוֶר** m. (once f., Job 36:32; comp. Lehg. 546), light, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from *אָוֶר* is shown by Gen. 1:3; comp. verses 14, 16. Thus *אָוֶר* is light everywhere diffused, such as that of the day, and the sun, while *אָוֶר* is properly that which affords light, a luminary, and thus it can take the plural number, which *אָוֶר* does not admit, except in one example, Ps. 136:7, where *אָוֶר* stands for *אָוֶר*. Specially it is—(a) morning light, light of day; Neh. 8:3, *מִן הָאָוֶר עַד מִן הַצֶּהֳרָיִם הַיּוֹם* "from morning light unto mid-day;" Job 24:14.—(b) the light of the sun, and the sun itself, Job 31:26; 37:21; Hab. 3:4; Isa. 18:4; comp. *φάος*, used of the sun, Odyss. γ', 335.—(c) light of lightning, and lightning itself; Job 36:32, *אָוֶר* *אָוֶר* "he covers the light of lightning upon his hands," i. e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15.—(d) light of life, Job 3:16, 20; more fully *אָוֶר* Ps. 56:14. Metaphorically—(e) light furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; Psal. 97:11. Isa. 10:17, Jehovah is called "the light of Israel," as being the author of their prosperity; comp. Isa. 60:1, 3.—(f) light for doctrine, teaching; Isa. 49:6, *אָוֶר* "a light of the Gentiles," i. e. teacher; Isa. 51:4; 2:5, "let us walk in the light of Jehovah" (verse 3); compare Pro. 6:23, "for the commandment (of God) is like a luminary, and the law is as a light."—(g) *אָוֶר* light, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, *אָוֶר* "when the king's face shineth," i. e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

**אָוֶר** m.—(1) i. q. *אָוֶר* light. Hence in pl. *אָוֶר*—(a) lights, i. e. lucid region, the East; comp. Hom. *πρὸς ἡῶ ἡέλιόν τε* (Il. μ'. 239; Od. ε'. 26), Isa. 24:15.—(b) lights, metaph. revelations, revelation, used of the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6; generally more fully called *אָוֶר* "revelation and truth," Ex. 28:30; Lev. 8:8; once *אָוֶר* Deu. 33:8; LXX. excellently, *δὴλωσις καὶ ἀλήθεια*: Luther, *Sicht und Recht*. These sacred lots, which were only consulted by the high priest in matters of great moment, were borne by him *in* or *upon* his



breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8, § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented revelation, the other truth [111]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a sapphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame*; Isa. 50:11, חֲמָצָה אֵשׁ; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. חֵם Hiphil No. 3.

(3) [Ur], pr. n.—(a) of a town of the Chaldees, more fully, אֲרַם אֲרַם, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *ur*, as an appellative, may perhaps have signified a *fortress, castle*; so at least, Pers. *اور*, castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *penar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Χαλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Χαλδαίων πόλις.

(b) m. 1 Ch. 11:35.

אֲרָם f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. אֲרָם *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. אֲרָם, Arab. *انوار* lights and flowers. In the cognate languages it may be compared with the Samarit. אֲרָם Gen. 1:11, 12, for אֲרָם herb. So Isa. 26:19; אֲרָם אֲרָם "for the dew of herbs, is thy dew," i. e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it "dew of light," i. e. of life, or life-giving dew, comp. אֲרָם letter (d).

אֲרָם transp. for אֲרָם (which see), *stables, mangers, stalls*, 2 Ch. 32:28.

אֲרָם ("fiery," or perhaps a shorter form for אֲרָם), [Uri], pr. n. m.—(1) Ex. 31:2.—(2) Ezr. 10:24.—(3) 1 Ki. 4:19.

אֲרָם ("flame of God"), [Uriel], pr. n. m.—(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אֲרָם ("flame of Jehovah"), [Uriah, Urijah], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 8:2; 2 Ki. 16:10.

אֲרָם (id.), [Urijah], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אֲרָם see אֲרָם under אֲרָם.

אֲרָם (for אֲרָם from אֲרָם No. III; comp. אֲרָם or אֲרָם sign for אֲרָם from אֲרָם), Pl. אֲרָם m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:17), a *sign* (Ch. אֲרָם, Syr. *أر* pl. *أر*). Exod. 12:13; Josh. 2:12; Gen. 1:14; אֲרָם אֲרָם "and they shall be (the lights of heaven) for signs and times," i. e. by *ἐν δία δνοῖν*, signs of times. It is—

(1) a *military ensign*, and specially that of each particular tribe, differing from אֲרָם standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) a *sign of something past*, which serves to keep it in memory, Ex. 13:9, 16; Deu. 6:8, hence a memorial, monument, Isa. 55:13; Eze. 14:8.—

(3) a *sign of something future, a portent*, τύπος τοῦ μέλλοντος [?] (Rom. 5:14), i. q. אֲרָם. Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i. e. by the names divinely bestowed upon us, all of which are of good omen (אֲרָם "the salvation of God," אֲרָם "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) the *sign* of anything which cannot itself be seen, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13; hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. *σημείον*, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. אֲרָם Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic sign or ["token of the truth of a prophecy,



viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

**אָוֹת** or **אָוֹת** a root not used in Kal.

NIPHAL **אָוֹתוּ** 1 pl. fut. **אָוֹתוּ**, 3 pl. **אָוֹתוּ** TO CONSENT, 2 Kz. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power belongs to **أَتَى** i. q. **أَتَى** to come, Conj. III. **أَتَى** Heb. **אָוֹתוּ**, whence a new root **אָוֹת** appears to have arisen; unless it be better, by changing the points, instead of **אָוֹתוּ**, **אָוֹתוּ** to read **אָוֹתוּ**, **אָוֹתוּ**, which forms may be referred to Poël of the root **אָוֹת**.

**אָוֹת** or **אָוֹת** only with suff. **אָוֹתֵי**, **אָוֹתֵי** etc. i. q. **אָוֹת** No. 1, pronoun demonstr. commonly a mark of the accusative.

**אָוֹת** ["a demonstrative particle originally of place, in that place, there, kindred with **אָוֹת**; Arab. **أَئ**, behold!" called in Man.]; subst. *time* (from the root **אָוֹת**, comp. **אָוֹת**), hence in accusat. *at that time, then, specially*—(1) *damais, then, of past time*; Arabic **أَئ** then, and **أَئ** *tunc, then, thereon*; Germ. *da*; in apodosis, behold! *siehe da so*; Chald. **אָוֹת**; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrs. p. 773.

(2) *then, after that, of future time*. Construed with a fut. which retains its own power; Ps. 96:12, **אָוֹתוּ יִרְנְנוּ** "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) *then, after that, for therefore, because of that*, Jer. 22:15; Ps. 40:8.

**אָוֹתוּ** & **אָוֹתוּ** prop. *from that time*; hence—(a) adv. *from of old, formerly, long since*, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7.—(b) prep. and conj. *from (any) time, from when, since; depuis, dès-lors, seit*; const. with an inf. Ex. 4:10, **אָוֹתוּ יִדְבַרְךָ** "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, **אָוֹתוּ הַבֹּקֵר** "from the time of morning," i. e. since morning. ["In the same sense as **אָוֹתוּ בֹקֵר**, Ruth 2:7, there is also used **אָוֹתוּ הַבֹּקֵר**, 2 Sa. 2:27,

which ought, perhaps, to be transposed; comp. **אָוֹתוּ**, **אָוֹתוּ**. Some consider **אָוֹתוּ** to be kindred to the pronoun **אָוֹתוּ**, so that it would properly have a demonstrative power; which is not unsuitable." Append.] Ps. 76:8, **אָוֹתוּ אָוֹתוּ** "from the time of thy anger," i. e. from when once thy anger is kindled. With a finite verb (for **אָוֹתוּ אָוֹתוּ**), Ex. 5:23, **אָוֹתוּ אָוֹתוּ אָוֹתוּ** "from the time when I came unto Pharaoh." Gen. 39:5.

["Note. Fuller forms from **אָוֹתוּ**, are **אָוֹתוּ** (which see), and Ch. **אָוֹתוּ**; the latter seems to have come by softening the letters from **אָוֹתוּ**, **אָוֹתוּ** here, also there; so that its ending seems to be plural, while in fact it is not so. Compare **אָוֹתוּ** for **אָוֹתוּ**. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

**אָוֹתוּ** & **אָוֹתוּ** Ch. TO KINDLE. Comp. Arab. **أَج** to be hot, to kindle a fire; part. pass. **أَج** by a Syriacism for **أَج**, Dan. 3:22; inf. **أَج** for **أَج**; with suff. **أَج**, 3:19.

**אָוֹתוּ** an unused root; whence **אָוֹתוּ**.

**אָוֹתוּ** [*Ezba*], pr. n. m., 1 Ch. 11:37.

**אָוֹתוּ** Ch. i. q. **אָוֹתוּ** TO GO AWAY, TO DEPART, (comp. *δάκρυον, lacrima*; *المأس, ádámas*). Hence Dan. 2:5, 8, **אָוֹתוּ מִי אָוֹתוּ** "the word has gone out from me," i. e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase **אָוֹתוּ לְטַעַמֵיהוּ** "to go to one's opinion," i. e. to follow one's own opinion. As to the form, **אָוֹתוּ** is part. fem. from the masc. **אָוֹתוּ** (of the form **אָוֹתוּ**, **אָוֹתוּ**).

**אָוֹתוּ** an unused root which seems to have had the sense of *to pass by*, like **אָוֹתוּ**, **אָוֹתוּ**. Hence are derived **אָוֹתוּ**, **אָוֹתוּ** *time, then*. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

**אָוֹתוּ** (by a Syriacism for **אָוֹתוּ**) m. *ύσσωπος, hyssop* of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word *hyssop* was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to *hyssopus officinalis* of the moderns, but to have also included under it other aromatic plants, especially *mint, origanum* (Dosten). Some derive it from the root **אָוֹתוּ**, which they regard as the same as **אָוֹתוּ** to be hairy; but the plants mentioned can hardly be called hairy.



**זון** (by a Syriacism, i. q. זון) m.—(1) a girdle, Isa. 5:27; Jer. 13:1, seq.

(2) a bond, Job 12:18; Vulg. *funis*. Root זון.

**זון** i. q. זון adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. זון. As to the final ז, it belongs to the root according to the analogy of the form זון. [But see Ges. corr. in זון.]

**זון** f., a verbal noun of the conj. Hiphil, from the root זון, in the signification of sacrificing, Isa. 66:3; properly a memorial (offering), that which calls to memory. LXX., Vulg. *μνημόσυρον, memoriale*. This was the name of that part of the meat-offering [זון] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the remembrance of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9, 16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called זון.

**זון** fut. זון! (whence זון for זון, Jer. 2:36), properly, if I judge aright, to ROLL, rollen, hence—

(1) to spin, from the idea of rolling. So in the Talmud זון, whence זון weaver, Arab. *غزل* Conj.

I. IV., *غزل* something spun; Syr. and Ch. *حالا* id., comp. the kindred זון to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. to roll off, i. e."] to go away, to depart, especially quickly, as if fortrollen, fortfahren, compare the Germ. *sid* trollen; Eng. to troll, to trowl. [These supposed English illustrations given by Gesenius do not make the matter much clearer.] Gr. *νέω, neo*, and med. *νέομαι* to depart, to flee. So in Ch. and Syr. In Arabic we may compare *عزل* to separate, to take away. Prov. 20:14 (followed by a dat. pleon. לו, like לו); Jer. 2:36. Metaph. to fail, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. זון what is spun, yarn, thread, *Gespinnenes, Gespinnst, Garn*, Eze. 27:19.

**זון** Ch. i. q. Heb. No. 2.—(1) to depart, Dan. 6:19. So also in the Syr. and Samarit.

(2) to go, to journey, Eze. 4:23; 5:8, 15.

**זון** departure, see זון No. 6, letter (b).

I. זון a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, to BE SHARP, ACUTE, POINTED, whence זון ear (which may indeed, especially as to animals, be so called from

the pointed form), and זון, זון (sharp) weapons. (Compare *ἀκοή, ακούω*, and *ἀκμή, acies, acuo*.) A cognate root apparently is זון, which see.

HIPHIL זון (as if *Dhren machen, to make ears*) to prick up the ears; sic *Dhren spihen, erwirzesthai* (Arab.

—*أذن* id.), hence to listen. Construed, followed by an accus., Gen. 4:23; Job 33:1; זון Job 34:2; זון Psa. 77:2; זון Pro. 17:4; זון Num. 23:18, of person and thing. Specially, to hear and answer, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; to obey, to hear and obey, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. זון for זון Job 32:11; Part. זון for זון Pro. 17:4.

II. זון Arab. *وزن* to weigh, whence זון scales. It only occurs in—

PIEL זון to weigh, to ponder, Ecc. 12:9. Followed by the syn. זון. Rabbim. זון to be weighed, proved.

**זון** m. utensil, implement, prop. weapon (comp. Ch. זון arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade זון על on thy implement;" many copies read זון על "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word זון.

**זון** dual (which is also used as plural) זון, const.

**זון** f. the ear, from the root זון No. I. (Arab. *أذن, آذن*,

*Æth. አዝን*; Ch. זון, זון, contr. זון, Syr. *أذن*,

*أذن*) Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs זון, זון Hiph., זון, זון. זון "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, זון "in my ears (said) Jehovah." Compare 22:14. זון "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. זון "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

**זון** ("ear," or rather "corner of Sheerah"), [*Uzzen-Sherah*], pr. n. of a little town built by Sheerah, the daughter of Ephraim, 1 Ch. 7:24.

**זון** (prob. "ears," i. e. "summits of Tabor"), [*Aznoth-tabor*], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

**זון** ("hearing"), [*Ozni Oznites*], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, *ibid.*]



אֲזַנְיָהּ ("whom Jehovah hears"), [Azaniah], pr. n. m., Neh. 10:10.

אֲזַקִּים *chains, bonds*, Jer. 40:1, 4, i. q. אֲזַקִּים with Aleph prosthetic, which some MSS. omit in verse 1. Root אֲזַק. [In Thes. root אֲזַק in the sense of *to bind*.]

אָזַר fut. יִאָזֵר Jer. 1:17, with suff. יִאָזְרֵי Job 30:18, TO BIND AROUND, TO GIR D, also, TO BE GIRDED, TO GIR D ONESELF. Arab. <sup>أزر</sup> to be strong, robust, and perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, אָסַר, אָצַר (אָצַל), אָצַר, אָצַר, אָצַר, אָצַר, אָצַר, אָצַר. It is used—(a) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(b) with an acc. of the member girded, Job 38:3, אָזַרְנָא "gird up thy loins;" Job 40:7; Jer. 1:17.—(c) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, אָזַרְוּ חַיִּל "they are girded with strength."

NIPHAL part. נִאָזַר *girded*, Ps. 65:7.

PIEL, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, וְתִאָזַרְנִי חַיִּל לְקַלְחָמָה "thou hast girded me with might for the war;" Ps. 30:12, וְתִאָזַרְנִי שִׂמְחָה "thou hast girded (i. e. surrounded) me with gladness;" Isa. 50:11, מִאָזַרְי וְיָקוּחַ "girded (i. e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehrs. § 219, 1.

HITHPAEL, *to gird oneself* (i. e. arm oneself), *to prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אֲזַרְוֵי i. q. אֲזַרְוֵי *an arm* (with Aleph prosthetic, compare p. 1), Jer. 32:21; Job 31:22.

אֲזַרְוֵי m. (for אֲזַרְוֵי with Aleph prosthetic) —

(1) *a native tree*, not transplanted into another soil, Ps. 37:35. The root is אֲזַר, in the sense of *shooting forth*.

(2) *a native*, used in speaking of men, Lev. 16:29; 18:26, etc.

אֲזַרְוֵי patron. n. [Ezrahite], a descendant of Ezrach (אֲזַרְוֵי); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (אֲזַרְוֵי) the son of Judah; and thus אֲזַרְוֵי is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against Bertholdt (Einleit. p. 1974); Allg. Lit. Zeit. Ergänzungsbl. 1816, p. 646.

I. אָחִי construct אָחִי, with suff. אָחִי ("my brother"), אָחִי, אָחִי pl. אָחִים (with dag. occult), const. אָחִי, with light suff. אָחִי, with grave suff. אָחִי, with suff. 3 pers. אָחִי for אָחִי (comp. Lehrs. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. <sup>أخ</sup> const. st. أَخُو, أَخِي, أَخَا, Syr. إِسَاء, Chald. אָח.

It follows sometimes the analogy of verbs, אָח, sometimes that of verbs, אָח; comp. Lehrs. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versa to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called אָחִי אָחִי; see אָח. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, אָחִי אָחִי "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word *brother* is also of wider use amongst the Hebrews, and is used for—

(1) *any relative, kinsman*, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) *one of the same people*, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e. g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) *an ally, confederate*; used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion, Isa. 66:20 [here of the same nation].

(5) *any friend*; thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) *any other man*, united to us only by the tie of the human race, i. q. אָחִי Lev. 19:17. Hence when preceded by אָחִי, one...another. Gen. 13:11, וַיִּפְרְדוּ אִישׁ מֵעַל אָחִיו "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other, if they be of the masculine gender (of feminines, in the same sense is used אָחִי—אָחִי), Ex. 25:20, וַיִּפְרְדוּ אִישׁ מֵעַל אָחִיו "and their faces (of the cherubim) shall be turned one to another" (gegencinander), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a



brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. חנה [also חנה], and many compound proper names, as חנה and the like [which follow almost immediately].

II. חנה interj. of lamentation (from the sound made), AH! ALAS! const. with a dat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, <sup>-</sup>حاح to cry out, ah! again and again: see below, under חנה.

III. חנה f. Arab. <sup>2</sup>أ A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers.

and Turk. تنور They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is חנה No. II.

חנה Ch. brother; pl. with suff. חנה Eze. 7:18.

חנה only in pl. חנה prop. howlings; hence howling animals (comp. חנה No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. uhu, Schubut, French hibou; see חנה No. II. and the root חנה.

חנה ("father's brother"), Ahab, pr. n.—(1) king of Israel, B. C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 K. 16:28 to 22:40.—(2) m., Jer. 29:21.

חנה ("brother of the prudent," or for חנה "fraternal"), [Ahan], pr. n. of a man of the tribe of Judah, 1 Ch. 2:29.

חנה a root, derived from the numeral חנה, not used in Kal, its place being supplied by חנה to unite.

ΗΓΗΡΑΞΕΙ, to unite, to join oneself together, to collect oneself; Eze. 21:21, חנה חנה חנה prob. "unite thyself (sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Chr. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "Conjunge te, dextrorsum! (aciem) strue, sinistrorsum! Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

חנה const. חנה ["and so before חנה Lev. 13:2; before חנה Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. חנה (for חנה); in pause חנה; a numeral having the power of an adj.

ONE. Arab. <sup>s-1</sup>أحد (not <sup>s-1</sup>أحد, as in Winer); f. <sup>s-1</sup>أحدى, Æth. ለአድ: ahadu (not ለአድ: ahad, as in Winer also), Ch. and Syr. <sup>s-1</sup>ܐܚܕ. The same radical letters are found in the Pehlevi advek, one, and without the third radical Daleth, Sansc. eka, and Pehlevi jek.

One has often the force of—(1) i. q. the same, Gen. 40:5; Job 31:15.

(2) first, but only so used in counting the days of the months, Eze. 10:16, 17, חנה חנה חנה "on the first day of the month." חנה חנה חנה "on the first day of the month," Gen. 8:5, 13; comp. *μὴ τῶν σαββάτων*, Act. 20:7. In counting years, the expression is חנה חנה, just as in Germ. das Jahr Eins, Zwei, etc., for das erste Jahr, etc., Dan. 9:1, 2; Eze. 1:1. In other places, as Gen. 1:5; 2:11, חנה does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. unus, alter, tertius (Suet. Octav. 101).

(3) some one, חנה חנה "some one of the people;" חנה חנה, חנה "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, חנה חנה "a certain prophet," *προφήτης τις*; Dan. 8:3, חנה חנה "a ram," ein Zibber; 1 Ki. 19:4. So also when חנה precedes, e.g. חנה חנה "a certain holy one," i.e. angel, *τις ἄγγελος*, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive חנה חנה "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) one only of its kind, Job 23:13; Eze. 7:5; Cant. 6:9 (Arab. <sup>s</sup>أحد, only one, incomparable; <sup>s</sup>وحيد id. A. Schultens on Job loc. cit. and 9:5).

(6) When repeated חנה—חנה it is one...another, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, חנה חנה חנה חנה "ye shall send one man to a tribe;" Nu. 34:18.

(7) חנה as one man, i.e. together. Eze. 2:64, חנה חנה חנה "the whole congregation together;" Eze. 3:9; 6:20; Ecc. 11:6, חנה חנה "both alike," alle beyde. Also i. q. "together, unitedly," Isa. 65:25; in the same sense is said חנה חנה Jud. 20:8; 1 Sa. 11:7; Ch. חנה.



(8) f. אחת ellipt. for אחת פעם *one time, once*, 2 Ki. 6:10; Ps. 62:12.

(9) אחת — (a) i. q. אחת No. 8, Num. 10:4. — (b) *suddenly* (mit einem Male), Pro. 28:18. — (c) i. q. אחת *altogether*, Jer. 10:8.

(10) אחת אחת *one after another, one by one*, Isa. 27:12, and Ecc. 7:27, אחת אחת "one after another."

*Note.* In the passage which has been unnecessarily discussed, Isa. 66:17, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אחת אחת after one," i. e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

Pl. אחים. — (1) *the same*, Gen. 11:1; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; Eze. 37:17, אחים אחים "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. *einige, einzelne*, Gen. 27:44; 29:20. Deriv. the verb אח, also pr. n. אח.

אח (Milél), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written *ἀχι, ἀχει*; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quaererem, quid hic sermo significaret, audiivi ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.*" The word is retained by the Coptic translator, who for the Greek *ἀχει* wrote *ⲙⲓ-ⲁⲭⲓ*. Compare the same, Num. 11:5 ["kindred are *אכס, אכס* bulrush, reed,"]; de Rossii Etymolog. Aegypt. p. 24; Jablonskii Opusc. ed. de Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing *أواخي res pascuales*, from the root *أخي* to join together, as *juncus a jungendo*, and the Gr. *σχοῖνος* denotes both *rush* wrought into a cord, and *a cord* itself; but the former derivation is preferable.

אח (for אח "joining together"), [*Ehud*], pr. n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel place, Gen. 46:21, אח.

אח f. *a declaration, a shewing* of opinion, Job 13:17. It is a verbal noun, conj. Hiph. from the

root אח, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

אחות f. *brotherhood*, Zec. 11:14, denom. from אח brother, which see.

אחוח [*Ahoah*], pr. n., 1 Ch. 8:4, for which there is verse 7, אחיח. Patronymic is אחיח [*Ahohite*], 2 Sa. 23:9, 28.

אחיה Ch. *a shewing, declaration*, Dan. 5:12; prop. Inf. Aph., from אח.

אחומי ("brother of," i. e. "dweller near waters"), [*Ahumai*], pr. n. m. 1 Ch. 4:2.

אחור m. — (1) *hinder part, rear, end*. Arab. *أخر* id. Hence — (a) אחור *from behind, behind, opp.*

to מפנים 2 Sa. 10:9. Arab. *من آخر* — (b) אחור

*backward*, Ps. 114:3, 5; with averted face (*abgewandt*), Jer. 7:24. — (c) אחור *backward*; Pro. 29:11, "a fool uttereth all his anger, *אחור אכזבי* but a wise man keepeth it back," drives it back, so that it returns

to himself. — (d) אחור in acc. adv. Arab. *أخراً* *behind, on the back*, opp. to מפנים and קדם. Eze. 2:10, "and it (the roll) was written *אחור מפנים* before and behind," within and without; 1 Ch. 19:10; Ps. 139:5. Also, *backward*; Gen. 49:17, *אחור רכבו* "and his rider falleth backward;" Jer. 15:6. So often pleon. after verbs of returning, Ps. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Pl. *hinder parts*, Ex. 33:23; 26:12; 1 Ki. 7:25; Eze. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, *אחור ארץ פלשתים* "and the Philistines on the west." Compare קדם, ימין, שמאל and C. B. Michaëlis, *Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future*. אחור hereafter, Isa. 41:23; 42:23.

אחות f. (for אחות, from the masc. אח, which in Arab. and Chald. is the same as אח), pl. with suff. אחותך Eze. 16:55 (sing. אחת), and אחותיך Eze. 16:52 (sing. אחת, which is from the masc. אח), comp. Lebrg. p. 602.

*A sister* (Arab. *أخت*, Syr. *أخت* for *أخت*), Ch. אחת id.). It properly signifies an own sister, born



of the same parents, but (where accuracy of expression is not important) used also of a sister, *ὁμοκαρρία*, Gen. 20:12; 2 Sam. 13:2, 5, or *ὁμομητρία*. *uterine*, Lev. 18:9, 11; 20:17. The Hebrews also called *sister*—

(1) a female relative, kinswoman, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, *אַתְּ אֲחֵינוּ* "thou art our sister."

(2) one of the same tribe or people, Nu. 25:18.

(3) an ally, a confederate city or state, Eze. 16:46; 23:31.

(4) after *אֶחָד*, one... another; used also of inanimate things of the feminine gender, Ex. 26:3, "five curtains shall be joined *אֶחָד לְאֶחָד* one to another;" verses 5, 6, 17; Eze. 1:9; 3:13.

(5) metaph. *sister* is used of anything very closely connected with us; Pro. 7:4, "say to wisdom: thou art my sister;" Job 17:14. Compare the rest of the words which bear the signification of *propinquity*, especially *אֶחָד* No. 6, *אֶחָד* No. 7.

(6) a spouse is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

*חָח* fut. *חָח* (more rarely *חָח* 1 Ki. 6:10; Ecc. 7:18).

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. (Arab. *أَخَذَ*, Ch. and Syr. *חָח*.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by *אֶחָד*, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 46; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like *λαμβάνειν*), Ex. 15:14, *חָח* "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versa, to take fright (comp. Germ. *die Furcht ergreifen*), Job 18:20, *חָח* "the ancients took hold of horror," for "horror took hold of them;" Job 21:6; Isa. 13:8, *חָח* "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

(2) to take, e.g. by hunting, fishing, Cant. 2:15.

(3) to hold something taken, followed by an acc. 1 Ch. 13:9; 2 Ch. 25:5; and *אֶחָד*, Gen. 25:26. Metaph. to embrace anything, with an acc., Job 17:9 (comp. *spariō*, Apoc. 2:25); with *אֶחָד*, 23:11. Part. pass. in an active signification, Cant. 3:8, *חָח* "holding the sword." Compare as to this deponent use of passive participles, Lehrs. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. *حَاح* holding, Æth. *አሳዘ*: *ahás*, taken and holding.

(4) to join, and in pass. to be joined, to adhere. Verbs of taking and holding are very often thus applied in the sense of adhering, and joining, as things firmly joined together hold and sustain each other firmly; compare *חָח* and *חָח* in Hithp., and *ἔχομαι τινός*, I hold, depend on any thing; *ἔχομενος* joined to any thing; and *αἰρέω*, whence Lat. *hæreo*. Eze. 41:6, *חָח* " (that) they should not be joined (inserted) in the wall of the temple;" 1 Ki. 6:6. Hence—

(5) to shut, as the Syr. *حَاح* Neh. 7:3.

(6) to cover with timber, beams and boards, from the joining together of the beams and planks; 1 Ki. 6:10, "and he covered the house with cedar wood;" comp. *חָח* Hab. 2:19.

(7) to take out, away (from a great number), whence part. pass. *taken*, sc. by lot (like the synonymous word *חָח*), Nu. 31:30, "from the half which belongs to the children of Israel thou shalt take one *חָח* part taken out of fifty;" verse 47; 1 Ch. 24:6, *חָח* (where it should again be read with many copies *חָח*) "one family (by lot) being taken for Eleazar, one for Ithamar," i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar, and then for a family of Ithamar.

NIPHAL—(1) pass. Kal No. 2, Eccl. 9:12.

(2) pass. No. 3, Gen. 22:13.

(3) to make oneself possessor of any thing, to have possession of it, Gen. 34:10; 47:27; Josh. 22:9, 19. Comp. Syr. *حَاح* to possess, and deriv. *חָח*.

PIEL, to shut, like Kal No. 5, Job 26:9, "shutting (veiling with clouds), the face of his throne."

HOPHAL, to be joined, fastened, pass. Kal No. 4, 2 Ch. 9:18.

The derived nouns immediately follow.

*חָח* ("possessing, possessor"), pr. n.—(1) *Ahaz*, a king of Judah, cotemporary with Isaiah, Hosea, and Micah, who reigned from the year B. C. 744—728; a weak man, and devoted to idolatry, 2 Ki. 16:1, seq.; 2 Ch. 28:16, seq.; Isa. 7:1, seq.; 38:8; LXX. *Ἀχαζ*.—(2) 1 Ch. 8:35; 9:42.

*חָח* f. possession; see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27:24, *חָח* "whose is the possession of the land," who possesses that land. Verses 16, 21, 22. *חָח* "possession of a burying place," i. e. a burying place belonging to a family, Gen. 23:4, 9, 20; 49:30. In connection *חָח* Nu. 27:7, and *חָח* Nu. 35:2. Used of slaves, Lev. 25:45, 46.



אָחִיז [Ahasai], pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 אֲחִיזָי. Perhaps we should read in both places אֲחִיזָי.

אֲחִיזָי & אֲחִיזָיָה ("whom Jehovah upholds"), pr.n.—(1) Ahaziah, king of Israel, son of Ahab and Jezebel (B.C. 897—895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. Ὀχοζίας.—(2) Ahaziah, son of Jehoram, king of Judah (B.C. 884), 2 Ki 8:24; 9:16.

אָחִזָּם ("their possession"), [Ahuzam], pr.n. of a man, a descendant of Judah, 1 Ch. 4:6.

אָחִזָּת ("possession"), [Ahuzzath], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

אָחִזָּה an unused root.—I. Arab. <sup>أح</sup> <sup>أح</sup> onomatop. from the sound אָח, to cry out ahl repeatedly. In Hebrew perhaps, to groan (ἀόζειν), to howl, whence אָחִזָּה. The Arabs have under the same root—

II. the signification of heat, burning, anger, in the word <sup>أح</sup> <sup>أح</sup>, whence, perhaps, may be derived אָחִזָּה, a pot, a furnace. I had rather however take the signification of furnace, from the root <sup>أح</sup> <sup>أح</sup> to burn, to kindle as fire; Conj. II. to set on fire, <sup>أح</sup> <sup>أح</sup> heat, etc. See 1.

אָחִיז [Ehi], see אָחִיזָּה.

אָחִיזָּה (perhaps contracted from אֲחִיזָּה), [Ahi], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

אָחִיזָּה (for אָחִיזָּה "father's brother"), [Ahiam], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:33.

אָחִיזָּה Ch. i. q. Heb. אָחִיזָּה, with Aleph prosthetic, an enigma, Dan. 5:12. Root אָחִיזָּה.

אָחִיזָּה ("brother," i.e. "friend of Jehovah"), [Ahiah, Ahijah], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called אָחִיזָּה 1 Ki. 14:6, 18; 2 Ch. 10:15.

אָחִיזָּה ("brother," i.e. "friend of the Jews," for אָחִיזָּה), [Ahihud], pr.n. m. Nu. 34:27.

אָחִיזָּה ("brotherly"), [Ahi], pr.n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

אָחִיזָּה ("brother," or "friend of union"), [Ahihud], pr.n. m. 1 Ch. 8:7.

אָחִיזָּה ("brother," or "friend of goodness"), [Ahitub], pr.n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

אָחִיזָּה ("brother of one born," for אָחִיזָּה), [Ahilud], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

אָחִיז; see אָחִיז.

אָחִיזָּה ("brother of death"), [Ahimoth], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places אָחִיזָּה.

אָחִיזָּה ("brother of the king"), [Ahimelech], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) Ahimelech, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

אָחִיזָּה ("brother of gift"), [Ahiman], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.—(2) 1 Ch. 9:17.

אָחִיזָּה ("brother of anger"), [Ahimaaz], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

אָחִיזָּה ("brotherly"), [Ahian], pr.n. m., 1 Ch. 7:19.

אָחִיזָּה ("liberal," or "noble brother"), [Ahinadab], pr.n. m., 1 Ki. 4:14.

אָחִיזָּה ("brother of grace"), [Ahinoam], pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3; 30:5; 2 Sa. 2:2; 3:2.

אָחִיזָּה ("brother of support," or "aid"), [Ahisamah], pr.n. m., Ex. 31:6; 35:34.

אָחִיזָּה ("brother of aid"), [Ahizer], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

אָחִיזָּה ("brother of the enemy"), [Ahikam],



pr. n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judaea, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אחירם ("brother of height"), [Ahiram], pr. n. m., Nu. 26:38; patronym. — ibid.

אחירע ("brother of evil"), [Ahira], pr. n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אחישתר ("brother of the dawn"), [Ahishahar], pr. n. m., 1 Ch. 7:10.

אחישר ("brother of a singer," or for אחישר "brother of the upright"), [Ahishar], pr. n. m., 1 Ki. 4:6.

אחיתפל ("brother of folly"), [Ahithophel], pr. n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אחלב ("fatness," "fat;" hence, "a fertile place"), [Ahlab], pr. n. of a town in the tribe of Asher, Jud. 1:31.

אחל Ps. 119:5, and אחל 2 Ki. 5:3, an optative particle, *oh that!* would to God! followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root חלה; Pi. חלה פנים *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of חל and ל = לו.

אחלי ("oh that"), [Ahlai], pr. n. m. and f. 1 Ch. 2:31; comp. 11:41.

אחלמה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. *ἀμέθυστος*. Josephus (in whom there appears however some confusion in the order of words), *ἀχάρης*. This word appears to be a verbal of the conj. Hiph. from חלם to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name *ἀμέθυστος*, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. Heb. (ii. 16).

אחמתה Ezr. 6:2 [Achmetha], *Ecbatana*. ["The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *acvādhana*, i. e. *irvocrasla*; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In *Manuale*]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is

Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (*Veteris Mediæ et Persiæ Monumenta*, pag. 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as חמק (from the root חמק), and denotes *citadel, fortress*; if it be Persic, it is i. q. آبادان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אחסבי [Ahasbai], pr. n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אחסבה יהוה "I flee to the Lord." [So Ges. in corr.]

אחור TO BE AFTER, BEHIND, TO STAY BEHIND (*hinten seyn, hinten bleiben*), hence *to tarry, delay*. In Kal it occurs once, 1 fut. אחור Gen. 32:5. (Arab.

أخر Conj. II. to defer, to delay. Syr. Aphel and Shaphel, *أَسَمَّ* & *أَسَمَّ* id.)

PIEL אחור Pl. אחור for אחור Jud. 5:28, fut. אחור— (1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i. q. Kal (*Germ. lange machen*), Jud. 5:28, "why do the wheels of his chariot tarry;" Ps. 40:18, *אל תתאחר* "tarry not;" Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing*, with על, Pro. 23:30, *כמתורים על היין* "who tarry long at the wine," i. e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except אחור.

אחור (with Dag. forte occult) f. אחורה, Plur. אחורים (from the unused sing. אחור with Kametz pure).

—(1) adj. properly *following, another, specially one who follows a first, second*, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, *בשנה האחרת* "in the following year, next year," *folgendes Jahr*; 1 Ki. 3:22. Hence generally, *another*,

Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. آخر id. Syr. *اخر*, Pl. *اخر*, Ch. *אחר*).

אחורים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. *אל אחר* Ex. 34:14, and without אל Isa. 42:8, *ואני לא אעתי לא אחר* "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Ps. 16:4, (*אחר*)



אחר מקורו "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "another (god)."]

(2) [Aher], pr.n. of a man, 1 Ch. 7:12.

אחר prop. *what is behind, hinder part, extremity.* Hence—

(1) adv.—(a) of place, *behind*, in the background; Gen. 22:13, וַהֲגִה אֵיל אַחֲרָיו בְּקִרְבּוֹ "and behold a ram behind," i. e. in the background (im Hintergrunde) "caught by its horns in a thicket." Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im Hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אַחֲרָיו.—(b) adv. of time, *afterwards, then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(a) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i. e. to the west of the desert ["see in אַחֲרָיו No. 2"]; also *after*. "הֲלֹךְ אַחֲרָיו" to follow anyone, Gen. 37:17; Job 31:7; אַחֲרָיו pregn. prop. *from behind* (hinter [etwas] weg). Ps. 78:71, מֵאַחֲרֵי עֲלוֹת הַבְּיָאוֹ "from after the milch cattle he brought him," i. e. he brought him who had followed the cattle.—(b) of time, *after*, Gen. 9:28. אַחֲרֵי הַדְּבָרִים "after these things," i. e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, אַחֲרֵי כֵן prop. *after so*, i. e. after that it had so happened, i. e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. אַחֲרַי *after that*, Eze. 40:1; and without אַחֲרַי Lev. 14:43; Job 42:7.

Notes. Instead of אַחֲרַי there occurs far more frequently Pl. אַחֲרֵי, for which see just below, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרֵי only in const. state אַחֲרֵי; with suff. אַחֲרֵי אַחֲרֵיהֶם, אַחֲרֵיהֶם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, אַחֲרֵי הַחֲנִית "the hinder end of the spear."

(2) Prep.—(a) of place, *behind*, Jud. 18:12 (here i. q. to the west); more frequently *after*, hinter, hinter (jem.) her, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; אַחֲרֵיהֶם (אֲשֶׁר) "those who follow them," i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; הִלֵּךְ אַחֲרַי is *to follow* any one's side, Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, מוֹכֵחַ אֶת אַחֲרֵי הוֹן יִמְצָא "he who following me (i. e. my precepts) rebukes a man, shall find favour."—(b) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*, commonly אַחֲרַי, Deu.

24:4; Josh. 9:16; 23:1; more rarely אַחֲרַי is omitted, Lev. 25:48; once אַחֲרֵי אַחֲרַי Josh. 2:7.

(4) אַחֲרֵי כֵן prop. *after* that things had so happened, i. e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. حَلَا; and حَلَا; and حَلَا. With the addition of אַחֲרַי it becomes a conj. i. q. אַחֲרֵי אַחֲרַי, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later [?] Hebrew there also occurs אַחֲרֵי אַחֲרַי "after this," Job 42:16; Eze. 9:10; compare Chald. אַחֲרֵי דְנָה Dan. 2:29, 45.

Comp. with other prep.—(1) מֵאַחֲרַי, once אַחֲרֵי מֵאֲחֲרַי 1 Chr. 17:7, prop. *from after, from (being) after* (any thing), hinter (etwas) weg. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare אַחֲרַי No. 3); Josh. 8:2; Ex. 14:19; Jer. 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is אַחֲרֵי כֵן. Hence, אַחֲרֵי כֵן *afterwards*, 2 Sa. 3:28; 15:1.—(2) אַחֲרֵי אַחֲרַי *after*, with verbs of motion, 2 Ki. 9:18, סָבַח אֶת אַחֲרַי "return after me." 2 Sam. 5:23.—(3) אַחֲרֵי עַל Eze. 41:15, i. q. אַחֲרַי. Comp. על.

אחר pl. const. אַחֲרֵי also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. אַחֲרַי.

אחרון fem. אַחֲרֹנָה (from אחר with the adj. termination הוֹן)—(1) *hinder, latter*, opposed to former, foremost, ראשון, Ex. 4:8; Deu. 24:3; Gen. 33:2, הַיָּם הַיְּמִינִי "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דוֹר אַחֲרֵינוֹן "after generation," Ps. 48:14; יוֹם אַחֲרֵינוֹן "after-time," Pro. 31:25; Isa. 30:8. Pl. אַחֲרֵינוֹן *those who come after, posterity*, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last;" Job 19:35. Fem. אַחֲרֹנָה adv. *at last, last*, Dan. 11:29. Also אַחֲרֹנָה Deut. 13:10, and אַחֲרֹנָה Num. 2:31; Eccl. 1:11, *at last, lastly*.

אחרא (for אחרא "after a brother"), [Aharah], pr.n., 1 Ch. 8:1.

אחרא ("behind the breastwork," wall, sc. born), [Aharahel], pr.n., 1 Ch. 4:8.

אחרא Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אַחֲרֵי, Tav of the feminine gender being cast away by apoc., as ראשית for ראשית, מלכות for מלכות.

אחרון Chald. adj. ["for אחר הוֹן"], Dan. 4:5, עַר אַחֲרֵינוֹן properly, *at the last*, i. e. lastly, at length. עַר is pleonastic, see this particle A, 1. ["אחרון קרי."]



**אֲחֵרִית** f.—(1) *the latter part, extreme part*, Ps. 139:9. More frequently used of time.—(a) *end*, Deu. 11:12; *issue, event, latter state*, Job 8:7; 42:12; Pro. 5:4, אֲחֵרִיתָהּ קָטָה "her end (the adulterous woman's) is bitter," i. e. the latter state of those whom she seduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(b) *latter time, future time*. The prophetic phrase should be noticed, בְּאַחֲרֵית הַיָּמִים "in future days" [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) ["concr."] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

**אֲחֵרִית** f. Ch. i. q. the Hebrew אֲחֵרִית No. 1 b Dan. 2:28.

**אֲחֵר** Ch. adj., *another, other*, Dan. 2:11.

**אֲחֵרָנִית** adv. *backward*, Gen. 9:23; 1 Sa. 4:14.

**אֲחֵשְׁדָּרְפָּנִים** m. pl., Esth. 3:12; 8:9; 9:3, etc., *satraps*, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (פְּרוֹכֵרִים), while the satraps ruled the whole province. See Brisson, *De Regio Pers. Principatu*, i. § 168; Heeren, *Ideen*, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persic **אַחֶש** *akhes* i. e. price, value (perhaps, excellence), **סַטְרַפ** *satrap*, and the Chald. termination **ִית**. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persic word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* **שֶׁשׁ** six), with the addition at the beginning of Aleph prosthet. and the termination **ִית**. In resemblance of the same harsher form, the Greek *ἐξαρπάτης* is formed in Theopompus. See אֲחֵשְׁדָּרְפָּנִים. [The etymology of the Persic word אֲחֵשְׁדָּרְפָּנִים has been excellently unfolded by Silv. de Sacy (*Mémoires de l'Institut, Cl. d'Histoire et de Littérature Ancienne*, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, **בָּן** keeper, prefect, lord. Ges. App.] ["The genuine form of this word, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i. e. warrior of the host; see Gött. Gel. Anz. 1839, p. 805, seq.; Lassen, *Zeitschr. f. d. Morgenl.* iii. 161. To this harsher form corresponds the Greek *ἐξαρπάτης, ἐξαιθράτης* (Boeckh. *Corp. Inscr.* No. 2691, c.),

whence arose by degrees the softer *σαρπάτης*." Ges. add.]

**אֲחֵשְׁדָּרְפָּנִין** Ch. m. pl. i. q. Heb., Dan. 3+2, 3, 27; 6:2, 3.

**אֲחֵשְׁדָּרוּשׁ** *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyses must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persic **אַחֶש** *akhes* prize (see אֲחֵשְׁדָּרְפָּנִים), the syllable **וּ** *war*, denoting possessor, and the termination **שׁ** *esh* (e. g. *Darab, Darabesh, דָּרָבֶשׁ*). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyar-shá*, or *Khshwershe*. This appears to be for *شیرشاه*, i. e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshéhísh* = *Shah*, king, *khshatrap* = *Satrap*. See St. Martin in the *Journal Asiatique*, iii. p. 85; Champollion, *Précis du Système Hieroglyph. tableau général*, tab. vii. 2, p. 24; Grotefend, in Heeren *Ideen*, ed. 4, i. 2, p. 348, seq.; and my remarks in *Thes.* p. 75. ["Lassen, *üb. d. Keilschrift*, p. 167."]

**אֲחֵשְׁדָּרוּשׁ** Est. 10:1, כְּתִיב לְאֲחֵשְׁדָּרוּשׁ.

**אֲחֵשְׁתָּרִי** (no doubt, "muleteer," a word apparently of Persic origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

**אֲחֵשְׁתָּרָנִים** pl. m. *mules*. Persic **اَسْتَر** *estar*, *aster*, mule, from the old and harsh form *ekhshter*. ["Sanc. *açwatara*."] See the remarks a little above. There is added, by epexegetis, sons of mares, Est. 8:10. **ִית** is put as a termination, as in אֲחֵשְׁדָּרְפָּנִים.

**אֲחֵת** see אָחָה.

**אָט** (from the root **אָטַט**) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. conor. **אָטִים** *whisperers*, i. e. *νεκρομυθεις*, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under **אָוֶב**), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence **אָטָה**, **אָטָה**, **אָטָה**, commonly adv. *gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water flowing gently,



Isa. 8:6.—**לְאִטִּי** prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, **לְאִטִּי לְנַעַר** "deal gently for me with the youth;" Job 15:11, **וְדַבַּר לְאִטִּי עִמָּךְ** "and a word gently spoken to thee."

**טָנַן** an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish*.

**טָנָן** m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14, 15; Ps. 58:10 (Arab. **أطد**, i. q. the more frequent **عوسج**).

**טָוֵן** (by a Syriacism for **טָוֵן**) m., *thread, yarn*, of linen or cotton, **טָוֵן** (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (**Σύρτικόν** **Τάριον**) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. **ὀθόνη, ὀθόνιον** (linen garment). Root **טָוַן**.

**טָטַן** an unused root.—(1) **אָט** *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (**τρυζεῖν**). Compare my remarks on Isa. 19:3.

(2) *to go gently*; see **טָטַן** No. 2.

**טָטַן** TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; 21:13; **קַלְוֹנוֹת טָטַן**, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. **ὀφθαλμοὶ κλεισμένοι**. Symm. **τοξικαί**.

Comp. 1 K. 6:4. Comp. Arab. **أطم**, to put a curtain over a window.

HIPHIL id., Ps. 58:5.

**טָטַן** r. not used; perhaps *to bind, to bind together*; kindred to the root **טָטַן**. Arab. **أصن**, the cords of a tent. Hence **טָטַן**.

**טָטַן** fut. **יָטַטְרָא** to shut, once Ps. 69:16. Arab. **أطر** to make a hedge, to inclose with a hedge. Kindred roots are **טָטַר, טָטַר, טָטַר**. Hence—

**טָטַר** ("shut," "bound," perhaps "dumb"), [*Ater*], pr. n. m.—(1) Eze. 2:16; Neh. 7:21.—(2) Eze. 2:42; Neh. 7:45.

**טָטַר** m. adj., *shut, bound, i. e. impeded*; Jud.

3:15; 20:16, **יָטַטְרָא יְדִי יְמִינִי** "bound in the right hand," i. e. who could not well use the right hand, left-handed; Arab. **أطر** V. to be hindered; compare **عقد** to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied*.]

**אֵי** constr. **אֵי**—(1) adv. of interrogation, WHERE? with suff. **אֵיךָ** "where art thou?" Gen. 3:9; **אֵי** "where is he?" Ex. 2:20; **אֵימָם** "where are they?" Isa. 19:12. More often with **ה** parag. **אֵיהֶם** which see.

Arab. **أَي** is pron. interrog. *who?* f. **أَيَّة**. So also the Æth. **ለይ**: Comp. Germ. *wo*, and Engl. *who*.

[This appears to have been formed by the rejection of Nun from **אֵי** (whence **אֵי** whence?), and this appears to be the same word as **אֵי** negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne*; Germ. *nicht wahr?*). **אֵי** is therefore, properly, *there is not present* (i. q. **אֵינֶנּוּ**, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* **אֵי** No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as **אֵיךָ** gives them a relative sense. Comp. Germ. *wovon?* for *von wem?* Hence—(a) **אֵיךָ** *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, **אֵיךָ הָיָה הַדָּבָר** "by what way did he go?" (or *ubi via? quorsum via?* See **אֵיךָ** under (b)); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from **הֵן** here), Job 28:12; Est. 7:5. Sometimes written together **אֵיךָ**, see below.

—(b) **אֵי מִן** *whence?* (from **מִן**, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, **אֵי מִן עַם אַתָּה** "from what people art thou?" 2 Sa. 15:2, **אֵי מִן עִיר אַתָּה** "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, **πόθεν ἀνδρῶν**.)—(c) **אֵי לָאֵת** *why? wherefore?* (from **לָאֵת** therefore), Jer. 5:7.

Note. Some other particles have **אֵי** very closely joined to them, so that they coalesce into one word, **אֵיךָ, אֵיכָה, אֵיכֵה, אֵיפֵה**, which see. This particle is used in the same manner by the Syrians, in **أَي** how? **أَيَّ** whence? **أَي** who? what? So in Ch. **אֵיךָ** who then? f. **אֵיךָ**. So in Æth. **ለይ**: where? how? With Nun parag. **אֵיהֶם** where? and contr. **אֵי**, which see. [But see above.] Pro. 31:4, the reading in קרי is **אֵי שָׂרָה**, to be rendered,



"and (it is not) for princes (to say) where is strong drink?" [See א No. 1.]

I. אֵלֵּיִם contr. for אֵלֵּיִם (as אֵלֵּיִם for אֵלֵּיִם, אֵלֵּיִם for אֵלֵּיִם, comp. Lehrs. p. 510), m. (f. perhaps, Isa. 23:2), pl. אֵלֵּיִם, once אֵלֵּיִם, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root אֵלֵּיִם No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, אֵלֵּיִם אֵלֵּיִם אֵלֵּיִם "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian *Dsib*, which denotes both shore, and also an island. Specially—(a) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אֵלֵּיִם אֵלֵּיִם "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(b) *an island*; Jer. 47:4, אֵלֵּיִם אֵלֵּיִם "the island of Capthor," i.e. Crete; אֵלֵּיִם אֵלֵּיִם "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אֵלֵּיִם אֵלֵּיִם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegetis, אֵלֵּיִם אֵלֵּיִם אֵלֵּיִם), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אֵלֵּיִם אֵלֵּיִם Isa. 11:11, and אֵלֵּיִם אֵלֵּיִם Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. אֵלֵּיִם contr. for אֵלֵּיִם from the root אֵלֵּיִם No. II, compare above אֵלֵּיִם island;—(1) pr. *howling, cry*. Hence as a concrete, a *howler*, i.e. a jackal; Arab. ابن آوى pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אֵלֵּיִם Isa. 13:22; 34:14.

(2) interj. i. q. אֵלֵּיִם *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אֵלֵּיִם "woe to him."

III. אֵלֵּיִם adv. *not*. It occurs in Job 22:30, and in proper names אֵלֵּיִם אֵלֵּיִם ("inglorious"), 1 Sa. 4:21, and אֵלֵּיִם אֵלֵּיִם. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, ohn [Eng. in, un], for the same purpose), and in the Æthiopic, in which אֵלֵּיִם is also prefixed to verbs. I have no doubt that it is shortened from אֵלֵּיִם (see the root אֵלֵּיִם), like a privative in Greek, and in Sansc. from an.

אֵלֵּיִם אֵלֵּיִם ("inglorious"), [*I-chabod*]; see אֵלֵּיִם No. III.

אֵלֵּיִם TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. anshnauben; compare my remarks on the letter א. ["Kindred is אֵלֵּיִם in which the idea of breathing after passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. אֵלֵּיִם *an adversary, an enemy, a foe*, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, אֵלֵּיִם אֵלֵּיִם "an enemy of David."—f. אֵלֵּיִם אֵלֵּיִם *a female enemy*, collect. used of enemies (comp. Lehrs. 477), Mic. 7:8, 10. Hence אֵלֵּיִם and—

אֵלֵּיִם (contr. for אֵלֵּיִם, as אֵלֵּיִם for אֵלֵּיִם) f., *enmity, hostile mind*, Gen. 3:15; Nu. 35:21.

אֵלֵּיִם m., prop. *a burden, load*, by which one is oppressed, or crushed; (root אֵלֵּיִם No. 2); whence—

(1) *heavy misfortune, calamity*, Psa. 18:19; Job 21:30.

(2) *destruction, ruin*, Job 18:12; 21:17; 30:12. אֵלֵּיִם אֵלֵּיִם "destruction of God," i.e. sent by God.

אֵלֵּיִם f. (for אֵלֵּיִם, from the root אֵלֵּיִם No. II.), prop. *cry, clamour*, hence—

(1) some unclean *clamorous bird* of prey, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs *يوپو* ["i.e. *falco aesalon*"] now called *smirle, emerillon* [Eng. *merlin*]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. cit. there is added אֵלֵּיִם אֵלֵּיִם.

(2) [*Ajah, Aiah*], pr. n. m.—(a) Gen. 36:24.—(b) 2 Sa. 3:7; 21:8.

אֵלֵּיִם i. q. אֵלֵּיִם *where?* with אֵלֵּיִם parag., as in אֵלֵּיִם אֵלֵּיִם, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread אֵלֵּיִם where (it may be)".

אֵלֵּיִם pr. n., *Job*, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name, and in Eze. 14:14, 20; LXX. *Ἰώβ*, Arab. *أيوب*. The name properly signified a man *persecuted* (from the root אֵלֵּיִם, as אֵלֵּיִם, one born, from אֵלֵּיִם), and it



appears to refer to the calamities which he endured. Others take it as *serio resipiscens*, i. q. Arab. <sup>سرسع</sup> **أواب** (from the root **אב**, **אָב** to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

**איזבל** f. (prob. "without cohabitation," i. e. *ἀλοχος*, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel, Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

**איזה** *where?* Job 38:19, 24; comp. of the interrogative particle **אי** (see under that word, No. 2,) and **ה** this.

**איך** *how?* abbreviated from **איכה**, Gen. 26:9. Often of lamentation, (*alas*) *how!* Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

**איכה** (from **אי** No. 2, and **כה** i. q. **כה** so, here), — (1) *how?* Deu. 1:12.

(2) *where?* Cant. 1:7. Often used in lamenting and deploring (as **אי**), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

**איכה** *where?* without an interrogation, in one passage, 2 Ki. 6:13, where in **קרי** there is **איכו**.

**איככה** (*Milch*), *how?* Cant. 5:3; Est. 8:6; from **אי** and **ככה** = **כה**, **כה** so.

**איל**; see the root **אל**.

**איל** m., a stag, hart, Deu. 12:15; 14:5; Isa. 35:6; pl. **אילים** Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form **אילה**, **אילת**.

Ch. and Syr. id.; Arab. <sup>س</sup> **أيل** wild goat, mountain

goat, chamois; Æth. **አዳል**; an orthography which confirms the relation of the roots **אל** and **איל**. As to the etymology, **איל** is as it were intensive of the word **איל**, prop. therefore it denotes a *great ram*, **אילה** a *large she-goat*. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, *great rams*, or *wild rams*, as in German they are called *Bergziegen*,

*wilde Ziegen*, and in Latin they are called *caprea*, from their likeness to a goat, *capra*. LXX. always *ελαφος*.

**איל** m. — (1) a *ram*, from its curved and twisted horns; see the root **אל** and **איל**, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. **אילים** Ex. 25:5, and **אילים** Job 42:8. Intensive of this is **איל**.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, *die verzierte Einfassung der Thür mit Säulenposten, Fries und Sockel*. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. **אילים** *crepidines*; or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila *κρίωμα*, as if ram's-horn-work, i. e. the volutes of columns, especially those of the Corinthian order, elsewhere called *κρίός*; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. a *projection, prominence, Vorsprung*, from the root **אל** No. 3, or else, following Aquila, we must regard **איל** prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp. **אילים**.

**איל** m, *strength, might*. Once found Ps. 88:5. Root **אל** No. 2.

**איל** pl. **אילים** m., prop. *strong, robust*.

(1) pl. *mighty ones, leaders, nobles of a state*, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in **קרי**). See **אל** No. 2, 3.

(2) a *strong, robust tree*, like *δρῦς*, specially, the oak or terebinth; sometimes the palm, i. q. **אלון**, **אלה** which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. **איל פארן**; LXX. *τεπίβινθος τῆς Φαράν*. Pl. **אילים**, **אילים** Isa. 1:29; 57:5; 61:3.

**אילה** f., a *hind*, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. **אילות**, const. **אילות** 2 Sa. 22:34; Cant. 2:7.

**אילון** (from **איל**, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. *φirschau, φirschfeld*. This was the name — (1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.] — (2) a town in the tribe of Zebulun, Jud. 12:12.



אֵילָן ("oak," see אֵילָן), [Elon], pr.n.—(1) of a town in the tribe of Dan, Josh. 19:43; 1 Ki. 4:9.

(2) masc.—(a) Gen. 26:34; 36:2.—(b) Gen. 46:14.—(c) Jud. 12:11.

אֵילָן ("trees," "a grove," perhaps, of palm trees, see under אֵילָן), 1 Ki. 9:26; 2 Ki. 16:6, and אֵילָן (for אֵילָן Lebrg. p. 467, used coll. for אֵילָן), Deu. 2:8; 2 Ki. 14:22; 16:6 (bis) *Eloth, Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, *Εἰλάνη*: *Elana*, by Ptolemy; *Ælana*, by Pliny, vi. 32, § 38. See Relandi *Palæst.* p. 217, 554, seq.; Le Quien, *Oriens Christ.* tom. iii.

p. 758. In Arabian writers it is called *أيلة*. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called *Gelena*. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called *جبل* i.e. mountain. See v. Zach, *Correspondence Astronom.*, vii. 464.

אֵילָן f. i. q. אֵילָן prop. *fortitude, strength*, hence *aid*, Ps. 22:20. Root אֵילָן No. 1.

אֵילָן pl. אֵילָן and אֵילָן, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, *Gesimsse*. It is clearly distinguished from אֵילָן, with which many confound it, in Eze. 40:7, seq. The אֵילָן were carried round a building, and they are almost always joined with אֵילָן. See Eze. 40:16; 22:26, 29. ["Compare Boettcher, *Proben*, p. 319."] *אֵילָן*

אֵילָן ("trees," perhaps, palm grove), [Elim], pr.n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15:27; 16:1; Num. 33:9. With הַ parag. אֵילָן Ex. 15:27. Geographers compare a valley of that region, called *Garendel* [Wady Ghüründel], but Ehrenberg informed me that he found a valley, called *عالميم*, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

אֵילָן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. *ܐܝܠܢܐ* id. It answers to the Hebrew אֵילָן; but the Chaldeo word has a wider use.

אֵילָן see אֵילָן.

אֵילָן f. i. q. אֵילָן (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, *עַל-אֵילָן הַיְצוֹת* "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. אֵילָן 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see אֵילָן). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

אֵילָן an unused root. Ch. and Talmud. אֵילָן to *frighten*. The proper sense of the root appears to me to be *to stupify* (*verstummen machen*), comp. the root אֵילָן, אֵילָן. Perhaps we should also compare אֵילָן, which see. Hence—

אֵילָן f. אֵילָן adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and—

אֵילָן (for אֵילָן), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, אֵילָן מַלְכֵךְ "terror of a king," which the royal majesty causes. Job 33:7, אֵילָן "my terror," i.e. which I cause. With הַ parag. אֵילָן Ex. 15:16. Pl. אֵילָן Ps. 55:5.

Pl. אֵילָן — (1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. אֵילָן.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אֵילָן an unused root, signifying the same as אֵילָן, which see. Hence—

I. אֵילָן const. st. אֵילָן prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, אֵילָן רִנְיִים לְאֵין "who bringeth princes to nothing." Hence adv.—

(1) *nothing*. Often including the verb subst. 1 Ki. 8:9, אֵין בְּאֵרֶן רַק שְׁנֵי לְחֹת הָאֲבָנִים "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i. q. אֵין, Arab. *ليس*,

Aram. *ܐܝܢ*, *לֵיח*, *לֵיח*, *לֵיח*. Num. 14:42, אֵין



“because Jehovah is not among you.” Jud. 21:25, “in those days **אין מלך בישראל** there was not a king in Israel.” Gen. 37:29, **אין יוסף בבור** “Joseph was not in the cistern.” Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which **יש** is used affirmatively, in the same when negative, **אין** is used, as **יש לאל ירי** Gen. 31:29, and **אין לאל ידני** Neh. 5:5. Moreover, it should be observed—(a) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as **אניני** “I (am, was, will be), not;” **איניך** “thou (art, wast, wilt be) not;” **איניך, אינני, אינכם, איננה, איננו**, and in the pl. form (as if from **אינימו**) **אינמו**, Ps. 59:14; 73:5.—(b) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, “behold a he-goat came from the west upon the face of the whole earth **ואין נגע בארץ** and did not touch the ground,” i. q. **לא נגע**. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, **תבן לא נתן** “straw was not given,” i. q. **לא נתן**. Thus often as a circumlocution, *no one*, Josh. 6:1, **אין יוצא** “there (was) no one going out, nor (was there) any one coming in,” i. e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, **כי אין המלך יוכל אתכם דבר** “for the king avails nothing against you.” Job 35:15: and even the particle **יש**, Ps. 135:17, **אין יש רוח בפייהם** “there is no breath in their mouth.” It would be more correct to write in both places **לא**. In like manner, however, the more modern Arabs write **ليس** for **لا**—(c) **אין לי** *there is not to me*, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. **ليس لي**. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like *οὐκ εἶστιν* for *οὐκ ἐξεστιν*, and Arab. **كان لي** “there is to me,” for, “it is permitted to me,” Koran iv:94, x. 100; Est. 4:2, **אין לבוא** “it is not lawful to go in.” Ruth 4:4; Ps. 40:6, **אין ערך אליך** “there is nothing to be compared with thee,” where **ערך** poet. is used for **לערך**.—(d) It is joined with various words; **אין איש** “no one (is, was),” Gen. 31:50; Ex. 2:12; **אין דבר** Ex. 5:11, and **אין מאומה** 1 Ki. 18:43, “nothing whatever (is, was);” **אין כל** “nothing at all (is, was),” Eccl. 1:9.

(3) since **יש** is often equivalent to *there is present*, *there is ready*, so **אין** *there is not present*, *there is not ready*, etc. *il n'y a pas*; Nu. 21:5, **אין לחם ואין מים** “for there is no bread here nor water.” 1 Sa. 9:4; 10:14, “and we saw **אין כי** that they were not here.” Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, **ואינינו כי לקח אתו אלהים**; 1 Ki. 20:40,

**והוא איננו** “behold he had disappeared.” Of death, Ps. 39:14.

(4) It may be rendered *without*, i. q. **אין**. But properly the examples must be referred to No. 2. Joel 1:6, “mighty and without number,” prop. “and there is not a number;” Deu. 32:4.

(5) with prefixes—(a) **אין** prop. *in not, in defect of*, (a) “when there was not;” Pro. 8:24, **אין והומות** “when there (were) not yet any waves,” i. e. before the waves were created, comp. **בטרם**. (β) often i. q. *without*, **אין**; Eze. 38:11, **אין חומה** “without a wall.” Pro. 5:23; 11:14.

(b) **אין** *almost, well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. **במעט** “there was little wanting from,” i. e. almost.

(c) **אין** (a) for **לאיש** “to him, to whom (it is) not,” Isa. 40:29; “to him, to whom nothing (is),” Neh. 8:10. (β) for **ללא היות** “so that there (was) not,” Ezr. 9:14.

(d) **אין** (a) *so that not* (with a double negation. See Lehrs. § 224, note 2); Isa. 5:9, **אין יושב** “so that there is not an inhabitant.” Isa. 6:11. Also *because that (there is) not*, Isa. 50:2. (β) i. q. **אין** with **מן** pleonastic (comp. **מן** No. 1, d), *no one*, Jer. 10:6, 7; 30:7.

Note. **אין**, the absolute state of the noun, only occurs at the end of a sentence; **אין** const. state, is always so used that it belongs to what follows, e. g. Num. 20:5, **אין מים** “there is no water,” for which also **אין מים** may be said.

II. **אין** adv. interrog. *where?* Arabic **أين** i. q. **אין**, **אין** with **א** added, as in **אין**, **אין** [but see the note added on that word]. It occurs only with **מן** pref. **אין** *whence?* Gen. 29:4, and frequently.

**אין** 1 Sa. 21:9, i. q. **אין**, but interrogatively for **אין**.

**אין** see **אין**.

**איפה**, more rarely **אפה** f., a measure of grain, specially *modius*, containing three seahs (**אפה**), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i. e.  $\frac{1}{6}$  of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, “Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretes, or 1993.95



Paris cubic inches, about  $1\frac{1}{2}$  bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] **איפה** *a double measure* (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Semitic root from which it may be conveniently derived, unless from **אפא**=**אפא** to surround, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *olphi* or *oiphei*, which was a very ancient Egyptian measure, and is written in Coptic **Ⲡⲟⲩ**, which contained four *χοίνικας* according to Hesychius. Also there is in Coptic the verb **Ⲡⲟⲩ**, **Ⲡⲟⲩ** to number, whence is **Ⲡⲟⲩ** a measure ["whence LXX. *olphi*, Arab. **ريبه**, an Egyptian measure; see Rödiger in Allg. Encyclop. art. Ephra"].

**איפה** (from **א** and **פה** "here"), *where?* Isa. 49:21; Ruth 2:19; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

**איפוא** i. q. **אפוא** *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write **אפוא**, which see.

**איש** with suff. **איש**, **איש**, **איש**; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; **איש**; in the place of which the use of the language has substituted **איש** (from the unused sing. **איש**); const. state **איש**; with suff. **איש**, **איש**; and periphrastically **איש**; comp. No. 6.

(1) A MAN. Specially—(a) opposed to woman, a male; Gen. 4:1, "I have acquired a man with God," i. e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir*, of animals, Virg. Ecl. vii. 7.—(b) a husband, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. **איש** "our men," i. e. husbands, Jer. 44:19; so in Greek *άνιρ*, Il. xviii. 291; Lat. *vir*, Hor. Sat. i., 2, 127.—(c) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(d) it denotes *manly mind, valour*; (comp. verb in Hithp.) 1 Sa. 4:9, **איש** **איש** "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(e) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. *πατήρ άνδρων τε θεών τε*. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(f) by apposition it is joined to other substantives, as **איש** "a eunuch," Jer. 38:7; **איש** "a priest," Lev. 21:9; especially with Gentile nouns, **איש** "a Hebrew," Gen. 39:14; comp. *άνδρες Γαλιλαίοι, άνδρες Ισραηλιται*, Act. 1:11; 3:12.

—(g) followed by a genitive of city, land, and people, it denotes an *inhabitant*, or *citizen* of it; **איש** "an Israelite;" 1 Sa. 7:11; **איש** 2 Sa. 19:42; also **איש** Gen. 24:13. Especially in this signification sing. **איש** is put collectively; **איש** for **איש** Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(h) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers, fine suite*. 1 Sa. 23:3, 12; 24:5, 8; 28:1. Once perhaps used of relatives and near friends, as the Syriac **ⲁⲓⲃⲉ**, viz. Eze. 24:17, 22, where **ⲁⲓⲃⲉ** is food which relations and near friends were accustomed to send to mourners. In like manner—(i) **איש** and with art. **איש** *a man of God*, i. q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(k) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. **איש** "a man of form," i. e. handsome; **איש** "bloody;" **איש** "intelligent," etc.; **איש** "celebrated," Gen. 6:4; comp. **איש** "a husbandman," Gen. 9:21.—(l) it is used coll. of *soldiers*, Germ. *Mannschaft, Kriegsmannschaft*, Isa. 21:9; comp. **איש** Isa. 22:6.—(m) **איש** denotes *a man of more noble quality*; opposed to **איש** a man, or men, of the common people; see under **איש** No. 1, letter (b).—(n) when joined to numerals, after numbers below ten is put **איש**, as **איש** Gen. 18:2; between ten and twenty commonly **איש** Nu. 1:44; above twenty, always **איש** 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by **איש** or **איש** *one, another*; see **איש** and **איש**.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29; Cant. 8:7; so Syr. **ⲁⲓⲃⲉ** for *τις* e. g. **ⲁⲓⲃⲉ** a certain Jew. ["Pl. **ⲁⲓⲃⲉ** *men, certain men, like* Syr. **ⲁⲓⲃⲉ** 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, **איש** **איש** "and they slew every one his man." **איש** Ps. 87:5; Est. 1:8 (*männiglich*). Once like it is prefixed to another substantive, Gen. 15:10, **איש** "and he set each of the several (animals) part over against part." **איש** is i. q. **איש**, but the sacred writer has put **איש** for **איש**, so as to answer to the following **איש**.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (one says,



men say), 1 Sa. 9:9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i. e. one used to say.

(6) בְּנֵי אִישׁ sons of men pl. is periphrastically for men simply, like בְּנֵי אָדָם; see אָדָם No. 5, Psa. 4:3. Sometimes used *εμφορικῶς* of noble men, opposed to אָדָם Ps. 49:3; Pro. 8:4; see אָדָם No. 1, letter (b).

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אִישׁ *ensh*, which see; whence אִשָּׁה for אִשָּׁה, and pl. אִשִּׁים.

In like manner the Arabs have *إنسان* and *أيسان*. To this answers the Sansc. *isha* master,

*ishī*, mistress; and perhaps we should compare Gr. *ἴς*, Lat. *vis* and *vir* (comp. *honor, honos, παῖς*, Lac. *ποιρ, puer*). Derivatives אִישׁוֹן, אִישׁוֹר, אִישׁוֹת, אִישׁוֹת and

אִישׁ denom. verb only in —

HITHPALEL אִישׁוֹתָהּ to shew oneself, or act as a man (*ἀνδρίζεσθαι*), *sich ermannen*; Isa. 46:8, הִתְאַשְׁטוּ "shew yourselves men," i. e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, *seyd Männer*. (Ch. אִישׁוֹתָהּ and אִישׁוֹתָהּ id.)

אִישׁ-בִּשְׁתׁ ("man of shame," i. e. shaming himself, perhaps bashful), [*Isk-bosketh*], pr.n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישׁוֹד ("man of glory"), [*Ishod*], pr.n. m. 1 Ch. 7:18.

אִישׁוֹן (dimin. from אִישׁ) m.—(1) a little man, and followed by עַיִן "little man of the eye," i. e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in

many languages, as Arab. *إنسان العين* little man of

the eye, Gr. *κόρη, κοράσιον, κορασίδιον*, Lat. *pupa, pupula, pupilla*, Pers. *مردک*, and compare the instances collected in *Thes.* p. 86; more fully, Ps. 17:8, אִישׁוֹן בֶּת עַיִן "pupil daughter of the eye." (See בֶּת.)

(2) Metaph. the middle, midst of any thing (as

Arab. *بؤبؤ* pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i. e. in the middle of the night; 20:20, "in the pupil of darkness," i. e. in the middle of the darkness; which passage is in אִישׁוֹן הַלַּיְלָה "in the darkness of the night."

אִישׁ Ch. for אִישׁ 1 Ch. 2:13.

אִיתוֹן for אִתּוֹן m. Eze. 40:15. קרי, entrance, from the root אָתַח i. q. בָּאוּ to come, to enter. In כתיב, the letter Yod being transposed, it is read יאחון.

אִיתִי Ch. i. q. Heb. אִישׁ there is, from which it is formed. (Arab. *أيس*, only in a few phrases, Syr. *أيس*), in Targg. אִיתִי, Talmud. אִיתִי Dan. 5:11, אִיתִי בְּמַלְכוּתְךָ "there is a certain man in thy kingdom;" 2:28, 30; 3:25. With a negative particle אִיתִי לֹא Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִיתוֹהִי "he is," Dan. 2:11; אִיתָנָא "we are," 3:18; אִיתָךְ "thou art," 2:26; אִיתֵינוּ "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, אִיתָנָא פְּלִהִין "we are not worshipping," i. e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, il y a*; Dan. 2:10, 11. אִיתִי "there is to any one," *he has*, Eze. 4:16.

אִיתִי pr.n. see אִתִּי.

אִיתִיאל pr.n. [*Ithiel*], (for אִתִּי אֵל "God is with me"), Prov. 30:1. *Ithiel* and *Ucal* seem to have been the children or disciples of *Agur*, to whom he addressed his instructions.

אִיתָמָר ("land of palms"), [*Ithamar*], pr.n. of the youngest son of *Aaron*, Ex. 6:23; 28:1.

אִיתוֹן & אִתּוֹן (for אִתּוֹ with Aleph prosthetic, from the root אָתַח to be perennial), adj.—(1) perennial, constant, especially used of water. אִתּוֹן "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without אִתּוֹן 1 Ki. 8:2, יָרַח הַיָּאִיתָנִים "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in *Thes.*] continuance. Ps. 74:15, אִתּוֹן "rivers of continuance," i. e. continually flowing. Used of the continuance, i. e. the flow of the sea, Ex. 14:27.—Job 33:19 in כתיב, אִתּוֹן עַצְמוֹתַי "with continual war in his bones," sc. הִיכָח he is chastened.

(2) firm, valid [*firmness, strength, see Thes.*]. Jer. 5:15, אִתּוֹן "a mighty nation;" Job 12:19, אִתּוֹן "the potent" (Vulg. *optimates*), (33:19); Gen. 49:24, אִתּוֹן קַשְׁתּוֹ "his bow will remain firm;" in which passage אִתּוֹן is Beth essentialis.

(3) hard, hence pernicious, terrible. Pro. 13:



15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt Wehe; Jerome, vorago. [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence —

(4) poet. a rock, a crag, from hardness. Mic. 6:2, הַאֲבָנִים סוֹסְרֵי אֶרֶץ "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, נִוְה אֲבָנִים "a stony dwelling" (comp. 49:16, תַּנּוּי סִלְעַת); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [Ethan], pr.n. of an Ezrahite (see אֶתְנָן), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אָךְ (shortened from אֲכַךְ, from the root אָכַךְ; comp. חַיִּים, אָכַךְ and אָכַךְ, which is taken from the fuller אָכַךְ: [Derivation given in Ges. corr.: "kindred are אָכַךְ, אָכַךְ, אָכַךְ, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143.])

—(1) affirmative part. surely, certainly, no doubt. Gen. 44:28, אָךְ סָרַף סָרַף "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 18:21. Hence —

(2) adv. of limitation, only. Exod. 10:17, אָךְ הַפֶּעַם "only this once;" Lev. 11:21, אָךְ אֶת-זֶה תֹאכְלוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אָךְ לְמַחְסוֹר only (lead) to want;" Pro. 11:24; 21:5. Specially it is used — (a) before adjectives, where only is i. q. quite, altogether. Deu. 16:15, וְהָיִיתָ אָךְ שִׂמְחָה "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אָךְ נִכְאָמִים "altogether contrite;" Isa. 19:11. — (b) before substantives, nothing but, which may often be rendered solus, merus, Germ. lauter; Engl. merely. Ps. 139:11, אָךְ חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אָךְ הַקֶּבֶל "nothing but vanity," i.e. mere vanity. — (c) before adverbs and verbs, quite, altogether. Ps. 73:13, אָךְ רֵיקָא "altogether in vain." 1 Sa. 25:21; Job 19:13, אָךְ יָדַעִי אֶת-רֵיבִי כִמְצִי "my acquaintances are quite alienated from me." Jud. 20:39; Job 22:6. Comp. Ex. 12:15, אָךְ בַּיּוֹם הַרְאֵשׁוֹן "altogether in the first day," i.e. is, on the first day itself, nur gleich am ersten Tage.

(3) an adv. of exception, only, but. Gen. 20:12, אָךְ לֹא בַת אִמִּי "but not (μορονοχι) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, only now, for just now, scarcely. Gen. 27:30, אָךְ יָצָא יַעֲקֹב... וַעֲשֵׂה אֲחִיו "Jacob was but scarcely gone out... when Esau his brother came in." Jud. 7:19. Comp. Cic.

ad Fam. viii. 23, "tantum quod ex Arpinati veneram, cum mihi a te littere reddite sint;" Vellej. ii. 117.

אָכַךְ an unused root, i. q. אָכַךְ, אָכַךְ to bind; hence to fortify, strengthen a city. Hence —

אָכַךְ ("band," i.e. fortress, citadel, castle), [Aecad], pr.n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ: comp. אָכַךְ and אָכַךְ. Targg. and Jerome understand Nesibis, a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc, on the passage.

אָכַךְ (for אָכַךְ with Aleph prosthetic), adj. lying, false, deceptive. Specially for אָכַךְ "a deceiving river," i.e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אָכַךְ a continual river; comp. fundus mendax, Hor. Carm. iii. 1, 30.

אָכַזִּיב (i. q. אָכַזִּיב), [Achzib], pr.n. — (1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks Ecdippa, now Dsib; Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. אָכַזִּיב and אָכַזִּיב.

אָכַזִּיב (from the root אָכַזִּיב prop. to break), adj. ["violence, but always used as a coner."] — (1) bold, brave, daring, Job 41:2. — (2) harsh, cruel, Lam. 4:3; hence, "an enemy," Job 30:21. — (3) fierce, virulent, used of poison, Deu. 32:33.

אָכַזִּיב, i. q. אָכַזִּיב (with the adjectival termination אָכַזִּיב). — (1) harsh, cruel, Pro. 5:9; 17:11; Jer. 6:23. — (2) fierce, savage, Pro. 17:11, "a savage messenger," i.e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אָכַזִּיבִית f. (from אָכַזִּיב with the termination אָכַזִּיבִית, see Ges. Gram. § 85, 4), cruelty, fierceness (of anger), Pro. 27:4.

אָכַלָה f. food, a meal, 1 Ki. 19:8. Root אָכַל.

אָכִישׁ (from the root אָכִישׁ), [Achish], pr.n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:2; 1 Ki. 2:39.

אָכַל inf. const. אָכַל, with pref. אָכַל, with suff. אָכַל, fut. אָכַל, in pause אָכַל, once אָכַל, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is אָכַל). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by אָכַל Lam.







אֲכַנְּךָ (prop. inf. abs. Hiphil, from the root אכנ, for אֲכַנְּךָ, אֲכַנְּךָ establishing, Ch. אֲכַנְּךָ, אֲכַנְּךָ ["Others i. q. אֲכַנְּךָ with א prosthetic."]) adv.—

(1) of affirming strongly, surely! Gen. 28:16; Ex. 2:14; Jer. 8:8.—(2) adversat. but, yet, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is אֲכַנְּךָ, which see. [This obs. is omitted in Ges. corr.]

אֲכַנְּךָ—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently to bend, to make to bow down under a load, kindred to the root אֲכַנְּךָ, which see. Arab.

أَكْف II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun אֲכַנְּךָ; whence—

(2) to urge to work, to impel on, like the Syr. اَكْف. In the Old Testament only found Pro. 16:26, אֲכַנְּךָ פִּיהוּ "for his mouth urgeth him on," i. e. hunger impels him to work. Its being construed with אֲכַנְּךָ, must be explained from its primary signification of laying on a burden.

אֲכַנְּךָ m. a load, a burden, and metaph. weight, authority, dignity, like אֲכַנְּךָ Job 33:7, אֲכַנְּךָ "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. η χεῖρ μου, and so Kimchi, regarding אֲכַנְּךָ as i. q. אֲכַנְּךָ in a similar place, 13:21. The former explanation is however preferable.

אֲכַנְּךָ an unused root, i. q. Arab. اَكْر Conj. V. to dig, especially the earth (whence اَكْر, اَكْر a pit, a ditch), kindred to the roots אֲכַנְּךָ, אֲכַנְּךָ, אֲכַנְּךָ. Hence—

אֲכַנְּךָ m. a digger, a husbandman; Jer. 51:23; Am. 5:16. Pl. אֲכַנְּךָ, with suff. אֲכַנְּךָ 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab.

اَكْر; Arab. اَكْر. Perhaps from the same source have sprung Gr. ἀγρός; Lat. ager; Goth. akr; Germ. Ader. [Engl. acre.])

אֲכַנְּךָ ("enchantment," from the root אֲכַנְּךָ), [Achshaph], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. אֲכַנְּךָ a word which has a negative power like the kindred אֲכַנְּךָ, אֲכַנְּךָ, אֲכַנְּךָ, אֲכַנְּךָ (comp. under the root אֲכַנְּךָ p. xxi).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.]

of negation, i. q. μή, ne.—(a) put absol. like the Gr. μή for μή οὐτο γίνηται (Arist. Acharn. 458); Germ. nicht doch, nicht also; nay! not so! Ruth 1:13, אֲכַנְּךָ "nay! my daughters (do not so);" nicht so, meine Töchter. 2 Ki. 3:13; Gen. 19:18, אֲכַנְּךָ.—(b) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from אֲכַנְּךָ. 2 Ki. 6:27, אֲכַנְּךָ "if) Jehovah help thee not, how can I help thee?" (אֲכַנְּךָ must be rendered, "God will not help thee." Well rendered by LXX. μή σε σώσει Κύριος, "I fear the Lord will not help thee"). Gen. 21:16, אֲכַנְּךָ ich könnte nicht mit ansehen, "I cannot look on." Ps. 50:3, אֲכַנְּךָ "Our God will come, and will not keep silence," prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, אֲכַנְּךָ "thou shalt not fear," there shall be no cause that thou shouldest fear, du brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, "into their counsel אֲכַנְּךָ my soul will not enter," in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, אֲכַנְּךָ and (seek) not evil." 2 Sa. 1:21, אֲכַנְּךָ " (let there) not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אֲכַנְּךָ (giveth) not death," or calamity; or, "a right way never leads to death."

(3) By far the most frequently it is a conj. of prohibiting, dehorting, deprecating, wishing that anything be not done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אֲכַנְּךָ "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אֲכַנְּךָ "stretch not forth thy hand." אֲכַנְּךָ "fear ye not," Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אֲכַנְּךָ "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Psa. 6:2, אֲכַנְּךָ "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אֲכַנְּךָ "excel thou not," du sollst keinen Vorzug haben. In petitions there is added אֲכַנְּךָ Gen. 13:8, אֲכַנְּךָ "let there not be now." Gen. 18:3, 30, 32. (אֲכַנְּךָ with a future is strongly prohibitory; אֲכַנְּךָ lest perhaps, is more mildly dissuasive.)

(4) used interrogatively, like Gr. μή (see Passow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148, 5."]); for num, whether; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אֲכַנְּךָ







of frequent occurrence, according to the analogy of verbs לה, which are used in pr. n. אל, אל, compare אליקים, אלישיב, אלימלך, etc. ["Among the Phœnicians Ἰλ, Ἴλος, was used κατ' ἐξοχήν of Saturn; see Monum. Phœnic. p. 406."]

II. אל pron. pl. i. q. אלה these, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article אל, אל.

III. אל only const. אל (almost always followed by Makkeph), more rarely and poet. in pl. const. אל

Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. ال), with suff. pl. אלי, אליך, אליו, אלינו, אליכם, אליהם and אלהם, once אליהם Eze. 31:14, poet. אלינו Psa. 2:5; prop. a noun indicative of motion, direction to any place. It is by the usage of the language—

(A) Prep., signifying in general, to tend to anything, to verge to or towards any place, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. ad, versus, adversus, in; Germ. zu, gen, nach (etwas) hin; Gr. πρὸς, εἰς, to, into, towards. (As to its difference from ל, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; to, towards. It is joined to verbs of going (אלך, בוא, שוב Gen. 8:9; 7; 2 Ki. 1:15; אלה Deu. 17:8; רוגן Gen. 24:29; ארב Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle à, to). Sometimes the construction is pregnant, as אל ונה to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; אל דרש אל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מן, as מן-הקצה אל-הקצה "from end to end," Ex. 26:28; מפה אל-פה Eze. 9:11. Used of time, מיום אל-יום Nu. 30:15; 1 Ch. 9:25.

(2) used of turning or direction to anything.—(a) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(b) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; adversus, contra (as εἰς, πρὸς, more often ἐπί), against. Gen. 4:8, ויקם קין אל הבל אחיו "and Cain rose up against Abel his brother;" Isa. 3:8, ושמעו ומעלליהם

אל "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הנהי אל-יכם "behold, I am against you" (Targ. "behold, I send mine anger against you"); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. אל is also in other places used in a good sense for erga, towards, 2 Chr. 16:9, לבבם שלם אליו "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; usque ad, even to, i. q. עד. Jer. 51:9, "her judgment has reached אל-הישמים אל-פיהו "even to his mouth," Job 40:23 Metaph. Hos. 9:1, "rejoice not, O Israel, אל-גיל even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that ال includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(a) its use in denoting measure, as אל-אמה Gen. 6:16, "even to the length of a cubit," bis zur Länge einer Elle, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. εἰς ἐνιαυτόν, bis zur Vollendung eines Jahres, ein Jahr lang, εἰς τρίτην ἡμέραν, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(b) Compos. אל-מן even out of. Job 5:5, ואל מצנינים יקחנו "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. ל Deu. 24:5, and עד

Jud. 4:16. (In Arabic we might compare كمن Koran, xxvi. 41, prop. even out of. Indeed ل seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; in, εἰς, in (etwas) hinein; Engl. into, i. q. the more full, אל-תוך. Deu. 23:25, אל-כליך לא-תחמן "thou shalt not put (grapes) into thy vessel." בוא אל-התבה "enter into the ark," Gen. 6:18; 7:1; 8:9. אל-הבית "into the house," Gen. 19:3; 2 Sa. 5:8. אל-הים "(to cast) into the sea," Jon. 1:5. אל-הארץ "into the earth," Deu. 11:29. When used of a number or multitude, into which one enters, i. q. inter (with acc.), among; it may be expressed more explicitly, אל-בין. Jer. 4:3, "sow not אל-קוצים amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself אל-הקלים amongst the baggage."

(6) as seen above (No. 1), אל is a particle of giving; so also is it used in adding, superadding (comp. הוסיף



אל 1 Ki. 10:7); *hinsu, prater, una cum, besides, together with* (comp. Gr. *ἐπι τοῖσι*, besides these; and Arab. *الى* for *ع* Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אל-אל) unto her sister." Lam. 3:41, נשוא לבבנו אל "let us lift up our hearts with our hands to God" (LXX. *ἐπι χειρῶν*; Arab. *ع*). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle על. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(a) *as to, in respect to*, Ex. 14:5 (compare Gr. *eis μὲν ταῦτα*); *because of, propter*. Eze. 44:7, אל-אל-אל "because of all your abominations." (Comp. verse 6, where in the same context there is אל; and verse 11, where is אל.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So אל-אל to weep on account of. 2 Sa. 1:24, אל-אל שחק אל "Jud. 21:6.—(b) *de, concerning*, after verbs of speaking, narrating, telling, as אל-אל Gen. 20:2; אל-אל Jer. 40:16; אל-אל Ps. 69:27 (inasmuch as the discourse relates to something); also of hearing, Eze. 19:4; אל-אל a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *eis*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, אל-אל-אל "concerning this child I prayed," um diesen Knaben habe ich gebeten; where אל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to*. אל-אל "according to the command," Josh. 15:13; 17:4. אל-אל "according to the certainty," für gewiß, 1 Sa. 26:4. אל-אל "according to the pipes," Psa. 5:1; 80:1. And so after the verbs of likeness, as אל-אל, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as אל-אל without (außerhalb, draußen vor), out of doors; אל-אל to without, forth without (hinaus vor), Lev. 4:12; compare *foris* and *foras*; אל-אל between; אל-אל in between (zwischen hinein), Eze. 10:2; 31:10. Comp. אל-אל Josh. 15:3; אל-אל, אל-אל, אל-אל.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at, or in a place*, to which one tends (comp. אל-אל let. B), as the Gr. *eis, ic* for *ἐν, ἐς δόμον μένειν*, Soph. Aj. 80; *οἰκαδε μένειν* (see Passow Lex. No. 6; Bernhardt Synt. Ling. Gr. page 215, 216); Germ. *zu Hause, zu Leipzig, zu der Zeit,*

and in some parts, *bis Montag* (for Monday itself), (as vice versa part. אל-אל used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near*; Germ. an. אל-אל "to sit at the table," *zu Tische sitzen*, 1 Ki. 13:20 (comp. *ἐς θρόνον ἕζοντο*, Od. iv. 51). Jer. 41:12, וימצאו אתו אל-אל "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, אל-אל-אל by a mountain (am Berge) on this side." In the same sense there might be said אל-אל, see אל-אל No. 3. אל-אל am Hügel, "at the hill," Josh. 5:3. Eze. 7:18, אל-אל-אל auf allen Gesichtern Schaamröthe, "blushing shall be on all faces," a little after אל-אל-אל. (We must not refer to this, Gen. 24:11, אל-אל-אל... where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—er ließ sie hinknien an das Wasser.)

(2) *in, among*, as in Sophocles, *ἐς δόμον μένειν*. Deu. 16:6, אל-אל-אל... "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. אל-אל). 1 Ki. 8:30, ואתה תשמע אל-אל-אל "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אל-אל actually follows a verb of rest.) Gen. 6:6, ויתעצב אל-אל "and he was grieved in his heart," er empfand Schmerz in seinem Herzen (not as taken by Winer, *es schmerzte ihn in die Seele hinein*, for אל-אל as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אל-אל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, אל-אל-אל "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, *unter meine Hand*); also אל-אל for אל-אל, which see.

*Note.* It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אל-אל ("terebinth"), [Elah], pr. n. m. 1 Kings 4:18.



**אלגביש** m. *hail*, Eze. 13:11, 13; 38:22, i. q. **גביש** ice, κρύσταλλος, whence **אלגביש** **אבני** stones of ice, i.e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, **الجيس** what is frozen; ["**ال جاسد** concretum, specially congelatum."] See also Freytag's Lexicon, i. page 240.]

**אלגובים** see **אלמנים**.

**אלדד** ["whom God loves," "Theophilus"], [Eldad], pr. n. m. Num. 11:26, 27.

**אלדעה** ("whom God called," see **דעה**), [Eldah], pr. n. of a son of Midian, Gen. 25:4.

**אלה** an unused root. Arab. **آل** to worship a deity, to adore; med. Kesr. to be stunned, smitten, with fear. See the note on **אל** I. Comp. **אלים**.

**אלה** I. prop. to be round; hence to be thick, fat; cogn. root **אול** (comp. especially **אול** abdomen, belly, Ps. 73:4). Arab. **آلي** to have fleshy buttocks, to have a fat tail (as a ram). Hence **אליה**.

II. denom. from **אל** (see the note on **אל**).

(1) to swear; Arab. **آل** for **أل** Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

(2) to curse, Jud. 17:2; Hos. 4:2.

(3) to cry out, to lament (Germ. *Gott erbarmen*, Gott um Erbarmen anrufen), Joel 1:8.

(I should not oppose the idea of this root being onomatopoeitic, comp. **לל**, **ללל**, and the signification which I have put in the third place would then be primary.)

**HIPHIL**, to cause any one to swear, to bind him by an oath, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. **יאלה** from **אלה** for **יאלה** 1 Sa. I. cit. Derivatives **אלה** and **אלהם**.

**אלה** f. (with Kametz impure, from **אלה** No. II., for **אלהם** and that for **אלהם**, **אלנה**; Arab. **أله**, see Lehrs. 509.

(1) an oath. **בוא באלה** to enter into an oath, i.e. to bind oneself by oath, Neh. 10:30; hence **הביא באלה** to bind any one by an oath, Eze. 17:13. Compare Virg. *Aen.* iv. 339, *haec in foedera veni*. **אלהי** "an oath imposed on me," Gen. 24:41.

(2) a covenant confirmed by an oath, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) imprecation, curse, Nu. 5:21; Isa. 24:6,

**שבועת-אלה** an oath joined with imprecations; Nu. 5:21. **להיה לאלה** to become a curse, Jer. 44:12. **נתן לאלה** to make to be an execration, Jer. 42:18. Plur. **אלות** curses, Nu. 5:23; Deu. 29:11.

**אלה** f. an oak, Josh. 24:26, i. q. **אלון**. Root **אלל** No. III.

**אלה** f. i. q. **איל** No. 2 (from the root **אול**), a strong hardy tree, specially the terebinth (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in Thes. page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. *δρῦς*. [The modern name of the terebinth is *butm*, Robinson, iii. 15.]

**אלה** emphat. st. **אלהם** m. Ch. i. q. Heb. **אלוה** God, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. **אלה** Dan. 2:19; but also with suffixes, contr. **אלהם** Dan. 6:24. Pl. **אלהין** gods, Dan. 2:11; 5:4, 11, 23. **בר אלהין** "son of gods," Dan. 3:25.

**אלה** pron. pl. comm. *these*, used as the pl. of the sing. **ה**. The simple and less frequent form is **אל**, which see. **ה** has a demonstrative power, compare **הנה**. (Arab. **أولى**, **ألى**, **ألت**; *Aethiop.* **ላሁ**: *hi*, **ላሁ**: *hae*; Ch. **אלון**.) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as **אלהם הבררים** Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, Psa. 73:12. Comp. **ה**. When twice or three times repeated, **הי, illi, illi**, Isa. 49:12. ["Like **ה** it refers also to space, **אלה** i. q. **ערה** Lev. 26:18. Some suppose **אלה** to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Eze. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in *Zeitschr. f. d. Morgenl.* ii. 161." Ges. add.]

**אלה**, **אלהים** see **אלוה**.

**אלו** Ch. *behold! lo!* a softened form for **אלוה** (which see), Dan. 2:31; 4:7; 7:8. Compare the letter **ל**.

**אלו** (contr. from **אל** and **לו** ["According to Hupfeld (*Zeitschr. f. d. Morgenl.* ii. 130), it is i. q. **לו** with



the demonst.  $\aleph$  prefixed." Ges. add.], like the Syr.

אֱלֹהִים), *if, but if*, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלֹהֵי (with prefix and suffix אֱלֹהֵי Dan. 11:38;

אֱלֹהֵי Hab. 1:11), m. *God* (Arab. <sup>5</sup>الله, <sup>5</sup>إله, with art.

الله of the true God; Syr. <sup>7</sup>ܐܠܘܗܝ; Chald. <sup>7</sup>ܐܠܘܗܝ). In

imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, זֶה כְּחוֹ לְאֱלֹהֵי "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6, אֲשֶׁר הִבִּיא אֱלֹהֵי בְּיָדוֹ "who bears his god in his hand." Arms are intended. Comp. Virg. *Æn.* vi. 773, "*Dextra, mihi deus, et telum ...Nunc adsint.*"

(2) mostly of *the true God*, *kar' êloxhyn*, for

אֱלֹהֵי, אֱלֹהִים. Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. בְּאֱלֹהִים, בְּאֱלֹהֵים) used in Hebrew—

(A) in a plural sense—(1) of *gods or deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנִּזְכָּר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהֵים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called אֱלֹהֵים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. אֱלֹהֵים Ps. 82:1, especially verse 6.

*Note.* Not a few interpreters, both ancient and modern, have regarded אֱלֹהֵים as also denoting *angels* (see Ps. 8:6, the LXX. and Ch.; Ps. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in *Thes.* page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the *pl. majestatis* or *excellentiæ*, *Lehrg.* page 663, 664), Heb. Gram. § 106, 2, b. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים 2 Ki. 19:4, 16; אֱלֹהִים צַדִּיק Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְשַׁבְּחֵנִי אֱלֹהִים as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my *Comment. de Pent. Sam.* page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou inadest him a little lower than God" [than the *angels*, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i. e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *goddess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, *ἐπιχώριος*, tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5:1; Psa. 41:14; אֱלֹהֵי יַעֲקֹב Psa. 20:2; 46:8; and conjoinedly אֱלֹהֵי יְהוָה Ps. 18:29; אֱלֹהֵי יְהוָה in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24:3; אֱלֹהֵי הַצְּבָאוֹת "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶת "God of truth," Isa. 65:16.

(5) אֱלֹהֵים is used for a *divine, godlike appearance* or *form* [?] (*Götter-, Geistergestalt*), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. אֱלֹהֵים is *GOD*, *kar' êloxhyn*, the one and true God; Arab. <sup>5</sup>الله, in the well-known phrase <sup>5</sup>لَا إِلَهَ إِلَّا اللهُ Deu. 4:35, אֱלֹהֵים הוּא הָאֱלֹהִים "for Jehovah is the (true) God;" 1 Ki. 18:21, "if



Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence **הַאֱלֹהִים** is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is **אֱלֹהִים** without the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for **יְהוָה**, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find **בְּנֵי אֱלֹהִים**, and on the other hand, **מְשִׁיחַ יְהוָה**, **נָאֵם יְהוָה**; in other expressions this use is altogether promiscuous, as **עֶבֶד יְהוָה** and **הַאֱלֹהִים** Dan. 9:11; **רוּחַ יְהוָה** and **רוּחַ אֱלֹהִים** Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (*τὸ θεῖον*), as "mount of God," Psa. 68:16; "river of God," Psa. 65:10; **חַמַּת אֱלֹהִים** "terror suddenly sent by God," a panic terror, Gen. 35:5. 1 Sa. 14:15, **אֵשׁ אֱלֹהִים** is used of lightning, etc.; compare **אֵל** page XLV. B. Similar is the principle of the phrase **לְאֱלֹהִים** *of God*; Gr. *τῷ Θεῷ*, added to adjectives. Jon. 3:3, **עִיר גְּדוֹלָה לְאֱלֹהִים** pr. "a city divinely great." Acts 7:20, *ἀστυεῖος τῷ Θεῷ*.

Compare the Arab. **أَللَّ** pr. *from God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, **אֵשׁ אֱלֹהִים**, **אֵלֵינוּ אֱלֹהִים** see under **אֵשׁ**, **אֵלֵינוּ** and the other words from which they spring.

*Note.* Some regard **אֱלֹהִים** to be also used in a singular sense (for as to the plural see A, 2), of one King, for **בְּנֵי אֱלֹהִים**, and they especially refer to Ps. 45:7, where they render **וְעַד אֱלֹהִים עוֹלָם וָעַד** "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt [?] be construed by ellipsis, **כְּסֵאךָ בְּסֵא אֱלֹהִים** "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrs. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

**אֱלֹל** m.—(1) i. q. **אֵלֵל** *vain*, Jer. 14:14, in **כְּחֵיב**.

(2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem. 6:15; Syr. **أَلُول**, Arab. **أَيْلُول**. Etymology unknown.

**אֱלֹן** m. (1) i. q. **אֵלֶה** *an oak*, Gen. 35:8; Eze. 27:6. Root **אֵלֵל** No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

**אֱלֹן** m.—(1) a strong and hardy tree (from the root **אֵלֵל** No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards **אֱלֹן** as well as **אֵלֶה** to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr. n. m.—Gen. 46:14.

**אֱלֹף** adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; **אֱלֹף הַנְּעָרִים** a husband is called "a friend of youth," Jer. 3:4 (comp. **אֱלֹף** Jer. 3:20).

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i. q. **אֵלֶף** No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, **אֱלֹפֵינוּ מְסֻבִּים**.

(4) *the leader of a family or tribe*, *φύλαρχος*: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

**אֱלֹשׁ** (according to the Talmud, "a crowd of men"), [*Alush*], pr. n. of a station of the Israelites, Num. 33:13.

**אֱלֹזָבֵד** ("whom God gave") *Θεοδώρος*. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

**אֱלָח** a root not used in Kal. Arab. Conj. VIII. **أَيْلَح** *to become sour, as milk*.

NIPHAL **נִאֲלַח** metaph. *to be corrupted*, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

**אֱלְחָנָן** ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word **לְחָמֵי**). The person mentioned 2 Sa. 23:24, does not appear to be different.

**אֱלִיאָב** ("whose father is God"), [*Eliab*], pr. n.—(1) a leader of the tribe of Zebulun, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5.



**אֱלִיאֵל** ("to whom God strength," sc. gives) [*Eliel*], pr. n. — (1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11. — (2) of a leader of the tribe of Manasseh, 1 Ch. 5:24. — (3) of a leader of the Benjamites, 1 Ch. 8:20. — (4) 1 Ch. 8:22. — (5) 1 Ch. 15:9, 11. — (6) 2 Ch. 31:13.

**אֱלִיאתָה** ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

**אֱלִידָד** ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

**אֱלִידָע** ("whom God cares for"), [*Eliada*], pr. n. — (1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7, **בְּעֵלְדָע**. — (2) 1 Ki. 11:23. — (3) 2 Ch. 17:17.

**אֱלִיָּה** (from the root **אָלַה** No. 1), i. q. **أَلِيَّة**, the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep (*ovis laticaudia*, Linn.), the smallest of which, according to Golius, an eye-witness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, *altes und neues Morgenland*, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

**אֱלִיָּהוּ & אֱלִיָּהוּ** ("my God is Jehovah"), *Elijah*, pr. n. — (1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23). — (2) m. 1 Ch. 8:27. — (3) m. Ezr. 10:21, 26.

**אֱלִיהוּ** ("whose God is He"), [*Elihu*], m. — (1) 1 Ch. 26:7. — (2) 1 Ch. 27:18. — (3) **אֱלִיהוּא** No. 1.

**אֱלִיהוּא** (id.) pr. n. — (1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written **אֱלִיהוּ** Job 32:4; 35:1. — (2) m. 1 Sa. 1:1. — (3) m. 1 Ch. 12:20.

**אֱלִיהוּעֵינִי** ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m. — (1) Ezr. 8:4. — (2) 1 Ch. 26:3.

**אֱלִיוּעֵינִי** (id.) [*Elioenai*], pr. n. m. — (1) 1 Ch. 3:23. — (2) 1 Ch. 4:36. — (3) 1 Ch. 7:8. — (4) Ezr. 10:22. — (5) Ezr. 10:27.

**אֱלִיהַבָּא** ("whom God hides"), [*Eliabba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

**אֱלִיחֹרֶפֶת** ("to whom God is the reward," from **חָרַפ** Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3.

**אֱלִיל** (1) adj. of nothing, of nought, empty, vain, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. **הִקְלָה**).

(2) subst. *vanity, weakness*, Job 13:4, **רְפְאֵי אֱלִיל** "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root **לָלַל** No. I.

**אֱלִימֶלֶךְ** ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

**אֵלֶּיךָ & אֵלֶּיךָ** Ch. pron. pl. comm., *these*, i. q. Heb. **אֵלֶּיךָ**. Dan. 2:44; 6:7.

**אֱלִיסָפָה** ("whom God added"), [*Eliasaph*], pr. n. m. — (1) a leader of the tribe of Gad, Num. 1:14; 2:14. — (2) 3:24.

**אֱלִיעֶזֶר** ("to whom God is help"), pr. n. m., *Eliezer*. — (1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house. — (2) a son of Moses, Ex. 18:4. — (3) 1 Ch. 7:8. — (4) 1 Ch. 27:16. — (5) 1 Ch. 15:24. — (6) 2 Ch. 20:37. — (7), (8), (9) Ezr. 8:16; 10:18; 23:31.

**אֱלִיעֵנַי** (perhaps contr. from **אֱלִיוּעֵנַי**), [*Elienai*], pr. n. m., 1 Ch. 8:20.

**אֱלִיעָם** (i. q. **אֱלִיאָם**, **אֱלִיאָב**), [*Eliam*], pr. n. m. — (1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 **עֲמִיאל**. — (2) 2 Sam. 23:34.

**אֱלִיפָז** ("to whom God is strength"), pr. n. m. *Eliphaz*. — (1) a son of Esau, Gen. 36:4, sq. — (2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

**אֱלִיפָאֵל** ("whom God judges," from **פָּלַל**), [*Eli-phal*], pr. n. m., 1 Ch. 11:35.

**אֱלִיפְלֵהָדָו** ("whom God distinguishes," i. e. makes distinguished), [*Eliphelah*], pr. n. m., 1 Ch. 15:18, 21.

**אֱלִיפְלֵט** ("to whom God is salvation"), [*Eliphalet, Eliphelet, Elpalet*], pr. n. m. — (1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, **אֱלִפְלֵט**. — (2) 2 Sam. 23:34. — (3) 1 Ch. 8:39. — (4), (5) Ezr. 8:13; 10:33.

**אֱלִיצוּר** ("to whom God is a rock"), [*Elisur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18.



**אליצפן** ("whom God protects"), [*Elzophan*, *Elizaphan*], pr. n. m.—(1) Num. 3:30, called **אליצפן** Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

**אליקה** [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

**אליקים** ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to **יהויהקים** ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

**אלישבע** ("to whom God is the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. *Ἐλισαβέτ*, as Lu. 1:7.

**אלישה** [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written **אליש**). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. **אלי**. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, *Phaleg*. iii. 4. Others explain **אלישה** by Hellas, Greece; see Michaëlis, *Spicil. Geogr. Hebr.* t. i. p. 78.

**אלישוע** ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

**אלישיב** ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Eze. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Eze. 10:24, 27, 36.

**אלישמע** ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

**אלישע** pr. n. m. (for **אלישוע** "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. *Ἐλισσαῖος*, Lu. 4:27.

**אלישפט** ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

**אליטה** see **אליטה**.

**אלך** Ch. pron. pl. *these*, i. q. **אלה**, Dan. 3:12; 13:21, 22; Eze. 4:21; 5:9, etc.

I. **לל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from **לל** ["but this is very doubtful"] (which see, and compare the remarks under the root **לל**), whence **לל** vain, powerless.

II. **לל** to cry out, onomatop. i. q. **לל**, and Arab. **لَل** Kam. p. 1391. Comp. *ἀλαλάζειν*. Hence is **לל**.

III. **לל** kindred to the roots **לל** & **לל** No. I, prop. to roll, hence to be round, thick; whence **לל**, **לל** oak, prop. thick tree.

**לל** interj. of lamenting, *va, woe!* Gr. *ἐλελεῦ*, followed by **ל**, Job 10:15; Mic. 7:1. Root **לל** No. II.

**לם** a root not used in Kal.—(1) TO BIND, comp. PIEL and **לם**.

(2) passive, to be bound, sc. the tongue, i. e. to be dumb, to be silent; see NIPH. and the nouns **לם**, **לם**, **לם**. To be silent, dumb, as if tongue-tied (*δεσμός τῆς γλώσσης*, Mark 7:35), comp. Pers. *زبان بستن* to bind the tongue, for to be silent, and Gr. *φιμοῦσθαι*.

(3) to be solitary, forsaken, widowed, for a solitary person is silent as he has no companion with whom to talk; comp. **לם** to be mute, to be unmarried. Hence are derived **לם**, **לם**, **לם**, **לם**.

NIPHAL.—(1) to be dumb, mute, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) to be silent, Eze. 33:22.

PIEL, to bind together, Gen. 37:7.

**לם** m. *silence*, Ps. 58:2, **לם** **לם** **לם** **לם** "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether **לם** should not be dropped, having sprung perhaps from a careless repetition of **לם**." This conjecture is wholly needless. ("Maurer gives to **לם** the signification of *league, law*, from the sense of *binding*; as **לם** league, from **לם** to bind.") Ges. add.] Ps. 56:1, **לם** **לם** "the dumb dove among foreigners" (i. e. perhaps the people of Israel in exile, comp. **לם** Ps. 74:19), the title of a poem, to the



tune of which Psalm 56 was sung. Comp. my remarks on the word אֵילָת.

אלם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אֵלָמִים Isa. 56:10.

אלם Job. 17:10, in some editions incorrectly for אֵילָת, which see, *but, indeed*.

אלמנים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אֵלְמוֹנִים 2 Ch. 2:7; 9:10, 11, a kind of precious wood, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanser. *mīcāta* (from simpl. *mīcā*, so Bohlen), with the Arab. art. *أَل*; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אֵלְמוֹנִי is used in the Talmud; but this is not wood (עֵצִים); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood*, *Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. *البقم* which the Europeans call *בראזיל* Brazil wood.

אלמודר Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמודר), we might compare *Morad* مراد or *بنی مراد* the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אלמה pl. אֵי- and תֵי- f. a bundle of grain, a sheaf, Gen. 37:7; Ps. 126:6. Root אָלַם No. 1.

אלמלך (perhaps "the king's oak" for אֵילַת הַמֶּלֶךְ), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אלמן m. adj. *widowed, forsaken*, Jer. 51:5, from the root אָלַם No. 3.

אלמן m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. אלמנה f. a widow. (Arab. *أرملة* Aram. *אֲרַמְלָה*) Gen. 38:11; Ex. 22:21, etc. Root אָלַם

No. 3. Metaph. used of a state bereft of its king, Isa. 47:1. (Compare verse 9, and 54:4.)

II. אלמנות f. pl. Isa. 13:22, *palaces*, i. q. אֲרַמְנוֹת (which is itself the reading of some copies), the letter ך being softened into ך as is frequently the case. Compare אֲרַמֹן. Others retain the idea of a *widow*, and understand *desolate palaces*.

אלמנות pl. אֵלְמוֹנוֹתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אלמני m. a certain one, *ὁ δεινα*, pr. one kept silent (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word אֵלְמִי which see.

אלן i. q. אֵלָן *these*.

אלנעם ("whose pleasure or joy God is"), [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אלנתן ("whom God gave," compare יִנְתֵן, as if *Theodorus, Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אלסר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שֶׁנַּעַר and אֵילָם). Symm. and Vulg. *Pontus*; Targ. Jerus. *הַלְאִישׁר* (Isa. 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king אֲרִישַׁר; compare Dan. 2:14.

אלעד ("whom God praises," from עָדַר compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אלערה ("whom God puts on," i. e. fills, comp. Job 29:14), pr. n. m. 1 Ch. 7:20.

אלעזר in other copies אֵלְעָזַר (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzai*], pr. n. m. 1 Ch. 12:5.

אלעזר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. *Ἐλεάζαρ*. From *Ἐλεάζαρος* there was afterwards formed the contracted name *Ἀάζαρος*.

אלעלה & אלעלה ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,



one mile from Hesbon, where there are now the ruins called *العال* [*el-ál*] see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

**אלעשה** ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. — (1) 1 Ch. 2:39. — (2) 1 Ch. 8:37; 9:43. — (3) Jer. 29:3.

**אלף** or **אלף** future **אלף** (Proverbs 22:25) i.q. Arab. *ألف*.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence *ألف* and *أليف* a friend, companion, associate, Heb. **אלף** No. 1.

(2) to be tame, gentle, used of beasts, compare **אלף** No. 1, **אלף** No. 3.

(3) to learn, from the idea of being accustomed, compare **למד**. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) to join together, to associate. Arab. Conj. I. III. IV., whence *ألف* a thousand, a family.

PIEL, to teach, like the Syr. *ألف*, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. **מלפני** for **מלפניו**, compare *ألف*.

HIFHL (denom. from **אלף**) to bring forth or make thousands, Ps. 144:13. (Arab. *ألف* to make a thousand).

**אלף**—(1) an ox, or cow, comm. gen., like *βοῦς* and *bos*, Germ. *Staub*. It only occurs in pl. **אלפים** Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Aleph, Alpha*. As to the etymology, see **אלף** No. 3.

(2) a thousand (Arab. *ألف*, Syr. *ألف* id.; but *Ἀθῶν*: signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as **אלף** Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as **אלף** 1 Ch. 19:6, and **אלפים** 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. *Lehrig*. p. 695, 697, 699. The principle is different of the phrase **אלף אלף** "a thousand (shekels) of silver," as to which see *Lehrig*. p. 700. It is not unfrequently put for a round num-

ber, Job 9:3; 33:23; Ps. 50:10.—Dual **אלפים** "two thousands," Jud. 20:45; 1 Ch. 5:21.—Pl. **אלפים** thousands, e.g. **אלפים** Ex. 38:26. Far more often used of a round number, **אלפי** **רקבה** "thousands of myriads," Gen. 24:60.

(3) a family, i.e. **משפחה**, many of which constituted one tribe (**שבט**, **טטה**), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos. 18:28.

**אלף**, **אלף** Ch. a thousand, Dan. 5:1; 7:10.

**אלפלט** see **אלפלט**.

**אלפעל** ("to whom God is the reward," comp. **פעל** used of reward), [*Elpaal*], pr. n. m., 1 Ch. 8:11; 12:18.

**אלץ** a root not used in Kal, i.q. **אלץ**, which see, and **אלץ**.

PIEL **אלץ** TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

**אלצפן** see **אלצפן**.

**אלקום** i. q. Arab. *ألقوم* the people. [The noun with the Arab. art.] Pro. 30:31, **אלקום** **עמו** "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See

Pocock, ad Spec. Hist. Arabum, 207. (Arab. *ألقوم* people, appears to be so called from the idea of living, compare Sam. **אצף** to live, Heb. **אקום** that which liveth, **אקום** people, from living). LXX. *δημηγορῶν ἐν ἔθνει*. The Hebrew interpreters regard **אלקום** as compounded of **ל** particle of negation, and **קום** to arise (compare **אלמנו** Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

**אלקנה** ("whom God created" [rather, "possessed," see **קנה**]), [*Elkanah*], pr. n. m.—(1) 1 Sa. 1:1, seq.; 2:11, 20.—(2) Ex. 6:24.—(3) 2 Ch. 28:7.—(4) 1 Ch. 12:6.—(5) 1 Ch. 6:8, 10, 11, 20, 21; 15:23.

**אלקשי** gent. noun, *Elkoshite*, used of Nahum the prophet; Nah. 1:1. ["LXX. and Vulg. without *o*, *Ἐλκειαῖος, Elcesaius.*"] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesei* (or *Elcesi*), "*sibique a circumducente monstratum.*" Pseudepiphanius contends that *Elcesi* was a village of Judea, see *Relandi Palæst.* p. 627. However this may be, it would seem to have been a town of Pales-



tine, not Assyria, although even now the Orientals make القوش [el-kúsh] near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

אלתולד (perhaps, "whose race or posterity is from God"), [Eltolad], see תולד.

אלתקה & אלתקה ("to which God is fear, or object of fear"), [Eltekeh], pr.n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

אלתקן ("to which God is the foundation"), [Eltakon], pr.n. of a town in the tribe of Judah, Josh. 15:59.

אם constr. st. אם with suff. אם pl. אם f.

MOTHER (Arab. أم and أم, Æth. ለጤ; Aram.

אם, אִמָּה id.) אם אב "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.— אם אב "my brother, by the same mother," Gen. 43:29. Poet. אם אב "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called אם אב. But the name of mother has a wider use, and is applied also —

(1) to a *grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship or intimacy*, Job 17:14 (compare אם No. 7).

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos. 2:4; 4:5.

(5) *mother of the way*, a *parting of the road*, prop. source and head of the way (elsewhere אִמֵּי הַדֶּרֶךְ),

Eze. 21:26. Arab. أم is the root, beginning of a

thing, but أم الطريق is a royal way, and perhaps

in Eze. loc. cit. it may be taken in this sense.

(6) i. q. אם metropolis, a *great and leading city*, even though not the capital; 2 Sa. 20:19, אם אב "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab.

أم metropolis; Greek μήτηρ, Callim. Fr. 112, and mater, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like אם (see p. II. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek μάμμα, μάμμη, μάρματα, μαῖα, Copt. mau, Germ. Mama, Mamma [Eng. mamma, Welsh mam]. A fem. form used metaphorically is אם. In Arabic there is hence formed a verb

أم to be a mother; hence, to be related, to set an example, to teach.

אם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the

more copious Arabic by different forms <sup>ع</sup>ان, <sup>ع</sup>ان, <sup>ع</sup>ان, while, on the contrary, in Æthiopic and Syriac one only is used ለጤ; traces of this word are also found in Western languages, as in the Greek ήν, i. e. lo! if; Lat. en; Germ. wenn, wann.

(A) Its primary power I regard as demonstrative, lo! behold! kindred to לו (הן, en), Arab. <sup>ع</sup>ان truly, certainly, <sup>ع</sup>ان id.; see de Saoy, Gramm. Arabe, i. § 889, <sup>ع</sup>ان behold! lo! in the phrase <sup>ع</sup>ان جاء he came and lo!—Hos. 12:12, אם אב "lo! Gilead is wickedness," i. e. most wicked. In the other member there is אם; Job 17:13, אם אב "behold! I wait for Hades, my house;" verse 16; Pro. 3:34. Preceded by לו in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this אם which they rightly notice to be affirmative, by אם, and they consider it shortened from אם; I should prefer from אם, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes—

(B) adv. of interrogation (compare לו No. 2, and the remarks there, also לו, לו, לו interrogative formed from לו, לו demonstrative).

(1) in direct interrogation, *num? an?* (To this answers the Arab. <sup>ع</sup>ان); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders ob? ober etwa, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between











**אמה** Ch. f. id., Dan. 3:29. Pl. **אמנות** emphat. **אמנות** Dan. 3:4, 7; 5:19; 7:14; Eze. 4:10.

I. **אמון** m.—(1) *workman, architect*, i. q. **אמון**, Prov. 8:30, used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quinct. ii. 15, *rhetorica persuadendi opifex*. Others understand *son*, or *foster-child* (from **אמן** No. 1) [which is a better rendering].

(2) [*Amon*], pr.n.—(a) of a son of Manasseh, king of Judah, 644—642 B.C. 2Ki. 21:18—26; 2Ch. 33:20, seq.—(b) 1Ki. 22:26.—(c) Neh. 7:59, called in Eze. 2:57, **אמני**.

II. **אמון** i. q. **אמון** *multitude, crowd*, Jer. 52:15. Root **אמון**.

III. **אמון** *Amon*, pr.n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see **אמון**), Jer. 46:25, called *Ammon* by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. *Amon the sun*; see the citations in Thes. p. 115. See also Kosegarten, *De Scriptura Vett. Ægyptiorum*, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

**אמון** (from the root **אמן**), m. (by a Syriacism, for **אמון**), *faithfulness*, Deu. 32:20. Pl. **אמונים** prop. fidelities, Ps. 31:24. **איש אמון** a faithful man, Pro. 20:6.

**אמונה** (from the root **אמן**), f.—(1) *firmness*. Ex. 17:12, **אמונה** **אמונה** "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. **أمن**, **أمان** id.), Isa. 33:6.  
(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. **אמונות** Pro. 28:20.

**אמון** ("strong"), pr.n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

**אמי** [*Ami*], pr.n. m. Eze. 2:57. It seems to be a corruption for **אמון** Neh. 7:59.

**אמים** see **אמיים**.

**אמינו** ("faithful"), pr.n. i. q. **אמנו**. 2 Sa. 13:20, of Amnon the son of David.

**אמין** (root **אמן**), m. adj. *firm, strong*, Job 9:4,

19; more fully with the addition of **אמן** Nah. 2:2, Isa. 40:26.

**אמיר** m. (root **אמר** No. 1 ["and see Hithp."]), *the head, top, summit*—(a) of a tree (**אמיר**), Isa. 17:6, **אמיר** **אמיר** "on the highest top."—(b) of a mountain (**אמיר**), id. verse 9; on which see the remarks in the notes to my German translation, second edition. ["See under the art. **אמיר**."] ]

**אמל** or **אמל** TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is **אמל** which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

PULAL **אמלל** ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where **אמלל** is for **אמלל** ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is —

**אמלל** m. *languid, feeble*, Neh. 3:34.

**אמם** an unused root, which like **אמם**, **אמם** (which see), appears to have had the power of *to join together*. (Arab. **أَمَّ** to be near, related.) Hence is the noun **אמם** i. q. **אמם** people, and —

**אמם** [*Amam*], pr.n. of a town in the south of the tribe of Judah, Josh. 15:20.

I. **אמן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, *stützen, unterstützen*, specially—(a) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. **אמן** *παῖδαγωγός*, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare **אמן**; Arab. **أمن** to sustain, to nourish), f. **אמנה** nurse, Ruth 4:16; 2 Sa. 4:4.—(b) *to found, to build up* (kindred to **אמן**, **אמן**). Hence **אמן**, **אמן** architect, workman, *Baumeister*; **אמנה** column, *Stütze*.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely lean on. Metaph. *to be faithful*. Part. pass. **אמנים** faithful ones, *πιστοί*, Ps. 12:2; 31:24. Compare **אמן** Isa. 26:3. Arab. **أمن** to be faithful; **أمن** is to lean and confide on any one; **أمن** to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, as children, Isa. 60:4. Compare Kal No. 1.



(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אֲמִן), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8, לֹא נֶאֱמְנָה אֶת־אֱלֹהֵי רִחוּ "their spirit was not faithful with God." Part. אֲמִן *upright*. Pro. 11:13; 27:6, נֶאֱמְנִים פְּצָעֵי אֹהֶב "upright are the wounds of a friend," i. e. proceeding from sincerity of mind, ehrlich-gutgemeint. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Psa. 19:8; also, *to be found true, confirmed*, Gen. 42:20; 1 Ki. 8:26.

HIPHIL אֲמִן—(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. <sup>أمن</sup> with ب). Job 4:18, הֲוֵי בְעֵבְרִי לֹא יֶאֱמִין "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הֲאֲמִין בַּיהוָה "he trusted in the Lord," Gen. 15:6; הֲלֹא בְחַיִּי "to have no confidence for one's life," i. e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by ל of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by בְּ Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. אֲמִן—אֲמִן, אֲמִן, אֲמִן, אֲמִן, אֲמִן.]

II. אֲמִן HIPHIL אֲמִן i. q. הֲיִמִּין *to turn to the right*, Isa. 30:21.

אֲמִן Chald. APHEL, הֲיִמִּין *to trust*, construed with אֲמִן Dan. 6:24; like the Syr. <sup>أمن</sup>. Part. pass.

אֲמִן faithful, trusty, Dan. 6:5; 2:45. Syr. <sup>أمن</sup>.

אֲמִן m. a workman, an artificer, Cant. 7:2; compare the root No. 1, b. Syr. <sup>أمن</sup>, Chald. <sup>أمن</sup> id., and there is an inclination to this Aramaean form in the reading, אֲמִן omman, which was in the copies of Kimchi, and Judah ben Karish.

אֲמִן—(1) verbal adj. *firm, metaph. faithful*. (Arab. <sup>أمن</sup>, Syr. <sup>أمن</sup>.) Compare Apoc. 3:14. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. אֲמִן אֲמִן Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: *fiat, ita sit*; "Amen, so be it;" LXX. well, γένοιτο. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

אֲמִן m. *faithfulness, truth*, Isa. 25:1.

אֲמִן f.—(1) a covenant ["prop. a confirmation, a surety"], Neh. 10:1; (Arab. <sup>أمانة</sup>.)—

(2) *something set, decreed*, i. q. קִרְיָה Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [*Amana, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the *Chrysorrhoeas*, now *el-Bürada*"].

אֲמִן f. pr. supporting; hence, a column, post. Pl. אֲמִנות 2 Ki. 18:16.

אֲמִן f.—(1) *bringing up, tutelage*, Est. 2:20. —(2) *truth; adv. in truth, truly*, Josh. 7:20; Gen. 20:12. [Root אֲמִן.]

אֲמִן ("faithful"), Amnon, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אֲמִינֹן which see. —(2) 1 Ch. 4:20.

אֲמִן adv. (from אֲמִן with the adverbial termination אֲמִן), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. אֲמִן "it is true that," Job 12:2; Ruth 3:12.

אֲמִן id. Gen. 18:13; Nu. 22:37.

אֲמִן fut. אֲמִן, TO BE ALERT, FIRM, STRONG



(kindred to אָמַץ, אָמַץ to be eager); prop. of the alertness of the feet, rüstig, rasch auf den Füßen seyn, to be strong in the feet, swift-footed (compare PIEL No. 1, אָמַץ and the Arabic use); figuratively used of an alert and strenuous mind, opp. to אָמַץ (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by אָמַץ to prevail over any one, Gen. 25:23; Psa. 18:18; 142:7. אָמַץ אָמַץ "be strong and alert," i. e. of a strong and undaunted mind, Deu.

31:7, 23; Josh. 1:6—18. (Arab. أبيض to be alert, nimble, used of a horse; whence أبيض, أبيض a nimble horse.)

PIEL אָמַץ—(1) to make strong, prop. failing feet, Job 4:4; Isa. 35:3. Hence, to make the mind active and strong, Deu. 3:28; Job 16:5.

(2) to strengthen, Isa. 41:10; Psa. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) to restore, to repair a building, i. q. אָמַץ 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) to harden (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) to appoint, to choose. Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

HIPHIL intrans. to be strong, used of the mind, Ps. 27:14; 31:25.

HITHPAEL.—(1) to be alert, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) to strengthen oneself, used of conspirators, 2 Ch. 13:7.

(3) to harden oneself, i. e. to be of a fixed mind, Ruth 1:18. Compare אָמַץ.

[Derivatives, אָמַץ, אָמַץ, אָמַץ, אָמַץ, אָמַץ, pr. n. אָמַץ, אָמַץ, אָמַץ.]

אָמַץ pl. אָמַץ, active, nimble, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the

context demands אָמַץ red [?]. (Arab. أبيض and

أبيض swift, active, used of a horse.)

אָמַץ strength, Job 17:9.

אָמַץ strength, protection, i. q. אָמַץ, Zec. 12:5.

אָמַץ ("strong"), [Amzi], pr. n.—(1) 1 Ch. 6:31.—(2) Neh. 11:12.

אָמַץ ("whom Jehovah strengthened"), Amaziah, pr. n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also אָמַץ 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4:34.—(4) 1 Ch. 6:30.

אָמַץ inf. absol. אָמַץ, const. אָמַץ; with pref. אָמַץ Deu. 4:10; אָמַץ Josh. 6:8, but אָמַץ always contr.; fut. אָמַץ, אָמַץ; with conj. acc. אָמַץ; with Aleph omitted אָמַץ Ps. 139:20.

(1) TO SAY, very frequent in the Old Test. (The primary signification is, to bear forth; hence, to bring to light, to say; compare אָמַץ, אָמַץ, אָמַץ, and Greek φημι. Hence Hithp. also אָמַץ summit, and אָמַץ pr. mountaineer.) From אָמַץ to speak, אָמַץ differs, in the former being put absolutely, while אָמַץ is followed by the words which any one speaks; thus Lev. 1:2, אָמַץ אֱלֹהִים "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, אָמַץ אֱלֹהִים "Jehovah spake unto Moses, saying," i. e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, אָמַץ אֱלֹהִים "and thou shalt say to them this word;" Gen. 44:16, אָמַץ "what shall we say?" Gen. 41:54, אָמַץ יוֹסֵף "according to what Joseph had said;" Gen. 22:3, "to the place אָמַץ of which God had spoken to him," i. e. pointed out to him. Rarely followed by אָמַץ Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אָמַץ seems to be put absolutely for אָמַץ 2 Ch. 2:10, אָמַץ "and Hiram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and אָמַץ should be referred to the words of the letter; 2 Ch. 32:24, אָמַץ "and he (God) spoke with him." But this may also be explained, and he promised to him, er sagte (es) ihm zu. For very often after verbs of saying, pointing out, the object it is omitted (see Lehrs. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, "and Cain said (sc. it, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert אָמַץ, διέλωμεν εἰς τὸ πεδίον. [So also Syr. and Vulg.])

Before the person to whom anything is said, is put אָמַץ Gen. 3:16; 13:14; and אָמַץ Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person of whom one speaks; for instance אָמַץ 2 Ki. 19:32; Jer. 22:18; 27:19; אָמַץ Gen. 20:13, אָמַץ "say of me;" Ps. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the



old man אשר אמרתם of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(a) to say to anything this or that, it is i. q. to call it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. אמר so called, Mic. 2:7; compare NIPHAL No. 2.—(b) to say, is sometimes i. q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; to declare any one, i. q. to praise, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(2) אמר בלבבו Gen. 17:17; Ps. 10:6, 11; 14:1; Isa. 47:8 (Arab. قَالَ فِي قَلْبِهِ, قَالَ فِي نَفْسِهِ), and Hos. 7:2; also simply אמר to say in oneself, to think, to suppose, to will; (compare שׁוּחַ, הִגִּיה, Arab.

قَالَ, Greek φημι, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, הֲלֹהֶרְגֵנִי אַתָּה אָמַר "dost thou think to slay me?" LXX. μή ἀνελεῖν με σὺ θέλεις; 2 Sa. 21:16 (LXX. διανοεῖτο); 1 Ki. 5:19; 1 Sa. 20:4; absol. Ps. 4:5, "meditate in your own heart upon your bed."

(3) to command, like the Arab. أمر, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, אָמַר לְהָבִיא אֶת־וַשְׁתִּי "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by ו and a finite verb."] Neh. 13:9, וְאָמַרָה וַיְטַהְרֵנִי "and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֹהֶל "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, jubere legem, fœdus), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, לֶחֶם אָמַר לוֹ "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

NIPHAL נִאֲמַר; fut. יִאֲמַר and יִאֲמַר.—(1) to be said, with ו and אֵל of pers. Nu. 23:23; Eze. 13:12. It also stands like the Latin, dicitur, dicunt, Gen. 10:9; 22:14; Nu. 21:14.

(2) יִאֲמַר there is said to any one (this or that), i.e. he is (so) called, Isa. 4:3; 19:18; 61:6; 62:4; Hos. 2:1.

HIPHAL הִיאָמַר to cause to say; Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised, and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 244), I have treated this passage at length in Thes. p. 121.

HITHPAEL הִתְאָמַר to lift oneself up, to boast oneself, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are אָמַר, אָמַר, אָמַר.

אָמַר Ch. 3 fem. אָמַרָה for אָמַרָה Dan. 5:10; fut. יִאֲמַר; inf. מֵאֲמַר and מִמַּר Eze. 5:11; part. אָמַר i. q. Heb.

(1) to say, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. אָמַרִין those who say, they are saying, a periphrasis for the Passive it is said. Dan. 3:4, לָכֵן אָמַרִין עִמָּמִיָּא "unto you it is said, O people." Theod. λέγεται. On this idiom compare Lehrg. page 798.

(2) to command, to order, see the examples under the Heb. Kal No. 3.

אָמַר in sing. only with suff. אָמַרוֹ Job 20:29, pl. אָמַרִים constr. אָמַרִי (for the sing. abs. is used the form אָמַר)—(1) a word, discourse, i. q. דְּבַר but only in poetic language, except Josh. 24:27. Used especially of the words of God אָמַר־יְהוָה Nu. 24:4, 16; אָמַר־יְהוָה Pro. 22:21; אָמַר־יְהוָה נֶעַם Pro. 15:26; Ps. 19:15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is אֵילָהּ a slender hind, אָמַר־יְהוָה who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. If any one objects that words cannot properly be attributed to a hind, it is to be observed, that אֵילָהּ refers to Naphtali and not to אֵילָהּ a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading אֵילָהּ and אָמַר־יְהוָה. ["For this use of the art. ה, see Heb. Gram. § 107, init."]

(2) a command, mandate. Job 20:29, נִחַלְתָּ מֵאֵל אָמַרוֹ "the lot of his command from God." Comp. אָמַר No. 3.

אָמַר pl. אָמַרִין m. Ch. a lamb, Eze. 6:9, 17; 7:17. Syr. [ܐܡܪܐ]. Arab. أَمْرَة, أَمْرَة a lamb. Root أَمَر Conj. I, IV. to make much; أَمَرَ to become much; hence,



prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אמר No. 1.

אמר ("talking," "loquacious"), pr.n. *Immer*. — (1) Jer. 20:1. — (2) Ezr. 2:59; Neh. 7:61.

אמר i. q. אמר, the forms of which it adopts in pl. A poetic word —

- (1) a word, speech, Ps. 19:4.
- (2) specially, a poem, hymn (ἕπος), Psa. 19:3; epinicion, Ps. 68:12; Hab. 3:9.
- (3) a promise of God, Ps. 77:9.
- (4) a thing, something, like דבר, Job 22:28.

Arab. امر a thing.

אמרה pl. אמרות i. q. אמר, אמר, and, like the former of these, only poet. a word, speech, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אמרה f. id. Lam. 2:17.

אמרי (according to the probable conjecture of J. Simonis, prop. mountaineer, from the unused אמר elevation, mountain, see under אמר No.1), an Amorite, collect. Amorites (LXX. Ἀμορραῖοι), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אמרי ("eloquent"), [*Imri*], pr.n. — (1) 1 Ch. 9:4 — (2) Neh. 3:2.

אמריה ("whom Jchovah spoke of," i.e. promised, as M Theophrastus), [*Amariah*], pr.n. — (1) 1 Ch. 5:33 (Eng. Ver. 6:7). — (2) 1 Ch. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אמריה No.1. — (3) Neh. 10:4; 12:2, 13. — (4) Ezr. 10:42. — (5) Neh. 11:4. — (6) Zeph. 1:1. — (7) see אמריה No. 2.

אמריה (id.), [*Amariah*], pr.n. — (1) 2 Ch. 19:11. — (2) 1 Ch. 24:23; called also אמריה 1 Ch. 23:19. — (3) 2 Ch. 31:15.

אמרפל [*Amraphel*], (perhaps contr. from אמר, אמר, and פל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אמש (for אמשה, from the root משה to do at evening, compare אמשה from אמשה).

(1) *yesternight*, and adv. in *yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i. q. אמול 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic أمس adv. yesterday, أمس yesterday.

Compare مَسَاء to do at evening; and as used of to-morrow, Heb. בוקר in the morning, and to-morrow, like the Germ. Morgen; Gr. αύριον, from αύρα the morning breeze; Arab. غدا the time of the morning, غد to-morrow, غدا adv. to-morrow. Hence —

(2) *night, darkness*, generally. Job 30:3, "they flee into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders heri desolationis, i.e. places long ago desolated; but, in opposition to this, أمس, as the Arabian grammarians expressly remark, is only used of time just past.

אמת for אמנת f. with suff. אמתי, אמתו.

(1) *firmness, stability, perpetuity*. Isa. 39:8, אמת ושלום "peace and stability," i.e. firm and stable peace, by εν δια δυοιν, compare No. 2; also *security*. Josh. 2:12, אמת אמת "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (Treue und Glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with אמר Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by εν δια δυοιν the constant and perpetual favour of God is to be understood. אמת אמת "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*.



Ex. 18:21, אנשי אמת שניא בצע "upright men, hating covetousness." Neb. 7:2; Jud. 9:16, 19. Opp. to עשׂי Prov. 8:7. Specially it is integrity (of a judge), justice. Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also sincerity opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) truth, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אמרי אמת "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence יהוה אמת "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אמתות f. (from the root מתח to spread out), pl. constr. אמתות a sack, Gen. 42:27, seq.; 43:18, 21, 22.

אמתי ("true"), [Amittai], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אמתי Ch. f. (for תי-) strong, mighty, Dan. 7:7. Root מת Arab. to be strong, mighty.

אנ adv. of interrogation, contr. from אן No. II., pr. where? אן whence? 2 Ki. 5:25 (in כחיו). Hence whither? where? Used of time, how long? אן עד until when? how long? Job 8:2.

With ה parag. local אנה — (1) whither? also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אנה תעזבו פבורכם "whither (will ye carry and where) will ye leave your riches?"

(2) where? Ruth 2:19.

(3) used of time, אן עד until when? how long? Ex. 16:28; Ps. 13:2; Job 18:2, אן עד תשימון קנאי לטלן "how long (until when) will ye make an end of words?"

(4) without an interrogation, אנה ואתה hither and thither, 1 Ki. 2:36, 42.

אן i. q. אן Heliopolis.

אנה Ch. comm. I, Dan. 2:8, more often אנה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrs. p. 728.

אנה (to be read *anna*, not *onna*), interj. of entreaty, compounded of אן and אן pr. ah, quæso! ah, I pray! Followed by an imperative, Gen. 50:17, or a fut. apoc. i. e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אנה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

I. אנה (from אנה, Arab. انى) i. q. אנה, אנה, אנה

onomat. TO GROAN, TO SIGH, åchgen, stöhnen; Isa. 3:26; 19:8. Hence is derived the noun אנה Gr. *ánia* (*ánia*, *ánia*), and אנה.

II. אנה not used in Kal, to approach, to meet, to be present. Arab. انى to be in time, انى fit time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, to cause anything to happen to any one, or to meet with any one (used of God), Ex. 21:13.

PUAL, to be caused to meet, i. e. to light upon, to befall (von Gott jugeschiedt erhalten), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, to seek occasion for hurting another; construed with א 2 Ki. 5:7.

Derivatives אנה, אנה, אנה No. II. for אנה, אנה, אנה.

אנה whither? see אן.

אנה Ch. I, see אנה.

אנה see אנה.

אנו we, i. q. אנו in one passage, Jer. 42:6 כחיו. This less frequent form (which is also used in the Rabbinic) is from אנו, like אנו, from אנו; and from this are abridged the suffixes נו, נו, נו. In קרי indeed, there occurs the common אנו, but I have no doubt that אנו is genuine.

אנו Ch. pron. i. q. Heb. הם they, those, Dan. 2:44, f. אנו 7:17. ["And in this passage for sunt, they are. The more regular fem. form would seem to be אנו; but אנו stands in all the editions; so e. g. Ex. 1:19, Onk.—The form אנו comes from אנה, and אנו or אנו, from אנה the demonstrative syllable אן (ecce!) being prefixed. So also in the Talmud אנה = אנו. See under אנו; and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also אנו f. אנו.

Syr. אנה and אנה. (Incorrectly given by Winer, hi, hæ, which is אנו.)

אנוש m.—(1) a man (see below אנוש), i. q. אנוש, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ solely; see Heb. 2:6.] The same is אנוש Ps. 144:3. Specially it is—(a) a multitude, the common people; hence Isa. 8:1, אנוש בחרט אנוש "with common writing," i. e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and κατὰ ἀνθρώπων,



Gal. 3:15. [This is no illustration at all, the apostle opposes God to man].—(b) wicked men, Ps. 9:20; 56:2; 66:12. Comp. אָנָּה No. 1.

(2) pr. n., [Enos], Enosh, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6,9.

אָנָּה a root not used in Kal, kindred to the roots אָנָּה No. 1, אָנָּה, אָנָּה.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with אָנָּה Eze. 21:12, and אָנָּה Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אָנָּה f., pl. אָנָּה a groan, a sigh, Ps. 31:11; Lam. 1:22; Isa. 21:2, אָנָּה אָנָּה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אָנָּה pron. pl. comm. we, the common form from which is shortened אָנָּה (Arab. نحن).

אָנָּה, אָנָּה Ch. id., Dan. 3:16,17; Eze. 4:16.

[אָנָּה Anaharath, pr. n. of a place, Josh. 19:19.]

אָנָּה, with distinctive acc. אָנָּה, pers. pron. 1 pers. common; I, i. q. אָנָּה which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָנָּה אָנָּה Ecc. 2:1,11,12,15, 18,20; 3:17; 4:1,2,4,7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrs. 727. [Heb. Gramm. § 119,4.] It sometimes includes the verb substantive, I (am), Gen. 15:7; 24:24.

אָנָּה comm. a ship, or rather coll. a fleet. (Arab. أُنَانٌ, plur. أُنَانِيَّةٌ and أُنَانِيَّةٌ a vessel, especially a water vessel, urn, pitcher, so called from holding and containing; compare אני Conj. IV. Words signifying ships are often taken [as in English] from those meaning vessels; compare Greek γαυλός milkpail, and γαυλος ship, Herod. iii. 136; Heb. אָנָּה and אָנָּה Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26,27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אָנָּה, according to the analogy of nomina vicis et singularitatis in Arabic as تَبِيَّةٌ one stalk of straw, تَبِيَّةٌ straw (de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אָנָּה (see 1 Kings 9:26,

comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21). Vulg. constantly, classis; Syr. ships.

אָנָּה f., the noun of unity of the preceding, a ship, Pro. 30:19; Jon. 1:3,5; pl. Gen. 49:13; Jud. 5:17; אָנָּה אָנָּה "merchant ships," Pro. 31:14; אָנָּה אָנָּה "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see אָנָּה), 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אָנָּה אָנָּה "sailors," 1 Kings 9:27.

אָנָּה f., sorrow, mourning, Isa. 29:2. Root אָנָּה No. I.

אָנָּה ("sorrow of the people"), [Aniam], pr. n. m., 1 Ch. 7:19.

אָנָּה m., Lat. plumbum, LEAD, i. q. אָנָּה; hence, for a plumb line; Am. 7:7, אָנָּה אָנָּה "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to

be primitive, or at least the Arab. verb أَنْكَ to be thick, troublesome, slow; schwerfällig seyn, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أَنْكَ, Syr. أَنْكَ, Æthiop. transp. ለአን: and even the Armen. ախազ anak, all of which comprehend both black and white lead.

אָנָּה (Milra) in pause with the tone changed אָנָּה (Milél), pers. pron. 1 pers. com. I, i. q. אָנָּה. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxoniensis), but also in languages of another stock there is what resembles it; compare Egypt. ANOK, ANIF, Sanscr. aha (aham), Chinese ngo, Greek ἐγώ, Latin ego, Germ. ich. The shorter form אָנָּה accords more nearly with the Aram. אָנָּה, Arab. أَنَا, Æthiop. ለአን.

[“Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—



	Pron. sep.	Suffix.
1.	ANoK	A, I
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:— (a) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:— 1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has *הנה* *he*, *ipse*; pl. *הנח* for *הנהו*.—(c) the demonstr. prosthetic syllable *an*, in (אנ) has a clear analogy to the Heb. demonstr. *הנה* *ecce!* *lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

**אנן** not used in Kal; Ch. **אנן** TO BE SAD, SORROWFUL, TO MOURN; Arab. **أنا** to groan.

HITHPOEL **אנן** prop. to shew oneself sad; hence, to complain, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

**אנס** TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are **אנץ**, **אנץ**, which see. Once found, Est. 1:8, **אנס** "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. **אנל**, **אנץ**, **אנץ**; Syr. Ethpe. **أنا**) to be compelled. Pa. **אנס** for *ἐκβιάζομαι*, Sap. 14:19.

**אנס** Ch. id., Dan. 4:6, **אנס** "no mystery giveth thee trouble."

**אנף** fut. **אנף** TO BREATHE, also to emit breath through the nostrils, as a verb only figuratively, to be

*angry* (compare **אנף** Ps. 10:5). Const. either absol. Ps. 2:12; 60:3; 79:5; or with **אנף** of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. to show oneself angry, hence i. q. Kal; construed with **אנף**, Deu. 1:37; 4:21; 9:8, 20. Derivat. **אנף** No. II.

**אנף** only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) **אנפים** Ch. i. q. Heb. **אנפים** face. Dan. 2:46; 3:19. In Targ. more often contr. **אנפס**. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

**אנפה** f. the name of an unclean bird of which there were several species (**אנפיה**). Lev. 11:19; Deu. 14:18. LXX. *χαρδριός*, i. e. a bird living on the hollows and banks of rivers ["perhaps, sand-piper"]. Bochart (Hieroz. ii. 335, sqq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird

**سبع** i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

**אנק**—(1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; *Angstgeschrey* (compare the common *anfen*). Jer. 51:52; Eze. 26:15. Kindred roots are **אנק**, **אנק**, and those which spring from them, *ἀγγι*, *ἀράκη*, *angere*, *angustus*, *enge*, *Angst*, more softened **אנק**, **אנק**, for **אנק**. Ch. **אנק**, Syr. **أنا** id.

(2) from the idea of *strangling* (see **אנק**), has sprung the signification of *collar* (**אנק**), to adorn with a collar (see **אנק**), and of *neck* **عنق**. From its slender neck, a she-goat or kid is called in Arabic **عناق**, as if long-necked, *Enguals*; in Hebrew perhaps formerly **אנק**, **אנק**, comp. **عنق** to have a slender neck. From the goat is derived the word for roe **אנק**, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, **אנק** "moan silently," let no one hear thy moans.

**אנקא** const. st. **אנקא** f.

(1) *clamour*, *groaning* (*Angstgeschrey*), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus*, *shrew mouse*. See Bochart (Hieroz. i. 1068, seq.)



**אִנְשׁ** i. q. **אִנְשׁ** Syr. **نفس** (comp. Gr. νόσος) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. **אִנְשׁ**, f. **אִנְשָׁה** sick, ill, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like **אִנְשָׁה**, **אִנְשָׁה**); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, to be very ill, 2 Sam. 12:15.

**אִנְשׁ** a primitive word, in sing. not used, signifying a MAN, vir, hence homo, man in general. The Hebrews used for it the contracted and softer form **אִישׁ** (comp. Gr. εις for εἷς, gen. εἷος), a man, vir, also the prolonged form **אִנְשׁוֹ** homo. From the primary form is the fem. **אִנְשָׁה** for **אִנְשָׁה**, and pl. **אִנְשִׁים**. The signification of sickness and disease which is found in the root **אִנְשׁ**, is taken from another source (from the theme **אִנְשׁ**) altogether foreign to this noun as a root.

**אִנְשׁ** & **אִנְשׁוֹ** (Dan. 2:10), emphat. state **אִנְשָׁה** Dan. 2:38, and **אִנְשָׁה** 5:21, and **אִנְשָׁה** 4:13, **אִנְשׁוֹ** כְּתִיב, Ch. 2 man, and coll. men, 4:29, 30. **אִנְשׁוֹ** i. q. **אִנְשׁוֹ** a son of man, i. e. a man, [?] Dan. 7:13, "behold there came with the clouds of heaven **אִנְשׁוֹ** the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely the Son of man. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. **אִנְשָׁה** Dan. 2:38; 5:21.

Pl. **אִנְשִׁים** (in the Hebrew form) Dan. 4:14.

**אִנְשָׁה** Ch. pron. 2 pers. sing. m., thou, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כְּתִיב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common **אִנְשָׁה**, **אִנְשָׁה** comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the **אִנְשָׁה**.

["**אִנְשָׁה** Ch. ye, pron. 2 pers. pl. Dan. 2:8. In Targg. written **אִנְשָׁה**."] ]

**אִנְשׁוֹ** pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [Asa], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki. 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

**אִנְשׁוֹ** an unused root, i. q. Arab. **أذى** (א and ס being interchanged; see under א), to be harmed, to receive hurt, and transitive to hurt. Cognate perhaps is the Aram. **אִנְשׁוֹ** to heal, i. e. to restore what is hurt; compare **אִנְשׁוֹ** to be sick, Conj. III. to heal. Hence **אִנְשׁוֹ** and **אִנְשׁוֹ**.

**אִנְשׁוֹ** m., a box for ointment, 2 Ki. 4:2. Root **אִנְשׁוֹ** to anoint.

**אִנְשׁוֹ** m., harm, mischief, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root **אִנְשׁוֹ**.

**אִנְשׁוֹ** (from the root **אִנְשׁוֹ**) pl. **אִנְשׁוֹת** m. a bond, Ecc. 7:26; **אִנְשׁוֹת** Jer. 37:15, "house of bond," i. e. prison.

**אִנְשׁוֹ** Ch. id. Dan. 4:12; Ezr. 7:26.

**אִנְשׁוֹ** (from the root **אִנְשׁוֹ**) m., gathering, or harvest of apples and fruit, Ex. 23:16; 34:22; after the analogy of the similar nouns **אִנְשׁוֹ**, **אִנְשׁוֹ**, **אִנְשׁוֹ**.

**אִנְשׁוֹ** (from the root **אִנְשׁוֹ**) pl. **אִנְשׁוֹת** a captive, Job 3:18; Ps. 68:7. It differs from **אִנְשׁוֹ**, which retains the force of a participle, while **אִנְשׁוֹ** is used as a substantive; see Gen. 39:20.

**אִנְשׁוֹ** m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [Assir].—(a) Ex. 6:24; 1 Ch. 6, 7.—(b) 1 Ch. 6:8, 22.

**אִנְשׁוֹ** an unused root, i. q. **אִנְשׁוֹ** to place, to lay up, compare Aram. **אִנְשׁוֹ**, **אִנְשׁוֹ** (א and נ being interchanged), to heap up, to lay up; whence **אִנְשׁוֹ** and **אִנְשׁוֹ** provision, store, heaping up; **אִנְשׁוֹ** storehouse. Hence—

**אִנְשׁוֹת** pl. storehouses, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmúrât* **مطمورات**.

**אִנְשׁוֹ** an unused and uncertain root, Aram. to hide; see **אִנְשׁוֹ**. Hence—

**אִנְשׁוֹ** [Asnah], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either storehouse, or else bramble, i. q. Ch. **אִנְשׁוֹ**; Heb. **אִנְשׁוֹ**.

**אִנְשׁוֹ** (LXX. Ἀσσηναφάρ: Vulgate, Assenaphar), [Asnappar], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

**אִנְשׁוֹ** [Asenath], Egyptian pr. n. of the daughter



of Potiphar, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write it 'Ασενέθ, MS. Alex. 'Ασεννέθ, which in Egyptian I would write AC-HEHT she who is of Neith (i.e. Minerva of the Egyptians), from AC (she is), like Asisi AC-HEG she who is (devoted) to Isis. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Ægypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

**הספד** imp. **הספד**, **הספד** Nu. 11:16; pl. **הספד** Ps. 50:5; fut. **הספד**; in pl. and with suff. **הספדו**, **הספדו**; more rarely with **ס** quiescent, or cast away **הספדו**, **הספדו**, **הספדו** 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. TO SCRAPE, TO SCRAPE TOGETHER, *zusammenscharren*, cogn. to the verbs **הספד** (whence **הספד** sweeping whirlwind), **הספד**; also **הספד**, and with the harsher **הספד** (which see); hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also *to assemble* men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with **ל** of the person or place to which any one is congregated; Gen. 42:17, **וַיִּסְפְּדוּ אֹתָם אֶל-מִשְׁמַר** "and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also **על** 2 Kings 22:20. Hence—

(2) *to take to oneself*, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; **וְהָיָה לְךָ מִצָּרְעָה** 2 Ki. 5:3, seq. "to receive any one from leprosy," i.e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) *to gather up to one, to contract, draw back*; Gen. 49:33, "he drew up his feet into the bed;" 1 Sa. 14:19, **וַיִּסְפְּדוּ** "draw back thy hand," i.e. stay from what thou hast begun; Joel 2:10, "the stars **וְהַיָּרְבִּיעַ** shall draw back their brightness," i.e. they shall shine no longer. Hence—

(4) *to take away*, especially that which any one had previously given; Ps. 104:29, **וַיִּסְפְּדוּ** "thou takest away their breath, they expire;" Job 34:14; Gen. 30:23, **וַיִּסְפְּדוּ אֱלֹהִים אֶת-חַרְפִּי** "God hath taken away my shame," Isa. 4:1; 10:14.

(5) *to take out of the way, to destroy, to kill*, Jud. 18:25; 1 Sa. 15:6, **פֶּן אֶסְפְּדָה עִמָּם** "lest I destroy you with them;" Eze. 34:29, **וְהָיָה רָעָב** "destroyed," i.e. killed "by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots **ספד**, **ספד**. From the first signification comes—

(6) *agmen claudere, to bring up the rear*, Isa. 58:8.

Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

**NIPHAL**—(1) *to be collected, gathered together*; construed with **ל** Lev. 26:25; **על** 2 Sa. 17:11; ? 2 Ch. 30:3; of the place to which any are gathered together, although **על** in this phrase more frequently signifies *against*, Gen. 34:30; Ps. 35:15.—**וַיִּסְפְּדוּ** Gen. 49:29; **וַיִּסְפְּדוּ** Jud. 2:10, and simply **וַיִּסְפְּדוּ** Nu. 20:26, "to be gathered to one's people, to one's father;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This *gathering to one's fathers, or one's people*, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which **וַיִּסְפְּדוּ** is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) *to be received* (compare Kal No. 2); used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away, to vanish, to perish*, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

**PIEL**—(1) i. q. Kal No. 1, *to gather, collect*, Isa. 62:9.

(2) *to receive*, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, *to bring up the rear*, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

**PUAL** pass. of Kal No. 1, *to be gathered*, Isa. 24:22; 33:4.

**HITHPAEL**, *to be assembled*, Deu. 33:5.

The derivatives follow, also **הספד**.

**הספד** pr. n. ("collector"), *Asaph*.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (**בְּנֵי הַסְּפָדִים**), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Eze. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

**הספד** (of the form **הספד**) only in pl. **הספדים** *collections*, i. e. storehouses, 1 Ch. 26:15, 17. **הספדי הַשְּׁעָרִים** "storehouses of the gates," Neh. 12:25.

**הספד** *collection, gathering, harvest*, especially of fruits, Isa. 32:10; 33:4; Mic. 7:1.

**הספדה** f. *a gathering together*, Isa. 24:22, pleonastically, **הספדוּ וַיִּסְפְּדוּ** "they are gathered in a gathering," i. e. together.



**אספח** f. only in pl. **אספחות** congregations, assemblies, especially of learned and wise men discussing divine things. Eccles. 12:11, **אספחות** בעלי אספחות "masters (i. e. associates) of assemblies," i. q. **אספחות** in the other member. In Arabic it would be said أصحاب القاعة, although the Arabian assemblies called مقامات differ widely enough from these Jewish assemblies.

**אספחים** see **אספח**.

**אספח** m., collected, adj. diminutive; whence contemptuously, a mixed crowd, scraped together of men of all kinds, colluvies, who added themselves to the Israelites; Gefindel (which word is itself a diminutive used in contempt). With article **אספח** Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, **אספח**.

**אספח** (Milél) adv. Ch. carefully, studiously, diligently. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. ἐπιδιξιον, ἐπιμελως, ἐροίμως. Vulg. studiosè, diligenter. The origin of this word is doubtless to be sought in the Persic (see **אספח**), although the etymology and signification are not certain. Bohlen (symb. p. 21) thinks it to be از فرنان i. e. out of wisdom, for wisely, diligently; Kosegarten with Castell prefers to compare سپری seperi and اسپری entirely, perfectly.

**אספח** [Aspatha], Persic pr. n. of a son of Haman, Est. 9:7. Comp. اسپه espe a horse, bullock, Zend. aspo, aspahé, a horse; Sanscr. asva, id. ["Probably Sanscr. Aspadata, Pers. اسپداد, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. Ασπαδής. So Benfey, Pott."]

**אספח** future **אספח** and **אספח** with suffix **אספחתי**, **אספחתי**—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root **אספח** and other verbs of binding which are collected under that root. (Ch.

**אספח**, Syr. **أَسَفَحَ**, Arab. **أَسَرَ**, Æth. ለሰረ: and ለሠረ: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) to bind, put in bonds, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. **אספח** bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) to make captive, to hold in prison, although not bound, 2 Ki. 17:4; 23:33. Part. **אספח** a prisoner,

Gen. 40:3, 5; Isa. 49:9. בית האסורים "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. בית הסורים Ecc. 4:14. (Arab. **أَسَرَ** id., **أَسْر** captivity.)

(4) to bind, or fasten animals to a vehicle. 1 Sa. 6:7, **אספח** **אספח** **אספח** "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, **אספח** **אספח** "bind (the chariot to the horses) and go down."

(5) ["properly to bind on, to join, hence **אספח** **אספח**"], to join battle, ben Streit ansetzen, mit jemandem anbinden, to begin the fight; 1 Ki. 20:14; 2 Ch. 13:3.

(6) **אספח** **אספח** **אספח** to bind a bond, or prohibition upon oneself, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from **אספח**, which is to vow to do or to perform something. (Ch. **אספח** to prohibit, to forbid; Syr. **أَسَفَحَ** to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) to be bound, Jud. 16:6, 13.

(2) to be kept in prison, Gen. 42:16, 19.

PUAL, to be taken in war, made captive, Isa. 22:3.

Derivatives, besides those that follow, **אספח**, **אספח**, **אספח**.

**אספח** & **אספח** m. prop. obligation, prohibition, hence vow of abstinence, Nu. 30:3, seq. See under the root No. 6. In abs. state always **אספח**, but with suff. **אספחתי**, pl. **אספחתי** Nu. 30:6; 8:15.

**אספח** Ch. interdict, prohibition, Dan. 6:8, seq.

**אספח** pr. n. Esar-haddon, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylon, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called Ασπαδάν as in the LXX., 2 Ki. and Isa., elsewhere Σαχερδάν, Σαχερδονός (Tob. 1:21). (The first syllable of this word **אספח** is also found in other Assyrian proper names, as in Tiglath-pileser, Shalmaneser, and perhaps it is i. q. **أَسَرَ**, **أَسْر** fire). ["This name was, perhaps, in ancient Assyrian equivalent to Athro-dána, Pers. **آذر دانه** 'gift of fire,' which comes near to Asor-dan." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

**אספח** [Esther], Persic pr. n. given to a Jewish virgin, previously called Hadassah (**אספח** Est. 2:7),



who was made by Xerxes, his wife and queen of Persia. The etymology is rightly given in the second Targ. on Est. 2:7; it is the Pers. ستاره *sitareh*, star; also fortune, felicity, Zend. *stara*, Sanscr. *str*, nom. *stra*, whence in the Western languages ἀστήρ, *aster*, Stern, Engl. *star*. ["See Lassen, Ind. Biblioth. iii. 8, 18."] This word is used by the Syrians to denote the planet Venus (see Bar Bahlul, MS.), and we recognise the same Persic name in the Hebrew תְּשֻׁבָה which see in its place. The name of Venus, and also of good fortune, was suitable enough for her, as thus chosen by the king.

וְאֵלֶּם emphat. state וְאֵלֶּם; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4; softened from the Heb. וְאֵלֶּם, ו being changed into א, and ו into ו; see under the letters א, ו, and י.

I. וְאֵלֶּם conj.—(1) signifying *addition*, especially of something greater, prop. *even*, *besides*, Germ. *gar*, *fogar*, the etymology of which has also a common notion. It is (as also shewn by the Ch. וְאֵלֶּם Gen. 27:33, Targ. of Jon.) from the root וְאֵלֶּם, and like the cognate וְאֵלֶּם, וְאֵלֶּם, properly denotes something cooked, *well done*, *ready*; hence, *quite*, *wholly*, Germ. *gar*, as to the origin of which compare Adelung, Lex. ii. 411; and so that it makes the sense progressive, *fogar*, *vol-lent*, *yet more*, *even* (וְאֵלֶּם by a somewhat different turn of signification is *gan* und *gar*, *wholly*, *altogether*). To this answers the Syr. و, Ch. וְאֵלֶּם; hence is abbreviated the Arabic ف. Nearly synonymous is וְאֵלֶּם, which however in prose, and in earlier phraseology, is more frequent, while וְאֵלֶּם belongs to more poetic and later [?] language. Job 15:4, וְאֵלֶּם הָאֵלֶּם הָאֵלֶּם הָאֵלֶּם "thou even makest void the fear (of God)," bu gerstörst gar alle Gottesfürcht; Job 14:3; 34:12. With an interrogative particle prefixed וְאֵלֶּם *is it even?* (willst bu gar? willst bu etwa gar?) Job 34:16; 40:8; Am. 2:11. Followed by וְאֵלֶּם. Repeated before a pronoun for the sake of emphasis; Pro. 22:29, וְאֵלֶּם הָאֵלֶּם הָאֵלֶּם "I make known to thee, even to thee." Hence *nedum*, more fully וְאֵלֶּם, see below; Job 4:18, 19, וְאֵלֶּם וְאֵלֶּם *nedum quum*, *nedum si*, *much less if* (und nun gar wenn); Job 9:14, וְאֵלֶּם הָאֵלֶּם וְאֵלֶּם "how much less if I should answer him?" Job 35:14; Eze. 15:5.

(2) simply signifying *addition*, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 32:10, etc. There often occurs וְאֵלֶּם "and also," Lev. 26:39; Deu. 15:17; once even וְאֵלֶּם (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for

the more common *and*; comp. Arab. ف. Isa. 48:12, 13, "and I (am) the last, and my hand hath founded the earth;" Isa. 26:8; 33:2; 41:10.

(3) by ellipsis of the conditional particle, i. q. וְאֵלֶּם *even if*; Job 19:4, וְאֵלֶּם הָאֵלֶּם "even if indeed I have erred" (Syr. و and contr. و). Also *even though*, *when yet* (da bod); Ps. 44:10, "we praise God all the day, וְאֵלֶּם הָאֵלֶּם although thou hast cast us off, and put us to shame;" Ps. 68:17.

וְאֵלֶּם Ch. *also*, Dan. 6:23.

וְאֵלֶּם—(1) prop. *yea more that*, *but also*, *but even*; Eze. 23:40, "yea more, that (fogar) they brought men from afar;" Hab. 2:5. Hence—

(2) *nedum*, *much more*, *how much more*, when an affirmation precedes, 1 Sam. 14:30; 2 Sam. 4:11; when a negation precedes, *how much less*, Job 25:6. Sometimes וְאֵלֶּם is omitted, id. (see וְאֵלֶּם No. 1). Gen. 3:1, וְאֵלֶּם הָאֵלֶּם is said for וְאֵלֶּם "is it even so that God hath said?" Hath God so said?

II. וְאֵלֶּם (for וְאֵלֶּם from the root וְאֵלֶּם), with suff. וְאֵלֶּם, וְאֵלֶּם, m. prop. a breathing place, the member with which one breathes, hence—(1) *the nose*. (Arab. <sup>سنة</sup> أنف, Æth. ስንፋ: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; וְאֵלֶּם used of pride, see וְאֵלֶּם; וְאֵלֶּם the blowing of breath through the nostrils, as of those who are enraged, Schnauben, Job 4:9. Hence—

(2) *anger*, which shows itself in hard breathing; וְאֵלֶּם Prov. 22:24, and וְאֵלֶּם Prov. 29:22, angry. Very often used of the anger of God, Deu. 32:22; 29:19; Job 36:13.

DUAL וְאֵלֶּם.—(1) two breathing places, i. e. *the nostrils*, *the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, וְאֵלֶּם, וְאֵלֶּם slow to anger, i. e. patient; quick of anger. See those words.

(3) ["meton."] *face*, *countenance* (Syr. و), Ch. וְאֵלֶּם, Gen. 3:19. Of frequent use in the phrase, "to prostrate oneself וְאֵלֶּם with the countenance cast down to the ground," Gen. 19:1; 42:6. וְאֵלֶּם before David, 1 Sa. 25:23, for the more common וְאֵלֶּם.

(4) *two persons*, as if a dual, from the sing. וְאֵלֶּם in the signification of *face* and *person*. Comp. πρόσωπον, וְאֵלֶּם, and Syr. و. 1 Sa. 1:5, וְאֵלֶּם "he gave one portion of two persons," i. e. a double portion. See my remarks on this in Thes. page 127. Others explain it, "he gave to Hannah one portion



with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [*Appaim*], pr. n. m. 1 Ch. 2:30, 31.

**אָפֶן** fut. אָפֶןִּי TO GIRD ON, TO PUT ON, specially used of the ephod אָפֶדֶת of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived אָפֶדֶת and the following words.

**אָפֶדֶת** (i. q. אָפֶדֶת "the ephod of the high priest"), [*Ephod*], pr. n. m. Nu. 34:23.

**אָפֶדֶת** f.—(1) active noun of the preceding verb, *putting on, binding on* (of the Ephod), Ex. 28:8.

(2) *covering* (of gold), or *overlaying* of a statue, Isa. 30:22 i. q. אָפֶדֶת. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (περιχρυσά, περιάργυρα, ep. Jer. 6:34).

**אָפֶדֶת** i. q. Syr. اَفْدَت palace, Dan. 11:45, אָפֶדֶת אָפֶדֶת "his tabernacles, like unto palaces." It is

the Arab. فِدْن high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. אָפֶדֶת, and Ch. אָפֶדֶת, אָפֶדֶת blood, אָפֶדֶת, אָפֶדֶת garden.

**אָפֶה** imp. אָפֶה (for אָפֶה), Ex. 16:23, fut. אָפֶהִּי, once אָפֶה 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id.

Arab. وَفَى, whence مَيْفَى oven. In the western languages, εἶψω, ὀπτάω, πέπτω; Lat. *epulae, epulari*), Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, אָפֶה אָפֶה אָפֶה "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. אָפֶה a baker, Gen. 40:1. אָפֶה אָפֶה "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) *to be cooked*; hence, *complete, whole* (Germ. gar (gar)). Compare Arab. وَفَى, to be whole, complete;

أَفِيء whole, complete; وَأَفِيءً wholly, and altogether, ganz unb gar. See deriv. אָפֶה No. I. [(2) is omitted in Ges. corr.]

NIPHAL, *to be cooked, baked*, Lev. 6:10; 7:9. Pl. אָפֶהִּי Lev. 23:17.

Derivs. אָפֶה No. I. [see below], אָפֶה, אָפֶה, and—

**אָפֶה** (by a Syriacism for אָפֶה, from אָפֶה No. 2 [but see below, No. 2, c]), and אָפֶה with Aleph pa-

ragogic (like אָפֶה, אָפֶה) ["properly, here, hic, and of time, now. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; *propentireness, the whole, hence—*

(1) adv. *quite, altogether*. In German it may be rendered very suitably according to the etymology, gar, see אָפֶה No. 1; according to the usage of the language, also (altogether so). Job 9:24, אָפֶה אָפֶה "if not so." Gen. 43:11, אָפֶה אָפֶה "if altogether so," "if (it be) indeed so" [but see corr. above, and No. 2, c].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(a) to pronouns and adverbs of interrogation, like the Gr. ποτί: Lat. *tandem, then now*, Gen. 27:33. אָפֶה אָפֶה "wherein then?" Ex. 33:16. Isa. 22:1, אָפֶה אָפֶה "what then (is) now to thee?" אָפֶה אָפֶה "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, אָפֶה אָפֶה "and what shall I now do to thee, my son?"—(b) in exhortations and wishes. Job 19:6, אָפֶה אָפֶה "know then," wisset also, LXX. γινώτε οὖν. 2 Ki. 10:10; Pro. 6:3.—["(c) to negative and affirmative particles or words. Job 9:24, אָפֶה אָפֶה "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, אָפֶה אָפֶה "if so now." Corresponding is Chald. אָפֶה indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of אָפֶה is demonstrative, as in אָפֶה, אָפֶה here, with אָפֶה prefixed, which is also demonstrative, like אָפֶה ecce! Comp. Rabb. אָפֶה, אָפֶה, אָפֶה, i. q. אָפֶה, אָפֶה. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This אָפֶה, σου enclitic, and the interrogative אָפֶה σου, are cognate." Ges. corr.]

*Note.* The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, אָפֶה where? (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. σου and σου. But against this there are constructions such as אָפֶה אָפֶה, which, according to the opinion just mentioned, should be rendered σου σου. See also the passages cited under No. 1 and 2, b. [But see the additions above.]

אָפֶה see אָפֶה.

**אָפֶה** m. (by a Syriacism for אָפֶה), the same in constr. st. (1 Sam. 2:18); Syr. اَفْدَت, a word formed from the Hebrew [Root אָפֶה], *Ephod*, a garment of the high priest, worn over the tunic and robe (אָפֶה



למעיל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֶשֶׁב־הָאֵפוֹד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אִפְדָּה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אִפְדָּה.

(3) [written defectively, see אִפְדָּה], [Ephod], pr. n. of a man, Nu. 34:23.

אִפְיָה ("rekindled," "refreshed," from the root אִפְיָה i. q. פָּיַח, פָּיַח to breathe, to blow), [Aphiah], pr. n. m. 1 Sa. 9:1.

אִפְיָל (from the root אִפְלָה), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[אִפְיָם pr. n. see II. אִפְיָה No. 5.]

אִפְיָה or אִפְיָה always in constr. st. אִפְיָה, pl. אִפְיָה m.—(1) *a channel, tube*, so called from the idea of containing (see אִפְיָה No. 1). Job 40:18, אִפְיָה נְחוֹשֶׁת "tubes of brass."—(a) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(b) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אִפְיָה נְחוֹשֶׁת "stream of the vallies," Job 6:15. Hence—(c) *a valley* itself, especially as watered by a stream, i. q. נַחַל, Arab. وادي, [wady], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אִפְיָה מְגִנִּים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. גְּרִיבִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

אִפְיָה see אִפְיָה.

אִפְלָה a root not used in Hebrew. Arab. افل is—

(1) pr. *to set* as the sun (comp. the kindred roots אָפַל, אָפַל, אָפַל), *to be obscure, dark*.

(2) *to fail, to be weak, tender*, specially used of backward plants.

The former signification is found in the derived nouns אִפְלָה, אִפְלָה, אִפְלָה, אִפְלָה, אִפְלָה, the latter in אִפְלָה.

אִפְלָה m. *obscure, dark*, of the day, Am. 5:20.


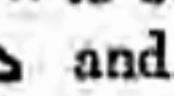
אִפְלָה m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery, misfortune*, also of a place of ambush, Ps. 11:2.

אִפְלָה f. *thick and dense darkness*, Ex. 10:22.

Comp. אִפְלָה. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אִפְלָה darkness, Isa. 59:9. אִפְלָה אִפְלָה אִפְלָה.

אִפְלָה ("judgment" from the root אִפְלָה), [Ephlat], pr. n. m. 1 Ch. 2:37.

אִפְנָה an unused root, which appears to have signified *to turn*, like אָפַן. Hence אִפְנָה a wheel, and—

אִפְנָה *time*, from the notion of *turning and revolving*, compare אָפַן, אִפְנָה, περίοδος, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus, éniavros*. Hence Prov. 25:11, אִפְנָה עַל-אִפְנָיו "a word spoken in its own times," i. e. in a suitable time. (As to the form אִפְנָה for אִפְנָה see Lehrs. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who rightly compares the Arabic اِنْفَان time. We may explain אִפְנָה עַל-אִפְנָיו "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אִפְנָה to be the same as אִפְנָה a wheel. So the Syr.  and  on a wheel, i. e. *quickly*.

אִפְסָה i. q. אִפְסָה TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

אִפְסָה pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אִפְסָה אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אִפְסָה of the extremities, i. e. *the soles of the feet*. Thus Eze. 47:3, מֵי אִפְסָה "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. אִפְסָה. Ch., Syr., Vulg. render it *anclis*.

(B) adv.—(1) *no farther*, i. e. לֹא עוֹד, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אִנְיָ אִפְסָה עוֹד "I am, and there is none besides."

(2) *not*, Isa. 54:15; אִפְסָה like אִפְסָה without, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; אִפְסָה id. prop. of



nothing, Isa. 40:17; אָפֶן "on account of nothing," i. e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אָפֶן pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אָפֶן דַּמִּים [Ephes-dammim], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, אָפֶן דַּמִּים.

אָפֶן a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols אָפֶן אָפֶן אָפֶן, in the other member אָפֶן. Some of the Jewish writers take אָפֶן as i. q. אָפֶן a viper; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. אָפֶן, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אָפֶן comm. (f. Isa. 59:5), a viper, a poisonous serpent, Arab. أفعى, from the root אָפֶן, which see. Job 20:16; Isa. 30:6; 59:5.

אָפֶן i. q. אָפֶן TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with אָפֶן, Ps. 40:13. In flexion it is not contracted, whence אָפֶן, אָפֶן.

אָפֶן a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. אָפֶן, אָפֶן, see אָפֶן No. 1, and HITHPAEL.

(2) *to be strong, mighty*, see אָפֶן No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. أفتى is to overcome, to conquer; أفتى to excel (prop. to be very strong) in liberality, eloquence; أفتى excellent, surpassing.

HITHPAEL, *to hold oneself fast, to restrain oneself from giving way to the impulses of love*, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, אָפֶן אָפֶן "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow, see אָפֶן.

אָפֶן ("strength," "fortress," "fortified city"), pr. n. *Aphék*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אָפֶן, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Helio-polis (Baalbec); see Burckhardt, *Travels*, 70, 493, Germ. trans.

(2) Different from this is—*Aphék*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the *Apheca* of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce 'Αφεκά), called also by the Arabian writers أفتى and أفتى [Feik], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539, Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphék*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אָפֶן ("strength"), [Aphékah], pr. n. of a town in the mountains of Judah, Josh. 15:53.

אָפֶן a root of uncertain signification, perhaps kindred to the root אָפֶן *to cover*, i. q. أفر compare אָפֶן for אָפֶן.

["II. *to be whitish*; Arab. أفر, whence אָפֶן ashes, unless this comes from the idea of grinding, pulverising, אָפֶן i. q. אָפֶן. Compare אָפֶן, אָפֶן."]

אָפֶן m. *ashes*. (Perhaps this is a primitive, kindred to the word אָפֶן, and pr. denotes dust and earth, compare *cinis*, from the Gr. κόνις, and the etymology of the pr. n. אָפֶן, אָפֶן. Similar is the Gr. τέφρα. [or from אָפֶן II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, אָפֶן וְאָפֶן "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, אָפֶן וְאָפֶן "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, אָפֶן אָפֶן "maxims of ashes," i. e. vain and fallacious. Isa. 44:20, אָפֶן אָפֶן "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare אָפֶן. As to its difference from אָפֶן, see below at that word.



**אָפֶר** m. a covering of the head, a band to cover the head, for אָפֶר, see the root אָפֶר; 1 Ki. 30:28, 41. LXX. *τελαμών*. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former אָפֶר, the latter *مغفرة*, i.e. a cap, a helmet.

The same word is found in Syriac *ܐܦܪܐ* i.e. a mitre of a priest and bishops. Others take it as transp. for אָפֶר ornament of the head.

**אָפֶרֶחַ** m. the young of birds (Arab. *فرخ*), see אָפֶרֶחַ. Deu. 22:6; Ps. 84:4. The root אָפֶרֶחַ to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

**אָפֶרֶיִן** m. a litter, palanquin, once found Cant. 3:9; LXX., Vulg. *φορείον* (litter, comp. Athen. v. 5), *ferculum*. ["Talmud אָפֶרֶיִן and אָפֶרֶיִן bed."] It an-

swers to the Syriac *ܐܦܪܐ*, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barabhalul); also, Chald. אָפֶרֶיִן (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. אָפֶרֶיִן. The root אָפֶרֶיִן, Ch. אָפֶרֶיִן to run, prop. to be borne, to be borne quickly (compare אָפֶרֶיִן, *φέρω, fero*), like *currus a currendo, τροχος* from *τρέχειν, φορείον, ferculum* from *φέρειν, ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, at the same time, most certain etymology of the Greek and Latin words just cited. To me אָפֶרֶיִן and *φορείον* and *ferculum* appear to come from one and the same original stock (אָפֶרֶיִן, אָפֶרֶיִן, *φέρω, fero, fahren*).

**אָפְרַיִם** (perhaps, "double land," "twin land," comp. אָפְרַיִם), pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (אָפְרַיִם בְּנֵי אָפְרַיִם Num. 10:22 and simply אָפְרַיִם Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was אָפְרַיִם הַר "mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, אָפְרַיִם עַם "at Ephraim," i.e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the whole kingdom and people of the ten tribes, especially in the books of the prophets, Isa. 9:8; 17:3; 28:3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2,

"Syria rests אָפְרַיִם עַל upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. אָפְרַיִם No. 2.

**אָפְרַסִּיָּא** Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. אָפְרַס). Aleph is prosthetic, as it is in the words which follow.

**אָפְרַסַּחִיָּא** [*Apharsachites*], Ezra 5:6, and **אָפְרַסַּתְחִיָּא**, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parataceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

**אָפְרַת** [*Ephrath*], Gen. 48:7; and more often with הַ parag.—

**אָפְרַתָּה** [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i. q. אָפְרַיִם Ps. 132:6; comp. אָפְרַתִּי No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

**אָפְרַתִּי** m.—(1) an *Ephrathite*, or *Bethlehemite*, 1 Sa. 17:12. Pl. אָפְרַתִּים Ruth 1:2.

(2) an *Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

**אָפְתָם** adv. Ch. perhaps at length, in the end. the Pers. *ندام* end, at length, comp. Pehlevi, *Afdom*, end. It occurs once, Ezr. 4:13, אָפְתָם מַלְכִים תְּהַנִּיךְ "and at length bring damage to the kings," comp. verses 15, 22, where אָפְתָם is not found. The ancient versions ["LXX. *καὶ ῥόβρο*, Peshito *ܐܘܫܘܪܐ*"] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

**אָצֵב** an uncertain root, perhaps i. q. אָצֵב to labour, to toil. Hence—

**אָצֵבֶן** [*Ezbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called אָצֵבִי which see.—(2) 1 Ch. 7:7 (but compare 8:3).

**אָצֵבַע** f, with suff. אָצֵבַעִי; pl. אָצֵבַעוֹת (for אָצֵבַע, with Aleph prosthetic).

(1) a *finger*, Ex. 31:18; specially the fore-finger, which is used in dipping into anything (from the root אָצֵבַע); Lev. 4:6 seq.; 14:16; Ex. 8:15, אָצֵבַע אֱלֹהִים



הוא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by <sup>5</sup>רַגְלִים, a toe, 2 Sa. 21:20. (Ch. id., Arab. اصبع, Syr. رجا, especially the fore-finger, Barhebr. p. 215, line 11.)

אצבע also Ch.; pl. אצבעות used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אציל m.—(1) a side, i.q. אצל; Isa. 41:9, אצילי "sides (i.e. limits, extremities) of the earth" (as elsewhere ירפתי הארץ, פנפות הארץ). In the other member קצות הארץ.

(2) adj. i.q. Arab. اصیل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אצל No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אציל m. (from the root אצל No. 1), a joining, a joint; hence אצילות, אצילי ידים "joints of the hands," i.e. the knuckles (Knöchel) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that *the fore arm* should be understood, although others understand *the wrist*, or the armpit. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אצל—(1) i.q. وصل TO JOIN, TO CONNECT TOGETHER; whence אציל joint, אצל, אציל No. 1, side, near; Arab. اصل a root, as that which joins a tree to the ground, اصل to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אציל No. 2.

(2) denom. from אצל prop. to put by the side, to separate (compare הניב); hence followed by מן to take away from, Nu. 11:17; to refuse, Ecc. 2:10. Followed by ל to reserve for any one, Gen. 27:36 (comp. אציל and אצל followed by ל). (This signification may be taken from אצל, א being softened into ל.)

NIPHAL, to be narrowed, Eze. 42:6.

HIPHAL, fut. ויאצל i.q. Kal No. 2; Nu. 11:25.

The derivatives are given under Kal No. 1.

אצל ("noble"), [Azal], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause אצל 1 Ch. 8:38; 9:44.—(2) [Azal], a place near Jerusalem; in pause also אצל Zec. 14:5. (Appell. side, or root of a mountain, i.q. اصل.)

אצל with suff. אציל m.—(1) a side, i.q. אציל No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, אצל הנהב "from the south side;" אצל פ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see מן No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, near, *juxta* (which is itself a *jungendo*), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אצלה ("whom Jehovah has reserved"), [Azaliah], pr.n. m., 2 Ch. 34:8.

אצם an uncertain root, i.q. עצם to be strong, mighty. Hence—

אצם [Ozem], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אצורה f. i.q. אצרה with Aleph prosthetic, prop. a leg-chain (from אצר), a fetter; hence, without regarding the etymology, a bracelet, Nu. 31:50; 2 Sa. 1:10.

אצר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots אצר, אצר, אצר, אצר and Arab. اصّر to shut up, to restrain, kindred to which are اسر and حصر.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHAL, to cause to lay up in a treasury, i.e. to set any one over a treasury; Neh. 13:13, ואצרה על אוצרות "and I made treasurers over the treasuries."

Hence are derived אצר and—

אצר ("treasure"), [Ezer], pr.n. of a man, Gen. 36:21, 30.

אצרה m., a gem of some kind; as far as may be judged from the etymology (from אצר to burn), fiery and sparkling. Found once, Isa. 54:12.

אקו m., a roe, a roe-buck, caprea, capreolus, from אקו, אקו i.q. Arab. عناق she-goat, and Talm. אקו a goat, with the termination ו, of the same force as ה, just as caprea is so called from capra, Deu. 14:5;



see more under the root אָנַק No. 2; compare Bochart, Hieroz. i. p. 900, seq.

אָר see אור light, and יאר.

אָרָא (perhaps i. q. אָרִי "lion"), [Ara], pr. n. m., 1 Ch. 7:38.

אָרְיָאֵל probably i. q. אָרִיאֵל lion of God, hero. Hence—

(a) אָרְיָאֵל ("sprung from a hero," "son of a hero"), [Arel], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(b) a difficult word אָרְיָאֵל Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אָרְיָאֵל). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אָרְיָאֵל was regarded as contracted from אָרְיָאֵלֶם, אָרְיָאֵלֶם; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. ["and Thes. pp. 146, 1248"].

אָרַב fut. יֵאָרַב—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence אָרַבָּת a net, net-work. (Kindred is אָרַב to mingle. Arab. أَرَب to tie a knot, II. id., اَرَبَة a knot.)

(2) to lie in wait. (Arab. أَرَب to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. אָרַב, אָרַב, Gr. δόλον, μῆτιν ὑφαίνειν, κακά, ὄλον ῥάπτειν, nectere insidias, scelera, suere dolos, Germ. Strug (spinnen, anzettein.) Constr. followed by ל, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; אָרַב לֵב Jud. 9:34. Elsewhere put absolutely, for to watch in ambush, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. אָרַב, אָרַב a liar in wait, often coll. liars in wait, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by ל, 2 Ch. 20:22, absol. Jud. 9:25.

HIPHIL, to set an ambush. Fut. יֵאָרַב for יֵאָרַב, 1 Sa. 15:5.

The derivatives follow, except אָרַבָּת.

אָרַב ("ambush"), [Arab], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun אָרַבִּית [Arbite], 2 Sa. 23:35.

אָרַב m.—(1) lying in wait, used of wild beasts, Job 38:40.

(2) a place of lying in wait, a den of wild beasts, Job 37:8.

אָרַב with suff. אָרַבִּי m. ambush: Jer. 9:7, וּבְקִרְבּוֹ יֵשֵׁב אָרַבִּי "and in his breast he lieth in ambush."

אָרַבָּאֵל see אָרַבָּאֵל.

אָרַבָּה m. a locust (from the root אָרַב to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the gryllus gregarius, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

אָרַבָּה f. i. q. אָרַב. Plur. אָרַבּוֹת constr. אָרַבּוֹת only Isa. 25:11, הַיְשָׁפִיל נִאְוֹתוֹ עִם אָרַבּוֹת יָדָיו "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. Ambushes are here appositely applied to the hands with which they are framed, and as it were, woven (comp. the root No. 1).

אָרַבָּה f. prop. interwoven work, or net-work, lattices. Once in sing. Hos. 13:3, elsewhere always in pl. אָרַבּוֹת. [Root אָרַב.]

(1) a window (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) a dove-house, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) a chimney or smoke-hole, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) אָרַבּוֹת הַשָּׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

אָרַבּוֹת [Aruboth], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

אָרַבַּע f. and אָרַבְעָה constr. אָרַבְעָה m. (comp. Gramm. § 95:1).

(1) four, for אָרַבַּע with Aleph prosthetic, which is omitted in the derivatives; as in אָרַבַּע, אָרַבַּעִי, אָרַבַּעִים, etc., with suff. אָרַבְעָתָם those four, Ezr. 1:8, 10. Often for the ordinal fourth, when years and months are counted (see Lehrs. p. 701), Isa. 36:1; Zech. 7:1.—Dual אָרַבְעָתַיִם four-fold, 2 Sa. 12:6. Plur. אָרַבְעָיִם forty, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17; Jon. 3:4; Mat. 4:2; compare Chil minâr, forty towers, used of the remains of Persepolis, and the citations, Lehrs. p. 700.

(2) [Arba], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, homo quadratus. Compare אָרַבַּעִית.



ארבע & ארבעה Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

ארב fut. יארב (Isa. 59:5), תארב (Jud. 16:13).—  
(1) TO PLAID, Jud. loc. cit.

(2) to weave, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אורב one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. מנור אורב a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רב, which had the power of swift motion and agitation, comp. רב to move, to agitate; رجرج to be agitated; II. to be moved hither and thither; Heb. רב, רב, Sanscr. rag, to move; and in the western languages regere, fid) regen. Cognata is the syllable רב, as to which see below in its place.

ארב m. [Root ארב].—(1) something plaited, or woven, Jud. 16:14.

(2) a weaver's shuttle. Job 7:6, ימי קלו מני-ארב, "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

ארב (for רב "a heap of stones," from the root רב=רב) [Argob], pr.n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie*.

[(2) pr. n. of a man, 2 Ki. 15:25.]

ארב purple, i. q. ארבע it once occurs 2 Ch. 2:6, by a Chaldaism, Dan. 5:7, 16, 29. (Arab. ارچوان, Syr. ܐܪܒܐ.) ["For the root, see under ארב."] ]

ארב m. a chest, coffer, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for רב (with Aleph prosthetic), from the root רב to tremble, wag, move to and fro; whence in Arabic رجارة a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

ארב m.—(1) purple, reddish purple, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word ארבע, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Ccsenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish

purple תכלת which sec. בנד זיריטן "a purple cloth," Nu. 4:13.

(2) any thing dyed with purple, purple cloths, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תכלת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רב, رحم to heap; if the name refer to the colour, רב may be the same as רב to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from ארבע Syrian colour, from ארם Syria, and ארבע colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارچوان, ارچوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[“Note. The etymology of this word, and of the cognate ארב has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form ארב is Sanscr. *rāgaman*, and ארב is Sanscr. *rāgavan*, ‘tinged with a red colour;’ from *rāga* red colour, with the formative syllable *mat, vat*. See Wilson’s Sanscr. Dictionary, page 700, a. *Rāgaman* and *rāgavan* are put in the nom., the primary form being *rāgamat, rāgavat*.” Ges. add.]

ארב an unused root, perhaps i. q. ארב, ארב to flee. Hence are the pr. n. ארב and —

ארב [Ard], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is ארבי Num. loc. cit.

ארב (“fugitive”), [Ardon], pr. n. m. 1 Chr. 2:18.

I. ארב (1) TO PLUCK, TO PLUCK OFF; Germ. rupfen; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (Æth. ለረዖ: to pluck off, to gather, ex. gr. fruits, herbs; and ለረረ: to reap.)

(2) to eat down, by plucking, cropping, in the manner of cattle. Hence ארב and ארב a manger; Germ. Raufe, from the verb rupfen; ארב a lion, prop. plucking, pulling to pieces; ארב a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as ארב,



בְּעִיר, כְּלָעַם, חֶסֶל, גִּזְוֹם, בְּעִיר, Arab. **خروف** a lamb, from **خرف** to pluck.

(3) to collect, gather (see *Æth.*); whence אָרוֹן.

II. אָרַח i. q. Arab. **أرى**, **أرى** to burn, to inflame; **أر** to kindle; kindred to the Hebrew roots **הָרַח**, **הָרַח**, and to the western roots *areo, ardeo, uro*. Hence is אָרִיאל No. 2, hearth of God.

אָרוֹן Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter **ר** softened, אָלוֹן (which see), in the Talmud **הָרִי**. Several take this word from the Arabic imperative **أروا** (of the form **أغزوا**); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb **أرى** is **أروا**. I prefer, therefore, regarding אָרוֹן as being with the letters transposed for **אָרוֹן**. [“Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. **הָרִי** *lo! lo!* then *for, because* (like Ch. **הָרִי** *lo! if*), and אָרוֹן *because*; also, Samar. **אֲרִי** *lo! then for, because*. This demonstrative force exists elsewhere likewise, both in the syllables **אל**, **הל** (see **הל**, **אל**, **אלה**, **אל**, **האל**, **האלה**, Arab. **ال**), and also in **אר**, **הר** (compare **הר**, **הר** *here in this place*); so that it is hard to say which form is the more ancient and primitive.” Ges. add.]

אָרוֹן (for **רוֹן** with Aleph prosthetic, probably “a wandering,” “place of fugitives,” from the root **רוֹן** which see), [*Arvad*], *Arad*, pr. n. a city of Phoenicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Eze. 27:8, 11. The Arabian geographers write the name **رواد**, [*Ruwād*], and the same name is still used. See Rosenmüller, *Alterthumskunde*, ii. 1, page 6, seq. The gentile noun is אָרוֹן Gen. 10:18; 1 Ch. 1:16.

אָרוֹן (perhaps i. q. **ערוֹן** “wild ass”), [*Arod*], pr. n. m. Nu. 26:17, whence gent. אָרוֹן Gen. 46:16.

אָרוֹן & אָרוֹן (of the form **חפשה**), Pl. absolute אָרוֹן (by a Syriacism for אָרוֹן, like אָהלים for אָהלים), 2 Ch. 32:28, const. אָרוֹן 1 Ki. 5:6, and אָרוֹן 2 Ch. 9:25, f.

(1) a manger, from which cattle in a stall pluck their provender (see the root אָרוֹן No. 2), and the stall or stable itself, 2 Ch. 32:28. It is used—

(2) of a certain number of horses, which were fastened in one stall, or harnessed to one chariot, a pair, a team (*jugum, Paar, Gespann*), perhaps two (as this was the number usually harnessed to a chariot). 1 Ki. loc. cit. “and Solomon had אָרוֹת סוסים, forty thousand teams of horses.” Arab. **أرى** a stall or stable, **أرى** a manger. Transposed it is אָרוֹת, 2 Ch. 32:28.

אָרוֹן adj. made of cedar (denom. from אָרוֹן), Eze. 27:24. Others explain it, firm, stable, comp. אָרוֹן.

אָרוֹן & אָרוֹן (in some copies, in some places אָרוֹן, but contradicted by the Masora, see J. H. Mich. on Jer. 30:17), f.

(1) a long bandage, applied by a physician in order to heal a wound (see the root No. 1). **עָלְתָה אָרוֹקָה לְ** “a bandage is applied to any one,” i. e. his wound is healed; Jer. 8:2; Neh. 4:1; 2 Chr. 24:13; and in Hiph. **לְעָלְתָה אָרוֹקָה לְ** “to apply a bandage to any one,” or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. 1. l. c. c., hence—

(2) healing, health, Isa. 58:8. Arab. **أرىك** the healing of a wound.

אָרוֹמָה [*Arumah*], pr. n. Jud. 9:41, a town near Neapolis, perhaps the same as **רוֹמָה** 2 Ki. 23:36.

אָרוֹמִים 2 Kings 16:6, an incorrect reading for אָרוֹמִים, which stands in קרי.

אָרוֹן c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), an ark, chest, into which things are collected to be kept, from the root אָרוֹן No. 3, to collect. (Arab. **أران** and **أران** a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אָרוֹן הָעֵדוּת “the ark of the testimony,” Ex. 25:22; 26:33; אָרוֹן הַבְּרִית, Deu. 10:8; 31:9, 25; אָרוֹן הַבְּרִית Josh. 3:6; 4:9; אָרוֹן יְהוָה, 1 Sa. 5:3, 4; 6:8, seq.

אָרוֹנָה [*Araunah*], 2 Sa. 24:20, seq., pr. n. of a Jebusite, written *ibid.* verse 16, in **כְּחֵיב**, אָרוֹנָה; verse 18, in **כְּחֵיב**, אָרוֹנָה; in Chron. אָרוֹן [*Ornan*].

אָרַז an unused root. Arab. **أرز** to contract oneself, to make oneself compact and firm; **أروز** firm, stable; **أرز** a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אָרַז *made fast*,



made firm, Ezr. 27:24. But almost all the old translators have rendered ארזים made of cedar (from ארז, of the form נחיש brazen, Lehg. 512), and to these I do not hesitate to accede. Hence ארז for ארזים and—

ארז pl. ארזים, ארזי m. cedar, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The cedrus conifera, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:18. Arab. ارز, which is still used by the inhabitants of Lebanon; Æth. ለርዝ; Aram. ארז; ארז. There was therefore no need to deny ארז to be the cedar, and to make it the pine, as done by Celsius in Hierob. i. 106, seq.

ארזה f. wood-work of cedar, cedar-work, Zeph. 2:14. The feminine has a collective power, as in ארזה timber; Lehg. 477.

I. ארז TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. ארז id. To this answers the Gr. ἔρχομαι, and softened forms of the same stock are ארז, ארז.) Part. ארז a traveller, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. ארזים. Fem. ארזה collect. (see Lehrgeb. 477) a company, or band of travellers, especially of merchants, a caravan, συν-οδία, Gen. 37:25; Isa. 21:13. See ארזה, ארזה.

II. ארז TO DECREE, TO APPOINT, i. q. ארז, whence ארזה i. q. חוק a statute. To this answers the Arab. ارز to appoint a time, whence ارخة appointed time, an era, an epoch; تاريخ to date a letter; تاريخ chronicle, annals. Perhaps it is kindred to the root ארז which see.

ארז (perhaps for ארז "wandering"), [Arah], pr. n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

ארז pl. ארזות constr. ארזות with suff. ארזתי, ארזתם, ארזתם, instead of which there are often found in MSS. and printed editions ארזתי, ארזתם, ארזתם (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, way, path, i. q. ארז. (Ch. ארז, Syr. ارز), Sam.

ארז id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; ארזות "paths of the seas," Ps. 8:9; compare ὑγρὰ κέλευθα, Hom. Il. ἄ, 312; ארז חיים "the way to life or happiness," Pro. 5:6. Hence—(a) metaph. course of living and acting, i. q. ארז ארז "way of lying," i. e. false and fraudulent conduct, Ps. 119:104; ארזות יהוה "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a path is often retained, as Pro. 4:14; 8:20.—(b) mode, manner; Gen. 18:11, ארז לשרה ארז פנישים "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(c) anyone's way, for his condition and lot (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(d) poet. way is used for traveller, or travellers, Job 31:32. Pl. ארזות תמא "travellers of Tema," bands of the Temaïtes, Job 6:19.

ארז pl. ארזות Ch. id., Dan. 4:34; 5:23.

ארזה f. pl. with suff. ארזה, ארזה, Chald. i. q. Heb. ways, metaph. counsels of God, Dan. 4:34, the affairs, vicissitudes of any one, Dan. 5:23.

ארזה f. a band of travellers, see under the root No. 1.

ארזה f., an appointed portion, ration of food, or provision, given out daily or at some regular time (from ארז No. II.), Jer. 40:5; 52:34; 2 Ki. 25:30; whence, generally, a portion of food, Pro. 15:17.

ארז pl. ארזים 1 Ki. 10:20; elsewhere ארזות m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see ארז I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; ארזות "a young lion," Jud. 14:5; ארזות נשר "lions' whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. ارز).

אריאל m. (comp. of ארי and אל). (1) lion of God, i. e. very mighty hero. Collect. 2 Sa. 23:20, שני אריאל מואב "two heroes of Moab;" see אריאל and ארי 1 Ch. 11:22. (Compare Arab. الأسد and lion of God, an epithet of brave men, and Pers. شیر خدا Shiri khoda, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited, render it hearth, i. e. altar of God.

(2) hearth of God (compare ארז hearth, chimney,



from the root אָרַח No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

(3) [Ariel], pr. n. of a man, Eze. 8:16.

אָרִידַי [Aridai], Persic pr. n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαῖος, i. e. strong, from the Pers. art, arid; see under the word אָרְחָהּשָׁמַיָא. ["Perhaps from Airyadao, 'digna dans' (Benfey), or Aryaday, 'donum Arice' (Bohlen); compare the next article." Ges. add.]

אָרִידָתָהּ ("strong"), [Aridatha], pr. n. of the sixth son of Haman, Est. 9:8.

אָרִיָּהּ i. q. אָרִי (with הֶ- parag. as in אִישׁ and אִשָּׁה), and also of more frequent use, but only found in sing. a lion. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8, וַיִּקְרָא אָרִיָּהּ "and he cried as a lion;" compare Apoc. 10:3.

[(2) pr. n. Arieh, 2 Ch. 15:25.]

אָרִיָּהּ Ch. id., Dan. 7:4; pl. אָרִיָּוִן Dan. 6:8.

אָרִיָּהּ see אָרִיָּהּ.

אָרִיּוֹחַ [Arioch], Assyriaco-Chaldaic pr. n.—(1) of a king of the land of Ellasar, Gen. 14:1, 9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly lion-like man, from אָרִי and the syllable אֶחַ, with which adjectives end in Persic. ["Sanser. Arjaka, to be revered. Bohlen." Ges. add.]

אָרִיסַי [Arisai], Persic pr. n. of a son of Haman, Est. 9:9; compare of אָרִי lion, and آسای like; whence like to a lion. ["Sanser. Arjāsāy, sagitta Arice. Bohlen." Ges. add.]

אָרַךְ—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אָרַח which sec. Hence אָרְכָהּ a long bandage; Syr. ܐܪܚܝܐ to prolong, Arab. أرك to tarry, to delay in a matter.

(2) Med. E. fut. יִאָרַךְ; pl. יִאָרְכּוּ intransit. to be long. (Syr., Arab., Sam. id.; Aph. ܐܪܚܝܐ, ܐܪܚܝܐ to prolong.) Eze. 31:5; Gen. 26:8, וַיְהִי כִּי אָרְכּוּ לֹוּ נַשְׁם הַיָּמִים "and it came to pass when days were prolonged to him there," i. e. when he had lived there long; Eze. 12:22.

אָרְחִיךָ—(1) to make long, lengthen, prolong, Ps. 129:3; "to put forth the tongue," Isa. 57:4; אָרְחִיךָ יָמֵי פִי "to prolong any one's life," to grant him long life, 1 Ki. 3:14; on the other hand אָרְחִיךָ יָמֵי "to prolong one's own life," to be long-lived, Deu. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. to be long, 1 Ki. 8:8, especially used of time; אָרְכִיכֵּנוּ יָמֵינוּ "to be long-lived," Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. 1.

(3) to retard, to delay, to defer; אָרְחִיךָ אַפּוֹ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and μακρόθυμος. ["So too אָרְחִיךָ נַפְשׁוֹ id., Job 6:11." Ges. add.]. Compare אָרְחִיךָ אַפּוֹ under אָרַךְ.

(4) to delay, to tarry (prop. es lange machen), Nu. 9:19, 22.

The derivatives, except אָרְכָהּ, immediately follow.

אָרַךְ Ch. i. q. Heb.; part. אָרְכִי ["to make long, also to fit, to adapt"], meet, suitable, Eze. 4:14. ["Talmud. id. Arab. أرك most fit, most worthy." Ges. add.]

אָרְכִי only found in const. אָרְךָ adj.—

(1) long; Eze. 17:3, אָרְכִי אֶרְבֵּי (an eagle) with long feathers, long-feathered.

(2) slow, in the phrases אָרְךָ רִיבֵי Ecc. 7:8, and אָרְךָ אַפּוֹ "slow to anger," μακρόθυμος, Pro. 15:18; 16:32; Ex. 34:6; Nu. 14:18; comp. Syriac ܐܪܚܝܐ; patient, Arab. ذو طول long, i. e. long-suffering. Once אָרְךָ אַפּוֹ is τὸ μακρόθυμον, patience, long-suffering, Jer. 15:15. Opposed to אָרְכִי רִיבֵי.

אָרְךָ f. אָרְכָהּ adj. long, used of space, Job 11:9; of time, 2 Sa. 3:1.

אָרְךָ ("length"), [Erech], pr. n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand Edessa; more correctly Bochart (Phaleg. iv. 16), Areca or Arecca, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אָרְךָ with suff. אָרְכּוֹ m. length, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אָרְךָ יָמִים "length of days," longevity, Ps. 21:5; 91:16; אָרְךָ יָמֵי "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אָרְךָ אַפּוֹ patience, Pro. 25:15.

אָרְכָהּ Ch. fem., length, continuance of time, Dan. 4:24; 7:12.

אָרְכָהּ see אָרְכָהּ.

אָרְכֻבָהּ Ch. fem., the knee, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רְכֻבָהּ, רְכֻבָהּ.

אָרְכֻוֹ Ch. [Archevites]; pl. אָרְכֻוֹאֵי a Gentile noun from אָרַךְ (Gen. 10:10); Arcenses, Eze. 4:9.

אָרְכִי Gent. n. [Archites], inhabitants of the town or region אָרְךָ, to be sought on the borders of







the Moabites, the southern of the Amorites (now **الموجب** el-Môjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burekhardt, Travels in Syria, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

**ארניה** see **ארונה**.

**ארני** ("nimble"), [*Arnau*], pr. n. m., 1 Ch. 3:21.

**ארני** (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare **ארונה**.

**ארע** Ch. emph. st. **ארעא**—(1) *earth*, i. q. Heb. **ארץ**, **ע** and **צ** being interchanged (see under **ע**). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior*; Dan. 2:39, "after thee shall arise another kingdom, **ארעא** inferior to thine." Compare Ch. **ארעא**, **ארעא** inferior, **מלרע** for **מלארע** from below, below. Hence—

**ארעית** f. *the lowest (part), bottom (of a den)*, Dan. 6:25.

**ארפד** ("a prop, support," a name not ill applied to a fortified city; for **רפד** from the root **רפד**), pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from **ארוד** (which see) 2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

**ארפכשד** Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is **Ἀρφακίτις**, *Arphachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is favoured by the etymology (from **ארף**, **א**, boundary, and **כשד** or **כשד** i. q. **כשדים** [see note]), and by Josephus (Antiq. i. 6, § 4); **Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξάδαιους ὠνόμασεν**. [Note. "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakshatā* '(a land) by the side of Asia;' comp. Porussia, i. q. *Po-rus*, near the Russians."]

**ארץ** comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. **ארצי**, with art. **ארץ**, with **ה** local **ארצה** THE EARTH. (Arab. **أرض**, Ch. and Syr. **ארשא**, **أرض**). The Arabic form nearly resembled the Sanscr. *dhara* [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Græc. the latter passes over to the Gr. *ἔρα*, by casting away

*α*, as in the vulgar Græc. To this also answers the Græc. *ars, aris*, see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. **ארץ** **השמים** Gen. 1:1; 2:1, 4, and **ארץ** **השמים** Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1:28.

(3) *a land, country*, Ex. 3:8; 13:5; **ארץ** **פלשתים** Gen. 21:32; **ארץ** **יהודה** Ru. 1:7. *Any one's land* is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. **γῆ τῆσθε**, Acts 7:3, and the words **ארץ**, **עיר**, **איש**. Absol. **ארץ** and **ארץ** are not unfrequently used of *Palestine*, **κατ' ἔξοχόν**, Joel 1:2, as in the phrase **שכן** **ארץ** **ירושלם** Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare **אנשים** No. 1, b).

(4) *land, piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with **ה** local **ארצה** (*Milcl*) *to the ground*, as **וישחתה** **ארצה** Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. **רמש** **הארץ**. Job 12:8, **שעה** **לארץ** "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scoræ* (of metal); Ps. 12:7, "silver purified in a workshop **לארץ** from its earthy parts," i. e. *scoræ*.

Pl. **הארצות** *lands, countries*, Gen. 26:3, 4, **הארצות** *lands*; often used, especially in the later Hebrew, **κατ' ἔξοχόν** of the lands of the Gentiles (comp. **גוים**, **איים**), e. g. **עמי** **הארצות** "the people of (profane) lands." 2 Ch. 13:9; 17:10; **ממלכות** **הארצות** "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—**ה** paragogic in **ארצה** is commonly local, but sometimes also poetical, so that **ארצה** is not different from **ארץ**, Job. 34:13; 37:12; Isa. 8:23 (comp. **לילה** for **ליל**).

**ארצה** ("earth"), [*Arza*], pr. n. of a man, 1 Ki. 16:9.

**ארק** emphat. st. **ארקא** Ch. i. q. **ארשא**, EARTH, the letter **y** being changed into the harder **p**, Jer. 10:11; and very often in Targg.



**ארר** fut. יאר, imp. אורו Judges 5:23; with ה parag. ארה Nu. 22:6, TO CURSE. (To this answers the Arab. *هر* to abhor, to detest, and still more Gr. *ἀρά, ἀράομαι*.) Constr. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, אררי יום "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i. e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:16, seq.

NIPHAL, pass. part. נארים Mal. 3:9.

PIEL, part. מארר — (1) i. q. Kal, Gen. 5:29.

(2) to cause, or produce a curse. Nu. 5:22, המארים המים the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. יאר; pass. Nu. 22:6. Derivative מארה.

אררי see קורי.

**אררט** [Ararat], pr. n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (արարատ) on the mountains of which (הרי אררט) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, *Thes. Ling. Arm.* p. 55; Moses Chorenensis, *Hist. Arm.* ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, *Asien*, p. 518, 806, seq. Morier, *Second Journey*, p. 312. Ker Porter, *Travels*, vol. i. p. 178, seq. ["Smith and Dwight's *Researches in Armenia*, vol. ii. p. 73, &c. The root is Sanser. *Arjawarta* 'holy ground,' Bohlen, Benfey, &c." Gesen. add.]

**ארש** a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. *عرش, عرش* TO ERRECT, TO BUILD, whence *عرش* a bed, couch with a canopy. From the idea of a bed-fellow *عرس* a husband or wife, *عروس* one espoused; hence—

PIEL, *ארש* to espouse a woman; pr. to make a spouse. Constr. with *ארשה* Deu. 20:7; 28:30; Hos. 2:21, 22; 2 Sam. 3:14. There is added 2 of price [paid for the wife] 2 Sa. loc. cit.

PUAL, *ארשה* f. in Pause *ארשה* to be betrothed, Ex. 22:15; Deu. 22:28. Part. *מארשה*, Deu. 22:23, 26, 27. (Ch. ארס Pi, and Pa. id).

**ארש** an unused root, i. q. Arab. *ورش* to long for; whence—

*ארשת* f. Psal. 21:3, *desire, longing*. LXX. *δέησις*. Vulg. *voluntas*.

**ארטחשטתא** Ezr. 4:8, 11, 23, **ארטחשטתא** Ezr. 7:7, & **ארטחשטתא** 4:7 [Artaxerxes], pr. n. of several kings of Persia; in Greek written *Ἀρταξέρξης*, called by the Armenians *արտաշէս Artashir*, by the modern Persians, *اردشیر, اردشیر Ardeshir*, by the ancient Persians, on the inscriptions *Nakshi Rostam* in Niebuhr (*Travels*, t. ii. tab. 27), as interpreted by Silv. de Sacy, *ارتاحشتر Artachshetr, Artachshatra*; whence, by the permutation of *r* and *s* and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast, Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names *Ἀροβάρης, Ἀραβάζης, Ἀραφίρνης*), and *חשטר*, which in the usage of the ancient language denotes *king*, like the Zend. and Sansc. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao, khshetria* has this true and primary signification, is shewn by the Sanser. *k'sata*, one who is of the military order, a soldier. ["See Lassen, *Keilschrift*, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority.—(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in *Thes.* p. 155, 156.

**אשר** an unused root, probably i. q. *אסר* to bind. Hence—

*אשראל* ("whom God has bound," sc. by a vow), [Asarcel], pr. n. m., 1 Ch. 4:16.

*אשריאל* ("vow of God"), [Asriel], pr. n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic *אשריאל* [Asrielites], Num. loc. cit.

**אש** with suff. *אש* Job 18:5; *אשכם* Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying *fire*, Lehrg. 546, note), FIRE. (Amongst the cognate languages, the Chaldee has *אש, אש* fire, fever;



the Syr. <sup>2</sup>ܐܫܐ fever; Æth. ለሰጥ: fire; Arab. <sup>5-2</sup>أَيْسَة, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic آتش; Gr. αἶθος, αἶθω: Latin *æstus*: old Germ. *Et*, fire; *eiten*, to kindle; Germ. *heiß*, *heizen*, *Esse*. A kindred stock is *ur*; Heb. אור, אש, comp. אור *uro*, *ureo*, and with the addition of a labial, πῦρ, *comburo*, *ferveo*, *Feuer*, *Feuer*).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. آتش آسمان. Also, figuratively used of *the anger and wrath of God* (Virg. *Æn.* ii. 575, "*exarsere ignes animo, subit ira*," etc.). Deu. 32:22, אש קדחה בנפשי "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. *to be destroyed in war*. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. אש קדח "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e.g. of arms, Nah. 2:4. אש נגני "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi*." See the derivative אשפה.

אש Ch. emphat. st. אשש id. Dan. 7:11.

אש i. q. אש *est, sunt, IS, ARE*; Arab. <sup>2</sup>أَيْس; Ch. אש 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, *sum*, *I am*; *esti*, *est*, *he is*). Compare Zend. *aste*, *ashti*, *est*; Pers. *است*; *ésti*; Lat. *esse*, *est*).

אש (*ash*); Pl. אשין Ch. *foundations*, Ezr. 4:12; 5:16; from the root אשש. (Arab. <sup>2</sup>أَس).

אשב an unused root, perh. i. q. <sup>2</sup>أَشَب, <sup>2</sup>حَشَب, to mingle, to think. Hence—

אשביל (for אשביל "opinion of God"), [*Ashbel*], pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. אשבילי [*Ashbelites*], Nu. 26:38.

אשבון (i. q. <sup>2</sup>הִשְׁבִּין), [*Eshban*], pr. name, m. Gen. 36:26.

אשבע ("I adjure"), [*Ashbea*], pr. n. m. 1 Ch. 4:21.

אשבועל [*Eshbaal*], pr. n. of a son of Saul; see אשבעל page XLI A.

אשד an unused root, i. q. Chald. and Syr. <sup>2</sup>أَشَد, <sup>2</sup>أَم to pour, to pour out. Hence—

אשד m. a pouring out. Nu. 21:15, אשד הנחלים places where streams flow down from the mountains.

אשדה f. id. a pouring out (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. אשדות הפסגה "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare <sup>2</sup>سَفح the root of a mountain or hill, from <sup>2</sup>سَفح to pour out.

אשדוד ("a fortified place," "a castle," for אשדוד i. e. from <sup>2</sup>אִשְׁדָּד), *Ashdod*, Ἀζωτός, pr. n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. l. cit. and Herod. ii. 157. There still exists the village *Esdud* or *Atzud*. See Rosenm. *Alterthumskunde*, ii. 2, page 374, seq. The Gentile noun is אשדודי, fem. אשדודית, and the latter as an adv. *in the tongue or dialect of Ashdod*, Neh. 13:23.

אשה an unused root, i. q. Arab. <sup>2</sup>أَسَا for <sup>2</sup>أَسَا. (1) *to prop, sustain*, i. q. <sup>2</sup>أَسَس. (2) *metaph. to heal, solace*. Hence אשית and pr. n. <sup>2</sup>أَشِيَّة.

אשה f. i. q. <sup>2</sup>أَش fire, as in the Chaldee. Jer. 6:29 כחיתם עפרתם "by their fire the lead" sc. is consumed. קרי <sup>2</sup>אִש "is consumed by fire."

אשה const. אשית; pl. const. אשית m., a sacrifice, so-called from the fire by which it is burned (אש), like *πυρά* from *πῦρ*, as if *the food for the sacred fire*, to be burned for God (with <sup>2</sup>הֵ- parag., like אשית, אשית, אשית). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as אשית <sup>2</sup>אִש "a sacrifice







Gen. 2:14. — (c) After the Assyrian empire was overthrown, אשור was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also Judith 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called מלך אשור. ["Hitzig attempts to show that אשור is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

אשורי Pl. אשורים [Asshurim, Asshurites], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אשירי; to be sought for near Gilead.

אשור (perhaps "blackness," "black," from אשור), [Ashur], pr. n. m., 1 Ch. 2:24; 4:5.

אשה support, column, from the root אשה No. 1. Pl. with suff. אשיותה Jer. 50:15, קרי. LXX. ἐπάλλξει αὐρῆς. More correctly Vulg. fundamenta ejus; comp. the Arab. أسيّة column. In כחיב there is אשיותה from אשה.

אשימא [Ashima], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. آسمان asuman, heaven, Zend. açmânô. As to what I formerly compared (on Is. ii. 348), Achuma, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called Achuma but Anhuma (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer; page 97, who writes it Aschiana.

אשירה see אשרה.

אשית m. a foundation, from the root אשית. (Arab. أسس, أس, أس, أس, أس), only in pl. אשיתים used of the ruins of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוסרים Isa. 58:12, used of ruins). Isa. 16:7, אשית קיר-חרשת "the ruins of (the city) of Kir-Harasheth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אשית קיר-חרשת, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אשית f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אשיתים Hos. 3:1 & אשיותה, Cant. 2:5 liba, cakes, specially such as were made of grapes, and dried and pressed into a certain form; see אשית Hos. loc. cit., from the root אשית. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from אשיותה i.e. dried grapes, but not pressed together into a cake, and from אשית i. e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. אשית cakes, from אשית to make firm, and אשית from אשית to spread out), and not in the idea of fire (אש), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אשית is for the Hebr. אשית, and in the Mishnah (Nedarim, vi. § 10), where אשית is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אשית m. a testicle, Lev. 21:20; Syr. اشم and Æth. ለሥት: id. It is for אשית, from the root אשית (like אשית, أسس from أسس), Æth. ለሥት: to indicate, to inform; whence ለሥት: index, informer. It is, therefore, equivalent to the Lat. testis, testiculus, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אשבל Pl. אשבלות and אשבלות (as if from אשבל, comp. אשבל), m. Num. 13:23.

(1) a cluster, Traubenfamm ["prop. the stem or stalk of a cluster; Lat. racemus."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of אשבל Cant. 7:9, אשבלים Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אשבל is distinguished from אשבל grape, and denotes the stem, racemus, pr. so called. The words אשבלותיה אשבלותיה should be rendered "and its (the vine's) stems (racemes) brought forth grapes." Germ. die Rebentämme trieben reife Trauben od. reife Beeren. To this answers the Arab. عَشْبَلَاتُ، اِنْكَالُ



palm branch; Æth. Ἀθήλα: grape, vine; whence the verb ἄθηλα: to bear grapes; Syr. and Ch. <sup>א</sup>אשכנז, אשכנז grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps אשכנז may be for אשכנז, from אשכנז, שכל to bind, to plait, as a plaiting, braid of grapes. Compare אשכנז.

(2) [Eshcol], pr. n. — (a) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24. — (b) m. Gen. 14:13, 24.

אשכנז [Ashkenaz, Ashchenaz], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (אשכנז), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אשכנז"]. The modern Jews understand it to be Germany, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אשכנז m. for אשכנז with Aleph prosthetic, a gift, Eze. 27:15; Psa. 72:10. Root אשכנז No. II. i. q. אשכנז to hire, to reward.

אשכנז an unused root. Arab. <sup>ا</sup>اشل and <sup>ا</sup>اشل i. q. <sup>ا</sup>اشل to put forth deep firm roots; <sup>ا</sup>اشل root, origin, stock. Hence—

אשכנז (according to Kimchi אשכנז, with six points), i. q. Arab. <sup>ا</sup>اشل tamarisk, myrica (Tamarix orientalis, Linn.). 1 Sa. 22:6, אשכנז תחת "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12, אשכנז תחת "under a terebinth," or "a tree" generally). Hence, perhaps, any large tree (like אשכנז, אשכנז), and collect. trees, a grove, Gen. 21:33. A very exact description of the tree אשכנז is given by J. E. Faber in Fab. et Reiskii Opusce. Med. ex Monum. Arabum, p. 137; also, Ker Porter's Travels, ii. 311.

אשכנז Lev. 5:19; Nu. 5:7, and אשכנז Lev. 4:13; 5:2, 3, 4, 17; fut. אשכנז.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. <sup>ا</sup>اشم id.; <sup>ا</sup>اشم causat. to judge as guilty; <sup>ا</sup>اشم and <sup>ا</sup>اشم fault, guilt. Comp. Æth. ἄῃῃῃ: fault; ἄῃῃῃ: to do amiss. The primary idea is to be sought in that of negligence, especially in going, in gait; whence <sup>ا</sup>اشم a slow-paced camel, faltering and weary. Compare אשכנז, אשכנז.) Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one

fails is put with <sup>ל</sup> Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with <sup>ל</sup> Lev. 5:5; and with <sup>ל</sup> Hos. 13:1; Eze. 22:4. Some render אשכנז in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosca, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev. "when a prince has sinned by error... he has contracted guilt. But when (אשכנז) it is known to him," etc. אשכנז h. l. is the same as אשכנז Lev. 5:1, 17.

(2) to bear one's guilt, to suffer punishment due for it, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i. q. אשכנז and אשכנז to be destroyed, to be laid waste, used of altars, Eze. 6:6; comp. Syr. <sup>ا</sup>امصح a desert.

NIPHAL, to be punished; hence to perish, used of flocks, Joel 1:18.

HIPHAL, to inflict punishment on others, Ps. 5:11.

אשכנז with suff. אשכנז Pl. with suff. אשכנז fault, guilt, blame, which any one incurs, Gen. 26:10; Jer. 51:5. Hence—

(1) that by which any one contracts guilt, Num. 5:7, 8.

(2) sacrifice for transgression, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Eze. 40:39. In the Mosaic law there is a careful distinction between these sacrifices for trespass (אשכנז), and sacrifices for sin (אשכנז). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired[?]. See Joseph. Antiquit. iii. 9, § 3; Philo, De Victimis, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, Antiquit. S. Cod. page 707, seq.

אשכנז m. verbal adj.—(1) in fault, one who has contracted guilt, Gen. 42:21; 2 Sa. 14:13.

(2) one who brings a sacrifice for trespass, Eze. 10:19.

אשמה f.—(1) prop. Infin. of the verb אשמה, like אשמה, אשמה Lev. 5:26, אשמה אשמה "of all that he hath done in trespassing therein."



Lev. 4:3, אֲשַׁמְחֵם הָעָם, "like as the people contract guilt."

(2) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אֲשַׁמְחֵם שְׁמֵרוֹן "the guilt of Samaria," for its idols. Pl. אֲשַׁמְחוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt, or trespass*. Lev. 5:24, בְּיוֹם אֲשַׁמְחוֹ "in the day of the offering of his sacrifice." Comp. אֲשַׁם No. 2 and אֲשַׁמָּה.

אֲשַׁמְנִים m. pl. i. q. אֲשַׁמְנִים with Aleph prosthetic, *fatnesses*, hence *fat*, or fertile *fields* (comp. Gen. 27:28). Isa. 59:10, בְּאֲשַׁמְנִים בְּפִתִּים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אֲשַׁמְרוֹתָא, אֲשַׁמְרוֹתָא constr. st. אֲשַׁמְרוֹתָא (once absol. Jud. 7:19). Plur. אֲשַׁמְרוֹתָא f. (from the root אֲשַׁמְר) a *watch*, φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or אֲשַׁמְרוֹתָא Lam. 2:19; the middle, Jud. 7:19; the third אֲשַׁמְרוֹתָא Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אֲשַׁן an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשַׁן, אֲשַׁן hard, strong; compare אֲשַׁן, Arab. أَشِن hard, strong.

II. *to be dim, dark*, see אֲשַׁן.

אֲשַׁנָּב m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root אֲשַׁנָּב, which see.

אֲשַׁנָּה ("strong," "mighty"), [Ashnah], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֲשַׁעֲן ("prop," "support"), [Eshean], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אֲשַׁךְ an unused root. Syr. أَشَك to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֲשַׁךְ and אֲשַׁךְ, also אֲשַׁךְ a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to אֲשַׁךְ.

אֲשַׁךְ Heb. and Ch. *an enchanter, a magician*; Dan. 2:10. Plur. Heb. אֲשַׁכִּים Dan. 1:20; 2:2; Ch. אֲשַׁכִּים emphat. אֲשַׁכִּים (from the sing. אֲשַׁךְ), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. أَشَك enchanter.)

אֲשַׁכָּה with suff. אֲשַׁכָּה f. a *quiver*, perhaps so

called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אֲשַׁכָּהוּ "sons of his quiver," i. e. arrows.

אֲשַׁפְנָז [Ashpenaz], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אֲשַׁפְנָז.

[The proper name אֲשַׁפְנָז has been well illustrated by Rüdiger from the Pers. اسپ a horse, and Sanser. nāsá, nose, so that it properly signifies *horse's nose*. App.]

אֲשַׁפֵּר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulae carnis*, taking it unlearnedly enough from אֲשַׁפֵּר fire, and אֲשַׁפֵּר ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אֲשַׁפֵּר with Aleph prosthetic, from the root אֲשַׁפֵּר No. 3. Æth. ሰፈረ: to measure, whence መጠን: a measure, cyathus, see Ludolphi Lex. Æth. p. 187 (kindred to אֲשַׁפֵּר to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אֲשַׁפְתָּה m. sing. *dunghill*, for אֲשַׁפְתָּה (Neh. 3:13), from the root אֲשַׁפַּח to put, to place, perhaps also to *heap up*, comp. אֲשַׁפְתָּה Neh. 2:13; 3:14; 12:31, contr. אֲשַׁפְתָּה Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, אֲשַׁפְתָּה יְרִים אֲבִיוֹן he listeth the needy from the dunghill;" Ps. 113:7. Comp. Arab. بعر dung, mud, used of extreme poverty.

Plur. אֲשַׁפְתָּהוֹת (from the unused sing. אֲשַׁפְתָּה or אֲשַׁפְתָּה). Lam. 4:5, "they embrace dunghills," i. e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אֲשַׁפְתָּה is used of a dunghill, Kethuvoth vii. § 5; Bava Metzia v. § 7, and pl. אֲשַׁפְתָּהוֹת of heaps of dung in a field, Sheviith iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אֲשַׁפַּח, but in that case how have we the plur. אֲשַׁפְתָּהוֹת? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אֲשַׁפְתָּה used as the plural. Compare אֲשַׁפְתָּה, pl. אֲשַׁפְתָּהוֹת, and hence sing. Ch. אֲשַׁפְתָּה.)



**אֲשְׁקִלֹן** (perhaps "migration," from the root **שקל**, Aram. to migrate; comp. **שקל**), pr. n. *Ascalon*, [*Askelon, Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. **عسقلان** [*Askulân*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is **אֲשְׁקִלֹנִי** [*Eshkalonites*], Josh. 13:3.

**אֲשֵׁר** or **אֲשֶׁר** (comp. pr. n. **אֲשֵׁר**).

(1) TO BE STRAIGHT, RIGHT, i. q. **שׁוּב** especially used of a straight way, hence also of what is *upright, erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) to go straight on, and generally to go, Pro. 9:6.

(3) to be successful, to prosper, to be fortunate, compare the kindred roots **שׁוּב**, No. 3, **שׁוּב** and **שׁוּב**.

**PIEL אֲשֵׁר**—(1) to guide, or lead straight, Pro. 23:19; Isa. 1:17, **אֲשֵׁר אֶת-הַצָּדִיק** "lead the oppressor right," into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, *ῥύσασθε ἀδικούμενον*. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally to lead, Isa. 3:12; 9:15.

(2) intrans. to go on, Pro. 4:14.

(3) to pronounce happy, or fortunate, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

**PUAL אֲשֵׁר** and **אֲשֶׁר**—(1) to be led, Isa. 9:15.—(2) to be made fortunate, Ps. 41:3; Pro. 3:18.

Derivative nouns are **אֲשֵׁר**, **אֲשֶׁר**, **אֲשֵׁר**, **אֲשֶׁר**, **אֲשֵׁר**, **אֲשֶׁר**, **אֲשֵׁר**, **אֲשֶׁר**, **אֲשֵׁר**, **אֲשֶׁר**.

**אֲשֵׁר** ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is **אֲשֵׁרִי** Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

**אֲשֶׁר** (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form **שֶׁ**, **שׁוּ**; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative **הַ**, viz. Ch. **הַ**, **הַ**, Syr. **ܗܝ**, Samar. **ܗܝ**, Arab. **الذي**, i. q. **الذي**, Æth. **H**; *who*, compare **H**; *this*. As to the origin, see the

note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given.

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e. g. Num. 22:6, **וְאֵשֶׁר תִּאָר** "and he whom thou cursest;" Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, **לְאֲשֶׁר** "to him who," Gen. 43:16; "to those who," Gen. 47:24; **מֵאֲשֶׁר** "him who," "that which;" **מֵאֲשֶׁר** "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as **אֶל-אֲשֶׁר** "to that place which," Exod. 32:34; **בְּאֲשֶׁר** "where" pr. "in that (place) which," Ru. 1:17; Lehg. § 198.

(2) **אֲשֶׁר** is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as **אֲשֶׁר אֶת-עָפָר** "which dust," Gen. 13:16; **אֲשֶׁר אֶת-הַשָּׂדֶה** "which field," Gen. 49:30; **אֲשֶׁר מִשָּׁם** where (from **שָׁם** there), **אֲשֶׁר מִשָּׁם** whence (from **שָׁם** thence), **אֲשֶׁר לוֹ** to whom (from **לוֹ** to him), **אֲשֶׁר בּוֹ** in whom, **אֲשֶׁר מִמֶּנּוּ** from whom, **אֲשֶׁר לְשׁוֹנוֹ** whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehg. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. **בְּאֲשֶׁר**, Isa. 47:12, for **בְּהֵם** (Targ. **בְּהֵם-בְּהֵם**, Syr. **ܒܗܝܡܝܢ**), and **עִם אֲשֶׁר** Gen. 31:32, for **עִם אֲשֶׁר** with whom.

(3) **אֲשֶׁר** is used as a circumlocution of the genitive (like the Talmudic **שֶׁ**), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, **אֲשֶׁר לְשָׂאוֹל** "the chief of the herdsmen of Saul;" Cant. 1:1, **שִׁיר הַיְשִׁירִים אֲשֶׁר לְשִׁלֹמֹה** "the song of songs of Solomon." See Lehg. p. 672, 673.

(4) In the later Hebrew **אֲשֶׁר** is sometimes redundant, like the Aram. **ܗܝ**, **ܗܝ** e. g. Est. 1:12, **בְּכֵן הַמֶּלֶךְ** **אֲשֶׁר**, compare verse 13, where **אֲשֶׁר** is omitted. Comp. 2 Sam. 9:8. See below under the word **הַ**.

(B) It becomes a conjunction like the Hebrew **כִּי**, Aram. **ܗܝ**, **ܗܝ**, Æthiop. **H**; Gr. **ὅτι**, Lat. *quod*, Germ. **daß**, so (which latter word had also in the ancient language, a relative power, as in Ulphilas, *sa, so, thata, who, which*). Its various significations, almost all of which are found in **כִּי**, are—

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10,



שָׁמַעְנוּ אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת-מֵי יַם-סוּף "we have heard that which Jehovah dried up, the waters of the Red sea;" 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, "let this be for a sign to thee which" (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, "and his statutes which I command thee this day, observe diligently, אֲשֶׁר יִטֵּב לְךָ וּלְבָנֶיךָ אַחֲרָיִךְ that it may be well with thee and thy children after thee;" Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, אֲשֶׁר לְמַעַן in order that (see למען); once אֲשֶׁר-אֶת Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is כִּי). More fully אֲשֶׁר תַּחַת, אֲשֶׁר יֵשׁ; see No. 11. ["Like כִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, 'wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . .? 20, And Saul said unto Samuel because that (אֲשֶׁר) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites,' i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate 'imo audivi vocem Domini.' Ges. add.] Sometimes it may be more suitably rendered *nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs אֲשֶׁר לָמָּה Dan. 1:10 (compare אֲשֶׁר לָמָּה Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i. q. *ne, lest*, Syr. **لَا**; see under כִּי.

(4) conditional, *if* (compare Germ. *so du gehest*). Lev. 4:22 (comp. אֲשֶׁר verses 3, 27); Deu. 11:27 (comp. אֲשֶׁר verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. *so auch, for wenn auch*), Ecc. 8:12.

(5) *at what time, when, quum, ōre*, followed by a pret., Deu. 11:6, "when the earth opened its mouth;" 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אֲשֶׁר הִכִּין יְהוֹשֻׁפָּה "when Josiah had repaired the temple" (compare Syr. **ܩܝܡܐ**; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, oŭ, for שָׁם* אֲשֶׁר. Nu. 20:13; Ps. 95:9; Isa. 64:10; and for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. **ܩܝܡܐ**; Heb. 3:9 for *oŭ*.)

(7) i. q. אֲשֶׁר *as, like as (so wie)*, in protasis, Ex. 14:13 (LXX. *ὡς ῥόπον*); 1 Ki. 8:24. Followed by

Jer. 33:22. Also *how, in what way*, Job 37:17, " (knowest thou) אֲשֶׁר בְּנֶרְיָךְ חֲמִים in what way thy garments become warm?"

(8) As a sign of apodosis, like כִּי No. 6, Germ. *so, then, so*. Preceded by אֲמַר Isa. 8:20, אֲמַר לֹא אֶמְצֵא "if they speak not according to this word, then there is to them no dawn." Like כִּי and **ל** (see Lehrs. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, "the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת-שָׁאוּל (they) buried Saul;" and with other absolute cases, especially when denoting time and place. Zec. 8:23, בְּיָמֵים אֵלֶּים "in those days then they shall take hold," Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, בְּמִדְבָּר אֲשֶׁר רָאִיתָ "in the desert, there thou sawest;" compare 2 Sa. 14:15, וַעֲתָה אֲשֶׁר בָּאתִי Germ. und nun, *so bin ich gekommen* (Ch. **ל**).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles כִּי, **ל**, **ו**, German *so*, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, "let us turn to the law, so may they say, in whom there is no dawn," i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 2:4.)

(9) It is prefixed to a direct citation of something said, like כִּי No. 7, **ו**, *ōri*. 1 Sa. 15:19, לָמָּה לֹא שָׁמַעְתָּ "why hast thou not hearkened to the voice of Jehovah? 20, And Saul said to Samuel; אֲשֶׁר אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה Vulg. *imo audivi vocem Domini*, yea I have hearkened to the voice of Jehovah." [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full אֲשֶׁר עַד *until that*, *ōde ōri, sogar*. Job 5:5, אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל "yea even his own harvest the hungry man eateth." In the other member אֲלֵ-מִצְיָנָיו יִקָּהוּ "not his posterity only (ver. 4), but he himself is threatened with destruction;" compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחֲרָיִךְ אֲשֶׁר afterwards, אֲשֶׁר עַד until that, אֲשֶׁר לְבַד besides that (Est. 4:11), אֲשֶׁר לְמַעַן in order that, תַּחַת אֲשֶׁר, בְּעֵבֹר אֲשֶׁר, עַל אֲשֶׁר, מִפְּנֵי אֲשֶׁר, כִּפְּי אֲשֶׁר, מֵאֲשֶׁר, עַל דָּבָר אֲשֶׁר, אֲשֶׁר עַקֵּב *in that, because*; compare Lehrs. p. 636. Once אֲשֶׁר is prefixed, אֲשֶׁר עַל Job 34:27, i. q. אֲשֶׁר עַל **ל** and אֲשֶׁר **ל** *because that, because*.







among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as Ashtoreth is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

[“(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מַסֵּלֶטֶת), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of *Asherah*; 2 Ki. 23:4, of Baal, of *Asherah*, and of all the host of heaven. Jud. 3:7, and served אֱלֹהֵי אֲשֵׁרָה וְאֱלֹהֵי בָעַלִּים “Baal and *Asherahs*,” comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עֲשֵׂתָרֶת verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

[“(2) A statue, image of *Asherah* made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרָה *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

[“*Note.*—Of the ancient versions some render this word *Astarte*, others a wooden pillar, others a tree, LXX. very frequently *άλσος*, Vulg. *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אֵילֵן נֶעֱבָד ‘a tree that is worshipped.’ The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right, upright*, then a pillar, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from *Astarte*; comp. the epithet of Diana, *’Ορθία, ’Ορθωσία*. The former idea was adopted by me (Thes. s. h. v.

and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. fortune, happiness (compare אֲשֵׁר No. 3, אֲשֵׁר Gen. 30:13, especially אֲשֵׁרִי), and hence became an attribute of *Astarte*, or *Venus* as *Fortuna Datrix*, which was made great account of among the Hebrew idolators; see the artt. אֲשֵׁרִי, אֲשֵׁרִי. To this we may add that the Romans too regarded *Venus* as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venerus jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images; e.g. אֲשֵׁרִי, אֲשֵׁרִי, אֲשֵׁרִי. It is, however, very possible that the proper signification of אֲשֵׁרָה, אֲשֵׁרִי being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. *Ἐρμῆς* was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but *Mercury*.” Ges. add.]

אֲשֵׁרָה Ch. a wall, so called from its being erected, (see the root No. 1) Ezer. 5:3. As to the form, comp. אֲשֵׁרָה.

אֲשֵׁר an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَتَى to tread, to trample on, to subdue (kindred to אָצַץ to urge, and even אָצַץ and the words there compared). Hence אֲשֵׁרִי a cake made of dried figs pressed together; אֲשֵׁרִי a foundation which is pressed down by treading on it, and Arab. أَسَّ Conj. II, to found, to make firm in laying a foundation, comp. אֲשֵׁרִי to prop.

*Note.*—אֲשֵׁרִי see under the root אֲשֵׁר, p. xli, A.

אֲשֵׁר see אֲשֵׁר.

אֲשֵׁרָה (perhaps “petition,” “request,” as if Inf. Hithp. of an Arabic form, from the root אֲשֵׁר), [Eshrael], pr. n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֲשֵׁרִי 1 Ch. 2:53.]

אֲשֵׁרָה Ch. rebellion, Ezer. 4:15, 19, verbal of the Conj. ITHPAEL, from the verb אֲשֵׁר i. q. אֲשֵׁר Ithpael to strive, to endeavour.



אשתון ("uxorious," "womanly," from אשן), [Eshton], pr. n. of a man, 1 Ch. 4:11, 12.

אשתמה Josh. 15:50, and אשתמות ("obedience," as if infinit. Conj. VIII, from the root אשט), [Eshtemoh, Eshtemoa], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموع; "a considerable village situated on a low hill." Rob. ii. 626.]

אח comm. Ch. i. q. Heb. חות a sign, a portent, synon. with אשט. Dan. 3:32, 33; 6:28. Root אשט.

אח i. q. אתה thou, which see.

אח with a dist. accent אח pers. pron. 2 pers. f. thou, of very frequent occurrence. This word is shortened from the fuller אח, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Deu. 5:24.

I. אח followed by Makk. אח, with suff. אחי, אחי, אחי, in Pause אחי, אחי, אחי, אחי (all which are just as often written fully), אחי, rarely אחי Josh. 23:15, אחי, אחי, אחי Exod. 35:26, more rarely אחי Gen. 32:1, אחי Eze. 23:45, אחי verse 47.

(1) pr. a demonstrative pronoun, αυτός, ipse, selbst, self, this same. This primary strongly demonstrative power which may be generally expressed by the Gr. αυτός, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, יבול אחו לאשר יבול "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וברא הברית ואת הברית "there came a lion with the bear itself;" (in Greek it may be rendered σὺν αὐτῷ τῷ ἄρκτῳ, mit sammt dem Bären, und der Bär obendrein, and a bear besides; comp. αὐτῇ σὺν φόρμιγγι, II. ix. 194, and Passow, Lex. Gr. v. αυτός, i. 6). Joshua 22:17, "it is not sufficient for you, אחת עון פער? this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אין אתכם אלי "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses אחת כל הרעה all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, ש "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (אחת הברזל) fell into the water." (The word iron should here be pronounced with em-

phasis.) Neh. 9:9. In the Old Testament here also belong—(a) its being used reflectively, אח εαυτόν, אח εαυτός; Eze. 34:2, "woe to the shepherds אחים רעים אים who feed themselves," i. q. אים; verses 8, 10; Jer. 7:19; Nu. 6:13.—(b) In Ezekiel it occurs even four times without a following noun for αυτό, id, ipsum, this, itself, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אח מקום אים "this (αυτό) is the place of my throne, and this the place of the soles my feet; Eze. 47:17, 18, 19, compare verse 20, where אח stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading אח, as in verse 20; but the similar passage, Eze. 43:7, in which אח could not be suitable, defends the common reading; ["Maurer supplies lol the place, etc., LXX. έώρακας τον τόπον κ. τ. λ."]). From the Rabbinic may be added the phrase, באותו יום ה איה רה ה מיערא, on the same day; באותה השעה in the same hour, in derselben Stunde: from the Syriac א, compare αφ' εαυτοῦ, a se ipso. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by אשט, אשט, and in the same manner do the Syrian grammarians interpret the word א. In the Arabic there answers to this أيا, also used reflectively ضربت أيا I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אשט p. LXXXVIII, A), nor should I object if any one were to compare אח, אח with the Sanscr. élat, hic; Gr. αυτός. To give my own opinion now, this is more probable than what I lately supposed, that אח, אח, איה are i. q. חות a sign, which, however, is also the opinion of Ewald, Gramm. p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אח הברזל i. q. Germ. dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing; often redundantly for the simple diese Sache, this thing.



It is rarely—(a) put before a nominative (Gen. 17:5, לא יקרא עוד את שמך אברם "thy name shall be no longer called Abram;" Gen. 4:18, ויגיד לתנוך את עירך; 2 Sa. 11:25, אל ירע בעיניך את הדבר הזה "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *autós*, *ipse*, *derselbe*, which, especially in the oblique cases, *autō*, *autō*, *autōn*, *ipsum*, *ipsi*, *derselben*, *denselben*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out a determinate object. In Hebrew **אֶת־הַשְּׂמִים** properly therefore signifies, i. q. *autōn τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὴν Χρυσήδα*, II. i. 143, without emphasis for *Χρυσήδα*: **אֶת־הַיָּם** pr. *autōn σε, σεαυτόν*, hence the simple *σε*. In this manner **אֶת** is frequently put before substantives made definite with the article (**אֶת־הָאָרֶץ** Gen. 1:1; comp. **אֶת־הָאָרֶץ** Gen. 2:4), or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

*Note.* Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. **אֶת־הָאָרֶץ** Nu. 32:5, man gebe das Land, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gram. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, a) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gram. Page 593); Fähsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

[*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. **א**, Syr. **ا** *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the

Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten*, *sen*, *of*; the form *ent-sen*, corresponds entirely to the Hebr. **אֶת־סֵן**, and *ent-of*, to the Hebr. **אֶת־אֵן**, while yet all these forms express the nominative. (See the Table in **אֶת־אֵן**, note; Hebr. Gram. page 293, 13th edit.) From *ent* come both **אֶת** (as **אֶת** from **אֶת־אֵן**), and **אֵן**; comp. Sanscr. *etat*, Gr. *aut-og*. Others refer **אֶת**, **אֵן**, to the Aram. **אֵת**, **אֵתֵי**, i. q. **אֵתֵי**; so Hupfeld on the demonstr. power of the letter **א**, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. **אֶת** followed by Makk. **אֶת־אֵת**, with suff. **אֶת־אֵתֵי**, **אֶת־אֵתֵיךָ**, in pause and f. **אֶת־אֵתֵיךָ** Gen. 6:18 comp. 20:18, **אֶת־אֵתֵיךָ**, **אֶת־אֵתֵיךָ** Gen. 9:9, 11, **אֶת־אֵתֵיךָ** more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, **אֶת־אֵתֵיךָ**, **אֶת־אֵתֵיךָ**, **אֶת־אֵתֵיךָ** (so that it seems to be confounded with the mark of acc. **אֶת**), pr. subst. denoting *nearness*, and *propinquity*, prob. for **אֶת־אֵתֵיךָ** (from the root **אֶת־אֵתֵיךָ** No. II. to draw near, as **אֶת־אֵתֵיךָ** from **אֶת־אֵתֵיךָ**) from the common usage of the language, a prep. of a similar power to **אֶת** (which see).

(1) *apud*, *with*, *at*, *by*, *near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:18, "Eziongeber **אֶת־אֵתֵיךָ** which is situated near Eloth," comp. Jud. 4:11, **אֶת־אֵתֵיךָ** to any one's face, i. q. **אֶת־אֵתֵיךָ** see **אֶת־אֵתֵיךָ**. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become **אֶת־אֵתֵיךָ** with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing **אֶת־אֵתֵיךָ**" i. e. while he had Joseph for *οικόνομος*, verse 8. Specially—(a) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *τὰ παρ' ἐμοί*, Arab. **أعني** (see **אֶת־אֵתֵיךָ** No. 2, a, b); especially what one has in one's mind, Job 12:3, **אֶת־אֵתֵיךָ** "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(b) It is rarely used of motion to a place, (like *παρὰ* with an acc. and vulg. *apud te* Inser. Grut. bey dich). 2 Sam. 15:23; Ps. 67:2, **אֶת־אֵתֵיךָ** i. q. **אֶת־אֵתֵיךָ**; Ps. 4:7.—(c) It is i. q. *prater*, *besides* (compare *παρὰ ταῦτα*, *prater ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(d) It is used ellipt. for **אֶת־אֵתֵיךָ** Gen. 49:25, where from what precedes **אֶת** is supplied.—(e) In some phrases and examples **אֶת** may seem to be inaccurately for *in*, (as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma*, Sueton. Vesp. 93, *apud Palestinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel, **אֶת־אֵתֵיךָ** at all those places;" the courts of justice being







of thee, thine, 1 Ki. 21:19; thee, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Æthiopic there is nt, أنت f. أنت vulg.

אתי, אַתְּ: fem. אַתְּ: in Syriac there is Nun occult אַי f. אַי; and the same appears also in Egyptian in  $\text{ⲛⲟⲕ}$  f.  $\text{ⲛⲟ}$  thou. ["All of which are compounded of the demonstrative syllable en, and the simple pronouns ta, to, tok. (See in אַתְּ note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is n, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. tuam, the stock of which is tu, Pehlev. and Pers. tu تو, Gr. τὸ, σὺ, Lat. tu, Goth. thu, Germ., Dan. and Swed. du.)

אתון f. a she-ass, so called from its slowness; see the root אַתְּ. (Arab. أتان a she-ass, and the female of the wild ass; Aram. אַתְּ, אַתְּ id.) Nu. 22:23, seq. אַתְּ אַתְּ "the son of his ass," i. e. his ass. Gen. 49:11. Pl. אַתְּ Gen. 12:16; 32:16.

אתון comm. Chald. a furnace, i. q. Syr. אַתְּ. Dan. 3:6, 11, 15, seq. The form אַתְּ is for אַתְּ, from the root אַתְּ to smoke; like אַתְּ for אַתְּ.

אתון Eze. 41:15, in כתוב for אַתְּ.

אתי i. q. אַתְּ pers. pron. 2 pers. sing. fem. thou. Although this form is rare in the Old Test. (it is found only seven times in כתוב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the *axpiota* of the Masorites takes away the Yod, so as to read אַתְּ, so that in the text there appears אַתְּ), yet there can be no doubt that it is genuine (comp. Arab. أنتى and Syr. אַי); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אַתְּ. Yod added at the end is a mark of the feminine, as in אַתְּ; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures אַתְּ to be for אַתְּ, of which no trace exists in the Phœnicio-Shemitic languages.

אתי (perhaps, "neighbouring," from אַתְּ nearness, and the termination י), [Itai], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written אַתְּ (which see).

אתיק m. Eze. 41:15 (קר), 16, 42:3, 5, a kind of columns [see below]; (see especially Eze. 42:5, comp. verse 6). LXX. and Vulg. chap. 42, render it *περίστυλον*, porticus. Root אַתְּ.

["A term in architecture, signifying a *decrement*; where a story or portico is drawn in, an *offset*, ledge, terrace. It is a verbal Hiph. from אַתְּ to *tear away*, *cut off*. So Büttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نصيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

אתם pers. pron. 2 pers. pl. you, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from אַתְּ, which see, with the addition of ם, the mark of multitude. Arab. انتم; Aram. אַתְּ.

אתם Ex. 13:20; Nu. 33:6, [Etham], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. Ὀθώμ. Jablonsky (Opuscc. ii. 157) regards it as the Egyptian ΑΤΙΟΥ, i. e. boundary of the sea.

אתמול & אתמול, once אתמול 1 Sa. 10:11 i. q. אתמול with Aleph prosthetic, adv.

(1) yesterday, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.

(2) formerly, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form אתמול, which see. Also, Syr. אַתְּ; Chald. אתמול, אַתְּ. The form seems compounded from אַתְּ with, at, and מול i. q. אַתְּ forepart, front; hence of time, antea, aforeside." Ges. add.]

אתן an unused root. Arab. اتن i. q. اتل to walk with short steps. Conj. IV. to stand, to stand still; compare אתם to delay. Hence אתן a she-ass.

אתן in some MSS. and printed editions for אַתְּ constancy, Mic. 6:2; Job 33:19.

אתן pers. pron. 2 pers. pl. f. you, ye. Once found Eze. 34:31, where other copies have אַתְּ. With n parag. it is written אַתְּ Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20, אַתְּ, according to the analogy of the forms אַתְּ, אַתְּ. Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. אַתְּ, אַתְּ, אַתְּ.

אתנה f. a gift, reward, specially as given to a harlot, Hos. 2:14. Root אַתְּ.



אתני ("bountiful," "munificent," from אתנה a gift), [Ethni], pr. n. m. 1 Ch. 6:26.

אתני Eze. 16:34, 41, and אתני m. (for אתני with prosthet. from אתני), with suff. אתני.

(1) gain of a harlot, absol. Eze. 16:31, 34; and with the addition of אתני Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [Ethnan], pr. n. m. 1 Ch. 4:7.

אתק an unused root, perhaps i. q. אתק, עתק to be beautiful. Hence אתק.

[Rejected in Ges. corr.; the deriv. being referred to אתק.]

אתר with suff. אתרה m. Ch. — (1) A PLACE, Dan. 2:35; Eze. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. [אתר] id.) אתר "the place in which," Eze. 6:3; by a pleonasm, much used in Aramaean; Syr. [אתر]; compare אתר מקום (see מקום).

(2) perhaps, track, i. q. Arab. أثر; Aethiop. ለሰር. Hence אתר for אתרה Dan. 7:6, 7, after; i. q. أثر في اثر in the track; with affix אתר Dan. 2:39. Syr. and Samar. حلة.

אתרים ("places," "regions"), pr. n. of a place to the south of Palestine. Nu. 21:1, אתרי "in the way which leads to Atharim."

ב

Beth (ב), the second letter of the alphabet; when used as a numeral, i. q. two. The Hebrew name is contracted from בית a house, a tent, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its permutation, ב changes into other labials, namely—(1) into פ, as בפר and בפר to disperse, בפר and בפר to cleave, בפר Aram. בפר iron, בפר and בפר to be feeble.—(2) rarely into ל, as בפר, בפר great, and even into a quiescent ל, as בפר for בפר; compare in the western languages βόσκω, rescor, pascor, βάδω, vado.—(3) into מ, which letters are pronounced very much alike by the Orientals, as בפר and בפר fat, בפר and בפר an idol of the Babylonians, בפר to search, בפר time, בפר to prune a vine, בפר and בפר pr. n. of a river, בפר i. q. בפר a writing, a poem, Arabic بكة for مكة Mecca; compare βλίττω for μελίττω (from μέλι, honey); scamnum, scabellum, marmor, French marbre [Engl. marble], etc.

ב, sometimes before monosyllables ב (see this more particularly stated, Lehrg. p. 628); with suff. ב; ב, rarely ב Ps. 141:8; in pause and fem. ב; ב; ב; ב; ב, fem. ב (Arab. ب, rarely ب, Aeth. ቤ, rarely ቤ) ["Syr. ب"], a prefixed pre-

position, prop. and originally (see the note as to its origin) denoting tarryance in a place (Greek ἐν, Latin in), afterwards applied to neighbourhood and association (Germ. an, mit), at, by, with, and joined with verbs of motion. The various significations of this much-denoting word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. in [Engl. in]), בית הנניעה (Germ. an [Engl. at, by]), בית העור (Germ. mit [Engl. with]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. in, with ablat. Gr. ἐν. Specially—(1) in, pr. of place ["which might be more fully and precisely expressed by בתוך, בקרב"], as בעיר in the city, בבית in the house, בבית in the pit, בארץ in the land or province, באשר in (a place) which=where; then used of time: בשנה יהיא Jud. 10:8; Gen. 1:1; comp. בעור, במרם; also of the condition in which we are: בשלום 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בקנה, בקנה. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(a) in the phrase, "to drink in a cup," i. e. to drink what is in the cup; for "out of the cup" (like the French "boire dans une tasse;" Gr. ἐν χρυσῷ, ἐν ποτηρίοις πίνειν, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(b) of the material, as the German eine Münze in Gold, ein Stoff in Wolle, in Erz gegossen. 2 Ch. 9:18, בזהש "a footstool of gold." Ex. 38:8; Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(c) ב to know by any thing, Ex. 7:17.



(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בְּגוֹיִם "among the nations." 2 Ki. 18:5, בְּכָל-מַלְכֵי יְהוּדָה. 2 Sa. 15:31, "Alithophel is בְּקִשְׁרִים among the conspirators." Ps. 118:7, יְהוָה בְּעֵזְרִי "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הִיפָּה בְּנִשְׁיִים "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies a *part* excepted from a whole number (as מִן No. 1). Ps. 139:16, "my days were determined וְלֹא אֶחָד בָּהֶם when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two מִן of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as בְּ הִפָּה to smite (several) of them, to cause a slaughter among enemies (different from הִפָּה with an acc. to smite them), 2 Sa. 23:10; בְּ הִרְגוּ Ps. 78:31, comp. בְּ נִשְׂאָה Job 7:13; בְּ בָנָה an *etwas bauen*, to build on, Zechariah 6:15; בְּ שָׂתָה, אָכַל Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בְּשַׁעְרֶיךָ "within thy gates," Ex. 20:10; בְּחוֹמֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," *binnen drei Jahren*, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., *etc* (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(B) the second class comprehends those species of significations, which designate either *nearness and vicinity* (No. 1—3), or *motion to a place*, so as to be *at or near* it; Germ. *an* (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בְּעַיִן "at a fountain," 1 Sa. 29:1; בְּנְהַר כְּבָר "by the river Chebar," Eze. 10:15 (Gr. *ἐν ποταμῷ*, by a river). בְּשָׁמַיִם *at or on* the sky, *am Himmel*, Pro. 30:19. מֵאָה בְּאֶמְתָּה a hundred by the cubit, i. e. a hundred cubits, see אֶמְתָּה. (Comp. Lat. *in veribus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds*.) Here also are the phrases to be referred, יוֹם בְּיוֹם *tag an tag*, day by day, daily (as if, so that day touches day); חֹרֶשׁ בְּחֹרֶשׁ *in every month*, 1 Ch. 27:1; שָׁנָה בְּשָׁנָה *yearly*, Lev. 25:53.

(2) *before, in the presence of*, Genesis 23:18;

בְּכָל-בָּאֵי שַׁעַר עִירוֹ "before all who go in at the gate of his city," more fully בְּפָנָי, בְּעֵינַי, בְּאָזְנַי; comp. Gr. *ἐν ὀφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at or in, for upon*, בְּחֹרֶב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בְּפוֹסִים "on horses."

(4) of motion to a place: *ad, an* (*etwas*) *hin, to, unto, upon*. This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, *nach* (*etwas*) *hin*. בְּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to *עד usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: *bis an* (*etwas*) *hin*; although the later writers appear to like to use *עד* for אֶל; Gen. 11:4, "a tower, whose head may reach unto heaven" (not less correctly Jer. 51:9, "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53). מִשְׁתָּחִין בְּקִיר *mingens ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (בָּגַע), adhering (בָּדַק), going to, especially to ask something (בָּרַשׁ, בָּשָׂא, comp. an *fragen*, in upper Germany, an *einen etwas begehren*, for after common verbs of going, אֶל is more frequently used), falling upon (בָּפַע), taking hold on (בָּחַזַק, הִחָזַק), inclination and affection (בָּחַר, בָּחַר, אָהַב), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as בָּרַשׁ, בָּגַע, בָּשָׂא.) Since בְּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So לָנֶשֶׂה to borrow, לֵיבֵן (cognate perhaps לָנֶשֶׂה to take), לָנֶשֶׂה to lend, an *jem. hinleihen* (comp. *عطا* to take, *اعطى* to give), לָעֲבִיד = עָבַד to impose servitude, *sid* *jem. bedienen* (according to Winer, to labour through any one; so that the בְּ is instrumental, see C, 2). Specially, בְּ in this sense—(a) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see רָאָה בְּ, הִבִּיט, הִרְיָה); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע), of smelling (הִרְיָח).—(b) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. *بِالله* by God).—(c) It is used when single species are referred to



their genus, Gen. 7:21, "all animals **בְּעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה** which belonged to the birds, and to the cattle," etc. Gen. 8:17; 9:2, 10; Hos. 4:3. Germ. an Vieh, an Bhdgen, etc.

(5) of motion down to, upon; in, upon, over, super, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned thy malice **בְּרֹאשׁוֹ** upon thy own head." Lev. 20:9, **בְּדָמוֹ** "his blood (come) upon him." So after the verbs **דָּרַךְ**, **סָמַל**, to tread, to reign over; **אָבַח** to trust upon.

(6) of motion, against, in for contra, adversus, gegen (etwas) an. Gen. 16:12, **יָדוּ כָּפַל יָדוֹ כָּל בּוֹ** "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (**נָלַחַם**), sinning (**חָטָא**), being angry (**הִתְעַבֵּר**, **הִתְעַבְרָה** Deu. 3:26; comp. Ps. 78:31; Lev. 17:10), acting perfidiously (see **בָּגַד**, **בָּגַד**, **בָּגַד**, **בָּגַד**), etc. There follow various metaphorical uses, as—

(7) near, nigh (pr. neten-an), according to, i. q. **בְּ**. Gen. 1:26, **בְּצִלְמֵנוּ** "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son **בְּצִלְמוֹ**." Gen. 21:12, "after Isaac (**בְּיִצְחָק**) shall thy seed be called." **בְּדֶרֶךְ** according to the way or manner, Amos 4:10; Isa. 10:24, 26. **בְּעֵצַת רְשָׁעִים** by or according to the counsels of the ungodly, Ps. 1:1. **בְּדֶרֶךְ** according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) as, like as, in the manner of, i. q. **בְּ** Job 34:36, "because of answers **בְּאִנְשֵׁי אֵינֹן** given in the manner of the wicked" (LXX. *ὡσπερ οἱ ἄποροι*. Two MSS. **בְּ**). Job 37:10 (some MSS. **בְּ**); Isa. 44:4, **בְּבֵין הָעֵדָב** "as in the grass" (LXX. *ὡς*. MSS. and Editt. **בְּ**). Isa. 48:10 (Jerome, "quasi argentum"). Psa. 37:20; 39:7; 102:4; Zec. 10:5 (MSS. and Targ. **בְּ**); Hos. 10:15. (So the Arab. **بِ**, e. g. **يَمْشِي بِ** *to walk in the manner of the common people*. Schult. Opp. Min. page 71.)

(9) for, at, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. *loco*, and *pro* for *ante*; Germ. *anstatt* and *für*, in the more ancient language for *vor*, and vice versa). Gen. 29:18, "I will serve thee seven years for Rachel," **בְּרָחֵל**; verses 20, 27; Isa. 7:23, "a thousand vines **בְּאֶלֶף כֶּסֶף** at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, **נַפְשׁוֹ בְּנַפְשׁוֹ עֵין בְּעֵין** "life for life, eye for eye" (comp. Koran 5:49). Hence **בְּנַפְשָׁם** "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; **בְּ** pr. for sufficiency, for necessity. (So often **بِ** in Arabic.)

(10) It implies having respect to any thing, having regard of any thing:—(a) in respect to, 1 Ki. 5:22.—(b) on account of, Gen. 18:28, **בְּחַשְׁבָּה** "on account of those five;" Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; **בְּמָה** wherefore? **בְּמָה** in that, on account of (that) which **בְּדָבָר**, **בְּנֶלֶל** for any thing or cause, on account of.

(Arab. **بِ** on account of, Koran 81:9; **بِ** because that.)—(c) about, concerning, after verbs of rejoicing (**שָׂמַח**, **נִיל**, **יָצַח**), hearing (**שָׁמַע** Job 26:14), knowing (Jer. 38:24), especially speaking, as **בְּדָבָר** to speak concerning any one, especially (such is the *φιλαρθρωπια* of mortals), to one's disadvantage; **בְּעֵד** to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by *mit*, Eng. *with*, which may be called Beth of accompaniment and instrument (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of nearness; and it comprehends the following significations:—

(1) with—(a) of accompaniment; Num. 20:20, **בְּעַם רַב** "with much people;" Isa. 8:16, **בְּלִמְדֵי** "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, **עֵץ בְּלִחְמוֹ** "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (**בְּמַטְּלִי**) I passed over this Jordan;" Ex. 8:1, 13; Isa. 7:24. Hence **בְּלֵא**, **בְּאֵין**, **בְּבֵלִי** without. Specially—(a) when placed after verbs of going, it gives them the power of carrying, as **בְּבוא** to come with any thing, i. e. to bring it; **בְּלָקַח** to go to meet with any thing, i. e. to take it. See **בְּ**, **בְּ**, and de Sacy, Gram. Arabe, i. 355.—(β) It is even said "with many (**בְּרַבִּים**) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (**בְּשֵׁנַיִם**) with two" (*zu zwey, selbst zweyete*), where two only carried it. (Vulg. *duo viri*.)—(b) of aid; Ps. 18:30, **בְּ** **אֶרְצוֹן** "with thee I will run through a troop;" Ps. 60:14; Isa. 26:13; Ps. 44:10, **לֹא תֵצֵא בְּצַבְאוֹתֵינוּ** "thou wilt not go out to battle with our armies."—(c) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as **בְּהַחֲפָזוֹן** "with haste," hastily, Ex. 12:11; **בְּתָהוֹמִים** "with uprightness," uprightly; **בְּתוֹבָה** prudently; **בְּאַשְׁרֵי** "with my happiness," i. e. happily, Gen. 30:13; Psal. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the instrument, where in Latin the ablative is used, as **בְּחֶרֶב** with the sword, Josh.



10:11; בְּרַגְלִים with the feet, Eze. 34:18; to cry with the throat (בְּנִרְוִן), Isa. 58:1; used of an agent, one standing between (Lat. *per*), as בְּמִשְׁחָה by Moses, בְּיַד מֹשֶׁה by the hand of Moses (Arab. بالنبي); also used of the efficient cause, e.g. to faint with hunger (בְּרָעָב), Lam. 2:19; to be consumed with fire (בְּאֵשׁ), Lev. 8:32; to be commanded by Jehovah (בְּיְהוָה), Nu. 36:2; בְּבַעַל to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. *bey alle dem*, Lat. *in summa bonorum civium copia*. בְּכָל־זוֹת with all this, i. e. *for* all this, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, בְּכָל־הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי "notwithstanding all the signs which I wrought;" comp. the Arab. *بما* although, Koran 9:25. Kindred is the phrase בְּזוֹת with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentia* or pleonastic (با الزيادة). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously ما الله بغافل and ما الله غافلا "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle בְּ nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham בְּאֵל שַׁדַּי as God Almighty;" Isa. 40:10, הִנֵּה ה' בָּרוּךְ יְבוֹא בְּהוֹן "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people הוּא בָרַע הוּא that they are evil" (Vulg. *pronus ad malum*); Ecc. 7:14, בְּיוֹם טוֹבָה הִיא בְּטוֹב "in a joyful day be joyful;" Pro. 3:26, יְהוָה יִהְיֶה בְּכִסְלֶךָ "Jehovah shall be thy hope;" Ps. 68:5, בְּיָהּ שְׁמוֹ "his name is Jah" (Jon. [Targ. of R. Joseph] יְהוֹ שְׁמִיָּה. Also LXX., Syr., Vulg. omit בְּ, compare Isa. 47:4; 48:2). Isa. 26:4, בְּיָהּ יְהוָה "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109: although it is certain, that not a few examples which have been referred to this idiom, do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, שָׁחַתְךָ יִשְׂרָאֵל בִּי בִי בְעֶוְרֶךָ, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (בְּדָבַר הַזֶּה) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which בְּ seems clearly to be prefixed to a subject; Ezr. 3:3, בְּיָמָה עָלִימָה (unless two constructions עָלִימָה עָלִימָה and בְּיָמָה עָלִימָה have coalesced); 1 Ch. 9:33, בְּיָוִם וְלִילָה עָלִימָה בְּמִלְאָכָה (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, בְּרָעָה הָיְתָה בְּבֵיתוֹ "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. בְּ forms a periphrasis for the gerund, as בְּשָׂחַק in *ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(a) *while*, *when* (*in that*, comp. A, 1 used of time), Num. 35:19, בְּבִפְגֹּעוֹ "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(b) *when, after that* (comp. A, 3 of completed time), followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, בְּבָאוֹ מִפְּרִין אֲרָם "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(c) *because* (comp. B, 9), בְּעֶזְבְּכֶם "because they had forsaken;" 2 Ch. 28:6.—(d) *if, though, even if* (comp. C, 3), Ps. 46:3, בְּהִסְרֵי אֲרֶץ "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that בְּ is shortened from בֵּית, *in the house, in* (like לְ from אֵל, מִ from מִן), for—(1) בֵּית itself (Syr. *بيت*) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word *بيت* is often in geographical names abbreviated into *بيت زمار* for *بیت زمار*, as *بیت* (see my note in Burekhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in *בְּעִשְׁתָּרָה* for *בֵּית עִשְׁתָּרָה* house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for *Beth Bcten*.—(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms *ب* *in*, *با* *with*, and the inseparable *ب*. Also Arab. *في*



prob. for **ב**, and other words contracted not less violently, as **ב** (see **בְּרִיקָה**), and **ב**, whence **בְּרִיקָה**, Chaldee **בְּרִיקָה**, Arab. **جهم**. Some rather regard it as derived from **ב**, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the **ב** initial sprung from **ב** (son), see under **בְּרִיקָה**, which is itself rendered by the Syriac translator **ב** (son of piercing through, piercer through).

**ב** Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

**בְּאֵר** fem. *entrance*, Eze. 8:5, from the root **ב** to enter.

**בְּאֵשׁ** adj. Ch. *bad, wicked*, Eze. 4:12. Root **ב**.

**בְּאֵר** not used in Kal. Arab. **بئر** to dig, specially a well, a pit. Kindred roots are **ב**, **ב**, Arab. **فأر** to dig (rather more remote, **ب**, **ب**), Lat. *forare*, Germ. *böhren* [Engl. to bore]. Comp. **ב**, **ב**, **ב**.

PIEL.—(1) to engrave letters on a stone. Followed by **על** Deut. 27:8: Hab. 2:2.

(2) to explain, to declare, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except **ב**, **ב**, or **ב**.

**בְּאֵר** pl. **בְּאֵרוֹת** const. **בְּאֵרוֹת** (Gen. 14:10), f.

(1) a well (Arab. **بئر**, Syr. **ܒܝܪܐ** id.), Gen. 24:11, 20; 26:19, 20, 21, etc.; often more fully **בְּאֵר מַיִם**, Gen. 21:19; **בְּאֵר מַיִם חַיִּים**, 26:19. It is distinguished from a fountain (**עַיִן**) on the surface of the ground or flowing from a rock; a well (**בְּאֵר**) may however be also called a fountain (**עַיִן**), see Gen. 16:7, comp. ver. 14; 24:11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) a pit, Ps. 55:24; 69:16.

(3) [*Beer*], pr. n.—(a) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called **בְּאֵר אֱלִים** [*Beer-elim*], "the well of heroes."—(b) a town of Palestine, Jud. 9:21 [see Rob. ii. 132].

**בְּאֵר אֱלִים** see **בְּאֵר** No. 3, a.

**בְּאֵר לְחַי רְאִי** ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:

62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been **בְּאֵר לְחַי רְאִי** "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. **عَافِيَة** a jaw-bone, a region).

**בְּאֵר שֶׁבַע** ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, **מִדְּבַר עַד-בְּאֵר שֶׁבַע**, Jud. 20:1; the limits of the kingdom of Judah are said to be **מִבְּעַל עַד-בְּאֵר שֶׁבַע**, 2 Ki. 23:8. At present Seetzen states that there are found there five or seven wells called *Szabēa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

**בְּאֵרָא** ("well," "fountain"), [*Beera*], pr. n. m. 1 Ch. 7:37.

**בְּאֵרָה** (id.), [*Beerah*], pr. n. m., 1 Ch. 5:6.

**בְּאֵרוֹת** ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Eze. 2:25; Neh. 7:29). The Gentile noun is **בְּאֵרֹתַי** 2 Sam. 4:2; 23:37, and contr. **בְּרֹתַי** 1 Ch. 11:39. Comp. below **בְּרֹתַי**. [Now prob. called el-Bîreh, **البيرة**, Rob. ii. 132.]

**בְּאֵרוֹת בְּנֵי יַעֲקֹב** ("wells of the sons of Jaak-an"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. **בְּנֵי יַעֲקֹב**.

**בְּאֵרִי** (as if, "belonging to a fountain"), [*Beeri*], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

**בְּאֵר** (by a Syriacism for **בְּאֵר**), i. q. **ב**, which form is more used, a cistern, 2 Sam. 23:15, 16, 20, in **כְּתִיב**, where the **ק**, and 1 Ch. 11:17, 18, 22, **ב**, compare *Gesch. der Hebr. Sprache*, p. 40, Note 46. Pl. **בְּאֵרוֹת** Jer. 2:13.

**בְּאֵשׁ** fut. **יִבְאֵשׁ**—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. **בְּאֵשׁ**.

(2) i. q. Ch. to be evil, to be of an evil nature, see **בְּאֵשׁ**, **בְּאֵשׁ**, and HIFHIL No. 3; Arab.

**بوس** to be bold, daring (prop. evil), German *böse*. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and



pleasantness; comp. **בשם** to smell well, and **חמם** to be pleasant, **טוב** to be good, and **טב** to smell well, etc.

**NIPHAL**, to become fætid, and metaph. to become hateful, odious, construed with **ב** and **באש** (באש) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur*.

**HIPHAL**—(1) to make fætid, Ecc. 10:1, and metaph. to make hateful, odious; with **ב** of pers., Gen. 34:30. More fully, Ex. 5:21, **הבאשנו** "ye have made our savour to be abhorred," i.e. have made us to be hated.

(2) intrans. to stink (pr. however, to produce, to excite stench, *Gestank erregen*). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with **ב**, 1 Sa. 27:12.

(3) to act wickedly, like the Syr. **ܚܘܒܐ**. Pro. 13:5, "a righteous man hates false words, **רשע יבאש** the wicked man acts wickedly and causes shame" (by his falsehoods).

**HITHPAEL**, i. q. **NIPHAL**, constr. with **באש**, 1 Ch. 19:6. Derivatives follow, except **באש**.

**באש** Ch. to be evil, followed by **ל** to displease, Dan. 6:15. [Derivative **באש**.]

**באש** (*bəosh*) m. stench, Am. 4:10; with suffix **באש**, **באש**, Joel 2:20; Isa. 34:3.

**באשה** f. a bad, useless plant, *Unkraut*, Job 31:40.

**באשים** only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labruscæ*, as rightly rendered by Jerome, Jarchi, *lambrusques*. Kimchi, **ענבים נבאשים**, Saad. **ענבים רעים**. Aqu. *σαπριαί*. Symm. *ἀρελῆ*. The same use of the word is found in Mishnah Maaseroth i. § 2, where for **באשים**, we should read **באשים**, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (*Hierobot.* ii. p. 199).

**באתר** Ch. after; see under the word **באתר**.

**בבה** f. (with Kametz impure), pr. cavity, aperture (from the root **בב**, for **בבה**, **בבא**), hence a gate, like the Arab. **باب**. This word is used in Hebrew in one phrase **בבה עין** "the gate of the eye," i. e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords **ܚܘܒܐ**

**ܚܘܒܐ**, Ch. **ܚܘܒܐ**, **ܚܘܒܐ**. I formerly followed another etymology which may also be defended. For **בבה** may be for **ܚܘܒܐ** i. q. **ܚܘܒܐ** a little boy, Syr. **ܚܘܒܐ** (from the onomatop. **ܚܘܒܐ** *παπαρίζειν*), and this may be applied to the pupil, in the same manner as **בבה**, which see.

**בבי** pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

**בבל** (i. e. "confusion," for **בבלל** from the root **בלל**, Gen. 11:9; compare Syr. **ܚܘܒܐ** confusion of speech, stammering, and as to the casting away of the second letter, see **בבב** for **בבב**, *Lehrgeb.* 134, 869; others [who reject the Scripture account as to the origin of the name, and follow their own fancies] make it i. q. **בבל** gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32', on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of Hella (**ܚܘܒܐ**), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, *Travels*, ii. p. 283, seq. Heeren, *Hist. Werke*, xi. 158, seq. *Germ. Encycl.* v. *Babylon*. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned **בבל** "the king of Babylonia;" a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare **בבל**.

**בבלי** Ch. pl. emphat. **בבלי** *Babylonian*, Ezr. 4:9.

**בב** a Persic word denoting *food* (**בב**, written in Arab. **باج**; comp. *φάγειν*, and Phryg. *βίτος*, bread, Herod. ii. 2), found in the compound word **בבב** (which see); and also Eze. 25:7, **בבב**, כתיב, "I will give thee as food for the nations." The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where **בב** is written for **בב** (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read **בב** "for a spoil." [So the **בב**.]

**בבד** fut. **בבד**; once **בבד** (Mal. 2:10), properly to cover (whence **בבד** covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFI- DIOUSLY. (For verbs of covering, hiding are often



applied to fraud and perfidy; compare *لبس* to cover, to clothe, to dissimulate, Sam. 1:22 to defraud, construed with *ב* Ex. 21:8; *قبع* *קבע* to cover, to hide oneself, whence *קבע*, also to defraud; compare *سعل*, *سعل* and *دجل* (ختل). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by *א* of pers. (comp. *א* B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by *ל* Jer. 3:20; and an acc. Ps. 73:15, *הנה* *הנה* "behold I should deal falsely with the generation of thy children;" part. *בוגר*; pl. *בוגרים* "those who perfidiously depart (from God)," i. e. the wicked (LXX. *παράνομοι*); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) to oppress, to afflict, to spoil, i. q. *עשק*, *עשק*, construed with *א*; Isa. 21:2, *הבוגר* *והשודר* *שודר* "the spoiler spoils, and the waster wastes;" Isa. 24:16, *הבוגרים* *ובגרו* *בגרו* "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

*בגור* in pause *בגור*; with suff. *בגורו*, *בגורי* (as if from *בגר* ["the *ב* without dag. lene contrary to the rule, Lehrs. p. 94"]); pl. *בגורים*, *בגורי*; once *בגוריתך* Ps. 45:9, m. (once fem., Lev. 6:20).

(1) a covering, cloth, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) a garment ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. *ιμάριον*, *στολή*.

(3) perfidy, Jer. 12:1.

(4) rapine, a spoiling, Isa. 24:16.

*בגרות* pl. fem. treacheries, Zeph. 3:4, of the form *אבר*; Lehrs. § 120, 4.

*בגור* (with Kametz impure, Lehrs. § 120, 3) f. *בגור* adj. perfidious, treacherous, Jer. 3:7, 10.

*בגור* [Bigvai], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. *בגור* husbandman, *בגור* garden, which has also passed into the Persic, *باغ* *bagh*, a garden ["or i. q. Pers. *Bayāos*, Herod. iii. 128; according to Bohlen, Sanscr. *bagh*, *bagasan*, happy." Ges. add.]

*בגור* (perhaps "garden," "gardener;" see

*בגור*), [Bigtha], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see *אבגת*."] ]

*בגות* (id.), [Bigthan], id., Est. 2:21, and *בגותא* [Bigthana], Est. 6:2. ["Compare Pers. and Sanscr. *Bagadāna*, 'gift of fortune,' Bohlen."]

I. *בגר* m., prop. separation, something separated, from the root *בגר* No. I. Hence—

(1) a part, Ex. 30:34; *בגר* *בגר* *part like to part*, i. e. in equal portions. In pl. *בגרים* specially parts of the body, i. e. members, Job 18:13; 41:4; of a tree, i. e. branches (comp. Greek *κῶλα*), Eze. 17:6; 19:14; hence, staves for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. the staves of a city, used of the princes, Hos. 11:6. In sing. with pref. *לבגר*—(a) adv. separately, apart, French *à part*; Ex. 26:9, "six curtains separately (*לבגר*), and six curtains separately (*לבגר*);" Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (*לבגריהו*) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(b) *לבגר* with suff. is, i. q. alone; Gen. 2:18, *לא טוב לבדו* "it is not good that man should be alone," prop. in his separation; *לבדי* I alone, only, Nu. 11:14; *לבדה* Ex. 18:14; *לבדו* Gen. 32:25; *לבדום* Gen. 44:20; also after oblique cases, as a dat. *לבדך* "against thee only," Ps. 51:6; genitive, Ps. 71:16, *לבדך* prop. "the righteousness of thee, of thee only," i. e. "thy righteousness, thine only."—(c) adv. of restraining, only, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(d) followed by *ל* it becomes a prep. apart from, besides; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by *על* Ezr. 1:6. Of the same power is *לבדו* Gen. 26:1; Nu. 17:14; with suff. *לבדו* besides him, Deu. 4:35; *לבד אשר* besides (that) which, Nu. 6:21.

(2) Specially a thread; collect. thread, yarn, Germ. *Swirn*, *Garn* (compare *אמם*), especially of linen, hence, fine white linen, Ex. 28:42; 39:28; Lev. 6:3. Pl. *בגרים* linen garments, Eze. 9:2, seq.; Dan. 10:5. (Arab. *بصر* *byssus*.)

II. *בגר* Pl. *בגרים* (from the root *בגר* No. II).—(1) trifles, falsehoods, great words, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i. q. *בגרים* liars, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

*בגד* (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect in *بجد*







should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that pearls are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. *בדל* from the root *בדל*, as signifying an excellent, selected pearl. Compare Arab. *فريد* a pearl, from the root *فرد* i. q. *בדל*.

*בדן* [*Bedan*], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read *בדן* Jud. 4:9. Chald. renders it *Samson*, as if *בדן* were i. q. *בדן* *Danite*, see *בדן*.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards *בדן* as for *בדן*, by rejection of the prosthetic *כ*, and interchange of *צ* and *ד*. However, "*בדן* is doubtless i. q. *בדן*, Jud. 12:13, 15, the *ד* being dropped as was often the case among the Phœnicians in the word *עבר*, e. g. *בדאשמן* for *עבר* *אשמן*; *בדאשור* for *עבר* *אשור*. See the author's Monum. Phœnic. pp. 174, 175." Ges. add.]

*בדק*—(1) TO CLEAVE, TO MAKE BREACHES, whence *בדק*. (Comp. under *בדק* No I.)

(2) denom. from *בדק* to repair breaches, to restore the ruins of a building; 2 Ch. 34:10; Syr. *ܚܒܩ* and *ܚܒܩ* id.

*בדק* with suff. *בדקת* m. fissure, breach, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

*בדקר* [*Bidkar*], (i. q. *בדקר* "son of piercing through") i. e. piercer; *בדקר* like *בדקר* see p. xcix, B, being abbreviated into a prefixed *ב*; comp. *בדקר*, *בדקר*, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

*בדר* Ch. PAEL *בדר* TO SCATTER, Dan. 4:11, i. q. Heb. *בדר*, *בדר*.

*בדה* an unused root, which properly appears to have had the signification of purity, which in Arabic is partly applied to brightness and ornament (to be bright, to be beautiful), partly to emptiness, whence *בדה* to be void and empty, as a house. Hence—

*בדה* m. (for *בדה*, of a segolate form), emptiness, voidness, and concr. something void and empty. It is

three times joined paranomastically with the word *בדה*, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

*בדהט* an unused root, perhaps i. q. Arab. *بهدت* to lie ["i. q. Aram. *בדהט*; Heb. *בדהט*, pr. to be white, shining. Redslab"]. Hence—

*בדהט* Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. *σμαραγδίνης*, *smaragdites*. Arab. *بهدت* according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble: ["or else white marble"].

*בדהיל* f. Ch. haste, Ezr. 4:23. Root *בדהיל*.

*בדהיר* adj. splendid, bright; of the sun, Job 37:21.

*בהל* or *בהל* not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. *בהל*, Æth. *በረረ*: to put in terror, *ל* and *ד* being interchanged.

NIPHAL.—(1) to tremble. Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) to be terrified, confounded, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by *בדהיל*, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) to flee in trepidation, Jud. 20:41, and generally to hasten after, or to any thing, followed by *ל*. Prov. 28:22, *בדהיל* "the man of an evil eye (envious man) hastens to riches," i. e. anxiously seeks for riches. ["Ecc. 8:3, *בדהיל* "be not hasty to go out of his sight, i. e. depart not arrogantly, perversely." Ges. add.]

(4) to perish suddenly, Ps. 104:29, "thou hidest thy face, *בדהיל* and they (thy creatures) suddenly perish." Comp. *בדהיל*. Part. f. *בדהיל* subst. sudden destruction, comp. *בדהיל*; Zeph. 1:18.

PIEL—(1) to strike with terror, to terrify, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, to cause to despond, Ezr. 4:4 קרי.

(2) to hasten, Est. 2:9; and—

(3) followed by a gerund, i. q. *בדהיל* to hasten (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, to be hastened. Prov. 20:21 קרי, *בדהיל* "a hastened possession," i. e. too anxiously and hastily acquired. Hence *בדהיל* swift, Est. 8:14.

HIPHAL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.



(3) to thrust any one from a place [or "Causat. of Kal No. 3"], 2 Ch. 26:20.

[Derivative בהלה.]

Ch. not used in Peal.

ITHPEAL. Inf. הִתְבַּהֲלָה subst. haste, speed; and with the pref. בָּ adv. quickly, Dan. 2:25; 3:24; 6:20.

PAEL, to terrify, Dan. 4:2, 16; 7:15.

ITHPAEL pass. Dan. 5:9.

Derivative בהילו.

בהלה f. terror, fear, Lev. 26:16. Pl. Jer. 15:8. With the art. terror, κατ' ἐξοχήν, sudden destruction, Isa. 65:23.

בהם an unused root, pr. to shut, specially the mouth; hence to be mute, dumb. Arab. بيم IV. to shut, X. to be mute, dumb. (This signification is found in very many roots which end in the letter מ, which expresses a sound uttered with the mouth shut, as בהם, אָלֵם, בָּלֵם, דָּמָם, דָּוָם, שָׁמָם; comp. Lat. hem, Gr. μύω. Other roots which end with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (summen, brummen), as נָחַם, הָחֵם, נָחַם; Arab. بيم, βρέμω, fremo, βριμάομαι, برم.) [Hence—]

בהמה constr. בהמות with suff. בהמות (as if from בהמה), pl. בהמות, constr. בהמות fem. a beast (so called from being unable to speak), used of large land quadrupeds (see however Pl. No. 2); Arab. بهيمة. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2, 8, 23; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לִישׁ בְּבַהֲמָה "the lion is a mighty one amongst beasts." Specially signifying—

(1) domestic animals, cattle, used collect., like the Latin pecus [or Eng. cattle]. Opp. to בהמות Gen. 1:24; הַשָּׂדֵה Gen. 2:20; 3:14; הַשָּׂדֵה Gen. 7:14, 21; Lev. 25:7, beasts of the field, wild beasts. It embraces אֶלֶף and אֶרְבֵּי Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only beasts of burden, as asses, camels; opp. to בהמות Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of beasts of the field and wild beasts. So in pl. בהמות Deu. 32:24; Hab. 2:17; especially when followed by אֶרְבֵּי Deu. 28:26; Isa. 18:6; הַשָּׂדֵה, שָׂרִי 1 Sa. 17:44; Joel 1:20; שָׂרִי Mic. 5:7.

Pl. בהמות—(1) beasts, quadrupeds, see above.

(2) pl. majest. (and therefore followed by sing. m.), a large, great beast, by which name, Job 40:15, the hippopotamus is designated. I regard the description

as being of this animal, and not the elephant, as thought by Drusius, Grotius, Schultens, J. D. Michaëlis, on the place, Schoder in Hieroz. specially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist. Æthiop. i. 11). But it is probable that the form בהמות really conceals an Egyptian word, signifying the hippopotamus, but so inflected as to appear Phœnicio-Semitic (see אֶרְבֵּי); P-ehemout [P-ehemout] denotes water-ox, by which name (bomarino) the Italians also call the hippopotamus (see Jablonskii Opuscc. ed. te Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that eh, ox, is of the fem. gender, and that the word for water is mou, and not mout. But eh is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the t in mout can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

בהן an unused root, prob. i. q. בהם Conj. IV. to shut, to cover. [Hence the two following words—]

בהן m. the thumb, Ex. 29:20 (so called because it shuts the hand); also, the great toe, according as it is followed by יָד or רֶגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בהנות Jud. 1:6, 7, from the unused sing. בהן. Arab. إبهام, and in the common language به id.

בהן ("thumb"), [Bohan], pr. n. of a son of Reuben, whose name was applied to אֶרְבֵּי אֶרְבֵּי a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

בהק an unused root; Syr. ابيض to be white, specially with leprosy, Ch. אֶרְבֵּי to be bright, אֶרְבֵּי bright. (Comp. אֶרְבֵּי.) Hence—

בהק m. vitiligo alba, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (אֶרְבֵּי אֶרְבֵּי), like the leprosy, but harmless, and neither contagious nor hereditary.

Arab. بهق in Avic.; Lev. 13:39. See more in Thes. p. 183.

בהר an unused root. Arab. بهر to shine, to be bright, figuratively to be conspicuous. Æthiop. transp. ቢህ: to shine, to be bright, ቢህ: light,



לְצֹלֵל: luminary, (the primary idea lies in vibrating, glancing, shining, compare בְּהַל). Hence בְּהִיר and—

בְּהִירָת pl. בְּהִירוֹת f. a spot in the skin, especially a white spot, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בְּהִירָת as being the special name of a certain disease, the λεύκη of Hippocrates; בְּהִיר differs from this as being the special name of a disease consisting of whitish spots.

בָּוֹא pret. בָּא (once בָּאָה Milél for בָּאָה 1 Sa. 25:8), imp. בּוֹא, בֵּא, bis בִּיאָה (Milél), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בִּיאָה (Milra), 1 Ki. 14:12; fut. יָבוֹא, וְיָבֹא, once וְיָבוֹא, 1 Ki. 12:12 כְּחֵיב, with הֵּ parag. and suff. sometimes irregularly תָּבוֹאָתָּה Deut. 33:16; תָּבוֹאָתָּה Job 22:21; תָּבוֹאָתָּה קָרִי, תָּבוֹאָתָּה 1 Sa. 25:34 (see ind. analyt.).

(1) to come in, to enter (Æth. ቤላ; id. Arab. بآ to return. Kindred to this is بآ coeundi sensu. To this answers the Sansc. वद्, to go, Gr. βάω, whence βαίνω, vado; see signif. No. 3, which, although less common, is perhaps primary). Opp. to בָּצֵי Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בָּ, Gen. 19:8; Deut. 23:25, 26; לָּ Gen. 6:18; 7:1; 19:3; לָּ Esth. 6:4; with הֵּ parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. ingredi urbem), whence Gen. 23:10, 18, וְיָבוֹא עִירִי “those who enter the gate of his city;” Prov. 2:19. The person to whom one enters is preceded by לָּ Gen. 6:20; 7:13. Followed by בָּ to enter into (one's body). Eze. 2:2, וְיָבוֹא בִּי רִיחַ, “the spirit entered into me” (comp. μένος ἄνδρας ἐσέρχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(a) בָּוֹא לְאִשָּׁה to enter unto a woman—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3; more rarely followed by לָּ Gen. 19:31. Arab. بآ and بآ id.—(b) to enter into the house of a husband; said of a bride, Josh. 15:18; followed by לָּ Dan. 11:6. Comp. HIRHIL, No. 1.—(c) בָּוֹא בְּשֹׁפֵט עִם to enter into judgment with any one, i. e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(d) בָּוֹא וְיָבוֹא to go out and to come in, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is “to go out, and come in before the people,” i. e. to lead the peo-

ple to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לָּ Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. HIRHIL.—(e) בָּוֹא to have intercourse with any one (sich einlassen mit jem.). Josh. 23:7, 12. Hence בָּוֹא בְּאִלֶּה, and with acc. אִלֶּה, to enter into an oath (see אִלֶּה), אִלֶּה בְּבְרִית a covenant (see בְּרִית), אִלֶּה to be acquainted with a secret counsel, Gen. 49:6. [“With אִלֶּה, Genesis 15:15, בָּוֹא אֶל-אֲבוֹתָיו, to go unto one's fathers, i. q. to be gathered unto one's fathers, to enter into Hades, see אִלֶּה, Niph.”]—(f) to enter upon an office, 1 Ch. 27:1. Opp. to בָּצֵי 2 Ki. 11:9.—(g) to enter (into a chamber, Ps. 19:6), spoken of the sun, i. q. to set. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to בָּצֵי.—(h) to come in, to be brought in, into the barn, used of annual produce, Lev. 25:22; hence, to come in, to return, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תָּבוֹאָה. Opp. to בָּצֵי to go out, to be expended as money.

(2) to come, very frequently in the Old Test. opposed to הִלָּךְ. Followed by לָּ of person or place, Gen. 37:23; לָּ Ex. 18:23; לָּ 2 Sa. 16:5; לָּ 1 Sam. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, בָּוֹא מֵעַד “those who come to the feast.” Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence בָּוֹא הַיָּמִים in future times, Isa. 27:6 (compare הַיָּמִים). Specially—(a) בָּוֹא to come with anything, i. e. to bring it, to offer it (see בָּ C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, בָּוֹא עִנְיֹן, “for a dream brings many things,” videl. vain, trifling. Ps. 71:16, אֲבֹא בְּגִבּוֹרֹת אֲדֹנָי “I will come with the mighty acts of the Lord,” i. e. I will narrate, or praise (parall. אֲדַבֵּר); compare Pers. آوردن to bring and to tell, and Lat. ferunt.—(b) בָּוֹא לְבֵן until thou comest, Jud. 3:3; and ellipt. לְבֵן Nu. 13:21; 34:8, for usque ad, until, unto, as far as, in geographical descriptions; the same is בָּוֹא לְבֵן Gen. 19:22; בָּוֹא לְבֵן Gen. 10:19, 30; 13:10.—(c) followed by לָּ to reach, arrive at (a place), Ex. 22:8; and metaph. to reach any person, i. e. “to equal him,” to be equal to him, 2 Sa. 23:19; followed by לָּ 2 Sa. 23:23. (Arab. بآ to be equal, like, prop. gleichkommen.)—(d) to come upon any one, to fall upon any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by לָּ Gen.; 1 Sa. locc. cit. and לָּ Gen. 32:8; in poetry followed by an acc., and לָּ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by לָּ Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. بآ with acc. to come



upon any one, to fall upon any one.)—(e) i. q. to come to pass, to be fulfilled, accomplished, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to נָפַל, שָׁיב.—(f) בּוֹא בְּשֵׁמוֹת to come, i. e. to be recounted by names, mit Namen auf= ober angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies to go, i. q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, אָנָּה אָנֹכִי אָנֹכִי "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship תַּרְשִׁישִׁי which was going to Tarshish;" Isa. 7:24; 22:15; 24:62; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. לְ 1 Sa. 22:5. Specially—(a) metaph. to live, i. q. הָלַךְ, הִתְהַלֵּךְ Ps. 40:8; followed by אִתְּ and עִמְּ with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(b) בּוֹא אֶל־אֲבוֹתָיו "to go to one's fathers," Gen. 15:15, i. q. הֵאָסַף אֶל־אֲבוֹתָיו to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

Hiphil הֵבִיא; 2 pers. הֵבִאתָ with suff. הֵבִאתָ Ps. 66:11; הֵבִיאתִים Eze. 23:22; more frequently הֵבִיאתִי, הֵבִיאתִים, הֵבִיאתֶם; pl. הֵבִיאתֶם Lev. 23:10, and הֵבִיאתֶם 1 Sa. 16:17; inf. הֵבִיא; once הֵבִי Ruth 3:15; gerund לְהֵבִיא; twice לְבִיא 2 Ch. 31:10; Jer. 39:7; fut. יֵבִיא, יֵבִינָה, rejecting the א, אָבִי 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) to cause to come in, to lead in, to bring in, e. g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, to take a wife, Jud. 12:9 (see Kal 1, b); הֵבִיא בְּמִשְׁפָּט "to bring into judgment," Job 14:3; Ecc. 11:9 (see Kal 1, c); הוֹצִיא וְהֵבִיא "to lead (a people) out and bring them in," i. e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, d); "to cause (the sun) to enter," i. e. "to set," Amos 8:9 (see Kal 1, g). Used of inanimate things, to bring in produce to the barn, 2 Sam. 9:10; to bring in, to carry in (LXX. εἰσφέρειν), Gen. 27:10; Lev. 4:5, 16, etc.; to put in, to insert, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) to bring to, prop. used of living things; followed by אֶל, לְ to any person, Gen. 2:19, 22; 43:9; 44:32; to call for, to admit, Est. 5:10, 12. It is applied to inanimate things—(a) to bring to, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2, וַיָּבִיא אֶל־אָבִיהֶם רְעָה אֶת־דִּבְתָּם רָעָה אֶל־אָבִיהֶם or trug dem Vater böse Gerüchte über sie zu, "he brought to his father an evil report concerning them."—(b) to bring a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(c) followed by עַל to bring upon any one evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לְ Jer. 15:8; and אֶל 32:42.—(d)

to cause to come to pass, to fulfil, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, e).

(3) to bring, to bring away, to carry with oneself, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρειν); hence—(a) simply to carry, i. q. נָשָׂא; Job 12:6, "who carries his God in his hand" (see אָלֹהֶיךָ p. XLIX, A); Ps. 74:5, בְּמַבְיֵא לְמַעְלָה ... קַרְדָּפוֹת "as one who carries up ... axes," lifts up as a woodman.—(b) to bring back (compare Arab. لاء to return, IV. to bring back). Deu. 33:7, "hear, O Jehovah, the voice of Judah וְאַל־עַמּוֹ תִבְיֵאנוּ and bring him back to his people."—(c) to bring away anything, i. e. to procure, to get, to acquire; compare Arab. لاء followed by ب; Ps. 90:12, וְנִבְיֵא לָכֵן חֲכָמָה "that we may acquire a wise heart."

HOPHAL הוֹבִיֵא—(1) pass. Hiph. No. 1. to be led in, Gen. 43:18; Ps. 45:15; to be brought in, Lev. 10:18; 2 Ki. 12:10, seq.; to be inserted, put in, Ex. 27:7.

(2) pass. of Hiph. No. 2, to be brought to any one, Lev. 13:2, 9; 14:2; to be brought to, Gen. 33:11. Derived nouns are בָּאָה, מְבוֹא and מוֹבֵא, תְּבוֹאָה.

בּוֹב The words which are commonly referred to this root, נָבִיב and בָּבִיב, I refer to the root נָבַב.

בִּוֵּי fut. יֵבִי TO CONTEMN, TO DESPISE, kindred to בָּוִה. (Both of these are properly as it appears to me i. q. בָּסַם to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לְ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יְבוֹזוּ לַנֶּבֶל "they do not despise a thief," i. e. "they do not let him go unpunished," comp. 30:17. Zech. 4:10, וְזֶה in 3 pret. stands for וְזֶה, as if from וְזֶה. Hence the following words—

בּוֹי m.—(1) contempt, Job 12:5; 31:34.

(2) [Buz], pr. n.—(a) of the second son of Nahor, Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בּוֹי Job 32:2;—(b) m. 1 Ch. 5:14.

בּוֹיָה f. contempt, hence "he who is, or they who are contemned," Neh. 3:36.

בּוֹי ("sprung from Buz," compare בּוֹי No. 2, a) pr. n. Buzi, the father of Ezekiel the prophet and priest, Eze. 1:3.

בּוֹי [Bavas], pr. n. m. perhaps of Persic origin, i. q. בָּבִי.

בּוֹיָה a root not used in Kal, which had the



signification of turning, rolling, and hence of disturbing, perplexing, comp. אָנַחְתָּ, אָנַחְתָּ and אָנַחְתָּ to turn, to turn about, Arab. بَاكَ to be confused, disturbed, used of any affair, نَبِكَ to involve oneself in evil.

NIPHAL נִבְּוֶה Part. pl. נִבְּוֶים (Ex. 14:3), to be entangled, Est. 3:15; to wander in perplexity, Joel 1:18; Ex. loc. cit.; hence מְבֻבָּה.

בִּבְלָה for בִּבְלָה from the root בָּלַל—(1) rain, showers (see the root No. 1), hence the month of showers, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) produce, i. q. מְבֻבָּה Job. 40:20; with the addition of יָצַק the stock of a tree, the trunk, as in Chaldee. Isa. 44:19.

בִּים an unused root, which appears to have had the notion of height, whence מִצְדָּה a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. حَصَلَ 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. بام the top of any thing, roof, βωμός, altar, mound, and βούνος, hill, pomus, used of taller trees; in the Germanic languages Bom, Boom, Baum, whence fisch báumen.

[Derivative מִצְדָּה.]

בִּין with its derivatives see בִּין.

בִּנְיָה ("prudence"), [Bunah], pr. n. m. 1 Ch. 2:25.

בִּנְיָה see בִּין.

בִּים fut. בִּים TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also to trample to pieces, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. מְבִים Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable pat variously inflected; see Sanscr. pati, a way, pad, pada, foot ["path, to go"], Zend. pethô, páte, a path, (Pers. پا foot), Gr. πάτος, πατέω, ποῦς for ποδός, gen. ποδός, Lat. pes, pedis and petere, lower Germ. padden, pedden = πατέω, Pfab, Engl. path, Fuß (foot), t being changed by the Hebrews into a sibilant pas, bas. Kindred, in the sense of stamping in, is מְבִים, of despising, as the Gr. πατέω, II. iv. 157; אָבַד, אָבַד. Compare also אָבַד, אָבַד.)

PIEL מְבִים to tread with the feet a holy place or land, Jer. 12:10; Isa. 63:18, with the added sig-

nification of polluting and profaning, compare κατακατεῖν i. q. βεβηλοῦν, 1 Mac. 3:45, 51; Apoc. 11:2; and מְבִים.

HOPHAL, part. מְבִים trodden under foot (used of a corpse), Isa. 14:19.

HITHPALEL מְבִים to be thrown out to be trampled on, Eze. 16:6, 22. Compare מְבִים.

Derived nouns are, מְבִים, מְבִים and pr. n. בִּים.

בִּיעַ an unused root, which with the kindred words בָּעַע, בָּעַע and בָּעַע, has the sense of swelling up; this is afterwards variously applied to water gushing up, boiling up; to ulcers breaking forth, and pustules rising in the skin. See מְבִיעַעַע.

בִּיץ an unused root, i. q. Arab. بَاض Med. Ye, to be white (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white colour, whence أبيض white, bright. ["Cognate are Ch. אָבַד, אָבַד, אָבַד, stannum, tin, also אָבַד." Ges. add.] To this answers the Pers. ویتز white, bright; Germ. Engl. weiß, white; higher Germ. bleiß. Hence בִּיעַע an egg, and—

בִּיץ m. byssus, and cloth made of byssus, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramaean origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called שֵׁשׁ (ibid. verse 7); in other places it does not differ from שֵׁשׁ, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch. 3:14; compare Ex. 26:31. (So حَب and Ch. חָב in the Old and New Test. Heb. שֵׁשׁ and Gr. βύσσος.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115." Ges. add.]

בִּזְעַץ ("shining," from בָּעַע to shine), [Bozez], pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בִּיק i. q. בָּקַע to empty. Hence מְבִיקָה and—



**בוקה** f. *emptiness, emptying*, i. e. devastation, depopulation (comp. **בקה**). Once found Nah. 2:11, **בוקה** and **בוקה**, used of the greatest devastation, like **שמה** **שמה**, **שמה** and **שמה**, from the roots **שוא**, **שום**.

**בוקר** pr. a *herdman* (denom. from **בקר** which see); in a wider signification also used of a *shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **באר** pl. **בָּרוֹת** m. (for **באר**, **באר**, from the root **באר**) a *pit*; Arab. **بورة** 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially a *cistern*. Gen. 37:20, seq. **בָּרוֹת** **בָּרוֹת** "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison*, Isa. 24:22, more fully **בַּיִת הַבְּרוֹר** Jer. 37:16; Ex. 12:29.

(4) *sepulchre*. Of frequent occurrence is the phrase **יֹרְדֵי-בֹר** "those who go down to the sepulchre," i. e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, **יֹרְדֵי אֶל-אֲבְנֵי-בֹר** "those who are to go to the stones of the sepulchre," i. e. to be buried in the more costly sepulchres of stone; **עַד בֹּר** "unto the sepulchre," Prov. 28:17; Isa. 14:15, **רִכְתֵּי-בֹר** "the recesses of the sepulchre," i. e. the lowest sepulchre.

II. **בֹּר** i. q. **בָּר**, which see.

**בֹּרַר** i. q. **בָּרַר** TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [KAL] **לְבַרֵּר**, to search out (comp. Ecc. 3:18, **לְבַרֵּר**).

**בוש** pret. **בָּשָׂה**, part. pl. **בוֹשִׁים**, fut. **יִבוֹשׁ**, TO BE ASHAMED. (It answers to the Syr., Ch. **בָּשָׂה**, also Arab. **بیت**, **بیت** to be astonished, confounded, put to silence, and Lat. *puđere, pudor*. The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that **בוץ** and **בָּשָׂה** are kindred to this.) Ezr. 8:22, **בָּשָׂה** **לְשַׂאֵל** "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, **לֹא-תִבוֹשׁוּ תְהַפְרוּ-לִי** "ye are not ashamed, ye shun me." Followed by **מִן** of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) to fail in hope and expectation, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31:18; 35:4; to men overwhelmed with unexpected

calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9, and **הוֹבִישׁ**. On the other hand those are said not to be put to shame, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by **מִן** of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to the mind, in whatever way troubled, disturbed, confused (compare Arab. **بیت**). So especially in the phrase **עַד בָּשָׂה** Jud. 3:25, "they waited **עַד בָּשָׂה** until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. **בָּשָׂה**). Hos. 13:15, **יִבוֹשׁ מְקוֹרוֹ** "his fountain shall be ashamed" (compare Jer. 14:3), i. e. shall dry up. Followed by **יִחַרְב**. But it is more probable that **יִבוֹשׁ** h. l. is the same as **יִבוֹשׁ**.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in Kal, but see Hithpalel.)

**PILEL בָּשָׂה** to delay, followed by a gerund; Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. **עַד בָּשָׂה** Jud. 3:25.

**HIPHIL הִבוֹשִׂיתָ** 2 pers. **הִבוֹשִׂיתָ**—

(1) to put any one to shame, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 119:31, 116.

(2) to disgrace, Pro. 29:15.

(3) intransitive, to do shameful things, to act shamefully (comp. **הִרַע**, **הִיטִיב**). Part. **מְבוֹשֵׂה** base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:35; 17:2, it is opposed to **מְשֻׁבֵּה**. For wickedness also comprehends folly, as elsewhere words implying folly (**נְבִלָה**, **בְּסִיל**) are applied to wickedness. Fem. **מְבוֹשֵׂה** Pro. 12:4; opposed to **אִשָּׁה חֵיל**.

Another form of the conjugation Hiphil, **הוֹבִישׁ**, is found under the root **יָבִישׁ**.

**HITHPALEL**, to blush, to be ashamed, Gen. 2:25. This appears to be a word used in prose, comp. under **הִתְאָנַף**, **הִתְאָנַף**.

Derivatives are **בוֹשָׁה**, **בוֹשָׁה**, and—

**בוֹשָׁה** f. *shame*, Ps. 89:46; Eze. 7:18; Obad. 10; Mic. 7:10.

**בוֹת** Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for **לָיַן**. Syr. **بوت** id.; and, to delay, to remain. Arab. **بات** Med. Ye; Æth. **ቤተ**: to pass the night, to remain. Hence is commonly derived **בֵּית** house; but see under that word.



**בז** with suff. **בָּזָה** m. *prey, spoil*. It is used of persons and cattle carried away in war (elsewhere **שָׁבִי**, **סִלְקָה**), also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. **בָּזוּ** see **בָּזָה**. Of frequent use are the phrases **לָבוֹא לְבָז** to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; **לָבוֹא לְבָזוֹ** to give for a prey, Jer. 17:3; Eze. 25:7 קרי.

**בָּזָה** ἀπαξ λεγόμεν, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... **בְּזָהוּ** נְהָרִים אֲרָצוֹ whose land the rivers divide" [or "rend (**בָּזָה** i. q. **בָּזָה**)"]. It signifies Ethiopia, see my Comment. on the passage. The root **בָּזָה** is softened from the harder forms **בָּזָה** (to cleave), **בָּצָה**, **בָּצָה**, all of which have the power of dividing. It lies not only in the syllables **בָּז**, **בָּז**, **בָּז** (comp. under the root **בָּצָה**), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as **בָּזָה**, **בָּזָה**; also in **בָּזָה**, as **בָּזָה**, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, *σχίζω*, *scindo*, etc.

**בָּזָה** i. q. **בָּזָה** TO DESPISE, TO CONTEMN, pr. to trample with the feet, see **בָּזָה**, **בָּזָה**. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by **לְ** 2 Sa. 6:16, and (suitably to the etymology) **עַל** Neh. 2:19. Opp. to **בָּזָה** 1 Sa. 2:30. Pro. 19:16, **בָּזָה** דְּרָבָיו "he who makes light of (i. e. neglects) his course of living." Est. 3:6, **בָּזָהוּ** לְשַׁלַּח יָדָהּ "and he despised to lay hand;" Ps. 73:20.

NIPHAL part. **בָּזָה** despised, Isa. 53:3; Ps. 15:4.

HIPHAL i. q. Kal, Est. 1:17.

Derivatives, **בָּזָה**, pr. n. **בְּזִיזְתָּה**, **בְּזִיזְתָּה**.

**בָּזָה** verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49:7, **בָּזָהוּ** "despised by men," i. q. **בָּזָהוּ** Ps. 22:7.

**בָּזָה** i. q. **בָּזָה** *prey, spoil* (from the root **בָּזָה**), but only found in the later Hebrew (compare the Aram. **בָּזָה**), 2 Chr. 14:13; 28:14; Eze. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms **שָׁבִי** and **שָׁלַל**.

**בָּזָה** plur. **בָּזָהוּ**, **בָּזָהוּ**, once **בָּזָהוּ**, inf. **בָּזָהוּ**, fut. **יִבְזָהוּ**; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. **بَزَا** Conj. I. VIII.; Aram. **בָּזָה**, **בָּזָה** id. The primary power appears to be that of *to pull in pieces*, compare the kindred roots **בָּזָה**, **בָּזָה**, **בָּזָה**.

Hence the Ch. **בָּזָהוּ** to bring to decay, to dissipate; from which commonly is derived **בָּזָהוּ** a liberal gift, see under that word.) It is construed—(a) absol. Num. 31:53; 1 Sa. 14:36.—(b) with an acc. of the prey, *to take any thing for a prey, to seize and carry away what is seized*. Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. **בָּזָהוּ** to seize a prey, Isa. 10:6; 33:23. **בָּזָהוּ** id. 2 Ch. 28:8.—(c) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL **בָּזָהוּ**; plur. **יִבְזָהוּ**; inf. and fut. **יִבְזָהוּ**, **יִבְזָהוּ** to be spoiled, pass. of Kal, letter c; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, **בָּזָה**, **בָּזָה**.

**בְּזִיזְתָּה** m. (from the root **בָּזָה**), *contempt*, Esth. 1:18.

**בְּזִיזְתָּה** ("contempt of Jehovah"), [*Bizjoth-jah*], pr. n. of a town in the south of Judah, Josh. 15:28.

**בָּזָה** an unused root, prop. *to scatter, to disperse*, like the Syr. **بَزَا**; Arab. **بَزَا** is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root **בָּזָה** (as to **ב** and **ז** being interchanged, see **ב**). Hence ἀπαξ λεγόμεν.—

**בָּזָה** m., Eze. 1:14, i. q. **בָּזָה** lightning, flash of lightning. So all the ancient versions, also Abul-walid and Kimchi.

**בָּזָה** ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

**בָּזָה** TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. **בָּזָה**, Dan. 11:24. Arabic **بَزَا** Conj. II. and **بَزَا** to sow seed; compare Aram. **בָּזָה**.

PIEL, *to disperse, to put to flight* (enemies), Ps. 68:31.

**בְּזִיזְתָּה** [*Biztha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10; perhaps Pers. **بسته** *beste*; *ligatus*, sc. *membro*, i. e. *spado*.

**בְּזִיזְתָּה** m., verbal adj., i. q. **בְּזִיזְתָּה** a trier (of metals), Jer. 6:27.

**בְּזִיזְתָּה** (with occult Dag. forte) m., a watch-tower, a tower built for besieging a city, Isa. 23:13 קרי.



**בחור** pl. בחורים, בחורי (of the form קטול with occult Dag. forte to distinguish it from בחורים), m., a youth, young man, so called from beauty of form, see below, part. בחור No. 2); unless, indeed, it be thought that this signification is taken from the kindred בָּחַר No. 3, whence Arab. <sup>ص</sup>بكر a virgin, Jud. 14:10; 1 Sa. 8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with בחולה Deu. 32:25; Lam. 1:18; 2:21, etc. Specially youths, used for young warriors, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. שכל and ילרות).

בחורות see בחרים.

בחין Isa. 23:13 כתיב; see בחון.

**בחיר** m., adj. verb, elect, chosen, ἐκλεκτός: only in the phrase יהוה בחיר יְהוֹנָדָה chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. יהוה עֲבָדָה); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

**בחל** I. i. q. בעל No. 3; followed by ב, TO LOATHE; compare Syr. حَسِلًا nauseating, suffering from nausea. Zech. 11:8, נִפְשָׁם בַּחֲלָה בִּי "their soul loathed me." This signification is either taken from the cognate בעל, or from בחון and בחור, but with the sense of rejecting.

II. i. q. Arab. حجل to be greedy, avaricious. Hence PUAL, Proverbs 20:21, in כתיב, בחלה מבחלה "a possession obtained by avarice;" see Schult. Animadvv. ad h. l. The ancient versions express the בחלה קרי in translating.

**בחון** fut. יבחון.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the syn. צרה), Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10, בָּחֲנֵנִי כַּזָּהָב אֲצִיא "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11, אֵין מִלִּין תִּבְחֶנּוּ "doth not the ear try words?" Job 34:3. Often—(a) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(b) used of men tempting God (i. q. נסה), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

(2) to look out, to watch, i. q. צפה; whence בחון watch-towers. (Ch. בחון, Syr. حَسِب to examine.

The Arabs have in this sense مكن Conj. I, VIII. ب and م being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the lapis Lydius, called in the Greek βάσανος, which appears to be a word formed from the Oriental בחון.)

NIPHAL, to be proved, tried, Gen. 42:15, 16; Job 34:36.

PUAL בחון id., Ezc. 21:18, כִּי בָחֵן "because a trial is made;" compare Schnurrer on the passage; LXX. ὅτι δεδικαίωται. Others take בחון as a noun, trial, proof, sc. is made.

Derived nouns besides the following are בחון, בחון, בחין.

בחון m., watch-tower (see the root No. 2), Isa. 32:14, עִלְפֵל וּבָחֵן "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

בחון m., trial, proof; Isa. 28:16, אֶבֶן בָּחֵן "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

**בחור** fut. יבחור.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. حَسِب i. q. Heb. בחון. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as בחון, or in dividing in pieces and examining; comp. חפר No. 1. To this answer Greek πειράω, Lat. perior, whence experior, comperior, periculum, peritus). Isa. 48:10, בָּחַרְתִּיךָ בְּכֹר עֵנִי "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 34:6; where the כתיב should be read בָּחַרְתִּים "he proved (searched) their houses," (of the idolators).

(2) to approve, i. q. to choose, to select. It answers to the Arab. حَسِب VIII. to select the best, to have the best, to take the better part of a thing, حَسِبَ حَسِبًا, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. לוֹ to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with ב prefixed; (comp. ב B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 1 Sa. 10:24; 16:8, 9, etc.; once על (which denotes desire of any thing, and see על No. 4), Job 36:21; also ב (in the sense of preference) Ps. 84:11. Participle בחור



pl. constr. בְּחַרְיָ 1 Sa. 20:2—(a) beloved, chosen, Ex. 14:7—(b) excellent, surpassing, Cant. 5:15.

(3) to love any one, to delight in any thing (both of which are significations taken from that of choosing), to desire, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15, אֲשֶׁר יִבְחַר אֲדֹנָי "according to all that my lord shall desire;" Pro. 1:29; 3:31; followed by אֶת Isa. 14:1, וַיִּבְחַר עוֹד בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and לְ 1 Sa. 20:30 (where however, many copies have אֶת). Once pregn. על of pers. is added, 2 Sa. 19:39, בְּלֹא אֲשֶׁר "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) to be chosen, preferable, excellent; followed by מִן preferable to any thing, Jer. 8:3; part. בְּחָרִים choice, בְּחָרָה Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ to be chosen by any one, to please any one, Pro. 21:3.

PUAL, to be chosen, only Eccl. 9:4 כְּחֵיב. Derived nouns are בְּחָרִים, בְּחָרָה, בְּחָרִים, בְּחָרִים, בְּחָרִים, pr. n. בְּחָרִים and—

בְּחָרִים ("village of young men"), [Bahurim], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בְּחָרִים 1 Ch. 11:33; with the letters transposed בְּחָרִים 2 Sa. 23:31.

בְּחָרִים (of the form בְּחָרִים), m. pl. Nu. 11:28, and בְּחָרִים Ecc. 11:9; 12:1, youth.

בְּטָה & בְּטָה i. q. בְּטָה No. II. βαττολογεῖν, blaterare, TO BABBLE, TO TALK IDLY; σφισαῖεν, TO TALK BASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. בְּטָה babbler, idle talker, Pro. 12:18.

PIEL, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of בְּטָה increases the force of this phrase, see בְּטָה.

Deriv. מְבַטֵּא.

L בְּטָה—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. بطح to throw one down on his back, to throw in the face; whence Heb. אֶתְּכֵן perhaps pr. to throw oneself or one's cares on any one; compare אֶלְלֵךְ Psa. 22:9). Followed by אֶת Prov. 11:28; Psa. 28:7; אֶת 2 Ki. 18:20, 21, 24; אֶת Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4, אֶת אֲדֹנָי לֹא תִקְוּ "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job

6:20. In such cases, it is mostly equivalent to—

(a) to be secure, to fear nothing for oneself. Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23, יִבְטַח בְּיַרְדֵּן "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15, שָׁמָּה חֲקָעִים בְּטָח "he who hates suretships lives securely," has no cause of fear. Opp. to יִרְאָה. And so— (a) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(b) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. שָׁמָּה, שָׁלוֹחַ, שָׁלוֹחַ.—Part. בְּטָח trusting, with an active signification, Isa. 26:3, בְּטָח "because he trusteth in thee;" Ps. 112:7.

HIPHAL, fut. apoc. יִבְטַח—(1) to cause to trust, or confide, to persuade to trust, followed by אֶת and לְ. Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. to make secure, Ps. 22:10.

Derived nouns, בְּטָח, בְּטָחָה, בְּטָחוֹן, בְּטָחוֹת, מְבַטֵּחַ.

II. בְּטָח transp. i. q. טָבַח, طَبَخَ to cook, to ripen, whence אֲבִטָח melon, which see.

בְּטָח m.—(1) confidence, and adv. confidently, with confident mind, Gen. 34:25.

(2) security, Isa. 32:17. In other places always לְבָטַח and בְּטָח adv.—(a) without danger and fear, safely. יֵשֶׁב בְּטָח, יֵשֶׁב לְבָטַח to dwell safely, 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(b) without fear, securely, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [Betah], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, בְּטָחָה.

בְּטָחָה f. confidence, Isa. 30:15.

בְּטָחוֹן m. confidence, Isa. 36:4; hope, Ecc. 9:4.

בְּטָחוֹת f. pl. Job 12:6, pr. securities, i. e. secure tranquillity.

בְּטָל TO BE EMPTY, VACANT (compare בטל), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3. Arab. بطل and Æth. በጠለ: to be empty, vain; more rarely, to cease.

בְּטָל Ch. id., Ezr. 4:24.

PAEL, to cause to cease, to hinder, to forbid, Ezr. 4:21, 23; 5:5; 6:8.

בְּטָן an unused root, pr. to be empty, hollow, vain, i. q. בטל. Hence—



בִּטְּן f. (as being a female member, see No. 2, compare Arab. رحم and Lat. *cunus*, which are fem. for the same reason), with suff. בִּטְּנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. κενεών, λαγών, κοιλία. (Arab. بطن id., بدن body, especially a corpse; Æth. በጊጊ: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fetus is conceived and formed. Hence—

(2) *the womb*; Genesis 25:23, 24; מִן-הַבֶּטֶן Jud. 13:5, 7; מִבֶּטֶן Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. בְּרֵי בִטְּנִי offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fetus also followed by a genit. of the father (Mic. loc. cit.) ["בֶּטֶן מְלָאָה uterus gravidus"]. Used of a single son, בֶּר בִּטְּנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בִּטְּנִי "my womb," is "the womb of my mother;" and בְּרֵי בִטְּנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. קֶרֶב. בֶּטֶן שְׂאוֹל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. תְּהִי בִטְּנִי the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְגַּז בִּטְּנִי "and my bowels trembled." Compare κοιλία, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column*, like a belly, 1Ki. 7:20.

(5) [Betan], pr. n. of a town of the Asherites (perhaps "valley," i. q. בטן κοιλάς), Josh. 19:25.

בִּטְּנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but حَبَصَا, بَطْم, as used for the terebinth (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the pistacia.

בִּטְּנִים ("pistacias"), [Betanim], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for בִּי from the root בָּעָה, as בָּל for בָּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part. of entreaty, or rather of asking pardon, always followed by אֲדַבֵּר, אֲדַבְּרֵנִי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. bitte! mit Erlaubniß. Gen. 44:18, בִּי אֲדַבֵּר יְדִבְרֶנָּה עִבְדְּךָ דָּבָר בְּאָזְנֵי אֲדֹנָי "I pray, O lord, let thy servant speak one word to thee;" Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, וַיֹּאמְרוּ בִּי וַיֵּרְדוּ וַנֵּי "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently δέομαι and δεόμεθα, Vulg. *obsecro, oramus*, Targg. בִּבְעֵי, Syr. حَصَّه, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בִּי pret. בִּינָה Psalm 139:2, and בִּי Dan. 10:1, בִּינָה Dan. 9:2, inf. imp. בִּי, fut. בִּינָה, apoc. and conv. בִּינָה (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בִּי, בִּי, and Arab. بَان Med. Ye intrans. *to stand apart, to be separate and distinct*; metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*); hence, *to consider, to understand*, which depends upon the power of discerning; comp. κρινω, cerno, intelligo, for interligo; German merkten, compare Markte, בִּינָה, etc. Specially—

(1) *to discern, to perceive*—(a) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; 7 Neh. 13:7; Job 9:11; 23:8.—(b) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(c) with the touch, i. q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind to any thing, to attend*; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; 7 (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; Ps. 28:5; Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand*. Dan. 12:8, וְלֹא אָבִין "I heard indeed, but I understood not;" Isa. 6:9; followed by בִּי 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.



(4) to regard as a thing understood, to know, to be acquainted with; followed by an acc. Ps. 19:13; Job 38:20; ? Psa. 139:2. לָמַדְתִּי לְיָדוֹעַ לְמַעַן יֵדְעוּ מַה צְדָקָתוֹ Job 32:9; Prov. 28:5; לָמַדְתִּי לְיָדוֹעַ Prov. 29:7 (compare בִּינָה).

(5) absol. to have understanding, Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. בְּנֵי חָכְמָה the wise, understanding ones, Jer. 49:7.

NIPHAL נִבְּחַן to be intelligent, prudent, Isa. 10:13. Part. adj. נִבְּחָן intelligent, skilful; often joined with חָכְמָה Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. נִבְּחָן דְּבַר skilful of speech, eloquent, 1 Sa. 16:18.

PILEL בִּזְוֵן i. q. Kal No. 2, Deut. 32:10, וְיִבְנֶהוּ יְהוָה "he led him about, (and) took care of him."

HIPHAL הִבְּחִין, infin. הִבְּחִין, imp. הִבְּחִין (see note), part. מִבְּחִין; it has a signification—

(1) proper to itself and causative, viz.—(a) causat. of Kal No. 3, to declare, to explain. Dan. 8:16, 27; Neh. 8:8, וַיְבַרְכּוּ בְּמִקְרָא. —(b) causat. of Kal No. 4, to teach, to instruct, with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, וְיָרֶךְ פִּקְדוֹתֶיךָ הַבְּרִינִי "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(c) causat. of Kal No. 5, to cause to understand, Job 32:8.

(2) it is i. q. Kal No. 1, to perceive, as a rumour, Isa. 28:19; No. 2, to turn the mind to any thing; construed with בְּ Dan. 9:23; 10:11; Neh. 8:12; אֵל Psa. 33:15; and absol. Dan. 8:5, 17; No. 3, to discern, to understand, 1 Ki. 3:9; No. 4, to know, to be acquainted with, Job 28:23; Mic. 4:12. הִבְּחִין Dan. 1:4; Pro. 1:2, to be skilled in any thing; followed by בְּ Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, to have understanding, Isa. 57:1. Part. מִבְּחִין Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future יִבְּחֵן, יִבְּחֵן, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL הִתְבַּחַח—(1) pr. to show oneself attentive, hence mostly, i. q. Kal No. 2, to consider, to attend, to remark, absol. Jer. 2:10; 9:16; Job 11:11; followed by לְ 1 Ki. 3:21; Isa. 14:16; אֵל Job

31:1; Ps. 37:10; אֵל Job 32:12; 38:18; אֵל Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) to perceive ["c. g. to hear"], with an acc. Job 26:14.

(3) to have understanding, pr. to show oneself wise, Ps. 119:100.

Hence are derived the nouns יְבִיחָה, חִבְיוֹנָה, חִבְיוֹנָה, and those which immediately follow, בִּינָה, בִּיחָה.

בֵּין const. בֵּין pr. i. q. Arab. بَيْنَ interval, space between (see Dual), only in const. and followed by suffixes בֵּינִי, בֵּינֶךָ, בֵּינוּ, also pl. בֵּינֵינוּ, בֵּינֵיכֶם, and בֵּינֵיהֶם. It becomes a preposition—

(1) between, Arab. بَيْنَ "between brothers," Prov. 6:19; בֵּין שִׁיחִים "between bushes," Job 30:7; בֵּין עֵינַיִם "between the eyes," for in the forehead (see עַל). ["So בֵּין אֱוֵלַי 'between the Ulai,' i.e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. אֵל, Jud. 5:27."] When doubled, inter...inter, between...between, there is בֵּין...בֵּין, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely ל...בֵּין (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; בֵּין...לְבֵין Isa. 59:2; אֵל...לְ Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, the difference between; Mal. 3:18, וְרִאִיתֶם בֵּין צְדִיק לְרָשָׁע "and ye shall see the difference between the righteous and the wicked," comp. לְ...בֵּין 2 Sa. 19:36; Jon. 4:11; לְ...בֵּין 1 Ki. 3:9; לְ...בֵּין חֹרֶה Eze. 44:23.

(2) intra, within, Job 24:11, בֵּין שׁוּרֵיהֶם "within their walls;" Prov. 26:13, בֵּין קְרוֹבוֹת "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. بَيْنَ ذَلِكَ). Sometimes—

(3) לְ...בֵּין and בֵּין...בֵּין are disjunctively used for sive...sive, whether...or; 2 Ch. 14:10, אִם עֲמַד לְעֹזֶר לְ...בֵּין רַב לְאִין כַּח "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), רַע בֵּין טוֹב וְרַע whether it be good or bad," for, in distinguishing between good and bad, LXX. εἶτε καλή, εἶτε σαυπά. 2 Sa. 19:36. (So in the Rabbinic בֵּין...בֵּין sive...sive, tam...quam.)

It is compounded with other prepositions—(a) בֵּין...לְ, inter, with acc. into between, amongst, Eze. 31:10, 14, and אֵל...בֵּין 10:2.



(b) על-בין unto between, Eze. 19:11.

(c) מִבֵּין from between, *zwischen* (etwas) *weg, zwischen* hervor, French *d'entre*; Zec. 6:1, "two chariots going forth שְׁנֵי הַחַרְוִים מִבֵּין מִבֵּין from between the mountains;" Ps. 104:12, "they utter a voice מִבֵּין עֲפָאִים from amongst the branches;" Jer. 48:45, מִבֵּין סִיחֹן, ellipt. for "out of the midst of the kingdom of Sihon." מִבֵּין רִנָּלִים used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth מִבֵּין הַיּוֹצֵת מִבֵּין רִנָּלֶיהָ which comes forth from her womb" (comp. II. xix. 110, ὅς κεν ἐπ' ἡμᾶσι τῶδε πέσῃ μετὰ ποσσὶ γυναικός), and figuratively for *of his seed, race, posterity*, Gen. 49:10, "the sceptre . . . shall not depart מִבֵּין רִנָּלָיו from his progeny." It is equivalent to מוֹרְעוֹ, מִפְּרֵי בִטְנוֹ, מִפְּעוּזֵי (compare Gen. 46:26). Where two things are mentioned from *between* which any thing comes forth, there is found מִבֵּין . . . מִבֵּין, 2 Ki. 16:14; Eze. 47:18.

(d) מִבֵּינֹת between, within, i. q. בֵּינֹת Eze. 10:2; 6:7.—מִבֵּין Isa. 44:4, is for בֵּין; see בָּ B, 8.

DUAL מִבֵּינִים the interval between two armies, τὰ μεταίχμια, Eurip. Phœn. 1285; whence מִבֵּינִים הַגִּבּוֹרִים 1 Sa. 17:4, 23, "one who comes between," μεσίτης, used of Goliath as ready to decide the contest by single combat.

בֵּין Ch. between, Dan. 7:5, 8.

בִּינָה f. [root בֵּין].—(1) understanding; Isa. 33:19, "a people of strange language בִּינָה whom thou dost not understand;" Dan. 8:15; 9:22; 10:1.

(2) intelligence (Einsicht, Verstand), insight, Pro. 4:5, 7; 8:14; 9:6, 10; 16:16; Job 28:12, 20; יָדַע בִּינָה "to be or to become intelligent," Job 38:4; Prov. 4:1; Isa. 29:24. Pl. עַמֵּי בֵּינֹת "an intelligent people," Isa. 27:11. Specially skill, in any art or learning, 2 Ch. 2:12; 1 Ch. 12:32, יָדַע בִּינָה לְעֵתִים, "skilled in understanding the times" (compare Est. 1:13).

בִּינָה f., Ch. i. q. Heb. No. 2; Dan. 2:21.

בִּיצָה f. an egg, so called from its whiteness, Arab. بَيْضَة, Syr. حَبَّاء. In sing. not found. Pl. בִּיצִים with adj. f. עֲנֹבוֹת בִּיצִים "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Isa. 59:5. [Root בֵּין.]

בֵּיר a well, i. q. בְּאֵר Jeremiah 6:7 קרי, compare Arab. بئر.

בִּירָה f., a word of the later Hebrew.

(1) fortress, castle, palace (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may

have come from אֲבִירָה strong, fortified, or as others prefer, גְּבִירָה, from the Æthiop. root ለገረ: to sit; whence ለገረ: a throne, a tribunal, and سببر throne, tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. بارو *baru*, fortress, wall, castle, Sanscr. *burā, buri, pur*, Greek πύργος and βάρης). There often occurs שוּשַׁן הַבִּירָה *Shushan, the palace*, almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Eze. 6:2); which is elsewhere more accurately called הָעִיר שוּשַׁן (Esth. 3:15; 8:15). When applied to Jerusalem, the fortress of the temple is meant, Neh. 2:8.

(2) a temple, 1 Ch. 29:1, 19.

בִּירָה Ch. f. emphat. בִּירָהּ id., fortress, palace, Eze. 6:2; Syr. حَبَّاء.

בִּירָנוֹת f. twice in pl. בִּירָנוֹת fortresses, castles, 2 Ch. 17:12; 27:4; Compare as to the nature of this termination, Lehrs. 516, note.

בֵּית const. בֵּית; with ה parag. בֵּיתָה Gen. 19:10; const. בֵּיתָה Gen. 43:17; plur. בֵּיתִים *bottom*; with suff. בֵּיתֵיךָ, בֵּיתֵיהֶם, בֵּיתֵיהֶם, for בֵּיתָהּ from the unused sing. בֵּיתָה (compare Syr. حَبَّاء Lehrs. 604); m., a house, Arab. بَيْت, Syr. حَبَّاء, Æthiop. ቤተ: ["Phœnic. defective בית, see Monumm. Phœnic. p. 348."] (Some derive it from the root בָּית to pass the night, to remain. But still בֵּיתָה, בֵּיתָה may have sprung from the harder בֵּיתָה from the root בָּיתָה, as δόμος, *domus*, from δέμω, and as to the form, like above שֵׁשׁ, which has been shewn to be for שֵׁשׁ, אֲשֵׁשׁ. If this conjecture be adopted, בָּיתָה may be a secondary root from the noun בֵּיתָה, and בֵּיתִים for בֵּיתָהּ from the sing. בֵּיתָה i. q. בֵּיתָה. To the proposed etymology we may add the following examples of the letter נ softened into a vowel, בֵּית for בָּנִים a purse; כּוֹס a cup, for כָּנִים; שֵׁשׁ a thorn, for שֵׁשׁ (prop. שֵׁשׁ for שֵׁשׁ); חוֹך *ἄγκος, ἄγκος, uncus*, for חוֹך from the root חָנַךְ = חָנַךְ; חֵין for חָיִן; perhaps בָּנִשׁ (Æthiopia), i. q. בָּנִשׁ congregation, conflux = حبس; Greek εἰς (ἐνός) for εἷς: Lat. *unus, eis*, prep. for εἷς (see Car. Schmidt, De Præposit. Gram. p. 7), *ρυφθεις* for *ρυφθεις: ὀδούς* for *ἰδούς*: Latin *dens*)—בֵּיתָהּ בֵּיתָה "son of a house," Gen. 15:3; Ecc. 2:7; and בֵּיתָהּ בֵּיתָה Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave "born in the house," and for that reason of more sure fidelity; אֲשֵׁר עַל הַבַּיִת with regard to private persons is *οἰκονομος*, dispensator, *steward*, a servant set over the household and the other servants, Gen. 43:



16; 44:1; but see below, No. 3. בתי חמר "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The house of God is once used of the whole world [?], Ps. 36:9. In acc. const. בית is often used for בַּיִת in any one's house, Gen. 24:23; 38:11; elsewhere in the house, at home; into the house, Gen. 24:32. Specially it is—

(1) a moveable house, a tent, Arab. بيت Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare בַּמִּטָּה No. 3, 4; בית האלהים, יהוה, used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places בית and אהל are opposed."]

(2) a royal house, a palace, fortress; more fully, בית המלך 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and בית המלכות Est. 1:9, κατ' ἐξουσίαν; whence בית המלך the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, Hofmarschall), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew בית המלך Esth. 1:8 (see No. 1). בית דוד the palace of David, Isa. 22:22; בית פרעה the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בית הנשים Esth. 2:3, 9.

(3) the house of God, i.e. temple; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בית אלהים, בית יהוה 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a sepulchre, especially one much adorned, Isa. 14:18; compare מִשְׁכָּן Isa. 22:16. More fully called בית העולם "eternal house," Ecc. 12:5.

(5) dwelling, abode, habitation, place of any kind.—(a) of men, e.g. of Hades, Job 17:13. ["בית העם collect. "houses of the people," i.e. of the citizens, Jer. 39:8, i. q. בתי ירושלים Jer. 52:13; בית עבדים "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."—(b) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); בית עכביש "the house of the spider," Job 8:14; Arab. بيت العنكبوت; "the house of the moth," Job 27:18.—(c) receptacle, place for inanimate things; בתי נפש perfume boxes, Isa. 3:20; בתי לברזים, בתי לברזים, places to receive the carrying bars, Ex. 26:29; 36:34; 37:14; 38:5; 1 Ki. 18:32,

"and he made a trench *בְּבֵית סֹמְחִים וְרַע* of the content of two seahs of seed." בית אבנים a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9, בית צלעות "the content of the side chambers of the temple."

(6) the inner part, what is inside, within (opp. to חוץ outside, without). ביתה Ex. 28:26; מבית Gen. 6:14; Exod. 25:11; 37:2, and מביתה 1 Ki. 6:15 (compare מן No. 3), inside, within. Opp. to חוץ. בית Eze. 1:27; מבית 1 Ki. 6:16; למבית Num. 18:7, within (some space). אל מבית ל within, 2 Ki. 11:15; comp. אל A, 9. (From this signification is formed Ch. ב in, whence the prefix ב has been derived above.)

(7) used figuratively for "persons living together in a house," family (comp. Arab. *اهل*) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; בית פרעה i. q. עבדי פרעה Gen. 50:4. Hence—

(8) those sprung from any family, descendants, offspring, progeny, i. q. בני (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; בית לוי i. q. בני לוי Ex. 2:1; בית יוסף Josh. 17:17; בית ישראל, יהודה, יהודה the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (*οίκος Δαβίδ*, Luke 1:27). Like בני it is used figuratively, as בני מלחמתי i. q. בני מלחמתי my adversaries, my enemies, 2 Ch. 35:21; בית מרי a stubborn race, Eze. 2:5; and on the other hand בית יהוה sons, family of God, i. q. Israel, Nu. 12:7; Hos. 8:1; like *οίκος Θεού* [The Church], 1 Tim. 3:15. In some other phrases the figure of a house is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i.e. founded the Israelitish nation. ל בנה בית ל to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i. q. חקים שם) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is ל עשה בית ל 2 Sa. 7:11.

(9) it is also applied to wealth, property, what is kept in a house, and all that belongs to a family; Esth. 8:1, בית המן, LXX. *ὅσα ὑπάρχει Ἀμάν*, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. *οικία, οίκος*.

(10) בית אב pr. "a father's house," Gen. 24:23; "a father's family," 31:30. In the enumerations of the Hebrews, the particular tribes (שבטים) were divided into families (משפחות), the families into "fathers' houses," בית האבות. In this signification in pl. for בתי אב there is often used בית אבות, a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel לבית ליהודה"



אבותם according to their families and their fathers' houses; Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were ראשי בית אבותם Ex. 6:14; ראשי לבית אבותם 1 Ch. 5:24; generally by ellipsis, ראשי האבות Nu. 31:26; Josh. 14:1; or ראשי האבות 1 Ch. 29:6; נשיאי האבות 2 Chron. 5:2, "princes of houses," patriarchs.

בית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. *ܒܝܬ*, compare Germ. *hausen* in *Rordhausen, Mühlhausen*. Of this kind are—

(a) בית און ("house of vanity," i.e. of idols, see און No. 1), [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt בית-און, see און.

(b) בית אל ("house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לון (Josh. 18:13, and compare לון), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed [?] (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare בית און and און. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (*Kritik der Israel. Gesch.* i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. Gent. n. is בית הנאל 1 Ki. 16:34. [Now called *Baitin* بيتين, Rob. ii. 126.]

(c) בית האצל ("house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judæa or Samaria, Mich. 1:11, where allusion is made to this etymology.

(d) בית ארבע ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. *Αρβηλα* of the Galileans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 60). [Perhaps *Irbid*, Rob. iii. 282.]

(e) בית בעל מעון [*Beth-baal-meon*], Josh. 13:17; elsewhere בעל מעון Nu. 32:38, and בית מעון ("house of habitation"), Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called *میعون* [*Mi'un*], are mentioned by Burckhardt, *Travels in Syr.* p. [365] 624, Germ. trans. It appears to be the same as בעון (for מעון) Nu. 32:3.

(f) בית בראי ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from בית לבאות Josh. 19:6.

(g) בית ברה [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for בית עברה ("house of passage"), compare *Βηθαβαρά*, Joh. 1:28, in many copies.

(h) בית גדר ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i. q. גדרה which see.

(i) בית גלגל ("the house of Gilgal"), Neh. 12:29, i. q. גלגל which see.

(k) בית גמול ("house of the weaned"), [*Beth-gamul*], a town of the Moabites, Jer. 48:23.

(l) בית דבלתים [*Beth-diblathaim*], Jer. 48:22, and דבלתים Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(m) בית דגון ("house of Dagon"), [*Beth-dagon*], a town—(a) of the tribe of Judah, Josh. 15:41. —(β) of the Asherites, Josh. 19:27.

(n) בית הרם ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called בית הרן, afterwards *Julias, Livias*; see *Joseph. Ant.* xviii. 2, § 1; *Jerome* voc. *Betharam*.

(o) בית הנקלה ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now *Hajlah* حجله. Rob. ii. 268].

(p) בית הנן ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(q) בית חרון ("place of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) *Beth-horon* is mentioned *κατ' ἐξοχην*, and in Joshua it is clear that *the nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16, 24), famous for the slaughter of several hosts.

(r) בית הישיבות ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:20; afterwards belonging to the Moabites, Eze. 25:9.

(s) בית פר ("house of pasture"), [*Beth-car*]



1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(t) **בֵּית הַקֶּרֶם** ("house of the vineyard"), [*Beth-haccrem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(u) **בֵּית לְבָאוֹת** see above, letter (f).

(v) **בֵּית לְעֶפְרָה** see עֶפְרָה.

(w) **בֵּית לֶחֶם** ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(α) a town of the tribe of Judah, more fully **בֵּית לֶחֶם יְהוּדָה** Jud. 17:7, 9; Ruth 1:1, 2; and **בֵּית לֶחֶם אֶפְרָתָה** Mic. 5:1. Ephratah (see p. LXXX, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account **بَيْت لَحْم**, about six English miles from Jerusalem is still celebrated. Gent. noun **בֵּית הַלְּחֵמִי** [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(β) a town in the tribe of Zebulun, Josh. 19:15.

(x) **בֵּית מְלוּא** see מְלוּא.

(y) **בֵּית קֵעוֹן** see letter (e).

(z) **בֵּית מַעֲכָה** ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. **מַעֲכָה** and **בֵּית מַעֲכָה**.

(aa) **בֵּית הַפְּרִיחָק** ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(bb) **בֵּית הַפְּרָכָבוֹת** ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(cc) **בֵּית נִמְרָה** ("house of limpid and wholesome water," comp. נִמְרָה), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and **בֵּית נִמְרָה** Nu. 32:3, a town of the Gadites, called *Βηθναβρις* in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called **מֵי נִמְרָה** Isa. 15:6.

(dd) **בֵּית עֵדֵן** ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks *Παράδεισος* (Ptol. 5:15).

(ee) **בֵּית עֲזַמְבֶּת** [*Beth-azmaveth*], Neh. 7:28, and simply **עֲזַמְבֶּת** ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(ff) **בֵּית הַעֲמֶק** ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(gg) **בֵּית עֲנוֹת** ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(hh) **בֵּית עֲנַת** (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(ii) **בֵּית עֶקֶד הַרְעִים** ("house of the farm of the shepherds," compare **عقد** village, farm), a place near Samaria, 2 Ki. 10:12; and without **הַרְעִים** verse 14.

(kk) **בֵּית הַעֲרָבָה** with art. **בֵּית הַעֲרָבָה** ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without **בֵּית** Josh. 18:18.

(ll) **בֵּית פְּלֵט** ("house of escape"), [*Beth-phelet, Beth-palet*], a town in the south of Judah, Josh. 15:27.

(mm) **בֵּית פְּעוֹר** ("temple of (Baal) Peor," see **בַּעַל פְּעוֹר**), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(nn) **בֵּית פַּצִּץ** ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(oo) **בֵּית צוּר** ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(pp) **בֵּית רְחֹב** ("house" or "region of breadth"), [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere **רְחֹב** (unless perhaps *Beth Rehob* denotes a region, *Rehob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud. 1:31). The neighbouring part of Syria is called **אֶרֶם בֵּית רְחֹב** 2 Sa. 10:6; **אֶרֶם רְחֹב** ib. verse 8.

(qq) **בֵּית שְׁאֵן** ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. **בֵּית שֵׁן** 1 Sam. 31:10, 12; **בֵּית שֵׁן** 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins **בֵּישַׁן**, now by the Arabs **بَيْسَان** [*Beisan*].

(rr) **בֵּית הַשֵּׁטָה** ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shitta*; **شطا**, Rob. iii. 219.]

(ss) **בֵּית שֶׁמֶשׁ** ("house of the sun"), [*Beth-shemesh*], a town—(α) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12, seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun **בֵּית הַשֶּׁמֶשׁ** id. ver. 14, 18. [This town appears to be now called 'Ain Shems **عين شمس**, Rob. ii. 339.]



—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i. q. *ḥeliopolis* of Egypt, Jer. 43:13; compare page LXIII, A.

(u) *בית תפוח* ("house of apples"), [*Beth-tappuah*], a town of the tribe of Judah, Josh. 15:53. [Now *Teffūh* *تفوح*, Rob. ii. 428.]

*בית* emphat. *בֵּיתָא*, *בֵּיתָה*, constr. *בֵּית* with suffix *בֵּיתָהּ*, pl. *בֵּיתַיִן*, Chald. m. i. q. Heb. *house*, Dan. 2:5; *בֵּית מַלְכָּא* Ezr. 6:4; *בֵּית מַלְכֵּנוּ* Dan. 4:27, royal house, palace; *בֵּית אֱלֹהִים* house of God, temple, Ezr. 5:2, seq.; also, simply *בֵּיתָא* id. ver. 3, 9, 11.

*בֵּיתָן* m. constr. *בֵּיתָן* great house, *palace*, Esth. 1:5; 7:7, 8.

*בָּכָא* an unused root, i. q. *בָּכָה* prop. *to drop, to distil*; hence, *to weep, to shed tears*. (Arab. *بكا* to pour milk drop by drop.)

*בָּכָא*—(1) *weeping, lamentation*; Arab. *بكا*. *בְּאֵי הַבָּכָא* *עַמְקֵי הַבָּכָא* *the valley of weeping*, or of lamentation, *Zammerthat*, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Psa. 84:7, *עָבְרֵי בְּעַמְקֵי הַבָּכָא מִעֵין יִשְׁתַּחֲוֶהוּ* "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. *בָּכָאִים* 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some *tree*, so called from its *weeping, dropping*, according to Celsius (*Hierobot. i. 335—340*), Arab. *بكا* like the balsam-tree, whence *white drops* distil of a cold and pungent taste.

*בָּכָה* fut. *יִבְכֶּה* convers. *יִבְכֶּי* pr. i. q. *בָּכָא* TO DISTIL, TO FLOW BY DROPS (the primary syllable *ב* imitates the sound of falling drops, comp. the roots ending with *ה*); see *בָּכִי*, specially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by *על* of the person or thing wept for, Lam. 1:16; Jud. 11:37; *אֵל* 2 Sa. 1:24; Eze. 27:31; and *ל* Jer. 22:10; Job 30:25. *בָּכָה* followed by *על* is also *to come to any one weeping*, Num. 11:13; Jud. 14:16; and, *to weep upon* any one, i. e. in his embrace, Gen. 45:15; 50:1.

PIEL, *to bewail, weep for* the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are *בָּכָה*, *בָּכוּת*, *בָּכִי*, *בָּכִית*.

*בָּכָה* m. *weeping*, Ezr. 10:1, from the root *בָּכָה*.

*בְּכוֹר* m. (from the root *בָּכַר*), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a *father*. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see *בְּכוֹרָה* No. 2)—

(2) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, *בְּכוֹר מוֹת* "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic *بنات المنية* *daughters of fate, or of death*, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, *בְּכוֹרֵי יְרֵלִים* "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used *בְּכוֹרָה* which see.

*בְּכוֹר* in sing. Isa. 28:4, according to the Masor. (see *בְּפֹרָה*), elsewhere always in pl. *בְּכוֹרִים*, *בְּפֹרִים* *first-fruits*, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added *רֵאשִׁית* Ex. 23:19; 34:26; *לֶחֶם הַבְּכוֹרִים* "bread baked from the firstfruits," Lev. 23:20; *יוֹם הַבְּכוֹרִים* "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

*בְּכוֹרָה*, *בְּכוֹרָה* f.

(1) *firstborn, firstling*; pl. *בְּכוֹרוֹת* *firstborn offspring*; of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. *primogeniture, birth-right*, Gen. 43:33. Opp. to *בְּעֵרָה* *מִשְׁפַּט הַבְּכוֹרָה* "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. *בְּכוֹרָה* Gen. 25:31, 34; 27:36.

*בְּכוֹרָה* f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read *בְּפֹרָה* with *ה* without *Mappik*, than *בְּפֹרָה*, with the Masor. and edit. as the suffix. is weak); in Morocco now called *بوكرة* *bocoure*, Spanish *Albacora*.

*בְּכוֹרָה* id. Pl. *בְּכוֹרוֹת* Jer. 24:2.



**בְּכוֹרֹת** ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

**בְּכוֹת** fem. *weeping, mourning*, Gen. 35:8; **אֵלֶּן בְּכוֹת** "the oak of weeping." Root **בָּקָה**.

**בָּכִי** in pause, **בָּכִי** with suff. **בָּכִי** m.

(1) *weeping*, from **בָּקָה**, Gen. 45:2; Isa. 15:3; 22:4, etc. **בָּקָה בָּכִי גָדוֹל** "to make a great lamentation," 2 Sa. 13:36; also a *dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare*, *stillare* in Lucret. i. 350, Gr. *δάκρυον* and *ῥέπειν*.

**בְּכִים** ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

**בְּכוֹרָה** adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to **בְּכוֹר**.

**בְּכוֹת** fem. *weeping, mourning*, Gen. 50:4; from the root **בָּקָה**.

**בָּכַר** a root not used in Kal, pr. to **CLEAVE**, to break forth, i. q. the kindred word **בָּקַר**, to *be, or come first, to do anything first* (as if die Bahn brechen), and to *be early, seasonable, to do any thing early, seasonably*. It is applied—

(1) to the day, hence **בָּקַר** to rise early, to do any thing in the morning, **בֹּקֶרֶת** the morning time, comp. the kindred **בָּקַר**.

(2) to the year and its produce, **בְּכוֹרֵי הַשָּׂדֵה** first-fruits, **בְּכוֹרֵי הַתְּאֵנָה** early fig, **בְּכוֹרֵי הַפֵּי** early fruit.

(3) to the time of life, especially birth, **בְּכוֹרָה**, **בְּכוֹר** first-born, **בְּכוֹרֵת** and **בְּכוֹרֵת** a virgin, a woman who has her first child, **בְּכוֹרָה**, **בְּכוֹר** a young camel.

PIEL—(1) to bear early fruit, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) to make first-born, to give the right of primogeniture to any one, Deut. 21:16.

PUAL, to be first-born, Lev. 27:26.

HIPHIL, part. **בְּכוֹרֵת** a woman who brings forth her first child, Jer. 4:31.

Derivatives, see Kal.

**בְּכוֹרָה** a young he-camel, already fit for carrying light burdens (comp. **עָרַר** and **עָרַל**). Pl. const. **בְּכוֹרִים**, Isa. 60:6. To this answers the Arab. **بَكْر** a young camel, which they observe signifies the same age as **القَي** a young man, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa.

loc. cit. and in Thes. page 236. ["Comp. Root **בָּקַר** No. 3."]

**בְּכוֹרָה** (appell. i. q. **בְּכוֹר** "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 26:35. Gent. n. **בְּכוֹרֵי בֶנְיָמִן** id.—(2) a son of Benjamin, Gen. 46:21.

**בְּכוֹרָה** f. a young female camel, in heat; Jer. 2:23. See **בָּקַר**.

**בְּכוֹרָה** (i. q. **בְּכוֹר הוּא**, "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

**בְּכוֹרֵי** ("juvenile"), [*Bichri*], pr. n. m. 2 Sa. 20:1.

**בֵּל** (1) *nothing* (from the root **בָּלָה** No. 3). Ps. 17:3, "prove me, **בֵּל תִּמְצָא** thou shalt find nothing of evil." ["Unless like LXX. and Vulg. we connect **בֵּל תִּמְצָא** 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. **לֹא**, but poet. followed by a preterite, Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for **בֵּלֹא** = **בֵּל** Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, **בֵּל קָרוֹב אֵלַיךְ**, pr. in not approaching to thee."

(3) *lest*, i. q. **אַל** followed by a fut. Ps. 10:11.

**בָּל** Ch. m. *heart*, Dan. 6:15. Syr. **ܠܒܐ** heart, mind, Arab. **بَال** id. for **بَالِي** from **بَلَى** III. to care for, pr. *care*, hence, mind which is agitated with cares.

**בֵּל** contr. from **בַּעַל** i. q. **בַּעַל** *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet *Jupiter, stella Jovis* (Cic. De Nat. Deor. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians **السعد الأكبر** "Greater Fortune." The planet Venus was worshipped with this planet (see **עֲשָׂתָר**, **אֲשֵׁרָה**). Comp. **בַּלְשַׁאֲזַר**, and see **בַּעַל** No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as **בַּלְשַׁאֲזַר**, **בַּלְשַׁאֲזַר**, *Belesys, Belibus*, etc.



**בלא** i. q. Hebr. בָּלָה. PAEL:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

**בלאדן** (contr. from בעל־אדן i. e. "whose lord is Bel," "worshipper of Bel"), [*Baladan*], pr. n. of the father of king Merodach-Baladan, 2 Ki. 20:12.

**בלג** not used in Kal. Arab. بَلَّج TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHL—(1) to cause to shine forth. Am. 5:9, הַמְכַלִּיג שָׁר עַל־עוֹן "causing desolation to shine forth upon the mighty," i. e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) to make cheerful, sc. the countenance, to be made cheerful, Psalm 39:14; Job 9:27; 10:20. Hence מְבַלְגִית, and—

**בלגה** ("cheerfulness"), [*Bilgah*], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בְּלִיגָה.

**בלדד** pr. n. (prob. i. q. לָרַד i. e. "son of contention," "contender," from the root לָד to strive, see בְּרִדָר), *Bildad*, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

**בלה** a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בָּהַל, comp. בָּהַל to be feeble, modest (pr. timid).

PIEL בִּלְהַת to terrify, to frighten, to cause any one's mind to be cast down, Ezr. 4:4. כתִּיב In קרי the more common מְבַהֵלִים. Syriac ܒܠܗܘܩ quadril. to terrify.

Derivatives, בְּלִהָה, and pr. n. בְּלִהָה, בְּלִהָה.

**בלה** fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL (like נָבַל, אָבַל, which see), abfallen, einfallen, verfallen, specially used—

(1) of garments fallen away and torn by use and age. Followed by מַעַל. Deut. 8:4, "thy raiment לא בָּלָה מֵעָלֶיךָ fell not away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6; Psa. 102:27. (Arab. بَلِيَ to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, waste away; Germ. einfallen, verfallen (compare Gr. παλαιός, and with another flexion, μέλω, curo). Job

13:28, והוא כְּרִקְבִי וְיִבְלֶה "and he (δεικτικῶς for I) as a rotten thing falleth away," wasteth. Gen. 18:12;

Ps. 32:3. (Compare בָּאֵלֵי to care for, pr. to be consumed with cares; בָּאֵלֵי consumed with cares; בָּאֵלֵי the heart, the mind, so called from cares (see בָּל). Æth. በለዎ: to be or become old.) Hence—

(3) to fail wholly, to be brought to nothing; whence בָּל, בְּלִי, בְּלִי nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, to consume, to waste (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τριβεῖν βίον. Job 21:13, יִבְלוּ בַטּוֹב יְמֵיהֶם "they spend or pass their days in wealth."

(2) to afflict, trouble, 1 Ch. 17:9. (Arab. بلى IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.) Compare Ch. בְּלָה.

Hence are derived the nouns and particles אָבַל, בָּל, בְּלִי, בְּלִי, בְּלִי, בְּלִי, and the compounds בְּלִיעַל, בְּלִיעָדִי, בְּלִיעָה.

**בלה** adj. f. בְּלִיָּה worn out with use and age, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בְּלִיָּה זָנָפִים "worn out with adulterics," Eze. 23:43.

**בלהה** f. in sing. once, Isa. 17:14; more often in plur.—

(1) terror, terrors, Job 18:11; 24:17; 27:20. 18:14, תִּפְעִיזוּהוּ לְמַלְכָּה בְּלִהוֹת "terrors shall pursue him like a king," or military leader (ל here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join בְּלִהוֹת לְמַלְכָּה king of terrors.)

(2) sudden destruction, compare בְּלִהָה No. 2; Ps. 73:19, תִּפְסוּ מִן־בְּלִהוֹת "they perish with sudden destruction;" Eze. 26:21, בְּלִהוֹת אֶת־נִינְוֶה. LXX. ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἔτι. Vulg. in nihilum redigam te, Eze. 27:36; 28:19.

**בלהה** (perhaps "modesty," see בְּלָה in Kal), [*Bilhah*], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בְּלִיָּה (Josh. 19:3), also בְּלִיָּה.

**בלהה** (perhaps "modest"), [*Bilhan*], pr. n. m.—(1) Gen. 36:27.—(2) 1 Ch. 7:10.

**בלו** Ch., a species of tribute, prob. imposed on articles consumed, Germ. Consumtionssteuer, Accise, excise, Ezr. 4:13, 20; 7:24; compare also בְּלוּ.



**בלוא** only found in pl. const. **בְּלוּאֵי** Jer. 38:12, and contr. **בְּלוֹי** ver. 11, *the rags of worn out clothes*. This latter form which should be pronounced *belové* is prop. from the sing. **בְּלוֹ** for **בְּלוּ**; in other copies however (see J. H. Michaelis) it is read **בְּלוּי** and in edit. **בְּלוֹי** (of the form **גוּי, גוּי**), from the sing. **בְּלוֹי** (of the form **אבוֹי**).

**בְּלִטְשָׁאֲזַר** ("Bel's prince," i.e. prince whom Bel favours, compare **בְּל**; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

**בְּלִי** subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. **بلى** id.

(2) *failure, defect, nothing*; hence adv. of negation, i. q. **לֹא**. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. **בְּלִי נִיט** "not fame," i. e. infamy, Job 30:8.

(3) For **בְּבְלִי** *without*, only poetically, Job 8:11, **בְּבְלִי מַיִם** "without waters;" 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(a) **בְּבְלִי** prop. in defect, *without*, i. q. **בְּלֹא**. **בְּבְלִי רָעַת** imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare **בְּלִי** No. 2.

(b) **בְּבְלִי** id. (comp. ל letter B) Job 38:41 **לְבְּלִי אֶכֶל** "without food;" 41:25; Isa. 5:14.

(c) **בְּמַבְלִי** pr. because of defect—(a) *in that not, because not*; followed by an inf. Deu. 9:28, **בְּמַבְלִי יִכְלֹת יְהוָה** "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; **בְּמַבְלִי בָּאֵי מַתְעַד** "because none come to the feast." Sometimes pleon. **בְּמַבְלִי אֵין**; 2 Ki. 1:3, 6, 16; Exod.

14:11 (Syr. **قَم حَه** and **قَم حَه** in that not).—(β) *so that not*, Job 18:15, **בְּמַבְלִי לֹא יִשְׁכֵן בְּאֶהְלוֹ** "(terror) dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, **בְּמַבְלִי יִשָּׁב** "so that no one dwells;" Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by **אֲשֶׁר** (so that it forms a conjunction) and pleon. **לֹא** Ecc. 3:11, **בְּמַבְלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם** "so that man cannot find out."

(d) **עַד בְּבְלִי** *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(e) **עַל בְּבְלִי** *in that not*, followed by a pret. Gen. 31:20.

**בְּלִיל** m. pr. something mixed, specially *meslin*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

**בְּלִימָה** comp. of **בְּלִי** and **מָה** i. q. **לֹא מְהוּמָה** "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain **בְּלִימָה** a *bridle, band*, from the root **בָּלַם**.

**בְּלִיעֵל** (comp. of **בְּלִי** *not, without*, and **עַל** *benefit, profit*, compare **הוֹעִיל** to be useful, and Arab. **عل** and **عل** i. q. **شريف** noble, prince; and not as said by Fischer, in Proluss. De Verss. Græc. p. 93, from **בְּלִי** and **עוֹל** a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic **غير طائل** useless, of no profit, little worth). Hence—

(1) *wickedness, vileness*; **אִישׁ בְּלִיעֵל** "a wicked man," 1 Sam. 25:25; 30:22; **אָדָם בְּלִיעֵל** Pro. 6:12, and **בְּנֵי־בְלִיעֵל** 1 Sa. 25:17 id. Pl. often **בְּנֵי־בְלִיעֵל** 1 Sa. 2:12, and **אֲנָשִׁים בְּנֵי בְלִיעֵל**, **אֲנָשִׁים בְּנֵי בְלִיעֵל** Deu. 13:14; Jud. 19:22; 20:13. **בַּת בְּלִיעֵל** "a wicked woman," 1 Sam. 1:16; **דָּבָר בְּלִיעֵל** "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. **אֲשֶׁר יִהְיֶה לְבָבְךָ בְּלִיעֵל** "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, **יֹעֵץ בְּלִיעֵל** "who plans destruction;" Ps. 18:5, **נַחְלֵי בְלִיעֵל יִבְעֲתוּנִי** "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. **χειμαῖροι ἀνομίας**, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for **אִישׁ בְּלִיעֵל** *a wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, *a destroyer, causer of destruction*.

["Note. Hence was derived in later usage and in New Test. the pr. n. Βελίαλ, or Βελιάρ, *Belial*, i. q. ὁ πονηρὸς, *Satan*. The English version also gives **בְּלִיעֵל** in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210."]

**בְּלִל**—(1) TO POUR OVER (Arab. **بل** to wet, to moisten, **يل** to flow as water, **بلل**, **بلل** to sprinkle). Part. pass. **בְּלוּל** "poured over with



oil of oblations," Lev. 2:4,5; 7:10,12; 14:21; Nu. 7:13,19. Intrans. *to be poured over, anointed.* Ps. 92:11, בְּלוֹתִי בְּשֶׁמֶן רִעָן, "I am anointed with fresh oil." In the derivatives, see שֶׁבֶלֶל and תִּבְלֹל.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, הָבָה יֵרְדוּ וְנִבְלָה שָׂם שְׂפָתָם, "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נִבְלָה for תִּבְלָה, see Lehrs. page 372, and verse 9. Comp. אֶבְלֵל. Arab. تَبَلَّل to be confounded, of speech, تَبَلُّل اللُّسُن confusion of languages, Conj. II. to babble.

(3) *to stain, to soil* (comp. פָּלַץ, פָּלַץ mentioned under Kal). So in the derivatives תִּבְלֹל, תִּבְלֵל. (Comp. אֶבְלֵל to mix, and to stain.)

(4) denom. from אָבַל *to give meslin or provender* to beasts; Jud. 19:21, וַיִּבֶל לַחֲמֹרִים; Vulg. *et pabulum asinis praebeat.*

Note. The form וַיִּבֶל Isa. 64:5, is for וַיִּבֶל which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by אַ Hos. 7:8. Derived nouns are אֶבְלֵל, אֶבְלֵל, אֶבְלֵל and the pr. n. אֶבְלֵל.

**בָּלַם** TO BIND TOGETHER, TO SHUT FAST, especially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. **ܒܠܡ** id. Ethpe. to be shut, used of the mouth, to be dumb, **ܒܠܡܐ** a muzzle.) In form and signification it is kindred to אָלַם. As to the roots ending in ם see אָלַם.

**בָּלַם** (denom. from בָּלַם, **βλῆμα**: a fig, in Æth. also sycamore), TO CULTIVATE FIGS (and sycomores), or to gather, or to eat them, comp. συκάειν and ἀποσυκάειν. Am. 7:14, בְּוֹלֵם שֶׁקֶמִים, well rendered by the LXX. κρίζων συκάμυρα. Vulg. *vellicans sycamina*. For nipping, *vellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, πέπτειν οὐ δύναται ἂν μὴ ἐπικνισθῆ· ἀλλ' ἔχοντες ὄνυχας σιδηρᾶς ἐπικνίζουσιν· ἃ δ' ἂν ἐπικνισθῆ, τεταραταῖα πέπτειται."] See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

**בָּלַע** fut. יִבְלַע.—(1) TO SWALLOW DOWN, TO DEVOUR ["with the idea of eagerness, greediness"]. (Arab. **بَلَع** and quadril. **بَلَع** id., Æth. **βλῶ**: to eat, to eat up. Kindred roots are **לָעַע**, **לָעַע** and many others beginning with **לע**.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone עַד-בְּלַעִי רִפְיִי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic

أَبْلَعْنِي رَيْقِي "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persian **آبخور** *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph.—(a) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare אָכַל No. 1, g.—(b) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלָעוּ מִן הַיַּיִן "they are destroyed with wine," i. e. oppressed, broken down, overcome with wine. Compare אָכַל, רָוַן, עָבַר. The Syriac translator retains the word **ܒܠܥܗܘܢ**. The Arabs use, in the same phrase, the verb **بَلَع**.

PIEL—(1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things **בְּבִלְעָה** while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. *ἐξάπτειν*. Metaph. **בָּלַע** "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. **שָׂטָן** Job 15:16).

(2) *to destroy*, specially—(a) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(b) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by **בָּלַע** Job 8:18.—(c) *to lay waste a country*, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; comp. Ps. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, "destruction is prepared;" followed by **בָּלַע** 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

**בָּלְעָה** m. with suff. **בָּלְעָה**—(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.



(3) [*Bela*], pr. n. of a city on the southern shore of the Dead Sea, called also *לַעֲרִי* (little), Gen. 14:2, 8; 19:20, seq.

(4) pr. n. m.—(a) of a king of the Edomites, Gen. 36:32—(b) Gen. 46:21.—(c) 1 Ch. 5:8.

*בְּלַעְדִּי* with suff. *בְּלַעְדֵּי, בְּלַעְדֵּיךְ, בְּלַעְדֵּיךְ* (comp. of *בְּלַ* not, and *עַד, עַדְךָ* until).

(1) pr. *not unto, nothing to*, a particle of depreciating or declining. Gen. 14:24, *בְּלַעְדֵּי רַק אֲשֶׁר אָכְלוּ הַיְּשָׁרִים* "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, *בְּלַעְדֵּי אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה* "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without*. Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for *בְּלַעְדֵּי אֲשֶׁר* besides that which. Job 34:32, *בְּלַעְדֵּי אֲחֻזָּה אֲמַתָּה הֲיִרְוֶי* "(if I have sinned) besides the things which I see, show it to me." Syr. *حَدِّدْ, حَدِّدْ* id.

*בְּלַעְדֵּי* id. Always with pref. *סָטָן*—

(1) *without*. Isa. 36:10, "have I without God (i. e. without God's will and permission) come up against this land?" Jer. 44:19. Comp. *בְּלַעְדֵּי* No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

*בְּלַעַם* (comp. of *בְּלַ* and *עַם*, *non-populus*, perhaps i. q. "a foreigner"), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. *Balaam*.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere *יְבֵלְעָם* (יְבֵלְעָה עַם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

*בְּלַק* TO MAKE EMPTY, VOID, i. q. *פָּקַד*, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. *بَلَقَ* I. IV. *to open* (a bottle).

Pual part. f. *סִבְלַקְתָּ* *made empty*, i. e. desert, Nah. 2:11. [Hence]—

*בְּלַק* ("empty," "void"), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

*בְּלַשְׁצַר* Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and *בְּלַשְׁצָר* 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) *Βαβύνητος*, by Berosus (in Jos. Cont. Ap. i. 20) *Ναβόννηδος* (which appears to be the more genuine form, comp. *בְּלו*). LXX. *Balázar*.

*בְּלִשָּׁן* (i. q. *בְּלִשָּׁן* "son of tongue" = "eloquent," compare under *בְּרִדָּר*), [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

*בְּלַח* or *בְּלַת* an unused noun, from the root *בָּלַח* (of the form *בָּלַח* from *בָּלַח*, Lehrgeb. p. 507), pr. *nothing, or bringing to nothing*, i. q. *בְּלַ, בְּלִי*, whence with ' parag. marking the construct state—

*בְּלַח־י*—(1) adv. of negation i. q. *לֹא* 1 Sa. 20:26.

(2) Prep. for *בְּלַח־י* (*בְּלַח־י*) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. *בְּלַח־י* "besides me," Hos. 13:4; Isa. 10:4; *בְּלַח־יךְ* "beside thee," 1 Sa. 2:2; Isa. l. l. translate "without me (i. e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under *תַּחַת*. ["i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. *בֵּין רַגְלֵיהֶם* Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others."]

(3) Conj. for *בְּלַח־י אֲשֶׁר* *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face *בְּלַח־י אֲחִיכֶם אֲתָבֶם* unless that your brother be with you." Fully *בְּלַח־י אֲם* "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(a) *בְּלַח־י* followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (*לְקַטֵּל*) is to be expressed negatively (*לְבַלַּח־י קַטֵּל*). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically *בְּלַח־י לְבַלַּח־י* 2 Ki. 23:10, and thrice *בְּלַח־י* followed by a finite verb for *אֲשֶׁר* Jer. 23:14; 27:18; Eze. 13:3.

(b) *בְּלַח־י* *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(c) *בְּלַח־י עַד* *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare *בְּלִי עַד*.

*בְּמָה* (with Kametz impure), pl. *בְּמֹת*, construct id. and *בְּמֹתַי* Deu. 32:13; Isa. 58:14; Micah 1:3 *בְּמֹתַי*, but in *קְרִי בְּמֹתַי*, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. *בְּמֹתַי* etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root *בָּמָה*, 2 Sam. 1:19, 25; *בְּמֹת יֵשׁ* "mountains covered with wood,"



Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1).  
בְּמֹת אֲרֹנוֹן "mountains by Arnon," Nu. 28:8.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. *Burg*). Ps. 18:24, עַל-בְּמֹתַי יַעֲמִידֵנִי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase עָלָה עַל אֲרָצוֹת אֲרָץ "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively עַל בְּמֹתַיִם Job 9:8 "upon the fortresses of the sea;" עַל-בְּמֹתַיִם עָבַד Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also עַל-בְּמֹתַי אֲרָץ Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (בְּתֵי הַבְּמֹת 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (כֹּהֲנֵי הַבְּמֹת 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בְּתֵי הַבְּמֹת "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or *fane*, Jer. 7:31, compare Æthiop. ቡር-ገር; a mountain, also a convent, Germ. *Spey* pr. a grove, hence a church,

or temple there built. It is probable that these fanes were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in Creuzer Symbol, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek *βωμός*. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

*Note.* The plural construct form is בְּמֹתַי, in which there is a double mark of the plural; similar to רִאשֹׁתַי 1 Sa. 26:12; compare Lehrgeb. 541. The Masorites however rejected this form and substituted for it בְּמֹתַי. Many read this *bāmōthē*, but *h* as being immutable, cannot be shortened into Chatoph-Kametz; and some, more correctly, pronounce *bom<sup>o</sup>the* for בְּמֹתַי, from the sing. בְּמֹת (of the form בְּמֹת); *h* being retained in the plural, like רִאשֹׁתַי, רִאשֹׁתַי. However, I suppose that we should reject the criticism of the Masorites, and read בְּמֹתַי, בְּמֹתַי.

בְּמֹתַי ("son of circumcision," i.e. circumcised, for בְּמֹתַי; see בְּמֹתַי), [Bimhal], pr.n. m. 1 Ch. 7:33.

בְּמֹתַי see מו.

בְּמֹת ("high places"), [Bamoth], Nu. 21:19; more fully בְּמֹת בַּעַל ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בְּנִי (for בְּנִי from the root בָּנָה No. 4), const. בְּנִי (with prefixes בְּ, בְּ, לְ without Makkeph), rarely בְּנִי Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr.n. בְּנִי; once בְּנִי (like אֲבִי), Gen. 49:11, and בְּנִי Nu. 24:3, 15. Pl. בְּנִים (as if from sing. בְּנִי), const. בְּנִי.

A son (Arab. *ابن*; pl. *بنون*, const. *بنو*, *بنى*; on the Phœn. monuments very often בְּנִי; but in Aram. *בְּנִי*, *בְּנִי*, *בְּנִי* from בְּנִי to procreate, but with pl. *בְּנִי*, *בְּנִי*, *בְּנִי*). Kar' *ἐξοχὴν* used of the king's son [The son of God really], Isa. 9:5; compare בְּנִי Ps. 72:1; pl. בְּנִים sometimes used of children of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed *בְּנִים וּבָנוֹת* Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in בְּנִי (more correctly בְּנִי) "a male son," Jer. 20:15; compare *υἱὸς ἀνθρώπου*, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like *υἱὸς Ἀχαιῶν*, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare *בְּנֵי יִשְׂרָאֵל* Isa. 2:6,



used of foreigners; בְּנֵי אֲרָם of the poor, Ps. 72:4; and Greek *δυστήνων παῖδες*, Il. φ. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see בָּר, אָב), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of a *grandson* (like בָּר of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בְּנֵיבָר grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בָר Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה, בְּנֵי לֵוִי Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חִתִּים Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used בְּנֵי יִשְׂרָאֵל בְּיַד יְהוּדָה, בְּיַד חִתִּים (see חִת No. 8); also בְּנֵי אִשָּׁה (see אִשָּׁה 1, g).

(2) It is a name of age, for *boy, youth*, like the Greek *παῖς*; compare חֵן No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. a *son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare *υἱὸς γεέννης*, Matt. 23:15; *τῆς ἀπωλείας*, John 17:12. Son is applied to—

(4) a *foster son*, who is brought up like a son, Ex. 2:10; compare Acts 7:21; and a *disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אָב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks *ιατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων* for *ιατροί, μουσικοί*, etc.; Syr. *بنو حنيفة* sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare חֵן Ps. 45:11.

(5) Followed by a gen. of *place*, it denotes a *man there born, or brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Eze. 23:15, 17; "sons of the East," i. e. Arabs (see אֲרָם); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see חֵן); "son of a womb," born of the same womb (see אִשָּׁה).

This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אִשָּׁה), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see אִשָּׁה) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a gen. of *time*, it denotes a *person or thing, either born or appearing in that time, or as having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb בֶּן־שָׁנָה of the first year," Ex. 12:5. Jon. 4:10, of the ricinus *שָׁבַר לַיְלָה וּבֹרַח לַיְלָה הָיָה* "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice, or condition of life*; it denotes a *man who has that virtue or vice, or who has been brought up in that condition*, as בֶּן־חַיִל "a son of strength," a hero, warrior (see חַיִל); בֶּן־רָעָל "son of wickedness," a wicked man; בְּנֵי שָׁחַץ id.; בְּנֵי שָׁחַץ "sons of pride," poetically used of wild beasts; בְּנֵי עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare *υἱὸς τῆς ἀπειθείας*, Ephes. 2:2, *τέκνα ὑπακοῆς*, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. *ابن*; Castell and Buxtorf v. *בן*; Jones, on Asiatic Poetry, p. 128, seq.), that is called *the son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare בָּר, אָב, אִשָּׁה.

(8) The appellation of "sons of God," is given in the Old Test.—(a) *to angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֲנָשִׁים), or on account of a



greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(b) to kings (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, Διογενεῖς βασιλῆες. Ps. 2:7, "the Lord said to me, thou art my son, this day have I begotten thee," i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, "I have said ye are gods (O kings), and every one of you children of the Most High;" 7, "but ye shall die like (common) men," etc. Ps. 89:28; 2 Sam. 7:14.—(c) to men who piously worship God, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called "son of God," Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of the young of animals, as בְּנֵי צֹאן "sons of sheep," lambs, Ps. 114:4; בְּנֵי אֶתְנוֹ "son of his ass," i. q. עִירוֹ Gen. 49:11; "sons of a dove," i. e. young doves, Lev. 12:6; "sons of a raven," Ps. 147:9.

(10) son of a tree appears to be poetically used for sucker, offshoot (compare יוֹנֵק, יוֹנֵקָה). Gen. 49:22, בְּנֵי פֶרֶת יוֹסֵף "Joseph (is) the son of a fruitbearing (tree)"; for בְּנֵי (perhaps it would be more correctly בְּנוֹ) seems to be put in the construct state, and פֶּרֶת to be i. q. פְּרִיָה Isa. 17:6, "fruitbearing," sc. tree. But others take it otherwise; see פֶּרֶת.

(11) [Ben], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(a) בְּנֵי-אֹנִי ("son of my sorrow"), [Ben-oni], pr. n. given to Benjamin by his mother, Gen. 35:18.

(b) בְּנֵי-הַדָּד ("son," i. e. "worshipper of Hadad," or Adodus, the greatest deity of the Syrians; compare Macrob. Saturnal. i. 23, and pr. n. הַדָּדִיעֵר, [Ben-hadad], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. "The palaces of Ben-hadad," i. e. of Damascus, Jer. 49:27; Am. 1:4.

[בְּנֵי-זוֹחֶת] Ben-zoheth, pr. n. m. 1 Ch. 4:20.]

(c) בְּנֵי-חַיִל ("brave," "warrior"), [Ben-hael], pr. n. m. 2 Ch. 17:7.

(d) בְּנֵי-חַנּוּן ("son of one who is gracious"), [Ben-hanan], pr. n. m. 1 Ch. 4:20.

(e) בְּנֵי-יְמִין ("son of the right hand", i. e. of prosperity, see below בְּנֵי-יְמִין), [Benjamin], pr. n. m.—(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כְּתִיב) written together, see בְּנֵי-יְמִין.

(f) בְּנֵי-בְרָק ("village of the sons of Berak," or "of thunder"), [Bene-barak], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(g) בְּנֵי יַעֲקֹב see "בְּנֵי יַעֲקֹב."

בְּנֵי Ch. id.; only in pl. בְּנֵי, בְּנֵי (the place of the sing. is filled by בְּרֵי); as, בְּנֵי נְלוּתָא those who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי חֹרֵי young doves, Ezra 6:9. (Syriac ܒܢܝܗܝܘܢ plur. id.)

בְּנֵי with suff. בְּנֵי עֲזָרָה Ezr. 5:11, gerund לְבִנְיָא Ezr. 5:2, 17; לְבִנְיָא Ezra 5:9; לְבִנְיָא Ezra 5:3, 13, i. q. Heb. בְּנֵי to build, Dan. 4:27.

ITHEPAL, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בְּנֵי fut. יִבְנֶה, with 1 conv. וַיִּבְנֶה and six times וַיִּבְנֶה, וַיִּבְנֶה.

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where וַיִּבְנֶה; 2 Ch. 3:1, is not ill explained לְבִנְיָא.

(Arab. بِنَا, Aram. ܒܢܐ, id. Comp. אָבַן and אָבַן.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32, וַיִּבְנֶה אֶת-הָאֲבָנִים סָבִיבָה, "and he built the stones into an altar," i. e. erected an altar out of them. (Comp. Lehrgeb. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בְּ ibid. fin. Constr. also—(a) with an acc. of place on which one builds (Germ. etwaß bebauen). 1 Ki. 6:15; 16:24.—(b) with an acc. of person, and it signifies to build a house for any one, i. e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, "I will bring them back into this land, וְבִנֵיתִים וְלֹא אֶהָרֵם וְנִטְעֵתִים וְלֹא אֶחֱרֹשׁ and I will build them up and not pull them down, I will plant and will not root up," i. e. "I will give them a fixed abode and cause them to prosper." Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بِنَا to benefit any



one.)—(c) followed by ב, to be occupied in building any thing, an etwas bauen. Neh. 4:4, 11; Zec. 6:15. Compare א A, 2,—(d), followed by ל for, to obstruct. Lam. 3:5, "(God) hath builded against me," obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. בָּרַר verses 7, 9.—Figuratively, to form a person, Gen. 2:22.

(2) to restore, rebuild (a ruined house or city), Am. 9:14. Psa. 122:3, "O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. בָּנָה הַרְבֹּת under חָרְבָה. Used of the fortification of a city, 1 Ki. 15:17.

(3) לָ בָנָה בֵּית לְ to build a house for any one is equivalent to, to give him offspring and descendants (see בֵּית No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן a son, so called from the idea of building, i. e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL—(1) pass. Kal No. 1, to be built, Nu. 13:22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said to be built, when set in a fixed abode and in prosperity (see Kal No. 1, b), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, to be rebuilt, Isa. 44:28.

(3) a woman is said to be built, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2, אֵלַי אֲבָנָה מִמֶּנָּה "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, בֵּן, בַּת, בְּנוּיָה, בְּנוּיָה, מְבֻנָּה, בְּנוּיָה, בְּנוּיָה, as well as many proper names, as בְּנוּיָה, בְּנוּיָה, מְבֻנָּה, יְבֻנָּה, יְבֻנָּה, יְבֻנָּה.

בְּנוּיָה ("building"), [Binu], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezer. 2:10.—(2) Ezer. 10:30, 38.—(3) Ezer. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בְּנוּיָה daughters, see בַּת.

בְּנוּיָה ("built"), [Bani], pr. n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Chr. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בְּנוּיָה No. 1.—(6) Ezer. 10:29, 34, 38; Neh. 8:7; 10:15.

בְּנוּיָה ("built," verbal of Pual), [Bunni], pr. n. m. Neh. 9:4; 10:16; compare בְּנוּיָה Neh. 11:15.

בְּנוּיָה ("whom Jehovah has built," see the root No. 1, b), [Benaiiah], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezer. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנוּיָה (i. q. בְּנוּיָה), [Benaiiah], pr. n. m.—(1) 1 Ch. 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sam. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa. 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בְּנוּיָה f. building, Eze. 41:13. Root בָּנָה. Compare בְּנוּיָה.

בְּנוּיָה ("son of the right hand," i. e. of good fortune, as if Felix, see יָמִין No. 4), pr. n. of Benjamin, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵי בְּנוּיָה Nu. 1:36; Josh. 21:4, 17; and simply בְּנוּיָה m. Jud. 20:39, 40), whose territory (אֶרֶץ בְּנוּיָה Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27.—שַׁע בְּנוּיָה is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's Archæologie, p. 533. LXX. Βενιαμίν. This word, whenever it denotes the patriarch, is written in one (see בְּנוּיָה); but the Gentile noun is written separately בְּנוּיָה (comp. Lehg. 515) 1 Sa. 9:21; Ps. 7:1, Benjamite, with the art. בְּנוּיָה (like בֵּית הַשֶּׁשֶּׁשׁ Jud. 3:15; 2 Sa. 16:11. Plur. בְּנֵי יָמִין Jud. 19:16. Ellipt. אִישׁ יָמִין for אִישׁ בְּנוּיָה 1 Sam. 9:1; 2 Sam. 20:1, and אִישׁ יָמִין 1 Sa. 9:4 (like the Arab. بَكْرِي Bécrite, for Abubécrite, from أبو بكر).

בְּנוּיָה m.—(1) building, Eze. 41:12.—(2) a wall, Eze. 40:5. (Syr. حائط building, Arab. بِنْيَان id.)

בְּנוּיָה Ch. i. q. Heb. No. 1, Ezer. 5:4.

בְּנוּיָה ("our son," from the segolate form בְּנוּיָה Gen. 49:11), [Beninu], pr. n. m. Neh. 10:14.

בְּנוּיָה Ch. TO BE ANGRY, INDIGNANT, Dan. 2:12. Often found in Targ.

בְּנוּיָה (according to John Simonis, i. q. נָבֵשׁ "a gushing forth"), [Binea], pr. n. m. 1 Chr. 9:43; and בְּנוּיָה id. 8:37.

בְּנוּיָה ("in the familiar acquaintance of Jehovah" = "a friend of God"), [Besodeiah], pr. n. m. Neh. 3:6.

בְּנוּיָה [Besai], pr. n. m. Ezra 2:49; Neh. 7:52; perhaps i. q. بَصِي, and the Persic باج a sword. ["Perhaps, Sanscr. bigaya, victory; also, pr. n. Bohlen."]



**בסם** a spurious root, see **בס** HITHPOLEL.

**בסר** a root not used in Hebrew; prob. to be sour, sauer seyn i. q. **בסר**. Hence Arab. **بسر** to do any thing too soon, to put on a sour countenance, ein saueres Gesicht machen. Hence—

**בסר** with suff. **בסרו** Job 15:33, and—

**בסר** m. collect. *sour and unripe grapes*, Isa. 18:5; Jer. 31:29, 30; Eze. 18:2. It differs from **באשם** *labrusca*, wild grapes, see that word; LXX. **ὄμφαξ**. (Ch. **באשרא** id. Syr. **حما** sour grapes.)

[**בעא** see after **בעה**.]

**בער** a root not used in Hebrew. Arab. **بعد** to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. **በዐረ**: to change, to exchange, **ተበዐረ**: to become other, **ብዐረ**: and **ባዐረ**: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

**בער** & **בער** (comp. No. 2), with suff. **בערי** and **בערו** Ps. 139:11, **בערו**, **בערו**, in pause **בערו**, **בערו**, once **בערינו** Am. 9:10, **בערכם**, **בערם** pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near*; 1 Sa. 4:18, **בער יד השער** “by the side of the gate,” and metaph. *because of* (comp. **אל** A, 7); Pro. 6:26, **בער אשה זונה**, **ער-כפר להם** “because of a harlot (he comes) to a morsel of bread.”

(2) *behind, after* (Arab. **بعد**, **بعده** after, used of time). Gen. 7:16, **ויסגר יהוה בערו** “and Jehovah shut up after him;” Jud. 3:22; Am. 9:10, **לא תביש לנו** “evil will not come near us, and fall upon us behind us;” 2 Ki. 1:2; 2 Sam. 20:21, **מבעד החומה** prob. for **מבשר החומה** “from behind the wall.” **ל** **מבעד** i. q. **בער** (like **ל** **מפתח** i. q. **פתח**), Cant. 3:1, “thine eyes are like dove’s eyes **לצפתך** behind thy veil” (not, *dazwischen hervor*, from behind, as in 2nd [Germ.] ed. and in Winer, which would be **מבעד צ**), verse 3, 6, 7.

(3) *round about*; Psal. 139:11, **ולילה אור בערני** “the night is light around me;” Job 1:10; 3:23; Lam. 3:7, **גדר בערי** “he has obstructed the way around me” so that I cannot go out. In this signification it is joined—(a) with verbs of shutting, as **פ** **בער** to shut up any thing (pr. to shut around, *ein-schließen*), 1 Sa. 1:6; **בער** **עצר** Gen. 20:18; **בער** **חסם** to shut with a seal, seal up, *ein-segeln*, Job 9:7; comp.

Jon. 2:6.—(b) with a verb of protecting, **בער** **בנו** pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into, among*, *zwischen* (etwas) *hinein*, Joel 2:8; *durch* (etwas) *hin*, as **בער החלון** with a verb of coming, Joel 2:9; looking out, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro, for* (from the sense of exchanging, see Æth.) 1 Sam. 7:9; 2 Sam. 20:21, e. g. to supplicate (see **התפלל**), to make atonement (see **קפר**), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, **עור בער עור** “skin for skin” (see **עור**).

**בעה** fut. **יבעה**.—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, **מים** **יש** **תבעה** as “the fire maketh the water to boil.”

(To this answers the Arab. **بعا** used of a wound swelling up, Ch. **בע** to boil up. As to the kindred root **בוע**, **בוע**, **בוע** see **בוע**.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for*. (Aram. **בעא**, **حلا**). Isa. 21:12 (twice).

NIPHAL—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30:13, **כפרץ נפל נבעה בחומה גשונה** “as a breach ready to fall, swelling out in a high wall.”

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

Derivatives, **בעי** and **בי** (for **בעי**).

**בעא** fut. **יבעא** Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. **בקש**) Dan. 2:13; 6:5.—

(2) *to ask, to request* from any one; followed by **מן** Dan. 2:16; **מן** **קדם** Dan. 6:12, and **מן** **קדם** Dan. 2:18; **בעא** **בעא** to ask a petition, Dan. 6:8. Hence—

**בעי** f. Ch. *petition, prayer*, Dan. 6:8, 14.

**בעור** (“torch,” “lamp”), [**Beor**], pr. n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. **Βεώρ**, **Βαιώρ**, 2 Pet. 2:15, **Βοσώρ**.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

**בעז** an unused root. Arab. **بعر** to be nimble, fleet.

**בעז** (“fleetness”), pr. n. **Boaz**.—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, so called from either the architect, or if perhaps it were an *ἀνάθημα*, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.



**בַּעַט** fut. יִבְעֹט—(1) TO TREAD, TO TRAMPLE DOWN (Ch. Peal and Pael, id., Syr. **ܚܘܨܬܐ** treading down, leaping; compare the remarks under the root **בַּעַט**). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, **לָמָּה תִבְעֹטוּ בְּזִבְחֵי וּבְמִנְחֹתַי אֲשֶׁר צִוִּיתִי** "why will ye neglect my sacrifices and offerings which I have commanded?" LXX. *ἐπιβλεψας*. Vulg. "quare calce abjecistis victimam meam et munera mea?"

(2) to kick, to kick backward, applied to the contumacy of men against God, Deu. 32:15.

**בַּעַי** m. (root **בַּעַי**) prayer, entreaty, Job 30:24, **לֹא בַעַי יִשְׁלַח יָד** "prayers avail nothing, when God stretches out the hand;" I regard **בַּעַי** in the word **בַּעַי**, as radical, and I render the other hemistich "nor in his destruction (i.e. sent by God) does outcry profit them."

**בַּעִיר** m., cattle, beasts, so called from their depasturing, (from the root **בַּעַר** No. 1; compare **בַּעִיר** No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. **ܚܘܨܬܐ** with Ribbui, the pl. mark; Arab. **بَعِير** id.)

**בַּעַל** fut. יִבְעַל—(1) TO HAVE DOMINION OVER, TO POSSESS (*Æthiop.* **በዐለ**: to possess much, to be rich; **በዐለ**: rich). Isa. 26:13, **בַּעַלְוֹנוֹ אֲרָזִים וְזִלְזָה** "lords besides thee have possessed us;" followed by **ל** 1 Ch. 4:22.

(2) to take a wife, like **מַלְךְ** to have dominion over,

to take a wife (Arab. **بَعَلَ**, Syr. **ܚܘܨܬܐ** id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. **בַּעֲלֵי** plur. majest. thy husband, Isa. 54:5; part. **בַּעֲלָהּ** ibid. 1 and **בַּעֲלָתָהּ** she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) **בַּעַל** prob. to loathe, to reject; Jer. 3:14, **שׁוּבוּ בָנִים שׁוֹבְבִים ... בִּי אֲנֹכִי בַעֲלָתִי כָכֶם** "turn, O ye rebellious children ... for I have rejected you;" Jer. 31:32, "they brake my covenant **בְּכֶם** and I rejected them;" LXX. *καὶ γὰρ ἠμέλησα αὐτῶν* (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p. 5—10; and compare Arab. **بَعَلَ** followed by **ب** to fear, to loathe. In chap. 31, the common signification may do, if it be rendered "although (**וְאַנְכִי**) I was

their lord," but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as **أَبَسَ** to subdue, followed by **ب** to despise; **خَبِيَ** V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, to become the wife of, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives **בַּעֲלָהּ**, **בַּעֲלָתָהּ**, **בַּעֲלָתָהּ**.]

**בַּעַל** with suff. **בַּעֲלֵי**, **בַּעֲלָהּ**; pl. **בַּעֲלִים**, const. **בַּעֲלֵי**; with suff. 3 sing. **בַּעֲלָיו** Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and **בַּעֲלָיו** Job 31:39; Eccl. 7:12; sometimes used for the singular (like **אֲדֹנָיו** his lord, compare Lehrgeb. 663); but with suff. 3 pl. **בַּעֲלָיהֶן** Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner (["frequent in the Phœnician dialect; see Monumen. Phœn. p. 348"], Aram. **בַּעַל**, **בַּעַל**, **ܚܘܨܬܐ** id.; Arab. **بَعَلَ** in the idiom of Arabia Felix, lord, master, elsewhere husband; *Æthiop.* **በዐለ**; compare also Sansc. *pāla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i.e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; **בַּעֲלֵי גוֹיִם** "lords of the nations," Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) a husband (Arab., Syr., Ch., id. ["compare Sansc. *pāti*, lord, also husband"]), Ex. 21:22; 2 Sa. 11:26; **בַּעַל אִשָּׁה** one who has a wife, Ex. 21:3; **בַּעַל נְעָרִים** a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κουρίδιος πόσις*, Il. v. 414.

(3) lords of a city, a name given to the inhabitants; **בַּעֲלֵי יְרִיחוֹ** Josh. 24:11; **שָׂרִים** Jud. 9:2, seq.; **בַּעֲלֵי יְבֹשׁ** 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, **אֲנָשֵׁי אֲרָם**. Some moderns incorrectly render it *princes, nobles*, led perhaps into this mistake by the words, Jud. 9:51, **כָּל-הָאֲנָשִׁים וְהַנְּשִׂאִים וְכָל-בַּעֲלֵי הָעִיר**, where also LXX. *πάντες οἱ ἡγούμενοι τῆς πόλεως*. But it should be rendered "all the men and women, and all they of the city," the latter again comprehending the former.

(4) lord or possessor of a thing, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see **אֵשׁ** No. 1, **כֶּבֶד** No. 8), as **אֵיל בַּעַל הַקַּרְנַיִם** a two-horned ram, Dan. 8:6, 20; **בַּעַל קַנְפַּיִם** winged,



poetically used of a bird, Ecc. 10:20; איש בעל שער a hairy man, 2 Ki. 1:8; בעל החלמות a dreamer, one who has dreams, Gen. 37:19; בעל הדברים one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; בעל הלשון master of tongue, charmer, Ecc. 10:11; בעל נפש greedy, Pro. 23:2; compare 29:22. Pro. 16:22, מקור חיים שכל "prudence is a fountain of life to its owner," i. e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, לא ימלט רשע את בעליו "wickedness does not deliver its owner," i. e. the wicked person; Ecc. 7:12; Prov. 3:27, אל תמנע טוב מבעליו "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. הבעל; with pref. בבעל, Baal, i. e. Lord; *kar' iξox)ν*, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see אשתרת, אשרה, Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence הבעל בית the temple of Baal, 1 Ki. 16:32; נביאי הבעל prophets of Baal, 1 Ki. 18:22, 25; שאר הבעל remains of the worship of Baal, Zeph. 1:4; pl. הבעלים statutes of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as אהבעל (which see), *Jerombalus* (ירבעל), and by those of the Pœni, as *Hannibal* (הנבעל "grace of Baal"), *Hasdrubal* (עורובעל "aid of Baal"), *Muthumballes* (מתובעל "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner בל *Belus* (see that word) for בעל; amongst the Tyrians themselves his full name appears to have been מלכת בעל צר (Inscr. Melit. Bilingu.) *Malke-reth* (i. e. "king of the city," for מלך קרת), *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) *Hercules*, *Hercules Tyrius*; see my more full remarks in *Germ. Encyclopædia*, vol. viii. p. 397, seq., arts. *Baal*, *Bel*, *Belus*. Many suppose (see *Münter*, *Religion der Babylonier*, p. 16, seqq.; ["*Movers' Phönizier*, i. p. 169, seq."] that the sun itself was worshipped under this name; but that it was not this luminary but the planet *Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my *Comment. on Isa.* vol. ii. p. 335, seq., and in *Encyclop. l. l.* p. 398, seq.; this is acceded to by *Rosenmüller*, *Bibl. Alterthumskunde*, i. ii. p. 11, *et passim* ["Yet I would not deny that בעל with certain attributes, as חסן

(see חסן) is also referred to the sun"]. From particular cities devoted to his worship he received particular epithets; such as—(a) בעל ברית [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if *Zeus ὄρκιος*, or *Deus filius* ["According to *Movers* loc. cit. 'Baal in covenant with the idolaters of Israel'"].—(b) בעל זבוב [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like *Zeus Ἀπόμυιος* of Elis (*Pausan.* v. 14, § 2), and *Myiagrus deus* of the Romans (*Solin. Polyhist.* c. 1), 2 Ki. 1:2.—(c) בעל פער [*Baal-peor*] of the Moabites; see פער.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to the place which has any thing, i. e. in which any thing is and is found, and it is of the same power as בית No. 5. So in the proper names of towns.

(a) בעל 1 Ch. 4:33; [*Baal*], perhaps the same town as בעלת באר ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(b) בעל גר [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. בעל הרמון letter e. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Heliopolis stand; as to which see *Thes.* p. 225.

(c) בעל חסון [*Baal-hamon*], ("place of a multitude," i. q. בעל אסון sacred to Jupiter Ammon), a town near which Solomon had a vineyard, *Canticles* 8:11. The town of *Βελαμών* (*Alexand. Βαλαμών*), situated in Samaria, is mentioned *Judith* 8:3.

(d) בעל חצור [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. חצור Neh. 11:33, in the tribe of Benjamin.

(e) בעל הרמון [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter b.

(f) בעל מעון [*Baal-meon*], ("place of habitation"), see בעל בית p. cxvii, A.

(g) בעל פרצים [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(h) בעל צפון [*Baal-zephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the



evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 22; Symbol. i. 317, seq.

(i) בעל־שלישה [Baal-shulishah], 2 Ki. 4:42, the name of a town, probably situated in the region of שלישה near the mountains of Ephraim (1 Sa. 9:4).

(k) בעל־תמר [Baal-tamar], ("place of palm trees"), Jud. 20:33.

(l) בעלי־יהודה ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called בעלה ("city"), and Kirjath-Jearim, compare 1 Ch. 13:6; see בעלה No. 2, a.

(7) proper names of men are—

(a) בעל [Baal]—(α) 1 Ch. 5:5.—(β) 8:30; 9:36.

(b) בעל־חנן [Baal-hanan], ("lord of benignity"), pr.n.—(α) of a king of the Edomites, Gen. 36:28; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 1:3.

בעל Chald. i. q. Hebr. בעל lord, master. As to בעל־טעם see טעם. From this form is contracted בל which see.

בעלה [root בעל], f.—(1) mistress; בעלת־הבית 1 Ki. 17:17. Metaph. possessed of, endowed with any thing; בעלת־אוב having a familiar spirit (see אוב); בעלת־בשמים "a sorceress," Nah. 3:4.

(2) collect. civitas i. q. בעלים cives (see בעל No. 3), like בת daughter, for בתי. I thus explain [Baalah], the pr. n. of two cities, of which one—(α) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also בעלי־יהודה ("inhabitants of Judah," see בעל No. 6 letter l), קרית־ישרים (which see) and קרית־בעל; and it appears to have given its name to Mount Baalah (Josh. 15:11) in the same region, but situated nearer to the sea.—(b) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called בקלה Josh. 19:3, and בקלה 1 Ch. 4:29, and is attributed to the Simeonites; comp. בעל No. 6, a.

בעלות (civitates, see בעלה No. 2) [Bealoth, "in Aloth"], pr. n. of a town in the south of Judah, Josh. 15:24; different from בעלה verses 9, 29.

בעלי־ידע ("whom the Lord has known and cares for," compare יהוידע), [Beeliadah], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 אֱלִיָּדָע ("God knoweth").

בעליה ("whom Jehovah rules"), [Bealiah], pr. n. m. 1 Ch. 12:5.

בעלים (i. q. בלי "son of exultation," see

בדק), [Baalis], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read בעלים.

בעלת (civitas, i. q. בעלה No. 2, of the form וסרת ערת), [Baalath], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

בעלת־באר see בעל No. 6, a.

בעון pr. n. of a city beyond Jordan, Nu. 32:3.]

בענה (i. q. בן ענה "son of affliction" = עני), [Baanah], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

בענה (id.), [Baanah], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Eze. 2:2; Neh. 7:7; 10:28.

בער fut. יבער—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see PIEL and HIPHIL No. 1, and בער cattle, so called from depasturing (Syr. حَرَس to glean, to gather a bundle; حَصَص gleaning, gathered bundle).

(2) Specially, to consume with fire (comp. אכל No. 2), to burn up (Ch. בער to burn; PAEL, to kindle). Psa. 83:15, בָּאֵשׁ הִתְבַּעַר יֵשׁ "as the fire burneth a wood;" commonly followed by ב Job 1:16, "the fire of God fell from heaven, וַתִּבְעַר בְּצִיָּאֵן וַתִּבְעַר יְבֻשֶׁתִּים and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, to kindle, Isa. 30:33. Elsewhere, intrans.—(α) to be consumed with fire, Ex. 3:3; Isa. 1:31; 9:17.—(b) to burn as fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(c) to be kindled. Hosea 7:4, "like an oven מֵאִפְּהָ בָעָרָה kindled by the baker;" also, to kindle up as a coal, Ps. 18:9; and metaph. anger, Ps. 2:12; Est. 1:12.

(3) denom. from בער to be brutish, Jer. 10:8. Part. בְּעִירִים brutish men, Psa. 94:8; fierce, Eze. 21:36.

NIPHAL, to become brutish, Jer. 10:14, 21; 51:17. Isaiah 19:11, עֲצָה נִבְעָרָה "counsel is become brutish."

PIEL בער inf. בער fut. יבער.

(1) to depasture a field, a vineyard, Isa. 3:14; 5:5; followed by ב Ex. 22:4.

(2) i. q. Kal No. 2, to kindle, as fire, Exod. 35:3; wood, Lev. 6:5; also, to burn, to consume, Neh. 10:35; Isa. 44:15; 40:16; בָּ אֵשׁ אֵשׁ to set fire to any thing, Eze. 39:9, 10.



(3) *to take away, to remove, to exterminate.* 1 Ki. 22:47, "and the remnant of the Sodomites **בָּעַר** מִן־הָאָרֶץ he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, **בָּעַרְתָּ הָרַע מִקִּרְבְּךָ** "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or **מִיִּשְׂרָאֵל** Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root **בָּרַח**.) Isa. 6:13, "yet a tenth part shall remain in the land, **וְשָׁבָה יְהִי־תָהּ לְבָשָׂר** and this shall again be exterminated." Nu. 24:22, **וְיִהְיֶה לְבָשָׂר מִן** "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... **בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעַר** with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by **אַחֲרָיו**, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, **וּבְעַרְתִּי אַחֲרָיו כִּי־תָ** "and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

**PUAL**, *to be kindled*, of a furnace, Jer. 36:22.

**HIPHIL**—(1) *to depasture*, i. q. **PIEL** No. 1, Ex. 22:5.

(2) i. q. **PIEL** No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of **בְּאֵשׁ** 2 Ch. 28:3; **בְּ** **וּבְקַעַר אֵשׁ** **בְּ** to put fire to any thing, Jud. 15:5, *init.*

(3) i. q. **PIEL** No. 3, *to remove, to exterminate*, followed by **אַחֲרָיו** 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are **בְּעִיר**, **בְּעִירָה** and pr. n. **בְּעוּר**.

**בָּעַר** m. pr. stupidity, but always concr. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and **NIPHAL**.

**בְּעָרָא** ("foolish"), [*Baara*], pr. n. f. 1 Ch. 8:8; in verse 9 written **חָרַשׁ**, by a manifest [transcriptional] error.

**בְּעָרָה** f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

**בְּעַשׂ** an unused root. Ch. **בְּעַשׂ** i. q. **בְּאֵשׁ** to be evil, to displease. Hence—

**בְּעַשָּׂא** *Baasha*, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

**בְּעֵשֶׂיהָ** (i. e. **מַעֲשֵׂיהָ** "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root **עָשָׂה**.

**בְּעֵשְׂתֵּרָה** (i. q. **עֵשְׂתֵּרָה** בַּיִת "house" or "temple of Astarte," see page xc, B), [*Beeshterah*], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called **עֵשְׂתֵּרוֹת**.

As to **בְּעֵשְׂתֵּרָה**, Fäsius (in *Annal. Philol.* i. 147) has of late compared Gr. *ἐν Κροίσου, ἐν Διός* (sc. *οἴκῳ*). But in Josh. loc. cit. **בְּעֵשְׂתֵּרָה** cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

**בָּעַת** or **בְּעַת** a root not used in Kal. Syriac **ܠܚܝܐ** to fear, to be afraid, to dread.

**PIEL** **בָּעַת** fut. **יִבְעַת**—(1) *TO FRIGHTEN, TO TERRIFY*, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, **בְּעַתְמוֹ רוּחַ רָעָה מֵאֵת יְהוָה** "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15.

(Arab. **بغت** to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; **بغتة** suddenly.)

**NIPHAL**, *to be frightened, terrified*, Dan. 8:17, followed by **מִפְּנֵי** 1 Ch. 21:30; Est. 7:6. [Hence]—

**בְּעַתָּה** f. *terror*, Jer. 8:15; 14:19.

**בְּעַתִּים** m. pl. *terrors*, Ps. 88:17; Job 6:4.

**בֵּין** (from the root **בָּצַץ**), m. *mud, mire*, Jer. 38:22.

**בְּצִדָּה** (from the root **בָּצַץ**), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. **בְּצִדָּתַי** by an incorrect reading of Eze. 47:11 for **בְּצִדָּתַי**.

**בְּצַי** (prob. i. q. **בְּצַי** which see), [*Bezai*], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

**בְּצִיר** (from the root **בָּצַר** No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. **בָּצַר** see the root No. 2, Zec. 11:2 קרי.

**בָּצַל** an unused root, i. q. **פָּצַל**; Arabic **بصل** to peel; comp. the remarks under **בָּצַר**. Hence **בְּצִלּוֹת** and—

**בְּצִלִּים** only in pl. **בְּצִלִּים** onions, Nu. 11:5. Syriac **ܒܥܘܠܝܢ**, Eth. **በጸለ**: Arab. **بصل** id. Compare quadril. **ܒܥܘܠܝܢ**.

**בְּצִלְאֵל** ("in the shadow," i. e. protection, "of God"), [*Bezaleel*], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.



בצלות ("a making naked"), [Bazluth], pr.n. of a man, Ezr. 2:52; written in Neh. 7:54, בצלתי.

בצע fut. יבצע—(1) TO CUT IN PIECES, TO BREAK. (Ch. עצע to cut, to divide as bread; Syriac ܒܥܥܐ to break; Arab. بضع to cut, to cleave, to cut off; بضع part, piece. Kindred is עצע to wound, comp. under בצר.) Amos 9:1, "smite the capitals of the columns, and break them in pieces, (so that they may fall) upon the heads of all." עצעם for עצע. Intrans. to be wounded, Joel 2:8, of locusts [?], "they rush among the swords, לא יבצעו they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) to tear in pieces, to spoil, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, עצע עצע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. *Geld* [syn]ciben. Part. עצע עצע Pro. 1:19; 15:27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. גל and A. Schult. *Opp. Min.* page 61.

PIEL עצע fut. יבצע—(1) to cut off; Isa. 38:12, יבצעני מנדתי "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, to tear in pieces, to spoil any one, Eze. 22:12.

(3) to perfect, complete, finish, e. g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בצע in pause עצע, with suff. עצע m.

(1) rapine, prey (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any unjust gain whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) any gain, Isa. 56:11; Eze. 33:31; מה-בצע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בצע an unused root. Arab. بضع to flow out little by little, to trickle as water, بضاة, بضاة little water. Hence בציה, בציה.

בצק TO SWELL UP, hence used of the unshod foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 9:21.

Well rendered by the LXX. in Deut. ἐτυλώθησαν. [Hence the two following]—

בצק m. dough, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בצקת ("stony," "elevated ground," Arab. بركة), [Bozkath, Boscath], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) *Bookith*.

בצר—(1) TO CUT OFF, TO CUT AWAY (Syr. Pael to shorten, diminish; ܒܥܥܐ diminished, small, low. Kindred roots are בצל, בצע, comp. the remarks on the power of the syllables בו, בי, פי, under the roots בוצה, פצה, comp. בר I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, to gather the vintage of grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בוצר "grape gatherer," Jer. 6:9; pl. בוצרים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. בצר. Metaph. Psal. 76:13, יבצר רמת נגידים "he will cut off the spirit (break down the pride) of princes."

(2) to restrain, withhold (see NIPHAL and בצרת), to make inaccessible. So Part. pass. בצר inaccessible, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כחב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) to cut out, dig out, used of metals, see בצר.

NIPHAL pass. of Kal No. 2, to be restrained, hindered, difficult, inaccessible to any one, followed by מן. Gen. 11:6, לא יבצר מהם כל אשר יאמרו לעשות "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, to render a defence inaccessible, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מבצר, בציר.

בצר Job 36:19, i. q. בצר, which see.

בצר m.—(1) ore of gold and silver (Gold- und Silber-Erz), the metal in a rude state, as it is dug out from mines, or cut out; so called from cutting or breaking (Ps. 76:13), like the Arab. تيسر native gold or silver before it has been wrought by fire or the hammer, نيرة n. unit. a particle of such gold, from



תִּיר i. q. שָׁבַר II. to break, VIII. to be cut off, broken off. Comp. Germ. brechen, the word used by workers of metals of digging them. Job 22:24, שִׁיחַ עַל-עָפָר, שָׁבַר "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה שָׁרִי וְצָרִי "and the Almighty shall be to thee as precious metals;" in the other hemist. תּוֹעֲפוֹת. Also שָׁבַר in pause שָׁבַר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be a *particle* of native gold or silver, called from being cut off; compare תִּירָה a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from תִּירָה being a noun of unity. So from זָהָב gold is זָהָבָה a particle and piece of gold, from תִּירָה straw, תִּירָה a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [Bezer], pr. n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

בְּצָרָה f.—(1) a fold, sheep-fold, so called from its keeping in, restraining, see the root No. 2, comp. מְכַלֵּא from כָּלַא. Chald. בְּצִירָה a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. מְבֻצָּר, hence pr. n. *Bozra*, a chief city of the Edomites, Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bóstrpa*, *Bostra Arabia* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בְּצָרָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—388, and von Richter, Wallfahrten im Morgenlande, p. 181.

[Note. "There can scarcely be a doubt that it was the same with *el-Busaireh* (البصيرة) dimin. from *Busrah*), a village and castle in Arabia Petraea, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edom-

ites was identical with Bozrah of Auranitis or Hauran; see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Ranmer, Hitzig, and Robinson, loc. cit." Ges. add.]

בְּצָרוֹן m. fortified place, strong-hold, Zech. 9:12.

בְּצִרְתָּ fem. restraint, sc. of rain, drought, Jer. 17:8. LXX. ἀβροχία. Pl. בְּצִרְתֹּת (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בְּצִרְתָּ Ps. 9:10; 10:1, in which the ב is servile.

בְּקִבּוֹק m.—(1) a bottle, so called from the sound it makes when emptied (see בְּקִבְּ), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. بَقْبَق and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בְּקִבְּ, Maltese *bakbyka*.)

(2) [Bakbuk], pr. n. m. Ezr. 2:51; Neh. 7:55.

בְּקִבְּיָה ("emptying," i. e. wasting, "of Jehovah"), [Bakbukiah], pr. n. m. Neh. 11:17; 12:9, 25.

בְּקִבְּקָר (perhaps i. q. בְּקִבְּקָר "wasting of a mountain"), [Bakbakkar], pr. n. m. 1 Ch. 9:15.

בְּקִי [Bukki], (i. q. בְּקִיָּה), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בְּקִיָּה ("wasting inflicted by Jehovah"), [Bukkiyah], pr. n. m. 1 Ch. 25:4, 13.

בְּקִיעַ m. Pl. בְּקִיעִים chinks, fissures, Amos 6:11; Isa. 22:9. Root בְּקַע.

בְּקַע fut. יִבְקַע inf. with suffix בְּקַעֵם—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to בְּקַע and Syr. بَقَعَ. The signification of cleaving and opening, as proceeding from striking (see בְּקַע), is also found as inherent in the syllable בַּק, בַּק in the kindred roots בְּקַח, בְּקַר, בְּבַר). Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Ezc. 29:7. To *rend* a city, or to *open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבַקְעֵם אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by בְּ to cleave into or through any thing, to break through, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) to cleave and open any thing shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, "he clave the rock, the waters gushed out;" Jud. 15:19. Hence it is construed even with an acc. of that which comes forth, Ps. 74:15, בְּקַעֵם



למל "thou hast made fountains of streams to burst forth." Compare NIPHAL, PIEL No. 3 and Gr. *ρήγνυσι δάκρυα, πηγάς*, to emit tears, fountains.

(3) a bird is said to *cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by *q̄* to *cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL—(1) passive of Kal No. 1, to be cleft asunder, to cleave and open itself, as the earth, Nu. 16:31; Zech. 14:4; also to be cleft, rent, Job 26:8; 32:19; 2 Ch. 25:12; to be taken by storm as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, to be opened, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. פטר, פקר, פקר, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, to be hatched, to come out of the egg; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL פקע fut. פקע;—(1) i. q. Kal No. 1, to cleave, as wood, Gen. 22:3; a rock, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) to rend, to tear in pieces, like wild beasts, i. q. פקד. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, to open, to cause to break forth streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, to sit upon eggs, and hatch the young, Isa. 59:5.

PUAL פקע to be cleft, rent, Josh. 9:4; to be ripped up, Hos. 14:1; i. q. Niphal, to be taken by storm, as a city, Eze. 26:10.

HIPHAL—(1) i. q. Kal No. 1, to open a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by פקע to break through to any one, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL פקע pass. of Hiphil No. 1, Jer. 39:2.

HITHPAEL, to be rent, cleft, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except פקע.

פקע m. a half, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

פקע Chald. Dan. 3:1, i. q. Hebr. פקע.

פקע pl. פקע, f. a valley (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often a plain country, widely extended plain (LXX. *πεδιον*), e. g. that in which Babylon

was situated, Gen. 11:2; comp. Eze. 3:23; 37:1, 2; פקע הלבנון "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Coelesyria of Strabo, *Arct. el Bākū'd* أرض البقاع (land of vallies) of the Arabs. Other regions are called from towns near them, as פקע מנדון 2 Ch. 35:22; ב' ירחו Deu.

34:3. (Syriac *فكع*, Arabic *بقع*, *بقعة* and *بقعة* id.)

פקע—(1) TO POUR OUT, TO EMPTY, prop. a vessel; see פקע. (Arab. *بقي* onomatopoeic from the sound of a bottle when emptied, like the Pers. *گلگل* *gulgul*, Engl. *to bubble*. In the Maltese *bakbak* is, to bubble, boil up, as water, like the Arab. *ببع*, *bokka*, a bubble of water, *bakbyka*, *bekbyka*, a bottle; compare also *בוע*, *בועבוע*; *בוג*.) Figuratively—(a) to empty a land, depopulate it, Isa. 24:1; to despoil, to pillage the inhabitants, Nah. 2:3.—(b) Jer. 19:7, פקתי את עצת יהודה "I will empty, or pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. to be poured out, to be spread wide, used of a spreading tree; Hos. 10:1, פקע צפן "a wide spreading vine;" LXX. *ἀμπελος ἐκκληματώσα*: Vulg. *frondosa*.

NIPHAL פקע; inf. פקע; fut. פקע.—(1) pass. of Kal No. 1, a, Isa. 24:3.—(2) pass. of No. 1, b, Isa. 19:3, פקע רוח מצרים "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; פקע is for פקע; Lehrs. 372.

POEL פקע i. q. Kal 1, a, to depopulate, Jer. 51:2.

Derived nouns are פקע and pr. n. פקע, פקע, פקע.

פקע not used in Kal prop. i. q. Arab. *بقر* to cleave, to open, kindred to the root *בקר*. The notion of cleaving and opening in this root is applied—(1) to ploughing (compare *בקר*, *בקר*, *בקר*); whence פקע armentum, as if aramentum, oxen.

(2) to the breaking forth and arising of light; see פקע Kal and Niphal No. 3.

(3) to the sense of asking, inquiring (Syr. *فكع* to inquire, to investigate, *فكع* and *فكع* inquiry, searching out), also that of to look at, to inspect. So in—



PIEL בקר.—(1) to inspect diligently, to look at anything; followed by ל Lev. 13:36, בִּינֵה (compare בִּי No. 1), Lev. 27:33. Followed by א to look at with pleasure (compare א No. 4, a), Ps. 27:4.

(2) to look after, to take care of, with an acc. Eze. 34:11, 12.

(3) to look at, contemplate with the mind, to consider, to think on, 2 Ki. 16:15; Pro. 20:25.

(4) to animadvert on any one, to punish him; compare בקרה.

All the derivatives follow immediately.

בקר Ch. not used in Peal.

PAEL בקר; pl. בקרי; fut. יִבְקֵר: inf. בִּקְרָה to search, to search for, to examine, Eze. 4:15, 19; 6:1, followed by ל Eze. 7:14.

ITHPAEL, pass. Eze. 5:17.

בקר comm. (m. Ex. 21:37; f. Job 1:14).

(1) bos, whether masc. or fem., bull or cow, so called from its ploughing (see the root No. 1), like armentum, according to Varro, De L. L. iv. 19, qs. armentum, and Arab. بقر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. oxen, cattle, herd (Arab. بقر id., with the noun of unity بقر one ox, Syr. حمار herd, prop. used of oxen, but also used in a wider signification of other herds; compare בוקר). צאן וּבְקָר herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, חֲמֵת בְּקָר "milk of kine." It is joined—(a) with numerals, and is opposed to שור signifying one ox (compare שנה and צאן). Ex. 21:37, "if any one steals one ox (שור) ... יִשְׁלַם לְשֵׁנָה חֲמֵת הַשּׁוֹר he shall restore him five oxen for this one;" Nu. 7:3, שְׁנַי עֶשְׂרֵי בְּקָר; verse 17, בְּקָר שְׁנַיִם.—(b) with pl. verbs and adjectives, 2 Sa. 6:6, כִּי שָׁמְטוּ הַבְּקָר "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if cows are intended; Job 1:14; Gen. 33:13; עֵגֶל בְּוֶן-בְּקָר a bull-calf, Lev. 9:2; עֵגֶל Isa. 7:21, and simply בְּוֶן-בְּקָר Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בוקר.

בקר pl. בקרים.—(1) morning, daybreak, dawn ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2. (Arab. بكرة id.; compare the root בקר No. 1).

בקר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بكرة), Ps. 5:4; more often בבקר in the morning, Gen. 19:27; and poetically ער בקר Ps. 30:6; 59:17, which is elsewhere ער בקר Deu. 16:4; Ps. 130:6. Distributively בבקר בבקר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לבקר לבקר 1 Ch. 9:27; לבקרים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; Job 7:18, every morning; metaph. in the morning, i. e. dawn of prosperity, Job 11:17.

(2) Specially the next morning, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, לֹא יִרְיֵב לְךָ אִישׁ אֶשֶׁר יְרִיב לְךָ יוֹמָת עַד-הַבֹּקֶר "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "antequam lux crastina veniat," LXX. εως πρωι). Hence to-morrow, i. q. מחר (compare the word אָמֵץ); and adv. to-morrow, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. בבקר 1 Sam. 19:2; used for presently, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לבקר id., Ps. 49:15.

בקררה (with Kametz impure, prob. inf. Aram. in Pael), f. care, looking after, Eze. 34:12; compare the root Piel No. 2.

בקררה f., animadversion, punishment, correction, see the root Piel No. 4, Lev. 19:20.

בקש a root not used in Kal. In the signification of to search (see Piel) it answers to the Arab. بحث, Ch. בַּחַשׁ to inquire into, to examine, kindred to which is חפשׁ. Its primary power appears to be that of touching, feeling, Syriac חשב a touching; compare חשׁ to feel; חשׁ to search for, as done by touching.

PIEL בקש.—(1) to seek for. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by ל, to search into any thing, Job 10:6; different from this is Gen. 43:30, וַיִּבְקֹשׁ לְבָבוֹת "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לו, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of to choose (sich etwas auserwählen), to seek for oneself, 1 Sa. 13:14; Isa. 40:20; comp. Eze. 22:30. Specially—(a) to seek the king's face, i. e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26.—(b) to seek the face of God, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(c) בקש את-יהוה Ex. 33:7; 2 Ch. 20:4. Opp. to קצץ to be heard by God, Deu. 4:29; Isa. 65:1. הַבֹּקְשִׁים the worshippers of



Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. **ברש**.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by **ל**, Pro. 18:1; **בְּקִשׁ וַיִּשֶׁשׂ** to lay snares for any one's life, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare **בְּקִשׁ לְנַפְשׁוֹ** Ps. 142:5). **בְּקִשׁ רָעַת פִּי** to seek or plan any one's evil or destruction; 1 Sam. 24:10; Ps. 71:13, 24; **בְּקִשׁ רָעַת אֵל** id.; 1 Sa. 25:26. Followed by a gerund, to seek to do any thing, e.g. 1 Sa. 19:2, **מִבְּקִשׁ שְׂאוּל אָבִי לְהַסִּיקוֹךָ** "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by **מִן** Ps. 104:21; **מִיָּד** Gen. 31:39; 43:9; Isa. 1:12. Specially **בְּקִשׁ דָּם פִּי מִיָּד פִּי** to require any one's blood of any one, i.e. to exact the penalty for bloodshed; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without **דָּם** 1 Sam. 20:16.

(4) *to ask, to seek from any one*, followed by **מִן** of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by **לַע** to entreat, to supplicate for any one, Est. 4:8; 7:7.

(5) *to ask, to inquire of any one, to interrogate*, followed by **מִן** Dan. 1:20.

PUAL, to be sought, Eze. 26:21; Jer. 50:20; Est. 2:23. Hence—

**בְּקִשָּׁה** (with Kam. impure), a petition, Est. 5:3, 7, 8; Ezr. 7:6.

I. **בֵּר** with suff. **בֵּרִי** a son, so called from the idea of begetting (see the root **בָּרָא** No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12, **נִשְׁקֹךְ בֵּר** "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and **בֵּר** Isa. 9:5. Others take **בֵּר** h. l. in the signification of pure and chosen (see **בֵּר** under the root **בָּרָא**), and consider the king to be saluted by the name of chosen (**בְּחִיר יְהוָה**) or pure; which is not very suitable.

II. **בֵּרָה** f. **בֵּרָה** adj. (from the root **בָּרָא**)—(1) *chosen, beloved*. Cant. 6:9, **בֵּרָה הִיא לְיִלְדָתָהּ** "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, **בֵּרָה בְּתוּמָהּ** pure and bright as the sun." Metaph. used in a moral sense, **בֵּר לֵב** "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, **ב**.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. **בָּר** Am. 5:11; 8:6; Ps. 72:16, elsewhere **בָּר** subst. m.—(1) *corn*, pr. *cleaned* from chaff (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used of grain growing in the fields, Ps. 65:14. (Arab. **بَر** wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. **בֵּר** m. Ch. with suff. **בֵּרִיה** Dan. 5:22. Pl. **בְּרִי**, comp. **בְּרִי** p. cxxvii, B).

(1) *a son*, Dan. 6:1. **בֵּרֵאֱלֹהִים** "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. **בָּר** Ch. emph. **בָּרָא** m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country, Feld, das Freye*; Dan. 2:38; 4:18, 22, 29.

(Arab. **بَرِيَّة** plain, desert, Syr. **ܒܪܝܢܐ** id.).

**בָּר** m. [Root **בָּרָא**].—(1) *purity*. Commonly with the addition of **יָדַי** Ps. 18:21, 25, or **כַּפַּי** Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once **בָּר** simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lixivium, alkali*, i. q. **בֵּרִיחַ** which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

**בָּרָא** fut. **יִבְרָא**—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING [see Note], see Piel, Arab. **بَرَا** fut. I. to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable **פר**, see below under **פָּרַר**. The same is found in the somewhat softened syllable **בר**, comp. **בָּרַח**, **בָּרַח**, **בָּרַח**; **בָּרַר** to scatter, **בָּרַר** pr. to break, also **בָּרַר**.)

[Note. As to the primary meaning of this root, and its connection with the cognate **בָּרָה**, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. **خَلَقَ** to make smooth, to polish, hence to fashion, to create; also Germ. **schaffen**, Dan. *skabe*, which is of the same stock as **schaben**, Dutch *schaven*, to shave. (Arab. **بَارَى** id.).

Creator. Syr. Ch. **ܒܪܐ**, **ܒܪܐ** id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.



1:27; 5:1, 2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, בָּרָא יְהוָה חֲדָשָׁה בְּאָרְצוֹ "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 6:30); Isa. 65:18, הִנְנִי בֹרְא אֶחָד "behold I create Jerusalem a rejoicing," i. e. cause her to rejoice. Part. בְּרֹאֵי (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, הָרַע לְעֹשֹׂת בָּרָא should be explained "he produced by making," i. e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הִרְעָה לְעֹשֹׂת, הִנְדִּיל לְעֹשֹׂת.

(3) to beget, whence בֵּר a son, see NIPHAL No. 2. Ch. Ithpeal to be begotten.

(4) to eat, to feed, to grow fat, so called from cutting [food]; whence Hiphil, to fatten; adj. בְּרִיא fat. Comp. בָּרָה No. 2. Kindred roots are בָּרַא to be filled with food; בָּרַי and בָּרַי to be fat; בָּרַא to be well fed; בְּרִיא i. q. בְּרִיאָה fattened, fat, and Gr. βόρω (βιβρώσκω); whence βόρα, Lat. vorare.

NIPHAL—(1) to be created, Gen. 2:4; 5:2; to be made, done, Ex. 34:10.

(2) pass. of Kal No. 3, to be born, Eze. 21:35; 28:13; Ps. 104:30.

PIEL בָּרַא—(1) to cut, to cut down, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, "go up into the wood וַיִּבְרֹאֶת לְךָ שָׁם and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine קִי יֵשׁ (but the) mountain shall be thine although there be wood there, thou shalt cut it down."

(2) to form, to fashion, i. q. יָצַר, Eze. 21:24.

HIPHIL causat. of Kal No. 4, to make fat, to fatten, 1 Sa. 2:29.

Derived nouns are בֵּר No. 1, בְּרִיאָה, בְּרִיאָה, and pr. n. בְּרִיאָה.

בָּרָא, בְּרִיאָה see בְּרִיאָה.

בְּרִיאָה בְּרִיאָה Berodach-Baladan, pr. n. of a king of Babylonia, 2 Ki. 20:12; who also is called Merodach-Baladan, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under בְּרִיאָה.

בְּרִיאָה ("whom Jehovah created"), [Beraiiah], pr. n. m. 1 Ch. 8:21.

בְּרִיאָה m. pl. birds, which when fattened, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands fattened cocks or capons; but more probably as Targ. and Tanchum of Jerusalem, geese, so called

from the pureness and whiteness of the plumage (see בְּרִיאָה No. 3).

בְּרִיאָה pr. TO SCATTER, comp. בָּרַד and בָּרַד; hence, to scatter hail, to hail, Isa. 32:19. (Æth. 𐩧𐩣𐩪: Syr. ܒܪܝܐ hail; Arab. بَرَد hail, بَرَد to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בְּרִיאָה m. hail, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. בְּרִיאָה אֲבָנֵי בְּרִיאָה hail stones, i. e. hail; see אָבֶן.

בְּרִיאָה pl. בְּרִיאָה adj. sprinkled with spots, especially white ones; spotty, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "sparsas albo pelles dixit," Virg. Eccl. ii. 41. It differs from בָּרַד, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. بَرَد and بَرَدَة a variegated garment, particoloured, as if sprinkled with hail; transp. بَرَد Conj. II. to be spotted, schetig schen, of a sheep. Syr. ܒܪܝܐ a leopard, so called from its spots; nor can it be doubted but that also Greek and Latin, pardos, pardus, have sprung from this stock. From the Arabic word just cited is the French broder.

בְּרִיאָה ("hail"), [Bered], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7.—(2) m. 1 Ch. 7:20.

בְּרִיאָה fut. יִבְרֹא—(1) i. q. kindred to בָּרַא TO CUT, TO CUT ASUNDER, comp. Arab. بَرَّ ult. Waw, to cut out, to cut off, and בָּרַא No. 1. Hence בְּרִיאָה a covenant, so called from the victims being cut in two.

(2) to eat, i. q. בָּרַא No. 4, so called from the idea of cutting, like בָּרַא No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. βρώω, βιβρώσκω."] 2 Sa. 12:17; 13:6, 10. בְּרִיאָה לָחֶם loc. cit. 12:17, is the same as אָכַל לָחֶם, see אָכַל No. 1, c.

(3) to choose, also an idea taken from cutting and separating, see בָּרַא No. 2. 1 Sa. 17:8, בָּרַא לָכֶם אִישׁ "choose you out a man."

PIEL, inf. בְּרִיאָה i. q. Kal No. 2, Lam. 4:10.

HIPHIL, to give to eat, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בְּרִיאָה, בְּרִיאָה, בְּרִיאָה.

בְּרִיאָה ("blessed"), Baruch, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.; 43:3—6; 45:1, 2.—(2) Neh. 3:20; 10:7.—(3) Neh. 11:5.



**ברומים** m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root **ברם**. Arab. **بريم** a cord twisted of two colours, **ميرم** a garment woven of such threads.

**ברוש** pl. **ברושים** m.—(1) *the cypress*, a tall tree, Isa. 55:13, and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called **ברות**, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, the *cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(a) *a lance*, Nah. 2:4.—(b) *a musical instrument*, 2 Sa. 6:5.

**ברות** plur. **ברותים** m. *cypress*, i. q. **ברוש**, a form inclining to the Aramaean, Cant. 1:17. Root **ברת**.

**ברות** f. *food*, Ps. 69:22. Root **ברה** No. 2.

**ברותה** Eze. 47:16, and **ברותי** 2 Sam. 8:8 ("my wells," for **בארותי**) [*Berothah, Berothai*], pr. n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirut*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. *Alterthumsk.* ii. page 392.

**ברו** an unused root, Ch. and Talmud. *to transfix, to pierce through*; **ברין** an aperture, a wound inflicted by piercing. Hence quadril. **ברין** and—

**בריות** ("apertures," "wounds"), [*Birzavith*], 1 Ch. 7:31 כתיב, pr. n. prob. f. [**בריות**] (perh. **באריות** "well of olives"), so Ges. add.]

**ברזל** m. IRON, quadril. from the Ch. **ברז** to transfix, with the addition of **ל**, compare **ברקל** from **ברם**, **ברקל** from **ברז**. Ch. **ברזל** & **ברזל**, Syr. **برز**. Gen. 4:22; Eze. 27:12, 19, etc. It is often used to de-

note hardness and firmness, as **שכם ברזל** of a hard rule, Ps. 2:9. Isa. 48:4, **גיד ברזל ערפך** "thy neck (is) an iron sinew," said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5; Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Psa. 105:18; fully **ברזל כבול** 149:8.

**ברזלי** ("of iron," unless perhaps it be preferred to compare Talmud. **ברזליא** herdsman, **ברזילין** princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32—39; 1 Ki. 2:7.—(2) Eze. 2:61.

**ברה** fut. **יברה**.—(1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, *durchschneiden, durchbrechen*, to cut through, to break through; compare **ברך**, and see, as to the sense of cutting, breaking in, the verbs beginning with **בר**, **פר**, under the verb **ברא**), Ex. 36:33, "and he made the middle bar **לבריה בתוך מן הקצה אל הקצה** to pass through the middle of the boards from one end to the other." Comp. HIFHIL No. 1 and **בריה** a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. *durchbrechen, durchgehen*, to break away. (Arab. **برح** to go away, to depart from its place, to go away to a desert land, *entweichen*, **ابن برح** a gazelle, from its fleeing.) Const.

absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by **ל**, Neh. 13:10; **אל** Num. 24:11, and **מן** of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix **מפני** Gen. 16:8; 35:1, 7; **מלפני** Jonah 1:3; **מן** Isa. 48:20; **מיר** (from his hand, i. e. his power) Job 27:22, **מאת** (prop. from near) 1 Ki. 11:23. It differs from **ברח** to escape. 1 Sa. 19:12, **ויברח וימלט** "he went, and fled, and escaped." A dative is sometimes added to an imperative, **לה ברח** Germ. *maße dich fort, rette dich*, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaëlis have incorrectly compared the Arab. **برح** to *turn the left side*; for it might be well said of a people that they fled when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

HIFHIL.—(1) i. q. Kal No. 1. Ex. 26:28.

(2) *to put to flight, cause to flee*, Job 41:20; also *to expel, to chase away*, Neh. 13:28.

Derived nouns are **בריה**, **מברח**, and—



ברת Isa. 27:1; Job 26:13, and בריה pl. בריחים Isa. 43:14 (for בריח, of the form צריק).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job 1. 1.

(2) [*Bariah*] pr. n. m. 1 Ch. 3:22.

ברי f. בריה adj. (from the root ברה) *fat*, i. q. בריא, comp. the root No. 2. Eze. 34:20, שנה בריה "fat sheep," where perhaps we should read בריה. Three MSS. have בריאה. In the words, Job 37:11, אף אף ברי יטריח עב not a few interpreters, following the Ch. and the Rabbins, render ברי "purity," specially "serenity" of the sky (Targ. ברייתא), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see ברה) is, however, preferable.

ברי (i. q. בריא as if, "of a fountain"), [*Beri*], pr. n. m. 1 Ch. 7:36.

בריא adj. *fattened, fat*, see ברא No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see חלב); food, Hab. 1:16. Fem. בריאה coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בריאה f. *something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בריה f. *food*, 2 Sa. 13:5, 7, 10. Root ברה No. 2.

ברית see ברה.

ברית pl. בריחים m.

(1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt, a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. ברי שאול Job 17:16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state (see בר Hos. 11:6); Isa. 15:5, בריה "her princes (flee) to Zoar." Jerome *vetes ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, בריחה *fugitives*, whether it be better to read בריחה or to derive בריחה from בריח with Kametz pure (of the form בריח).

בריעה ("gift"), [*Beriah*], pr. n.—(1) of a son of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, כי ברעה היתה בביתו because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," ברעה for רעה with Beth *essentia*, as it is called (p. xcix, A); compare verses 22, 23; LXX. *δρι ἐν κακῶς ἐγένετο ἐν οἴκῳ μου*, Vulg. *eo quod in malis domus ejus ortus esset*.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בריעי Nu. 26:44.

ברית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root ברה ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that ברית is strictly nothing more than *an eating together, banquet*, from ברה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of ברית ברית *covenant (an eating?) of salt*; see ברית Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; ברית פ' Gen. 14:13, and אנשי ברית פ' Obad. 7, those joined by league to any one. ברית אל Jud. 9:46, i. q. ברית פ' verse 4, "God of covenant," see ברית No. 5, a. In speaking of the making of a covenant, the verbs ברית, הקים, נתן, שום are used, 2 Sam. 23:5; ברית פ' Deut. 29:11, which see; of its violation, ברית פ' חלל, הפך. *The covenant* of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; ברית יהוה "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] *The land* promised and given to the people by this covenant is called ברית ארץ Eze. 30:5; and the people itself [?] ברית קדש "(the people) of the holy covenant," Dan. 11:28, 30; ברית מלאך "the messenger, *μωστρας*, of the (new) covenant," i. e. Messiah, Mal. 3:1.



(2) In other places it is the *condition* of this *covenant*, namely—(a) the promise of God, Isa. 59:21; and very often—(b) *the precepts* of God which Israel had to keep, i. e. the divine law, i. q. תורה. Hence ארון הברית Deu. 9:9, 15; ארון הברית and ארון הברית the ark in which the law or the tables of the law were kept (see ארון). דברי הברית "the words of the law," Jer. 11:2—8; 34:18; Ex. 34:28; דברי הברית עשרת הדברות "the precepts of the law, ten precepts;" ספר הברית "the book of the law," used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As to a *covenant of salt*, see under מלח.

(3) Sometimes ellipt.—(a) i. q. מלאך ברית messenger, herald, declarer and μεσίτης of the new covenant, or of a new law and religion, Isa. 42:6; 49:8; compare Mal. 2:8.—(b) i. q. אות ברית "sign of the covenant," used of circumcision, Gen. 17:10, 13; compare 11.

ברית f., prop. *something which cleanses, something which has a cleansing property* (from בר with the adj. fem. termination ית), specially salt of *lixivium*, alkali, especially vegetable, (for mineral is called נתר), made from the ashes of various salt and soapy plants (Arab. قلى اشنان, اشنان Salsola Kali L. al.); this was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmannum De Herba Borith. Halæ, 1728, 4to; J. Beckman, Beiträge zur Geschichte d. Erfindb. 4to. p. 10, seq.

ברך fut. יברך.—(1) to bend the knees, TO KNEEL DOWN. (Arab. برک, Æthiop. በረከ: Syr. ܒܪܚ id. The primary notion lies in breaking, breaking down; compare פרץ, and the connection of ideas under the verbs פצע, פצע.) 2 Ch. 6:13, ויברך על-ברכיו "and he knelt upon his knees" (compare Dan. 6:11). Ps. 95:6, "O come לפני יהוה עֲשִׂינוּ let us kneel down before Jehovah our Maker;" see HITHPAL, and ברך a knee.

(2) to invoke God, to ask for a blessing, to bless; benedicere in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. ברך blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms ברך (inf. absol. for ברך, of the form ברך, Josh. 24:10; ברך Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpacl, to bless oneself; Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly always, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL ברך fut. יברך, ויברך, with a dist. acc. ויברך.

(1) to invoke God, to praise, to celebrate, to adore, to bless God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. برک Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like γονυπερῆν τινα, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by ל 1 Ch. 29:20. Participle pass. ברך יהוה "blessed be Jehovah," "God," Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9, ברך אלהים ומת "bless God and die," i. e. however much thou praisest and blessest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. § 99 [ed. 13, § 127, 2b]. More fully expressed ברך שם יהוה "to invoke the name of Jehovah," Ps. 96:2; and ברך בשם יהוה (like ברך בשם יי) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) to bless, used of men towards one another, to invoke blessings on any one in the name of God (ברך בשם יהוה Ps. 129:8; 1 Ch. 16:2). (Arab. برک, Æth. ባረከ: id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by ל Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) to bless, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, to cause to prosper, Gen. 12:2, ויאברכה ואגדלה שמך "I will bless thee and make thy name great;" verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by א of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is, ברך אתה ליהוה "blessed be thou of Jehovah," 1 Sam. 15:13; ברך הוא ליהוה Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—ברך יהוה "blessed by Jehovah," Gen. 24:31; 26:29; Num. 24:9. God is said also to bless







**בְּרָכָה** once **בְּרָכָה** Gen. 27:38, constr. **בְּרַחַת**; plur. **בְּרָחוֹת**, constr. **בְּרָחוֹת** f.

(1) a blessing, benediction, invocation of good, as of a father about to die, Gen. 27:12, seq.; 33:11. **בְּרַחַת יְשָׁרִים** "the benediction of righteous men," Pro. 11:11; **בְּרַחַת יְהוָה** "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also **בְּרָכָה** simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, **בְּרַחַת אֲבְרָהָם** "the benediction (with which he blessed) Abraham;" Gen. 49:26, **בְּרָחוֹת הַיּוֹרֵי עַד** "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, **בְּרַחַת טוֹב** "blessing of good." Plur. **בְּרָחוֹת** *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, **כִּי בְרָכָה בּוֹ** for there is a divine gift in it."

(2) constr. used of a man by the favour of God, extremely fortunate and happy. Gen. 12:2, **וַיְהִי בְרָכָה**; Psal. 21:7, **לְעַד תִּשְׁתַּחֲוֶה בְּרָחוֹת לְעַד** "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) a gift, present, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. **נַפְשׁוֹ בְּרָכָה** "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. **ܚܒܘܬܐ**, Æth. **በረከት**; id.).

(4) i. q. **שְׁלוֹמִים** *peace*, 2 Ki. 18:31, **עֲשׂוּ אִתִּי בְרָכָה** "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(a) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(b) m. 1 Ch. 12:3.

**בְּרָכָה** constr. **בְּרַחַת** f. a pool, pond, pr. such as camels kneel down to drink at; see **הַבְּרִיךְ**. [**בְּרַחַת** Hiphil.] (Arab. **بِرْكَة** the cup of a fountain, and a similar reservoir for water; Spanish *alberca*.) 2 Sa. 2:13; 4:12; Cant. 7:5; fully **בְּרַחַת מַיִם** Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From the upper pool Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."] ]

**בְּרַחְיָה** ("whom Jehovah blessed," for **בְּרָכָה**), *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare **בְּרַחְיָהוּ** No. 1.

**בְּרַחְיָהוּ** (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, **בְּרַחְיָה**.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

**בְּרַחַ** a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. *βρέμω, βριμάομαι, fremo, brummen, summen*. In Arabic it is used—

(1) of the noise and murmuring of a morose man; Germ. *murren*; whence 1 Pet. 4:9, for the Gr. *γογγυσμός*, there is excellently in Arab. Vers. **تبرم**, also **برم** to be disdainful, pr. to be morose, *mürrisch* [εργ]; also used in Arabic—

(2) of the humming sound made in spinning and twisting a thread; Germ. *schurren*, hence **برم** II. IV. *to twist threads* together; Germ. *zwirnen*, whence the Heb. **בְּרוּמִים**. Like other verbs of twisting and binding (see **חָוַל**), this is farther applied—

(3) to firmness (**ברם** to make firm, comp. also *firmus*); hence ["perhaps"]—

**בְּרַחַ** Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. **ܚܝܢ**, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Eze. 5:13. Comp. **אֶבְרָל** No. 2.

**בְּרַחַ** see **בְּרַחַ**.

**בְּרַע** an unused root. Arab. **برع** to excel. Conj. V. to give spontaneously. Hence ["perhaps"] pr. n. **בְּרַעַה** and—

**בְּרַעַ** ("gift" ["for **בְּרַעַ**, see 2 p. c, A"]), pr. n. of a king of Sodom, Gen. 14:2.

**בְּרַק** TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. **برق**, Syr. **ܚܝܢ** id. Æth. **በረከ**; to lighten, **ለ-በረከ**; to thunder.)

Derived nouns are, **בְּרַקָּת**, **בְּרַקָּתִים**, and—

**בְּרַקָּת** m.—(1) lightning. (Syriac, Arab. **ܚܝܢ**, id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6; 2 Sa. 22:15; Eze. 1:13. Pl. **בְּרַקָּתִים** Job 38:35; Ps. 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33. Deu. 32:41, **בְּרַקַּת חַרְבֵי** "the



lightning of my sword," i. e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. the glittering sword itself, Job 20:25.

(3) [Barak], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרַק. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilcar Barca."

בָּרַק, see בָּרַק בְּנֵי בָרַק page cxxvii, B.

בָּרִיקוֹם ("painter," for בְּרִיקוֹם, compare רָשׁ to paint in colours, or from the quadril. برقش, which signifies the same), [Barkos], pr. n. m. Ezra 2:53; Neh. 7:55.

בָּרִיקָיִם m. pl. i. q. מוֹרְנִים threshing wains, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בָּרִיקָן giving out light, which I expect denoted the fire-stone (comp. בֵּרֶקֶת stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בָּרִיקָיִם a threshing wain armed with fire-stones; pl. בָּרִיקָיִם. It occurs twice, Jud. 8:7, 16.

בָּרִיקָת f. Ex. 28:17, and בָּרִיקָה (Lehrg. page 467) Eze. 28:13, a species of gem, so called from its being bright. LXX., Vulg., and Josephus render it *smaragdus*, *emerald*; and this is defended at length by Braun, De Vest. Sacerdot. page 517, seq., who also considers the Gr. μάρμαρος, σμάρμαρος, as derived from this word. Nor is this amiss, for also the Gr. μαρμαρή, σμαρμαρή, with the derivatives, which have the sense of making a noise, thundering, answer to the Heb. בָּרַק: μάρμαρος; also as the name of a gem, it comes from the notion of light, which is primary in this root.

בָּרַק pret. בָּרַקְתִּי Eze. 20:38, inf. with suff. בָּרַקְתָּ Ecc. 3:18 (of the form בָּרַקְתָּ from בָּרַק), kindred to the roots בָּרַח, בָּרַח.

(1) TO SEPARATE, TO SEVER, Eze. loc. cit. בָּרַקְתִּי מֵעִמָּךְ "I will separate the rebels from you."

(Arab. بر Conj. VIII. to stand apart from one's companions.)

(2) to select, to choose (comp. בָּרַח No. 3). Part. pass. selected, chosen. 1 Chr. 9:22, בָּרַחִים "all chosen (that) they might be (porters)."

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, select, chosen, choice, 1 Ch. 7:40; animals, Neh. 5:18."]

(3) to separate and remove impure things, to cleanse—(a) an arrow from rust, to polish, to point, to sharpen it, Isa. 49:2. See HIFHAL. (Arab. بر to pare down, to point a weapon.)—(b) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, שִׁפְתָּהּ בְּרִיקָה "a pure lip." Adv. Job 33:3, וְרַעַת שִׁפְתֵי בָרַח מִלִּי "and what I know my lips have spoken purely," i. e. truly, sincerely, (ohne Falſch). Psa. 19:9, "the commandment of Jehovah is pure," i. e. true, just. Compare NIPHAL,

PIEL, HITHPAEL. (Arab. بر Med. E, to be just, true; بر true, just. Syr. حَبْرَة pure, neat, simple; حَبْرَة purity. In the proper signification of purity, it answers to the Lat. purus, Germ. bar, Engl. bare; figuratively, to the Lat. verus, wahr.)

(4) to explore, to search out, to prove, which is done by separating, comp. בָּרַח No. 3, Ecc. 3:18. It answers to inf. לְבַח Eccl. 9:1, see בָּרַח. (Arabio استبر to investigate the truth, بَر Med. Waw, to search out.)

(5) to be empty, see בָּרַח adj. No. 3, Ch. בָּרַח. NIPHAL בָּרַח reflex. to purge oneself, for entering on a sacred office, Isa. 52:11. Part. בָּרַח pure, i. e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, b.

PIEL, to purge, Dan. 11:35.

HIFHAL, to purge an arrow, i. e. to sharpen, Jer. 51:11 (see Kal No. 3, a); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) to purge oneself, sc. from the defilement of idolatry and sin, to reform, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, to be purged.]

(2) to act truly, graciously, used of God, see under Kal No. 3, b; Ps. 18:27, עִם נָכַר תִּתְפָּרַר "with the pure thou wilt shew thyself pure." As to the form תִּתְפָּרַר see Analyt. Ind.

Derived nouns are בָּרַח No. II. בָּרַח, בָּרִיחַ, בָּרִיחִים.

בָּרַח an unused root, which had, I suppose, the same sense as the Arab. برت i. e. to cut, to cut into

(see under the root בָּרַח), whence Arab. برت an axe. [Hence בָּרַח.]

בָּרַח (i. q. בָּרַח "son of wickedness," see בָּרַח), [Birsh], pr. n. of a king of Gomorrah, Gen. 14:2.







are men, not gods, סוּסֵיהֶם בָּשָׂר וְלֹא רוּחַ their horses are flesh, not endowed with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly σὰρξ καὶ αἷμα, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) עֲצָמִי וּבָשָׂרִי "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply בָּשָׂרִי Gen. 37:27, כִּי אָחִינִי בָשָׂרִנִּי הוּא. Used of any other man, us being our brother, Isa. 58:7. Comp. שָׂאֵר.

(4) by a euphemism for *pudenda viri* (compare Gr. σῶμα), more fully עֶרְוַת בָּשָׂר flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

בָּשָׂר Ch. i. q. Heb. *flesh*, Dan. 7:5, in emphat. st. בָּשָׂרָא Dan. 2:11, used of the human race, *ibid.* בָּל-בָּשָׂרָא all living creatures, Dan. 4:9.

בָּשָׂרָה see בָּשָׂרָה.

בָּשָׂל or בָּשָׂל TO BE COOKED, RIPENED.

(1) to be cooked with fire, Eze. 24:5.

(2) ripened with the heat of the sun, as the harvest, Joel 4:13 (Syr. *حصا*, Ch. *בָּשָׂל*, Æth. *በሰለ*; to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. *طبخ*, Pers. *بختن* and *bukhten* and *pukhten*, which is kindred to the Germ. *baden* [Engl. *to bake*], Gr. *πέπτω*, *πέσσω*, Lat. *coquitur uva, vindemia*, Virg. Georg. ii. 522, Germ. *die Traube kocht*).

PIEL causat. of Kal No. 1, to cook, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel, Ex. 12:9; Lev. 6:21.

HIPHIL causat. of Kal No. 2, to ripen, Gen. 40:10; see under the word *בָּשָׂל*.

Derived nouns *מִבְּשָׂלוֹת* and—

בָּשָׂל m. Ex. 12:9, בָּשָׂלָה f. Num. 6:19, something boiled, sodden.

בִּשְׁלָם (for בֶּן-שָׁלֵם "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בָּשָׂן a root not used in Hebrew. Arab. *بشنة* level and soft soil, soft sand. Hence pr. n. *בְּבִשְׂן* and—

בִּשְׂן ("soft," "sandy soil"), often with the art. *הַבִּשְׂן* pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of

*Bashan*," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:10, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. *البثنية*, Ch. *بوتنه*, *بوتنه*, Syr. *ܒܘܬܢܝܗ*, Gr. in Josephus and Ptolem. *Baravaia*, now *البثنية el-Bethenyeh*.

בָּשָׂה *shame* (from the root *בָּשָׂה*), Hos. 10:6. Nouns ending in the syllable *בָּה*, *בָּה*, added to the root are also found in Chaldee (see *בָּשָׂה*), and more frequently in Æthiopic; see Ludolfi *Gramm. Æthiop.* p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. *بسانة* sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

בָּשָׂם once found in Poel *בָּשָׂם* for *בָּשָׂם* TO TREAD DOWN; followed by *עַל* (*ש* and *ס* being interchanged, see *ס*), Amos 5:11.

בָּשָׂש a root falsely adopted, whence some derive *בָּשָׂש* Piel of the verb *בָּשָׂה*, which see.

בָּשָׂת with suff. *בָּשָׂתִי* (from the root *בָּשָׂה*), f.

(1) *shame*, often with the addition of *פְּנִים* Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; *לְבַשׁ בָּשָׂת* Job 8:22; Ps. 35:26, and *עָטָה בָּשָׂת* Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, *עֲרִיָּה* *בָּשָׂת* "in nakedness and shame," (al. *nuda pudendis*).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. בָּתָּה (contr. from *בָּתָּה* for *בָּתָּה* from the root *בָּתָּה*), with suff. *בָּתָּי* (from *בָּתָּה*); pl. *בָּתָּה*; constr. *בָּתָּה* (as if from sing. *בָּתָּה*; compare *בָּתָּים* sons), a daughter (Arab. *بنت*; pl. *بنات*, Syr. *ܒܢܝܗ*; pl. *ܒܢܝܗ*, Ch.

*בָּתָּה* and *בָּתָּה*; const. *בָּתָּה*; with suff. *בָּתָּה*; pl. *בָּתָּה*). *בָּתָּה הַאֲדָמָה* "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2, *בָּתָּה יָרִיב* "O daughter of a noble (father)," a loving address to a



maiden. A queen herself is addressed as בת Ps. 45: 11; compare בַּת No. 3.

The name of daughter as well as that of son (see בֵּן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant.* So בָּנוֹת יִשְׂרָאֵל the Hebrew women, Jud. 11:40; בָּנוֹת כְּנָעַן the Hebrew women, especially maidens, Gen. 28:8; and with the name of a people, בָּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בָּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בָּנוֹת יְהוּדָה Ps. 148:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a region; *the daughters of Judah*, i. e. the women of Judah (see No. 5) are opposed to Zion, i. e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בַּת No. 2, Gr. θυγάτηρ, Fr. fille, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. בַּת הַנְּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת-אֵל נִכְרִי "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as, בָּנוֹת יְרוּשָׁלַיִם Cant. 2:7; 3:5; 5:8, 16; בָּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בָּנוֹת הַאֲרָץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת *daughter*, like other feminines (see Lehrgeb. 477), is used by the poets collectively for בָּנִים *sons* (comp. בַּת גְּרִיד Mic. 4:14 for בָּנֵי גְרִיד 2 Ch. 25:13), and *daughter of a city or region or people*, is used poetically for its inhabitants. So בַּת-צָר for בָּנֵי צָר *Tyrians*, Ps. 45:13; בָּת־יְרוּשָׁלַיִם Isa. 37:22; בַּת-צִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בַּת-אֲדָם Lam. 4:22; בַּת-מִצְרַיִם Jer. 46:11; 19:24; בַּת-תְּרַשִׁישׁ Isa. 23:10; בַּת-עַמִּי i. q. עַמִּי *my people*, Isa. 22:4; Jer.

4:11; 9:6; as in Syr. *ܕܘܚܝܬܐ* *daughter of Abraham*, for sons of Abraham, i. e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the *προσωποποιία*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the *daughter* of a country is called *the virgin*, as בַּת-צִידוֹן i. e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בַּת-בְּבֶל Isa. 47:1;

בַּת-יְהוּדָה Lam. 1:15; בַּת-מִצְרַיִם Jer. 46:11; בַּת-עַמִּי Jer. 14:17. And as the names of nations are often transferred to countries, and vice versa (Lehrg. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בַּת-צִיּוֹן of the city itself, Isa. 1:8; 10:32; בַּת-בְּבֶל Ps. 137:8; and it is even said יוֹשְׁבֹת "inhabitress (i. e. inhabitants) of the daughter of Babylon," i. e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בַּת-תְּשַׁעִּים שָׁנָה one ninety years old, Gen. 17:17. Comp. בַּת No. 6.

(7) Figuratively, *the daughter of any thing* is used with regard to *whatever depends upon it, pertains to it, or is distinguished for it*. Comp. בַּת No. 7. So *daughters of a city* is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת-עֵין *daughter of the eye*, i. e. the pupil (see אֵינָן) ["בָּנוֹת הַשִּׁיר" *daughters of song*, songstresses, Ecc. 12:4; בַּת בְּלִיעֵל a wicked woman, 1 Sa. 1:16;"]; בַּת-אִשְׁמֹרִים (ivory) *the daughter of cedars*, i. e. set in cedar, Eze. 27:6.

(8) It is applied to *animals* in one phrase, בַּת-יַעֲנָה *the daughter of the female ostrich*, used of the ostrich (see יַעֲנָה). Comp. בַּת No. 9.

(9) It is supposed to mean *a branch* of a tree. Gen. 49:22, בָּנוֹת צֶעֱרָה עָלַי שָׂר "the daughters" i. e. branches of a fruit tree (בָּתָן comp. בַּת No. 10), "go up over the wall," i. e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בָּנוֹת צֶעֱרָה עָלַי שָׂר "the daughters of ascent," i. e. the wild beasts dwelling in the mountains (comp. Arab. *بنات صعدة*), "lie in wait" (liegen auf der Lauer).

(10) In proper names—

(a) בַּת-רַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5.

(b) בַּת-שֶׁבַע ("daughter of an oath," שֶׁבַע for שֶׁבַע, comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת-שֻׁוּא [*Bath-shua*], 1 Ch. 3:5.

(c) בַּת-יְהוָה ("daughter," i. e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure* of fluids, as of wine and oil, of the same content as אֵיפָה of any



thing dry. It may be called in Lat. *amphora*. Ten baths made a homer (מֵרֶסֶת, see Eze. 45:11, 14); the tenth part of a bath was called עֵמֶר 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρησαι ξέστας ἑβδομήκοντα δύο.

בת Ch. i. q. Heb. No. II. pl. בְּתִין Ezr. 7:22.

בְּתָה fem. *desolation* (from the root בְּתַח No. 2. Isa. 7:19, נְחָלֵי הַבְּתָחֹת "desolated (desert) vallies," or "abrupt vallies" (comp. בְּצִוֵּר broken off, abrupt, headlong, and βράγας from ῥήγνυμι); but the former meaning is preferable. It does not appear that we should read differently the ἀπαξ λεγόμενον—

בְּתָה fem. Isa. 5:6, where it is said of a vineyard: אֶשְׁתַּחֲוֶה בְּתָהּ, as if אֶשְׁתַּחֲוֶה בְּתָהּ Germ. ich will ihm das Garauß machen. Vulg. "ponam eam desertam." "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוּאֵל pr. n. — (1) of a man (i. q. מְתוּאֵל "man of God"), [Bethuel], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. "tarrying of God," from בָּטָא i. q. בָּטָא), a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palæstina, p. 152, 153), there is found בְּסִיל.

בְּתוּלָה f. — (1) a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتُول a pure virgin, a religious البتول, specially of the virgin Mary, Syr. ܒܬܘܠܐ virgin, also a man professing virginity, compare Æth. ቤጊጊል: a virgin, chaste young man.

Syr. ܒܬܘܠܐ to defile a virgin). Gen. 24:16, וְהַיְעָרָה וְהָיְתָה בְּתוּלָה וְאִישׁ לֹא יָדָעָה "and the girl .... was a virgin, and no man had known her," 2 Sa. 13:2, 18; וְעָרָה בְּתוּלָה "a girl, a virgin," i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Ecl. vi. 47; Æn. i. 493; *puella*, Georg. iv. 458, and Arabic بَكْر virgin, LXX. νύμφη.

(3) By a προσωποποιία, familiar to the Hebrews, by

which cities or states are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּנִישְׁתָּא דְיִשְׂרָאֵל the congregation of Israel.

בְּתוּלִים m. pl. — (1) *virginity*, Lev. 21:13, וְהָיָה אִשָּׁה בְּבְתוּלֶיהָ יָקָח "and he shall take a wife in her virginity;" Jud. 11:37; Eze. 23:3, יָדֵי בְּתוּלֵיהֶן "the teats of their virginity," verse 3.

(2) *tokens of virginity* (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primæ noctis amplexus hymenis scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325. Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בְּתִיָּה see בַּת I. 10, c.

בְּתִים Pl. houses, see בֵּית.

בְּתַל an unused root, kindred to the roots בְּתַר, בְּרַל i. q. Arab. بَتَلَ to separate, to seclude. Hence בְּתוּלָה.

בְּתַק not used in Kal. Once in PIEL, Eze. 16:40, בְּתַקוּךְ בְּתַרְבּוּתָם "and they shall cut thee in pieces with their swords." LXX. κατασφάζουσι σε. Vulg. trucidabunt te. (Arab. بَتَكَ to cleave asunder, to cut, to cut off. Æth. ቤተከ: to break.)

בְּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بَتَرَ to cut off, to break off. Kindred roots are بَطَرَ, بَطَّرَ, بَطَّرَ.

בְּתַר Ch. after, for בְּתַר, see בְּתַר page xcvi, B.

בְּתַר with suff. בְּתַרְוֹ, pl. const. בְּתַרֵּי m. (1) a divided part of victims, Gen. 15:10; Jer. 34:19.

(2) *section, a dividing*, used of a country divided by mountains and valleys (see בְּתָרוֹן), rugged and abrupt. Cant. 2:17, עַל-הַרֵי-בְּתַר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בְּתָרוֹן.

בְּתָרוֹן m. a region divided by mountains and valleys, or a valley which divides mountains, κοιλωμα, Bergschlucht, βράγας, from ῥήγνυω. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little



difference, for the pr. n. would be taken from the nature of the place. [Root **בַּתַּר**.]

**בַּתַּת** an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בַּתַּר** No. I.); **بَتَات** something broken off, destroyed; **بَتَّة**

and **البَتَّة** quite, altogether. In Hebrew it appears to have denoted—

- (1) to define, i. e. to measure; whence **בַּת** a measure.
- (2) to cut any thing off, to put an end to a thing, to lay waste altogether, i. q. **בָּלַה**; whence **בַּתַּה**, **בַּתַּח**.

**Gimel** (**גִּמֶל**), the third letter of the alphabet, when used as a numeral, i. q. *three*. Its name differs only in form from **גַּמְלָא** camel; and its figure in the Phœnician monuments (4, 7), on the coins of the Maccabees, and in the Æthiopic alphabet (7), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it **Γ**.

As being the softest of the palatals (**גִּימְלָא**) except Yod, it is often *interchanged* with the harder ones **כ** and **ק**; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see **גִּדִּישׁ**, **جَدِيس** a heap of sheaves; **גִּפְרִיחַ**, **كَبْرِيت** sulphur; **גָּנַן** and **גָּנַן** to cover, to protect; **גָּנַן** and **גָּנַם** to collect, to heap up; **גָּנַל** and **גָּנַל** to run up and down; **גָּבִיעַ**, **قَبْعَة** calix of flowers; **גָּדַד** and **قَد** to cut; **גָּדַד**, **جَد** almond.

More rarely it passes over—(2) into *gutturals*, which are less allied; namely, **ע** see **גָּרַח**, **גָּרַח**, and **ח**, as **גָּפְרִיחַ**, **جَفْرِيح** young of birds, comp. **גָּפְרִיחַ**.

**גָּאָה** adj. (for **גָּאָה**, from the root **גָּאָה**), m. *proud, arrogant*, Isa. 16:6.

**גָּאָה** fut. **יִגְאָה** a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16, **וַיִּגְאָה בְּשִׁחַל תְּצוּרָתִי** “and (if) it (my head) raise itself up, as a lion thou wouldest hurt me.”

(2) *Metaph. to be exalted, magnificent*, of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see **גָּאָה** No. 1), and—

(4) to *pride and arrogance*, see **גָּאָה** and **גָּאָה** No. 3. (Syr. Pael **جَال** to decorate, to make magnificent. Ethpael, to boast oneself; **جَال**, **جَال**)

adorned, magnificent.) In the signification of pride, it accords with the Gr. *γαιω*.

Derivatives follow, except **גָּאָה**, **גָּאָה** No. II.

**גָּאָה** adj.—(1) *lifted up, high*, Isa. 2:12. Job 40:11, 12, **רְאֵה כָּל-גָּאָה וְהַשְׁפִּילֶהּ** “behold every thing that is high, and bring it low.”

(2) *proud, arrogant*, Jer. 48:29. Pl. **גָּאָה** the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see **גָּאָה**). Psa. 94:2; 140:6; Pro. 15:25; 16:19. LXX. *ὑπερήφανοι, ὑβρισται*.

**גָּאָה** f. *pride, arrogance*, Pro. 8:13.

**גָּאָה** (“majesty of God”), [*Geuel*], pr. n. m. Nu. 13:15.

**גָּאָה** f. pr. elevation (from **גָּאָה**), hence—

(1) *magnificence, majesty*, as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (*Pracht*), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy*. Psa. 73:6, **לָכֵן עֲנַקְתֶּמוּ לְגִבְתָּם** “therefore pride clothes their neck,” i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Psa. 46:41, “the mountains quake at its pride.”

**גָּאָה** m. plur. (of the form **גָּאָה**), *redemptions, redemption*. Isa. 63:4, **שָׁנַת גָּאָה** “the year of my redemption,” i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as “the year of my redeemed ones.”

**גָּאָה** const. **גָּאָה**, once pl. **גָּאָה** (from the root **גָּאָה**), Eze. 16:56, pr. elevation; hence—

(1) *sublimity, majesty*, of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, **וְיִגְאָהוּ בְּגִבְתָּם** “they sing with joy of the majesty of Jehovah.” Job 37:4, **קוֹל גָּאָהוֹ** “his sublime voice,” thunder. Job 40:10, **עֲדֵה-נָא וְנָכַח גָּאָהוֹ** “deck thyself, now, with majesty and magnificence.” Mic. 5:3.



(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee עולם גאל a perpetual glory." Isa. 13:19, תפארת גאל בשרים "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, גאל יעקב "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. גאל הירדן "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palestina, page 274.

(3) i. q. גאל No. 3, *pride, arrogance*. Pro. 16:18, "pride goeth before a fall." גאל יעקב "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare גאל No. 4.

גאל (with Tzere impure), from the root גאל—

(1) *a lifting up, something lifted up*. Isa. 9:17, גאל עשן "a column of smoke."

(2) *majesty, of God*, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

גאל adj. *proud, arrogant*, Ps. 123:4, כחוב גאל. קרי גאל יונים, קרי גאל the proud ones of the oppressors. [Root גאל.]

גאל vallis; see the root גאל.

I. גאל fut. גאל.—(1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. גאל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by מן Ps. 72:14; מן Ps. 106:10. Part. pass. גאל, גאל, those redeemed by God, Isa. 35:9; 51:10; Job 19:25, גאל ירעמי גאל "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ].—Job 3:5, in the imprecations cast on the day of his birth, גאל חשך וצלמות "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by דם; *to require blood, i.e. to avenge bloodshed, to require the penalty of bloodshed from any one; only in part. דם גאל avenger of blood,*

Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Sa. 14:11; and without דם Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, גאל denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. הגאל "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called גאל Ruth 2:20; compare 4:4. Pl. גאלים relatives, 1 Ki. 16:11. (So to the Hebrew גאל i.e. *near kinsman*, answers the Arab. <sup>2</sup>تأير avenger of blood, and <sup>2</sup>ولي denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see גאל, גאל); the verb גאל is also transferred to this right and office of a relation, where it is denom. from גאל. See Ruth 3:13, where Boaz says, גאל יגאל ואם לא יחפץ לגאלך אם יגאלך טוב יגאל ואם לא יגאלך אגאל "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives גאלים, גאלים and pr. n. גאל.

II. גאל a word of the later [?] Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. גאל, גאל; Ithpe. גאל to be polluted.

PIEL גאל *to pollute, to defile*, Mal. 1:7.

PUAL.—(1) *to be polluted*; part. גאל polluted, impure, unclean, of food, Mal. 1:7, 12.

(2) *declared impure, i.e. to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac <sup>2</sup>ܐܘܩܝܠ to cast away, reject, and גאל Hiphil.

NIPHAL גאל Zeph. 3:1, and גאל Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic <sup>2</sup>انقيل), *polluted, defiled, stained*.

HIPHIL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form גאל for גאל imitates the Syriac.

HITHPAEL, *to pollute oneself*, with unclean food, Dan. 1:8. Hence—

גאל pl. const. גאל defilings, Neh. 13:29.



גאלה f.—(1) the redemption of a field and farm, Lev. 25:24; Ruth 4:6; hence—(a) the right of redemption, more fully קנין גאלה Jer. 32:7, comp. 8 (see גבורה); Lev. 25:29, 31, 48; גאלת עולם the right of redeeming for ever, Lev. 25:32.—(b) followed by a gen. a field to be redeemed by any one by right of relationship, Ruth 4:6.—(c) price of redemption, Lev. 25:26, 51, 52.

(2) relationship, kindredship (see root I, 3). Eze. 11:15, אנשי נאקתך thy kindred.

גב with suffix גבי, pl. גבים and גבות (see No. 5, 6) from the root גבב No. 1, pr. something gibbous, something curved like an arch or a bow.

(1) the back of animals, Eze. 10:12; and of men, Ps. 129:3, על גבי הרשו הרשים "the plowers plowed upon my back," i. e. they cut my back with stripes as the ground is cut with a plough.

(2) back, boss of a shield (comp. Arab. جوب shield, and French bouclier from boucle). Job 15:26, it is said proverbially, בַּעֲבֵי גִבֵי סִנְנַי "he rushes upon him . . . with thick bosses of shields," a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) bulwark, fortress, Job 13:12, גְּבֵי חֹמֶר גְּבִיכִים "fortresses of clay (are) your fortresses." This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. ظهر back for bulwark.

(4) a vaulted house, a vault, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. fornicia, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. οἶκημα πορνικόν, πορνείον.

(5) rim, circumference of wheels. Plur. גבמים 1 Ki. 7:33; גבות Eze. 1:18.

(6) the eyebrow, as if the bow of the eye. Pl. גבות Lev. 14:9. Arab. جبة the bone above which the eyebrow grows.

(7) back, i. e. surface of the altar. Eze. 43:13. LXX. τὸ ὕψος τοῦ θυσιαστηρίου. So the Gr. νῶτος used of the surface of the sea, land, &c. Equivalent to this is גב הים Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

גב Ch. i. q. Heb. back, pl. backs, for sing. like the Gr. τὰ νῶτα. Dan. 7:6 כתיב, "and that beast had four wings על גביו on its back." גביו קרי. LXX. ἐπάνω αὐτῆς. Theod. ὑπεράνω αὐτῆς. Vulg. super ea.

גב pl. גבים 2 Ki. 25:12; see the root גבב No. 3.

I. גב m. (1) a board, so called from the idea of cutting. Pl. גבים 1 Ki. 6:9.

(2) a well. Pl. גבים Jer. 14:3. Root גבב.

II. גב (for גבה from the root גבה) a locust. Pl. גבים Isa. 33:4. LXX. ἀκρίδες.

גב Ch. emph. גבא a den, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew גבור, Syriac

ܓܒܐ, Arabic جب, Æthiopic ገብ: id. [Root גבב.]

גוב & גב ("pit, cistern"), [Gob], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, גב.

גבא an unused root, i. q. Arab. جبا ult. Waw and Ye, to gather together, specially water into a reservoir, to collect tribute, جبا IV. to gather together, to collect. Hence—

גבא m.—(1) a reservoir for water, a cistern. Isa. 30:14. Vulg. fovea.

(2) a marsh, a pool, Eze. 47:11.

גבב has a double power; the one proper, the other derived. The proper is—

(1) to be curved, hollow, like an arch or vault, whence גב something gibbous; this sense is widely extended in the kindred roots, as גבה, whence גב, גב; גבה, whence גב; גבה, whence גבה; also גבה (where see more) and גבה; גב, גב, and also גב. To this answer gibbus, Giebel, Gipfel. Also the roots גבה, גבה, גבה, גבה.

(2) The other is borrowed from גבב, גבב to cut, to dig; Arab. جاب to cut, to cut out; comp. جاب Med. Waw and Ye id. and Conj. VIII. to dig a well. Whence Ch. גב a well.

גבה an unused root, i. q. Arab. جبا to go out from the earth as a serpent from its hiding place;

hence جاب for جابي locusts, so called as issuing from the earth when hatched; comp. Æth. ለጊባ: a very large locust, from גב to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence גב No. II, גב.

גבה inf. גבה, once גבה Zeph. 3:11; fut. גבה, 3 pl. fem. irregularly גבה Eze. 16:50.



(1) TO BE HIGH (comp. under the root גָּבַח No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) to be exalted, elevated to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) גָּבַח (a) in a good sense, to take courage, 2 Ch. 17:6; וַיִּגְבַּח לְבוֹ גְּדוּדָיו יְהוָה "and he took courage in the ways of Jehovah."—(b) in a bad sense, to lift up itself (the heart) in pride or arrogance, to be proud, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) to be proud, arrogant, Isa. 3:16; Jer. 13:15.

הִפְחִיל הַגְּבִיחַ to make high, to exalt, Eze. 17:24; 21:31. Prov. 17:19, מִגְּבִיחַ פִּתְחוֹ "who makes his gate more lofty." Jer. 49:16, כִּי־תִגְבִיחַ כְּנָשׁ קִנְיָךְ "although thou make thy nest high like the eagle," i. e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without קִנְיָךְ. Followed by an inf. adv. Ps. 113:5, הַמְּגִבִּיחִי לְשֹׁכֵת "who dwelleth on high." Job 5:7, יִגְבִּיחוּ עוֹף "they fly on high." Without עוֹף id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr. n. יִגְבַּחָהּ.

גָּבַח i. q. גָּבַח adj. lofty, high, only in constr. גָּבַח עֵינַיִם Ps. 101:5; גָּבַח לֵב Pro. 16:5; גָּבַח רִיחַ Ecc. 7:8, of one who is proud.

גָּבַח rarely גָּבַח Ps. 138:6, adj.; constr. גָּבַח 1 Sa. 16:7 (compare גָּבַח), f. גְּבִיחָהּ.

(1) high, lofty, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; powerful, Ecc. 5:7; subst. that which is high, i. q. height, tallness, 1 Sam. 16:7.

(2) proud, arrogant, Isa. 5:15; 1 Sa. 2:3.

גָּבַח m. with suff. גְּבִיחוֹ, —(1) height, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12, הֲלֹא־אֱלֹהֵי גְבוּחַ שָׁמַיִם "is not God in the height of heaven?" Pl. constr. Job 11:8, גְּבִיחוֹי שָׁמַיִם "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) majesty, magnificence, Jer. 40:10.

(3) pride, arrogance, Jer. 48:29; more fully גָּבַח לֵב 2 Ch. 26:16; גָּבַח רִיחַ Pro. 16:18; and גָּבַח אֵף Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

גְּבִיחוֹת f. pride, Isa. 2:11, 17.

גְּבִילִים with suff. גְּבִילֵי, גְּבִילֵי; pl. גְּבִילִים m.

(1) boundary, limit of a field, and of a region,

(pr. the cord by which the limit is measured out, from the root גָּבַל No. 1), Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; גְּבִילֵי יָם the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase גְּבִילֵי יָם Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) the space included within certain borders, limits, territory (Gebiet), Gen. 10:19; גְּבִילֵי הַפְּנִיעֵי "the limits of the Canaanites." גְּבִילֵי מִצְרַיִם "the whole extent of Egypt," Ex. 10:14, 19; גְּבִילֵי יִשְׂרָאֵל 1 Sa. 11:3, 7; גְּבִילֵי בְּנֵי עַמּוֹן Nu. 21:24, etc. Pl. bounds, territories, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) edge (of the altar), Eze. 43:13, 17.

גְּבִילָהּ f. border, margin, Isa. 28:25, וְכִסְפָּת וְכִסְפָּת "and spelt in the margin of it," (the field). Pl. גְּבִילוֹת boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

גָּבַר adj. [root גָּבַר].—(1) strong, mighty, impetuous, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; מֶלֶךְ גָּבַר "a mighty king" (Alexander the Great), Dan. 11:3. אֱלֹהֵי גָבַר a mighty hero. [The mighty God: Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4, הֵם הַגִּבּוֹרִים אֲשֶׁר מֵעוֹלָם "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; גָּבַר חַיִל "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. גְּבִיּוֹרֵי חַיִל 2 Ki. 15:20; and גְּבִיּוֹרֵי חַיִלִּים 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8, יְהוָה עֹזוֹ וְגִבּוֹר יְהוָה מִלְחָמָה "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22, הֵיוּ גְבוּרִים לְשִׁתּוֹת יַיִן אֲנָשֵׁי־חַיִל לְמִסְכָּה שִׂכָר "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to energy, ability, in performing things, גָּבַר חַיִל a man strong in ability (thätiger, tüchtiger Mann), 1 Ki. 11:28; Neh. 11:14; to wealth, גָּבַר חַיִל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; to power, Gen. 10:8. Hence—

(2) a chief, a military leader, Isa. 3:2, גְּבוּרֵי אֵלֶיךָ "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called גְּבוּרֵי דָוִד 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26, גְּבוּרֵי הַשְּׂעִרִים "the chiefs of the porters." It is rarely—



(3) in a bad sense, *proud, a tyrant*, Ps. 52:3; like the Arab. <sup>54-</sup>جبار.

**גְּבוּרָה** f. (from the root **גָּבַר**) — (1) *strength*, Ecc. 9:16, טוֹבָה חֵכְמָה מִגְּבוּרָה "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, וְלֹא בִשְׂתֵי גְּבוּרָה for strength (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, וְאִם בְּגִבּוֹרֹת נִשְׁלָטִים and if by reason of strength eighty years;" Job 4:4. Specially —

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל-גְּבוּרָתוֹ וְכָל-אֲשֶׁר עָשָׂה and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for **גְּבוּרִים** strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. **גְּבוּרֹת יְהוָה** "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

**גְּבוּרָה** Ch. emph. **גְּבוּרָתָהּ** *power, might*, of God, Dan. 2:20.

**גָּבַח** i. q. **גָּבַח** to be high, but specially used of *stature*, and of the *forehead*, Ch. **גָּבַח** a man who is too tall, Arabic **أَجْبَه** having a tall forehead, <sup>55-</sup>جبهة forehead. Hence —

**גָּבַח** m. adj. *one who has too high a forehead*, (nouns of the form **קָפַל** indicating some defect of body), hence *bald on the front part of the head, forehead-bald*, Lev. 13:41. LXX. ἀναφάλαντος. Opp. to **גָּבַח** i. e. bald on back of the head.

**גְּבוּחַת** f. *baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a bald or bare place on the outer or right side of garments and clothes, Lev. 13:55. Opp. to **גְּבוּחַת** baldness of the back of the head, and of the back part of cloths.

**גָּבַי** i. q. Syr. **جَبَّاي** ("an exactor of tribute"), [*Gabbai*], pr. n. of a man, Neh. 11:8.

**גְּבוּיִם** ("cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [*Gebim*], pr. n. of a small town not far from Jerusalem, towards the north, Isa. 10:31.

**גְּבִינָה** f. *curdled milk, cheese*, Job 10:10; from the root **גָּבַן** No. 3. Arab. **جبن** IV. to curdle as milk; V. to be curdled, <sup>56-</sup>جبن, <sup>57-</sup>جبن, Æth. **ገብን**: Syr. **جبن** cheese.

**גְּבִיעַ** m. (from the root **גָּבַע**). — (1) *a cup, bowl*, Gen. 44:2, seq.; a large bowl of wine, Jer. 35:5, distinguished from **כַּסֵּית** the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. <sup>58-</sup>قبعة calix of flowers; Heb. **קַבֵּץ** cup, bowl.

**גְּבוֹר** m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root **גָּבַר**.

**גְּבוּרָה** f. *lady, mistress*, everywhere used of a *queen*, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

**גְּבוּשִׁית** (from **גָּבַשׁ**) pr. *ice* (see **גְּבוּשִׁית**); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. **κρύσταλλος**, and Æth. **ገብን**: **በረዶ**; hailstone and crystal. It occurs once, Job 28:18.

**גָּבַל** — (1) TO TWIST, TO TWIST TOGETHER, TO WREATHEN as a rope (kindred to **קָבַל**, **קָבַל**, compare also <sup>59-</sup>جمل a rope), hence **מְגַבְּלֵת**, **מְגַבְּלֵת** wreathen work, and **גְּבוּל** prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*. both cord and boundary), and from the signification of limit, **جبل** a mountain, a chain of mountains, as being the natural limit of regions, comp. **ὄρος** and **ὄρος**, and Heb. **גְּבוּל**, **גְּבוּל**. Denominative from **גְּבוּל** is —

(2) *to bound, to limit* — (a) used of the boundary itself. Josh. 18:20, **וְהַיַּרְדֵּן יְגִבֹּל-אֹתוֹ** "and Jordan was its border." — (b) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour **וְגָבְלוּ רְאֵשֵׁי** which those of old have set."

(3) Followed by **אָ** to border upon, to be adjacent to, Zec. 9:2.

**HIPHAL**, to set bounds to any thing, to limit. Ex. 19:23, **וְהִגַּבְלָה אֶת-הָהָר** "set bounds round the mountain;" Ex. 19:12, **וְהִגַּבְלָה אֶת-הָעָם** "and set bounds to the people."

Derivatives, see Kal No. 1.



**גָבַל** (i. q. **جبل** "mountain" ["see the root **גָבַל** No. 1."]), [*Gebal*], pr. n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in a lofty place (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1-Ki. 5:32). It was called by the Greeks, *Bύβλος* (see Strabo, Ptol., Steph. Byz.), rarely *Βίβλος*, by the Arabs to this day **جبل**, and dimin. **جبل**, i. e. little mountain. Gent. n. **גַבְלִי** [*Giblites, stone-squarers*], pl. **גַבְלִים** 1 Ki. 5:32.

**גָבַל** m. ("mountain"), [*Gebal*], Ps. 83:8, *Gebalene*, pr. n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called **جبال** *Jebâl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., *Γοβολίτις, Γεβαληνή, Γάβαλα*.

**גָבַל** see **גָבַל**.

**גָבַל** f. wreathen work, like a rope twisted and wreathed; see the root **גָבַל** No. 1. Ex. 28:22, "and thou shalt make for the breastplate, **שָׁרֵשֶׁת** wreathen chains, with twisted work of pure gold." Well rendered by the LXX. *κροσσούς συμπελεγμένους*, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, **מַנְבְּלוֹת** wreathen thou shalt make them, of twisted work." LXX. *καρμιγμένα (ἐν ἀνθεσι)*. If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, *schnurenförmige Ketten, Goldschnur*, and **מַנְבְּלוֹת** specifies it more accurately, by epexegesis.

**גָבַל** — (1) [an unused root] to be curved, gibbous (see under **גָבַל** No. 1), of the body (see **גָבַל**), of a mountain (see **גָבַל**), of the eyebrow curved as a bow (Syr. and Ch. **גָבַל**).

(2) it is applied to the body when horror-stricken, and contracting itself (*zusammenfahren*), **جبن** and **جبن** to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. *die Milch fährt zusammen, die Milch erschrickt, for die Milch gerinnt*), whence **גָבַל** curdled milk, cheese.

**גָבַל** m. adj. gibbous, hump-backed, Lev. 21:20; see the root **גָבַל** No. 1.

**גָבַל** m. pl. summits, as if humps of a moun-

tain; Psal. 68:16, **הַר-גִּבְנִים** "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, **הַרִים גִּבְנִים** "mountains (which are) summits," i. e. abound in summits. (Compare Talm. **גִּבְנִית** head, summit, Syriac **جبل** summit of a mountain, eyebrow, Arab. **جبانة** rough and uneven country (prop. abounding with humps), a cemetery, so called from the sepulchral mounds.

**גָבַע** a root not used as a verb, kindred to the roots **גָבַב** (which see), **גָבַח**, **גָבַח** etc., having the sense of elevation, like a mountain or hill; specially, round like a cup or the head (see **גָבַע**, **גָבַע**, **גָבַע**); compare **قَب** head (prince), *κεφαλή, caput, capo*, all of which come from the same primary stock.

[Derivatives, the following words, also **גָבַע**, **גָבַע**.]

**גָבַע** ("hill"), [*Geba, Gibeah, Gaba*], pr. n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully **גָבַע בְּנֵימִין** 1 Sa. 13:16.

**גָבַע** ("hill"), [*Gibeah*], pr. n. m., 1 Ch. 2:49.

**גָבַע** pl. **גָבָעוֹת** f.—(1) a hill, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; **גָבָעוֹת עוֹלָם** the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, **לִפְנֵי גָבָעוֹת חוֹלְלֵת** "wast thou born before the hills?" Pro. 8:25; **גָבָעוֹת יְהוָה** "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (**גָבָעוֹת**, **גָבָעוֹת**), in other places the name of hill is applied—

(2) To a town situated on a hill (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies a hill [rather a fortress], *Augustodunum, Caesarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as—(a) **גָבָעוֹת בְּנֵימִין** 1 Sa. 13:15; **גָבָעוֹת בְּנֵימִין** 2 Sa. 23:29, "Gibeah of the Benjamites;" also **גָבָעוֹת שָׁאֵל** 1 Sa. 11:4; **גָבָעוֹת הָאֱלֹהִים** 1 Sa. 10:5; compare 10, *κατ' ἐξοχῆν* **גָבָעוֹת** Hos. 5:8; 9:9; 10:9; and **גָבָעוֹת** 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. **גָבָעוֹת** 1 Ch. 12:3. [This town is now prob. called **جبع**, Rob. ii. 114.]—(b) **גָבָעוֹת פִּינְחָס** (hill of Phinehas) in Mount Ephraim, Josh. 24:33.—(c) **גָבָעוֹת** a town in the tribe of Judah, Josh. 15:57.



**גִּבְעוֹן** ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גִּבְעָה) and Gibeah (גִּבְעָה), and situated to the north [or rather west] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gēnt. n. גִּבְעוֹנִי 2 Sa. 21:1, seq. [now prob. el-Jib الجيب Rob. ii. 137].

**גִּבְעוֹל** quadril. m. *calix, corolla, of flowers* (βίχθηνοσπε), i. q. גִּבְעוֹל *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare גִּבְעוֹל (from גִּבְעוֹן). Once used of flax, Ex. 9:31, "for the barley was in the ear והפשתה גִּבְעוֹל and the flax in the corolla," i. e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

**גִּבְעָה** ("hill"), a town of the tribe of Judah, Josh. 18:28 [see גִּבְעָה c].

**גִּבַּר** & **גִּבְרָה** 2 Sa. 1:23; fut. גִּבַּר. TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to גָּבַל, like جبر I, VII, VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., *to be strong, strengthened*; Syr. **جَبَّار**, **جَبَّارَة** to show oneself strong; Æth. **ገብረ**: to work, to make, which appears to be derived from power and strength. A cognate root is **גָּבַר**, **גָּבַר**.) Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by **מִן** to be stronger than any one, 2 Sa. 1:23; also followed by **לְ** Gen. 49:26.

**PIEL**, to make strong, robust, to strengthen; Zec. 10:6, 12; Ecc. 10:10, **יִגְבְּרוּ** "to exert one's strength."

**HIPHIL**.—(1) to make strong, firm, to confirm; Dan. 9:27, **יִגְבְּרֵהוּ** "he shall confirm a covenant with many."

(2) intrans. to prevail (prop. to put forth strength; compare synn. **הִגְבִּיר** and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forze*); Ps. 12:5, **לֹא יִגְבְּרוּ**

**יִגְבְּרוּ** "with our tongue will we prevail" (compare Isa. 28:15).

**HITHPAEL**.—(1) to show oneself strong, followed by **לְ** Isa. 42:13.

(2) to be proud, insolent, *ὕβριζεν*, Job 36:9; followed by **אֶל** against any one, ib. 15:25. Arab. V. to be proud, contumacious, **جَبَّار** proud, contumacious.

[Derivatives, the following words, also **גִּבְרָה**, **גִּבְרָה**, Ch. **גִּבְרָה** and **גִּבְרָה**.]

**גִּבְרָה** pl. **גִּבְרִים** m.—(1) a man, vir, so called from strength, i. q. **אִישׁ**, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare **לְגִבְרִים**), found only in poetry; in the Aramaean (**גִּבְרָה**, **גִּבְרָה**) it is very widely used. Ps. 34:9, **אֲשֶׁר־יִתְקַדֵּשׁ** "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; **לְגִבְרִים**, **לְגִבְרִים** man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, a male, Deu. 22:5; Jer. 30:6; 31:22; and even used of male offspring newly born; Job 3:3, "the night which said **זָרָה גִבְרָה** a male is conceived;" compare **אִישׁ** 1, a.—(b) opp. to wife, a husband, Prov. 6:34. Sometimes—(c) it denotes the strength of a man, Isa. 22:17, "behold Jehovah will cast thee **גִּבְרָה** with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. **אִישׁ** 1, d.—(d) man, homo, opp. to God; compare **אִישׁ** 1, e, Job 4:17; 10:5; 14:10, 14.—(e) a soldier (compare **אִישׁ** 1, l), Jud. 5:30; compare Jer. 41:16, **גִּבְרִים אֲנָשֵׁי מִלְחָמָה**.

(2) i. q. **אִישׁ** No. 4, every one, each. Joel 2:8, **גִּבְרָה בְּמַסְלָתוֹ יֵלְכֶן** "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

**גִּבְרָה** i. q. **גִּבְרָה** a man, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is **גִּבְרָה**.

**גִּבְרָה** Ch. id. a man, Dan. 2:25; 5:11. Pl. **גִּבְרָה**, **גִּבְרָה** (as if from **גִּבְרָה**) men, Dan. 3:8, seq.; 6:6, seq.; etc.

**גִּבְרָה** Ch. i. q. **גִּבְרָה** pl. const. **גִּבְרָה** m. a hero, a soldier, Daniel. 3:20. Also, Ezra 2:20 [*Gibbar*], apparently as the name of a town, for **גִּבְעוֹן**, compare Neh. 7:25.

**גִּבְרִיָּאֵל** ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1:19.

**גִּבְרָת** with suff. **גִּבְרָתִי** (from the masc. **גִּבְרָה**, for **גִּבְרָת**), f. lady, mistress, opp. to handmaid, Gen.



16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גבש-גד the lady of kingdoms, Isa. 47:5, 7.

גבש a root not used as a verb, i. q. Arab. جبس جس to congeal, to freeze with cold; whence גבש and גבש. [Also, pr. n. גבש.]

גבתון ("a lofty place," "an acclivity," compare Chald. גבתון), [Gibbethon], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus, Γαβαθώ.

גב const. גב with suff. גב, with ה parag. גב Josh. 2:6; pl. גב m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) the surface of the altar, Ex. 30:3; 37:26.—Some derive it from جع to spread out, but this root originates in an error of Golius and Castell, who wrote جع for جع to spread out, see the Kamûs, p. 269; Calc. comp. page 223. I suppose, however, that גב had nearly the same meaning as גע, whence גע a plain, the plain surface of any thing; comp. גע a roof, from سطح to spread out.

["Note. The suggestion of Redslob is not improbable, that גב may be for גב, and this from גב; as גב from גב; כר, from כר; Γαλαθῶ, Arab. جالعة, from جالعة."]

גב m.—(1) coriander seed, so called from its furrowed and striped grains; see the root גב No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, κορίανον, coriandrum; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αιγύπτιοι ὄχιον, Ἀφροι (i. e. Pæni) Γολδ.

(2) i. q. גב No. 1, fortune; with art., specially the divinity of Fortune, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see גב, גב), i. e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد الأكبر the greater good fortune). Isa. 65:11. In the other hemi-sich, there is mentioned גב, prob. the

planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq.; 335, seq. Well rendered by the LXX. Τύχη. Vulg. Fortuna. Compare גב גב page cxxxı, B.

גב m.—(1) fortune, i. q. גב No. 2; compare the root No. 3. (Arab. جد and Syr. ج id. جد to be fortunate, rich; جدید fortunate.) Gen. 30:11. גב, גב. LXX. ἐν τύχη. Vulg. feliciter, sc. this happens to me. גב, גב "fortune has come."

(2) Gad, pr. n.—(a) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account must be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Deut. 3:12, 16), between Manasseh and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35, 36; Eze. 48:27, 28. גב "the stream of Gad," i. e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גב (different from גב), mostly collect. גב Gadites, Deu. 3:12; Josh. 22:1.—(b) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

גב Ch. see below גב.

גב quadril. Æthiop. guadgada, to beat, to thunder. Hence—

גב (perhaps, "thunder"), [Gidgad], pr. n. whence גב Nu. 33:32, name of a station of the Israelites, i. q. גב Deu. 10:7.

גב fut. גב—(1) TO CUT INTO, TO CUT; Arab. جد to prune a vine, to cut cloth from the loom. Compare Ch. גב. (Kindred roots are גב, גב. This signification of cutting, hewing, belongs to the syllable גב in common with the sibilated גב, see גב, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables גב, גב, גב, גב, and (with the sibilant taken away) גב, גב, גב, גב; in all of which there is the power of cutting: see the roots גב, גב, גב, גב. In the Indo-Germanic languages, compare cedo, scindo, σχιζω for σχιδω, Pers. چیدن to cleave, خون i. q. Engl. to cut.) From the ideas of cutting is—

(2) to penetrate, to break in upon, i. q. גב. Pa. 94:21, followed by גב. Hence גב and גב. From the idea of cutting off, defining, is—



(3) the signification of *lot* and *fortune* (compare *ג* No. 2), whence, Heb. *ג*, *ג* fortune.

HITHPOEL—(1) to cut oneself, to make incisions on one's skin, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Deut. 14:1; 1 Ki. 18:28.

(2) reflect. of Kal No. 2, sich brängen, zusammenbrängen, to crowd in great numbers into one place, Jer. 5:7; Mic. 4:14.

Derivatives, *ג*, *ג*, *ג*, and pr. n. *ג*, *ג*, *ג*.

*ג* Ch. to cut, to cut down a tree. Imp. *ג* Dan. 4:11, 20. Comp. Heb. No. 1.

*ג* see *ג*.

*ג* an unused root, which had the sense of cutting, cutting off, and plucking away, like the kindred *ג*, which see. Hence *ג* a kid, so called from cropping, and—

*ג* or *ג* pl. constr. *ג* banks (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp.

*ג* and *ג* shore, from *ג* to rub away, to wash off, *ג* bank, from *ג* to cut off (whence also,

*ג* a kid), comp. Gr. *ἀκτή*, *ἀγή*, from *ἀγρῶσι*, *ρήγμι*, *ράχια*, from *ρήγνυμι*. (Chald. *ג* wall, stone wall, also bank, as if wall of the sea. Arab. *ج* shore, also called from the idea of cutting off.)

*ג* pl. *ג* and *ג* m.

(1) incision, cutting (from the root *ג*).—(a) of the skin, Jer. 48:37.—(b) of a field, a furrow, Ps. 65:11.

(2) a troop, band of soldiers (pr. a cutting in), so called from the form ["as intended to cut or break in upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, *ג* "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, *ג* "the Syrians had made an incursion in bands." 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. *ג* "sons, i.e. soldiers, of a band," 2 Ch. 25:13; poet. *ג* Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. *ג* "the bands of Jehovah," used of angels, Job 25:3; of the troops of ills sent by him, Job 19:12.

Syr. *ג* a troop, a band of soldiers.

*ג* rarely defect. *ג* Gen. 1:16; constr. *ג*,

*ג*, three times in *ג* Psal. 145:8; Nah. 1:3; Pro. 19:19.

(1) great, of magnitude and extent, *ג* Nu. 34:6 ["*ג* a large (tall) man among the Anakim, Josh. 14:15"]; of number and multitude, as *ג* Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, *ג* "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. *hoch am Tage*; LXX. *ἔτι ἐστὶν ἡμέρα πολλή*. Subst. *ג* magnitude of thy arm; Ex. 15:16. Plur. *ג* great actions, things done nobly, especially of God, Job 5:9; 9:10; 37:5.

Specially—(a) elder, eldest. Gen. 10:21, *ג* "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest;" see the accents]; Gen. 27:1, *ג* "his eldest son;" Gen. 15:42.—(b) great of power, nobility, wealth, powerful. Ex. 11:3; 2 K. 5:1; Job 1:3. *ג* "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. *ג* nobles, Pro. 18:16; *ג* 2 Ki. 10:6, 11.

(2) proud, compare HITHPAEL, No. 2. Ps. 12:4, *ג* "a tongue speaking proud things," i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. *μέγα εἰπεῖν*, Od. xvi. 243, xxii. 288).

*ג*, *ג* (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and *ג* f. a word especially belonging to the later Hebrew.

(1) prop. magnitude, greatness, concr. great actions, 2 Sa. 7:23; 1 Ch. 17:19. Pl. *ג* 1 Ch. 17:19, 21 and Ps. 145:6 כחוב.

(2) magnificence, majesty of God, Ps. 145:3; of a king, Est. 1:4; Ps. 71:21.

*ג* only in plur. *ג* Isa. 43:28; Zeph. 2:8, and *ג* Isa. 51:7, reproaches. Root *ג*.

*ג* f. id. Eze. 5:15.

*ג*—(1) patron. from *ג* a Gadite, see *ג* No. 2, a (2) *Gadi*, pr. n. m. 2 Ki. 15:14.

*ג* ("fortunate," from *ג*, *ג*), [*Gaddi*], pr. n. m. Nu. 13:11.

*ג* m. a kid, so called from cropping the herbage; see the root *ג*. (Arab. *جدي* id. *جدي* a female goat), Gen. 38:23; Ex. 23:19; Deut. 14:21; more fully called *ג* "a kid of the goats," Gen. 38:17, 20. Pl. *ג* 1 Sa. 10:3; *ג* Gen. 27:9, 16.



**גדיאל** ("fortune of God," i.e. sent from God), [*Gaddiel*], pr.n. m. Nu. 13:10.

**גדיה** or **גדייה** shore. Pl. **גדיותיו** or **גדיותיו** 1 Ch. 12:15 כחיב.

**גדיה** f. a female goat. Plur. **גדיות** Cant. 1:8. Compare **גדי**.

**גדיל** only in pl. **גדילים** m. intertwined threads, twisted work, see the Root No. 1. (Chald. **גדיל** thread, cord; Syr. **جديلا** plaited locks; Arab. **جديل** a rein of plaited thongs). Used—

(1) of the fringes (**ציצית**) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) festoons on the capitals of columns; 1K.7:17.

**גדיש** m. (from the root **גדש**).—(1) a heap of sheaves in the field. Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. **جديش** id. Arab. especially amongst the Moors **جديس**, **جدس**; comp. **جدس** to heap up.

(2) a sepulchral heap, Job 21:32; comp. Arab. **حدث** sepulchre.

**גדל**—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. **جدل** to twist, to twine a cord, Ch. **جدل**, Syr. **جدل** to twist, to twine, whence Heb. **גדילים** threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence **جادل** to wrestle, and Æthiopic **ገደለ**: to wrestle, to contend;—partly to strength and force, like other verbs of binding and twisting, **חבל**, **קשר**, **קבר**, **קבל**, whence Arabic **جدل** strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) to be or become great, to grow, pret. E, Job 31:18; fut. **יגדל**. (A trace of a transitive power is found in the pr. n. **גדלתי** which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, **גדלתי** קנאב "the orphan grew up to me as a father," i. e. with me, under my care. The suffix is to be taken as a dative. It is applied to riches and power, Gen. 26:13, **עד כי גדל מאד** "until he became very great," i. e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) to be greatly valued, 1 Sa. 26:24 (compare

verse 21). Also to be celebrated with praises, Ps. 35:27, **יגדל יהוה** "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL **גדל**, in the end of a clause **גדל** (Josh. 4:14; Est. 3:1). ["Compare Lehrs. § 93, n. 1; Heb. Gram. § 51, n. 1."]

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, to make rich and powerful, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) to make much of, to value highly, Job 7:17, "what is man **כי הגדלתו** that thou makest so much of him?" Hence to praise, to celebrate, Ps. 69:31; followed by **ל** 34:4.

PUAL, pass. of Piel No. 1, to be brought up, caused to grow. Part. Ps. 144:12.

HIPHL.—(1) to make great, Gen. 19:19; Isa. 9:2; 28:29; **לעשות הגדיל** to act nobly, to perform great actions, used of God, Joel 2:21; and without **לעשות** 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, **עד דוד הגדיל** (followed by **לדבוק**) until David wept most violently." The phrase is taken in a bad sense, **הגדיל בפה** Obad. 12; **הגדיל בקפה** Eze. 35:13, to speak arrogantly, proudly, also **לעשות הגדיל** to act arrogantly, Joel, 2:20; and simply **הגדיל** Lam. 1:9; Zeph. 2:8; followed by **על** Ps. 35:26; 38:17. Compare **גבר** Hithpael.

(2) to make high, to lift up, Ps. 41:10.

HITHPAEL.—(1) to shew oneself great and powerful, Eze. 38:23.

(2) to act arrogantly; followed by **על** Isa. 10:15; Dan. 11:36, 37.

Derivatives **גדול**, **גדולה**, **גדולים**, **גדול**, and pr. n. **גדולה**, **גדול**, or **גדולה**. The rest follow immediately.

**גדל** m. part. or verbal adj. growing, growing up, 1 Sa. 2:26; Gen. 26:13; great, Ez. 16:26.

**גדל** with suff. **גדלתי**, once **גדלתי** Ps. 150:2.

(1) magnitude, greatness, Eze. 31:7.

(2) magnificence, majesty, as of a king. Eze. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) **גדלתי** arrogance, insolence, Isa. 9:8; 10:12.

**גדל** (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as **גדול**, **גדול**, etc., [*Giddul*], pr. n. m.—(a) Ezr. 2:47; Neh. 7:49.—(b) Ezr. 2:56; Neh. 7:58.

**גדל** see **גדול**.



גָּדַל (the actually occurring form), see גָּדַל.

גָּדַל see גָּדַל.

גָּדַל ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. — (1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גָּדַל 39:14. — (2) Ezr. 10:18. — (3) Zep. 1:1.

גָּדַל (id.), [*Gedaliah*], pr. n. — (1) m., Jer. 38:1. — (2) 1 Ch. 25:3, 9. — (3) see גָּדַל No. 1.

גִּדְדַלְתִּי [*Giddalti*], pr. n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַל fut. גָּדַל. — (1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic

جَدَع to cut off the hand, nose, ears, جَدَع mutilated.

Kindred is גָּדַל, see more under גָּדַל). Once used of the beard of mourners as cut off, Isa. 15:2, גָּדַלְתָּ "every beard cut off," or mutilated. In the place where this is copied, Jer. 48:37, we read, גָּדַלְתָּ *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. *Gesch. d. Hebr. Sprache*, p. 37, and above in גָּדַל see p. LXXXV, A.

(2) to break as a rod, Zec. 11:10, 14. To break any one's arm (said of God), 1 Sa. 2:31; and any one's horn, Lam. 2:3 (compare Ps. 75:11), figuratively for to break his strength, as also in Arabic.

NIPHAL, to be cut down, Isa. 14:12; 22:25; also to be broken, of horns, Jer. 48:25; of statues, Eze. 6:6.

PIEL גָּדַל, with distinct. acc. גָּדַל to break, to break in pieces, as bars, bolts, 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 19:3.

PUAL, to be cut down as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְדַלְתִּי (perhaps, "cutter down," i. e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Midianitish bondage. Jud. chap. 6—8. LXX. Γεδεών.

גִּדְדַלְתִּי ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְדַלְתִּי (id. of the form גִּדְדַלְתִּי), [*Gidsoni*], pr. n. m. Num. 1:11; 2:22.

גָּדַל pr. i. q. Arab. جَدَف to cut off (compare under גָּדַל), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גָּדַל to reproach, to revile. (Arab. Conj. II. Syr. Pael id.)—(a) men (see גָּדַל), especially—(b) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גָּדַל, גָּדַל.

גָּדַל TO SURROUND WITH A FENCE, HEDGE, WALL, hence to erect a wall. (Arab. جَدَر id. The primary sense is that of surrounding, fencing, see the kindred roots גָּדַל, גָּדַל, &c. under the word גָּדַל page XXVII, A. Also جَدَر, جَدَر. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *catarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; but more frequently with the letter *r* transposed, Gr. *χόρος*, *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, *Gard*, i. e. a fortified space, a fortress, as in the pr. n. *Stuttgart*, etc., *Gurt*, *fürde*, Slav. *gorod*, i. e. a fortified city ["comp. Russ. *Novogorod*"], etc. etc.) Part. גָּדַל builders of the wall, 2 Ki. 12:13. Often used figuratively—(a) גָּדַל גָּדַל to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30.—(b) גָּדַל גָּדַל to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives, all follow immediately.

גָּדַל c. (m. Eze. 42:7, f. Ps. 62:4).

(1) a wall, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:5.

(2) a place fortified with a wall, Ezr. 9:9. (Arab. جَدَر, جَدَر, hedge, wall, جَدِير, a place surrounded by a wall.)

גָּדַל m.—(1) i. q. גָּדַל well, fence. Twice found in const. state (comp. *Lehrg.* p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Cansanites, Josh. 12:13; perhaps the same as גָּדַל. [Gent. noun גָּדַל 1 Ch. 27:28.]

גָּדַל ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now *Jedôr*, جَدور Rob. ii. 338.]—(2) m. 1 Ch. 8:31; 9:37.



גדרה f. const. גדרת pl. const. גדרות, with suff. גדרתי Ps. 89:41 (with Tzere impure comp. جديرة).

(1) the wall of a city, Ps. loc. cit.; more frequently the fence of a vineyard, Jer. 49:3; Nah. 3:17. It differs from a living hedge (משוכה), Isa. 5:5.

(2) a place fortified with a wall, and i. q. Arab. جديرة a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully גדרות Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. הגדרה [Gederah], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called בית גדר. ["Comp. Pun. גדר i. e. Gades in Spain, see Monumm. Phoen. p. 304, seq.; also Gadara a city of Peræa, Γαδαρῶς, Mat. 8:28."] Gent. n. is גדרתי 1 Ch. 12:4.

גדרות ("folds"), [Gederoth], Josh. 15:41, and with art. הגדרות 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

גדרותים ("two sheep-folds," comp. משפתיים), [Gederothaim], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גדרית [Gederite], Gent. n. from בית-גדר or from גדר which see. 1 Ch. 27:28.

גדרש i. q. Chald. גרש TO HEAP UP, TO FILL. Hence גרשית which see.

גדה Eze. 47:13, an erroneous reading for גה as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under גה.

גדה pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["to cure"]. Hos. 5:13, ולא יגדה ספם מזור "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. גסה to withdraw, to flee. Aphel, to rest, to liberate; Arab. جده to repel.) The Hebrews explain גדה by גסה. Hence—

גדה f. removal of bandage, i. e. healing of a wound. Prov. 17:22, לב שמח ייטיב גדה "a joyful heart gives a happy healing." LXX. εὐαρεστὴν ποιεῖ. Comp. 16:24.

גדה TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35,

used of Elisha in the raising of the dead child, ויגדה "and he bowed himself upon him." 1 Ki. 18:42, ויגדה ארצה "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters גסה Ethpeal, to which answers the Ch. גסה; see examples of the interchange of the letters ג and ס under the letter Nun.

גה with suff. גהי m. the back (from the root גה No. I); in one phrase גה השליה אחרי גה "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. השליה. The same is often used in Arabic, جعل بظهره, نبذ وراء ظهره.

גה Chald. const. גה and גה with suff. גה, גה mas. middle, midst, see גה No. I. (Syr. גה id. Arab. جوا

inner part of a house, جوا within.) Hence— (a) גהו i. q. גהו in the midst, and simply in. גהו in the fire, Dan. 3:25; 4:7; 7:15. גהו in it, Eze. 4:15. Eze. 6:2, גהו דקרונה "so in it (the book) was written a commentary." Eze. 5:7. —(b) גהו into, Dan. 3:6; 11:15.—(c) גהו "out of the midst," Dan. 3:26.

גה (for גה, like גה for גה from the root גה No. I.), const. גה; with suff. גהי, גהי m.

(1) back, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; גה השליה אחרי גה Isa. 38:17; see under גה.

(2) ["prop. belly"], middle, midst; Job 30:5, גהו "they are driven from among (men)."

גה see גה Chald.

גה—(1) i. q. جاب Med. Waw and Ye; to CLEAVE, TO CUT; whence גה a plank. Hence—

(2) to dig a well, like the Arab. Conj. VIII.; see גה No. 2.

(3) i. q. גה to plough, to cut the ground with a plough; hence 2 Ki. 25:12, גהים, כחייב, גהים ploughmen, in קרי, יגהים.

גה a locust (from גה which see), Nah. 3:17; pl. (or collect.) גהים and גהי (for גהים Lehrs. p. 523), Amos 7:1; Nah. 3:17, גהי "the locust of locusts," of a great abundance of them. Chald. גה, גהי; pl. גהי.

גה ("pit"), [Gob], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.



**גוג** *Gog*, pr. n.—(1) of the prince of the land of Magog (אֶרֶץ הַמָּגוּג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see **מָגוּג**. Otherwise Apoc. 20:8, Γώγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians **يا جوج**. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

**גָּרַד** i. q. **גָּרַד** No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גָּרַד** & **גָּרַד** an unused root, of the same sense as **גָּבַב** to be elevated, to rise up, like a back or hump. For the derivatives which partly follow the analogy of verbs **עָלָה**, partly of verbs **לָהּ** (גָּבַב, גָּבַב; גָּבַב for גָּבַב, גָּבַב, גָּבַב), have the signification both of back (see **גָּבַב**) and of belly (see **בֵּן**), which latter is applied to middle (compare **בֵּן** belly middle, interior, **בָּטֵן** within).

[“From the belly comes then the word for body; see **גָּבַב**, **גָּבַב**, and this idea is then transferred to the signification of people, see **גָּבַב**.” Ges. add.]

II. **גָּבַב**, **גָּבַב** & **גָּבַב** roots also unused [omitted in Ges. corr.], which appear to have had the sense of flowing together; transferred from water to men, whence **גָּבַב** people, prop. confluence of men [but see above]; **גָּבַב**, **גָּבַב** a valley so called from the confluence of water there. Kindred are the Arab. **جوى** seq. **ب** and Conj. IV. to gather camels together to the water, **جوا** valley, level country, also **جاء** to come, **جاء** to gather camels together to the water, **جيه**, **جيه**, contr. **جيه** a place where water flows together, a valley, a low region.

I. **גָּבַב** f., i. q. **גָּבַב** body, Job 20:25. Root **גָּבַב** No. I.

II. **גָּבַב** f. contr. for **גָּבַב** (from the root **גָּבַב**).—(1) lifting up, exaltation; Job 22:29, **כִּי הִשְׁפִּילֶנִי וְהִלָּחֵם** “when (men) act humbly, thou commandest lifting up,” i. e. thou liftest up the modest, meek men. Commonly rendered, “when thy ways are humbled (verse 28), thou shalt say, lifting up,” i. e. thou

presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

**גָּבַב** Ch. *pride*, Dan. 4:34.

**גָּבַב** (kindred to **גָּבַב**) pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY,

i. q. Arab. **جاز** Med. Waw, Syr. **ك** to pass away, to fail; Ps. 90:10, **כִּי יָנֹס אִישׁ וְנָעָמָה** “for it (human life) soon passes away, and we fly away.”

(2) caus. to cause to pass away, to bring over; Num. 11:31, “a wind went forth from Jehovah **וַיִּנְחַף** and brought quails from the sea;” LXX. *ἐξέπρασεν*, Vulg. *detulit*, the Hebrew interpreters, and cut off from the sea; compare **גָּבַב**. As to the word **גָּבַב** Ps. 71:6, see the root **גָּבַב**.

**גָּבַב** m., a young bird, of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root **גָּבַב** No. II.). Arab. **جوزل** the young of a dove and other birds of that kind, Syriac transp.

**גָּבַב** (from the root **גָּבַב**, as **גָּבַב** from **גָּבַב**, perhaps “stone quarry”), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek *Γαυζανίτις*, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the words **וַיִּבְרָא לְהַלְחָה וַיִּבְרָא** Habor is separated from the river of Gozan, by the word **וַיִּבְרָא**, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; transcribers may err.]

**גָּבַב** see **גָּבַב**.

**גָּבַב** with suff. 1 pers., once **גָּבַב** Zeph. 2:9; pl. **גָּבַב**; const. **גָּבַב**; sometimes in **כְּתוּב**, **גָּבַב** Ps. 79:10; Gen. 25:23, m.

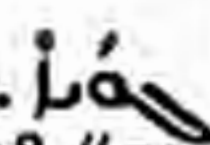
(1) a people, prop. a confluence of men, from the root **גָּבַב** No. II. [“Prop. it would seem *body, corpus*, from the root **גָּבַב** which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicæ, populi, civitatis*, in Cicero and Livy.”] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4;



9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוים specially is used of the (other) nations besides Israel (compare גוים No. 1, a; especially Jer. 32:20; also תוצות p. LXXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. גוים), etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גויל הגוים "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גויל); גוים הגוים "isles of the Gentiles" (compare גו); collect. גוים for גוים Isa. 14:32. It is sometimes opposed to עם, עמם, which is more commonly used of Israel; Isa. 42:6, וְאֵת גוֹיֵי גוֹיִם לְכַרֵּית עִם לְאֹר גוֹיִם "I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. גויה יהיה, גויה (Zeph. 2:9); very frequently עמם יהיה, עמם; LXX. pretty constantly render עמם λαός, גויה ἔθνος; Vulg. gens, whence also in New Test. τὰ ἔθνη are opposed to τὴν λαὸν Θεοῦ Ἰσραήλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. עמם Prov. 30:25, 26; Gr. ἔθνεα χηνῶν, γεράνων, μυιάων, μελισσάων, χυίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; equorum gentes, Virg. Georg. iv. 430.

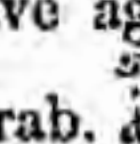

(3) Sometimes גוים *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מלך הגוים "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוים Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גויל הגוים Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גויה f.—(1) *body* (pr. belly, like the Syr.  *ḥab*). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... but our bodies and our lands." Neh. 9:37, גויהנו ממשלים "they have dominion over our bodies and our cattle."

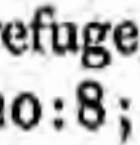
(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

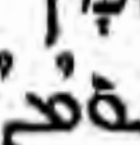
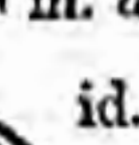
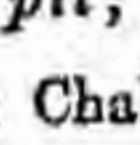
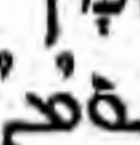
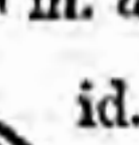
גויה to rejoice, see גויה.


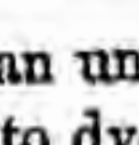
גויה f.—(1) part. act. f. of the verb גויה No. 2; collect. *a band of exiles, exiles* (comp. sing. גויה)

an exile, 2 Sa. 15:19), Eze. 1:11; 9:4; Jer. 28:6; Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Eze. 10:8 (Arab.  and  exiles).

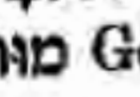
(2) *abstr. exile, migration*. 1 Chr. 5:22, עַד גוֹלָה "until the exile." פְּלִי גוֹלָה "equipment for exile," Eze. 12:7. הֵלֵךְ בְּגוֹלָה Jer. 29:16, etc. "to go into exile." גויה גויה exiles; also, those who have returned from captivity, Eze. 4:1; 6:19; 8:33.

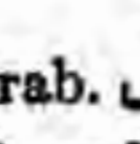
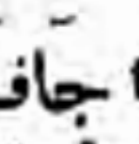
גויה ("exile"), [*Golan*], pr. n. of a city of Bashan, afterwards in the tribe of Manassch; a city of refuge, allotted to the Levites, Deut. 4:43; Josh. 20:8; 21:27 (where there is ); 1 Ch. 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλανίτις, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [*Bashan*]. This region is now called *Jaulán*.

גויה m. *a pit*; once found, Eccl. 10:8. (Syr.  id.; Chald. ,  id., the letter  being interchanged with .) The root גויה is used in Syriac and Chaldee in the signification of *digging*.

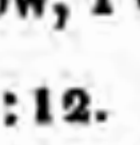
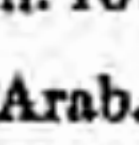
גויה an unused root. Syr.  colour, Ch.  to colour, to dye. Hence—

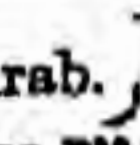
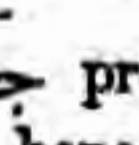
גויה ("painted with colours"), [*Guni*], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גויה), Nu. 26:48.—(2) 1 Ch. 5:15.

גויה inf. גויה and גויה, fut. גויה, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of  Gen. 25:8.

גויה i. q. Arab.  to be hollow (see under  No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., to shut a door (pr. to cause that any thing within be hid away). So—

HITHPAEL, to shut doors, Neh. 7:3. Hence—

גויה f. *a body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גויה in the parallel place, 1 Sa. 31:12. Arab.  cavity, belly,  corpse. Rabbin. גויה body, person.

גויה i. q. Arab.  prop. TO TURN ASIDE FROM THE WAY, like ; hence to turn aside to any one, and in the common use of the language—



(1) to tarry anywhere, as a sojourner and stranger, to sojourn; used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by  $\text{אֶרֶץ}$  of the land in which any one tarrys as a stranger, Gen. 21:23; 26:3; 47:4;  $\text{עִם}$  is prefixed to the person or people with whom any one tarrys, Gen. 32:5;  $\text{אֵת}$  Exod. 12:48; Levit. 19:33;  $\text{אֶת}$  Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5,  $\text{אֵינִי לִי בְּיַד מְשֻׁקָה}$  "woe is me, that I sojourn in Mesech;" Jud. 5:17,  $\text{וְדָן לָמָּה יָגוּר}$  "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15,  $\text{גֵּרֵי בֵּיתִי}$  "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids*; Ex. 3:22,  $\text{גֵּרֹת בֵּיתָהּ}$  "her sojourners;" or according to Vulg. *hospitales*. LXX. *σὺσκηνοί*. Others understand *neighbour*, from the Arabic usage; Isa. 33:14,  $\text{מִי יָגוּר לָנוּ אִישׁ}$  "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves.  $\text{גֵּר בְּאֶהֱלֵי יְהוָה}$  "to sojourn in the tent of Jehovah," is i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5,  $\text{לֹא יֵגֵד רָע}$  "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. *جار* Conj. III, to remain in a temple on account of religion, also to receive under protection.  $\text{جَارُ اللَّهِ}$  a guest or client of God, used of a man tarrying long in a holy city.) Part.  $\text{גֵּר}$ , which is distinguished from the verbal noun  $\text{גֵּרָה}$ , whence Lev. 17:12,  $\text{הַגֵּר הַזֶּה בְּתוֹכְכֶם}$  "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural  $\text{גֵּרִים}$  *strangers, nomades*, Isa. 5:17."]—Job 28:4, in the description of a mine,  $\text{מִן מַעַם יֵצֵא הַמַּיִם}$  with Rabbi Levi I interpret, "a man breaks a channel (i. e. a shaft) from where he dwells, and as it were sojourns," i. e. from the surface of the ground as the abode of men;  $\text{מִן מַעַם יֵצֵא הַמַּיִם}$  for the fuller  $\text{מִן מַעַם יֵצֵא הַמַּיִם}$  i. q. afterwards  $\text{מִן מַעַם}$ .

(2) to fear, like  $\text{יָגַר}$  and  $\text{وَجَرَ}$ . This signification is taken from that of *turning aside*, since one who is timid and fearful of another, goes out of the way and turns aside from him (*geht ihm aus dem Wege, tritt zurück*). Followed by  $\text{מִן}$  (compare  $\text{מִן}$  No. 2, a) Job 41:17; and  $\text{מִפְּנֵי}$  Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15;

once used with an acc. of the thing feared; Deu. 32:27;  $\text{ל}$  of the thing for which one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) to be gathered together, or gather selves together; this signification (which I have defended at length against J. D. Michaëlis, in Thes. p. 274) it has in common with the kindred verbs  $\text{אָנַף}$ ,  $\text{אָנַף}$  which see, *zusammenscharren*. Ps. 56:7,  $\text{יָגִירוּ יְצִפִּינוּ}$  "they are gathered together (and) hide themselves;" i. e. they lie hid in troops in their lurking places. Followed by  $\text{עַל}$  and  $\text{אֵת}$  against any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr.  $\text{גֵּרַר}$ ; Lat. *congregare* (from *grex, gregis*). Ps. 140:3,  $\text{יָגִירוּ מִלְחָמוֹת}$  "they gathered together wars."

HITHPALEL  $\text{הִתְגַּדְּרוּ}$ .—(1) i. q. Kal No. 1, to tarry; 1 Ki. 17:20.—(2) i. q. Kal No. 3, to gather selves together. In Hos. 7:14,  $\text{עַל דָּגָן וְתִירֹשׁ יִתְגַּדְּרוּ יִסְאוּ בִי}$  "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields.  $\text{מִתְגַּדְּרוּ}$  Jer. 30:23; see under the root  $\text{גֵּר}$ .

Derivatives  $\text{גֵּר}$ ,  $\text{גֵּיר}$ ;  $\text{גֵּרִית}$ ;  $\text{מְגוּר}$ ,  $\text{מְגוּרָה}$ ,  $\text{מְגוּרָה}$ ,  $\text{מְגוּרָה}$ , and pr. n.  $\text{גֵּיר}$ .

["II.  $\text{גֵּרַר}$ , a different root. Perhaps to suck, whence  $\text{גֵּר}$ ,  $\text{גֵּיר}$  a suckling, the sucking whelp of a lion. Compare  $\text{עֵר}$ . *Aeth.*  $\text{ḪṚḪ}$ : a young ass;  $\text{עֵל}$  a sucking child,  $\text{حَمَلٌ}$  a young animal." Ges. add.]

$\text{גֵּר}$  i. q.  $\text{גֵּר}$ , which see; a lion's whelp. Plur.  $\text{גֵּרִים}$  Jer. 51:38;  $\text{גֵּרִים}$  Nah. 2:13.

$\text{גֵּרִים}$  pl.  $\text{גֵּרִים}$  m. a whelp, so called as still sojourning under the care of its mother (see the root  $\text{גֵּר}$  No. 1). [So called from being a suckling, see II.  $\text{גֵּר}$ .] Specially used of "a lion's whelp," Eze. 19:2, 3, 5;  $\text{גֵּרִים}$  Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from  $\text{קִפְּרִי}$  i. e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal ( $\text{חַיָּוִט}$ ), Lam. 4:3. (Arab.  $\text{جرو وجرور}$  used of a lion's whelp, and of a puppy, Syr.  $\text{جرو}$ ).

Pr. n.  $\text{מַעְלֵה-גֹר}$  [going up of Gur], the going up of the whelp or whelps; pr. n. of a place near Ibleam, 2 Ki. 9:27.

$\text{גֵּרֵי בַעַל}$  ("sojourning of Baal"), [Gur-baal], pr. n. of a town in Arabia, prob. so called from a temple of Baal, 2 Ch. 26:7.

$\text{גֹּרָלִים}$  pl.  $\text{גֹּרָלִים}$  [this pl. not found] and  $\text{גֹּרָלוֹת}$  m.



prop. a little stone, pebble, κληρος, specially such as were used in casting lots.

(1) a lot, Lev. 16:8, seq. Of casting lots, there are used the verbs ירה, ירד, השליך, הפיל, הטיל, נתן, (which see); of a lot cast, נפל Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, עלה גורל על Lev. 16:9, and יצא גורל ל Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with על Ps. 22:19; אל Joel 4:3.

(2) what falls to any one by lot, especially part of an inheritance, land which falls to any one by inheritance; Jud. 1:3, עלה איתי בגורלי "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of the lots assigned by God to men, Ps. 16:5; Dan. 12:13, ותעטר לגורלך "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

גוש, גיש A CLOUD of earth, of dust. Once found in the Old Test. Job 7:5, קרי עפר, קרי גיש, כחיב גיש "worms and clods of earth clothe (i. e. cover) my body;" referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. βώλακες γης; Vulg. sordes pulveris. The Talmudists use the same word of a clod, and a lump resembling a clod, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. התגושש to wrestle, prop. to stir up the dust in wrestling (see תגושש). The etymology is very obscure; Jo. Simonis thought גיש and גיש were for גיש, גיש from the root גיש to be unclean, filthy; whence نجاسة filth; I prefer regarding גיש as i. q. نجس, whence also pr. n. גיש.

גול m. (from the root גול), pl. const. גולות.—(1) ["a shearing, meton."] shorn wool of sheep, a fleece; Deu. 18:4, ראשית גול צאנך "the firstfruits of the fleece of thy sheep," Job 31:20; compare גולות.

(2) ["a mowing, e. g."] a mown meadow, Ps. 72:6; Am. 7:1, גול המלך "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

גזר m., Ezr. 1:8, a treasurer, the officer who had the charge of the royal treasures amongst the Persians, see under גזר. Pl. Ch. גזרתי Ezr. 7:21; and by extruding the sibilant, גזרתי Dan. 3:2, 3; to this answers the Syriac גזר, גזר, Pers. گزوار, all of which are composed of גז, גז and

the Persian syllable گز, (Germ. bar, in ehrbar, adtbar), which is used to form possessives.

גזר prop. to CUT, like גז (which see); specially—(1) to cut a stone, to form by cutting, whence גזר.

(Syr. حَز to prune, to shear.)

(2) Metaph. to give, to divide out, which is derived from the idea of cutting and sectioning out (Germ. zuschneiden, for zutheilen), just as τμήμα from τέμνειν. Especially like the syn. גזל, used of favours conferred on any one; Ps. 71:6, סמעי אפי אתה גזלי "from my mother's womb thou hast conferred favours upon me." (Arab. جزأ to give back; to pay, جزاء retribution, penalty, reward.)

Derivatives גזית, and pr. n. גזת, גזת.

גזר f. i. q. גז No. 1, a fleece, Jud. 6:39, 40; more fully גזת הציפורן verse 37; Arab. جزة fleece.

גזר (of the form גלה, שילה, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. גזר [Gizonite], 1 Ch. 11:34, like גזרילי from גלה, שילי from שילה.

גזר to CUT, as hay (see גז); specially to SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. جز id. (Kindred roots, all of which have the primary power of cutting, are גזר, גזל, גזע, גזום, גזר, and transp. גזר, see under גזר, גזר, גזר, גזר.) Nu. 11:31; see under the root גז.

NIPHAL גזר; pl. גזרו to be shorn, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives גזר, גזר, and —

גזר ("shearer"), [Gazer], pr. n. of two men, 2 Ch. 2:46.

גזר (from the root גזר) a cutting of stones. Whence גזרתי 1 Kings 5:31, and simply גזרתי cut stones, especially squared, Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

I. גזר fut. גזל (kindred to גזר).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2.

(Arab. جزل to be galled and wounded, used of a beast of burden, geschunden syn.) Hence—

(2) to pluck off, or away, like Syr. transp. גזל—(a) by open force, 2 Sa. 23:21, גזל את-התחנית מיד "he plucked the spear from the hand of the



Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, **יָגִיל וְיִגְלוּ מִיְמֵי-שָׁלֵג** "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(b) of one who *takes to himself, claims for himself* (an *isth reißen*) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, to *despoil* any one—(a) properly, Jud. 9:25; Ps. 35:10.—(b) by fraud and injustice, i. q. **יָגִיל**. Lev. 19:13; Pro. 22:22; 28:24. Part. pass. **יָגִיל** Deu. 28:29.

NIPHAL pass. to be taken away, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. **יָגַל** an unused root, i. q. Arab. **جرل** to chirp, to coo, of a dove. Hence **יָגִיל**.

**יָגִיל** m. rapine, robbery, and concr. goods obtained by force and wrong, Lev. 5:21; Isa. 61:8; **יָגִיל יָגִיל** Eze. 22:29. Followed by a genitive, there twice occurs the form—

**יָגִיל** id. Eze. 18:18; Ecc. 5:7.

**יָגִיל** const. **יָגִיל** (Josh. 3:14) id. **יָגִיל יָגִיל** Eze. 18:7, 12. **יָגִיל יָגִיל** goods taken away from the poor, Isa. 3:14.

**יָגַל** an unused root, pr. to cut off, like the Arabic **جزم** and **جزم** (whence **جزم** *Jesm*, the cutting off of a syllable); compare under the root **יָגַל**. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred **יָגַל**, **יָגַל** (compare **יָגַל** No. 3); whence—

**יָגִיל** m. a species of locust, so called from its eating off; like **יָגִיל**. Joel 1:4; 2:25; Amos 4:9; Targ. **יָגִיל** a creeping locust, without wings. Syriac **ܝܓܝܠ**, which Lexicographers explain, a locust without wings; comp. **ܝܓܝܠ**: to pull in pieces; **ܝܓܝܠ** to comb, both from the idea of plucking. LXX. **κάμμη**. Vulg. *cruca*. ["See Credner on Joel loc. cit."] **יָגִיל** ("eating up"), [*Gazzam*], pr. n. of a man, Eze. 2:48; Neh. 7:51.

**יָגַל** see **יָגַל**.

**יָגַל** an unused root, i. q. **יָגַל** No. 1, to cut down a tree. Compare **جدع** Conj. II. and **جزع** I. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

**יָגִיל** m. with suff. **יָגִיל** the trunk of a felled tree, Job 14:8; hence, any trunk, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic **جدع** the trunk of a palm; Syr. **ܝܓܝܠ** a trunk, a slender stem.

**יָגַל** fut. **יָגַל** (see No. 3), and **יָגַל** (No. 4).

(1) TO CUT, TO DIVIDE, 1 Ki. 3:25, 26; Ps. 136:13. (Arab. **جز** to cut off; Syr. **ܝܓܝܠ** to cut away, around. Comp. the remark on **יָגַל**, **יָגַל**. Especially related are **קצר**, **קצר**, **קצר**; and with the letters transposed, **קצר**, **קצר**, **קצר**.)

(2) to cut down wood, 2 Ki. 6:4. See **יָגַל**, and **יָגַל** an axe, from the kindred **יָגַל**.

(3) to eat up, to devour, from the idea of cutting food, see **יָגַל** No. 4, and **יָגַל** No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. **جز** to eat quickly, to slaughter, to kill.

(4) to decree, to decide, to constitute, fut. A. Job 22:28; as **יָגַל**, **יָגַל** in Chaldee and Syriac, compare **יָגַל**.

(5) intrans. to cut off, to fail. Hab. 3:17, **יָגַל** **יָגַל** **יָגַל** "the sheep fail in the folds." LXX. **ἐξέλειπεν πρόβατα**. (Arabic **جز** specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, to be decreed, Est. 2:1.

(2) to be separated, excluded [cut off]. 2 Ch. 26:21, **יָגַל** **יָגַל** **יָגַל** "for he was excluded from the house of God." Isa. 53:8, **יָגַל** **יָגַל** "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) to be taken away [cut off], to perish, Lam. 3:54. With a dat. pleon. Eze. 37:11, **יָגַל** **יָגַל** "we are lost." (Arab. **جز** calamity, destruction.)

Derivatives follow, except **יָגַל**.

**יָגַל** Ch.—(1) i. q. Heb. No. 1, to cut, to cut away, see Ithpeal.

(2) i. q. Heb. No. 4, to decree, to decide, to establish, specially used of fate. Part. pl. **יָגַל** pr. the deciders, determiners, hence the Chaldee astrologers, who, from the position of the stars at the hour



of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גזר decree, in the Rabb. used of the divine decree, fate. גזר the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITHREAL, to be cut off, 3 pret. fem. גזר Dan. 2:45, and in the Hebrew manner, גזר verse 34.

גזר (1) a piece, a part, pl. גזרים parts of victims, Gen. 15:17; the parts of the divided sea, Psalm 136:13.

(2) Gezer [Gazer], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גזר f. once found Lev. 16:22, גזר "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. גזר. LXX. εἰς γῆν ἄβαρον. Vulg. in terram solitariam. It properly denotes, land eaten off, naked, devoid of herbage, from the signification of eating (see the root No. 3); like the Arabic جزر, جزر, see Kamûs, p. 699, Syriac ܓܘܪܐ barren.

גזר const. גזר Ch. f. decree, sentence of God, of angels [?], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. ܓܘܪܐ.

גזר f.—(1) the form, figure of a man, so called from cutting and forming; comp. גזר from גזר, and French taille. Lam. 4:7. To this answers Arabic جزر.

(2) a part of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; an area or inclosure in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (גזר, גזר), with cells (לשכות) at the side. LXX. τὸ ἀπόλοιπον.

גזר 1 Sa. 27:8 קרי (גזר כתיב), [Gizrites], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גזר).

גזר m. the belly of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent,

curved (see the root גזר), comp. Germ. Baud, from beugen, bücken.

גזר ("valley of vision"), [Gehazi], pr. n. of the servant of Elisha, 2 Ki. 4:11, seq.; 5:20, seq.

גזר an unused root, prob. i. q. Arabic جاحم (l and d being interchanged), to light a fire, Med. Damma to burn, to flame, whence جاحم a great fire burning vehemently, Gehenna, from the primary stock גזר, גזר. Hence—

גזר f. pl. גזרים, גזר (f. Eze. 1:13), a live coal (different from גזר a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גזר Lev. 16:12. Poet. live coals are used for lightnings, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere a live coal, which alone remains to keep in fire, like the Gr. ζώπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גזר i. q. Arabic جاحم to flame (see גזר); whence—

גזר [Gaham], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جاحم having flaming eyes.

גזר i. q. Ch. גזר, Syr. ܓܘܪܐ to bend, to bow oneself down. Hence גזר.

גזר an unused root. Arab. جحر to hide oneself, جحر a hiding-place. Hence—

גזר ("hiding-place"), [Gahar], pr. n. m. Eze. 2:47; Neh. 7:49.

גזר see גזר.



גַּיָּ [“or גַּיָּ”], i. q. גַּיָּ No. II, to flow together as water. Hence—

גַּיָּ more rarely גַּיָּ Zec. 14:4, and גַּיָּ Isa. 40:4; by omission of Aleph גַּיָּ, const. גַּיָּ and גַּיָּ; pl. pr. גַּיָּוֹת (read גַּיָּוֹת) 2 Ki. 2:16; Eze. 6:3 כְּחַיֵּב, but more often transp. גַּיָּוֹת, with suffix גַּיָּוֹתָי Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), a valley, so called from the water flowing together there; hence a flat, low region. (The learned may enquire whether Gr. *yaia*, γῆ, Goth. *gauje*, Dutch *gaw*, Germ. *Gau*, are cognate). It differs from גַּלְגַּל, which denotes a valley watered by a torrent, also from גַּבְעָה and עֲמָק, which denote larger plains and level ground (see Relandi *Palæst.* 348, seq.); and hence it is used of some particular valleys, just as others are called גַּלְגַּל, גַּבְעָה, עֲמָק. This name is applied to—

(a) גַּיָּ בְּנֵי הַנּוֹם, גַּיָּ [the valley of the son of Hinnom], Jer. 7:32; 19:2,6; גַּיָּ בְּנֵי הַנּוֹם 2 Ki. 23:10 כְּחַיֵּב; גַּיָּ הַזֶּה Josh. 15:8, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called גַּיָּוֹת, and *kar' êsoxhēn* גַּיָּוֹתָי Jer. 2:23.

(b) גַּיָּ הַחַרְשִׁים and with the art. גַּיָּ הַחַרְשִׁים (the valley of craftsmen), Neh. 11:35, on the borders of Judea, with a village of the same name.

(c) גַּיָּ יִפְתָּח אֱלֹהִים (the valley which God opened), on the northern borders of the tribe of Zebulun, Josh. 19:14, 27.

(d) גַּיָּ מֶלַח Ps. 60:2; 2 Sa. 8:13, the valley of salt, near the Dead Sea.

(e) גַּיָּ הַעֹבְרִים the valley of passers by, Eze. 39:11; to the east of the sea of Galilee.

(f) גַּיָּ הַצִּבְעִים the valley of hyænas, in the tribe of Benjamin, 1 Sa. 13:18.

(g) גַּיָּ צִפְתָּה in the plain country of the tribe of Judah, 2 Ch. 14:9.

(h) גַּיָּ with art. גַּיָּ הַזֶּה (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

גַּיָּ an unused root, having the signification to bind, to couple, like the Arab. *qad* Med. Ye Conj. II. to bind with fetters, *قيد* a bond, a fetter, a thong, and with a prefixed guttural *عقير*, *أكد*, *أكد*, *أكد* (perhaps *عقير*, *عقير*). In the western languages compare the root *gaden*, *gatten*, i. e. to couple; whence *Gatte*, *Gattung*, *Kette*, (*catena*), etc. Hence—

גַּיָּ m.—(1) a thread, a thong, Isa. 48:4, of a stiff-necked people, *גַּיָּ בְּרֹךְ עֲרָפְךָ* “thy neck is an iron thread,” or rod.

(2) a nerve, tendon, Ch. *גַּיָּ*, Syr. *جانب*, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

גַּיָּ & גַּיָּ (Micah 4:10), fut. גַּיָּ, with Vav conv. גַּיָּ.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac *جانب* to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) trans. to cause to break forth, or to come forth, as an infant, to bring him forth from the womb; Ps. 22:10, *בְּיָמֵי מַבְטָן* “for thou didst take me from the womb;” גַּיָּ is a rare form of the participle; comp. *Lehrg.* 402. Of a mother, to bring forth, Mic. 4:10.

גַּיָּ, to issue forth from hiding-places; part. גַּיָּוֹת Jud. 20:33. Hence גַּיָּוֹת.

גַּיָּ or גַּיָּ Ch. APHEL to break, burst forth, as wind, as if to battle, Dan. 7:2; see above, the Hebrew root No. 1.

גַּיָּ (“breaking forth,” sc. of a fountain), [*Giah*], pr. n. of a place near Gibeon, 2 Sa. 2:24.

גַּיָּוֹן prop. a river, so called from its bursting forth from its fountains, compare Job 40:23. To this answers the Arab. *جيجان* and *جيجون*, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere *גַּיָּוֹן* [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of *כְּנַעַן* (*Æthiopia*), Gen. 2:13. Some who follow the Arabic use of the word *جيجون* understand the Araxes, and they take *כְּנַעַן* in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the Nile was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the *Æthiopic Nile* was particularly meant, which may in fact be said to surround *Æthiopia*. I have discussed this more at length in *Thesaur.* pages 281, 282.



**גיל** rarely **גול** or **גול** (Pro. 23:25 כתיב), fut. **יגיל**, apoc. **גלל**, prop. TO GO IN A CIRCLE (comp. **גלל**, whence **גיל**), like the Arabic **جال** Med. Waw to dance (compare **גול** and **הגג**); hence—

(1) to leap for joy, to rejoice; poet. Job 3:22, **הַשְׂמֵחִים אֶל־יְיָ** "those who rejoice even to exultation;" Isa. 49:13; 65:18, seq.; followed by **בְּ** of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also **עַל** Zeph. 3:17; **יִגַּל** to rejoice in Jehovah, i. e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) to tremble, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots **הגג** and **גול**). So Gr. *ὀρχειται καρδια φόβω*, Æschyl. Choeph. 164, 1022; *ἡ καρδια πάλλει*, *πάλλει φόβω*, Scidl. ad Eurip. Electr. 433; Lat. *cor salit*, Plaut.; and on the other hand **התהוה**, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, **תִּרְעַד בְּרֵעָה** "tremble with fear" [there is no need to depart from the common meaning]; Hos. 10:5, "for the people shall mourn on account of it (the calf), **וְיִמְדְּרוּ עֲלָיו יְיָ** and the priests shall tremble for it."

The derivatives follow immediately.

**גיל** see **גִּילְגִּיל**.

**גיל** m.—(1) prop. a circle, hence age, and meton. contemporaries, i. q. **דור**, compare **אֲנָשֵׁי דָוִד**; Dan. 1:10, **הַיְלָדִים אֲשֶׁר בְּנֵי־לְבָבָם** "the young men of your age." Arab. **جيل** or **جيل** i. q. **דור**, γενεά. In the Talmud, **בן גיל** is, "a man born in the same hour, and with the same star as I."

(2) exultation, rejoicing, Hos. 9:1; Isa. 16:10; Jer. 48:33.

**גִּילְגִּיל** f. i. q. **גיל** No. 2, exultation, rejoicing, Ps. 65:13; Isa. 35:2, **גִּילְגִּיל וְרִנָּה** "rejoicing and shouting;" const. state for the absolute.

**גִּינָת** *Ginath*, pr. n. m., 1 Ki. 16:22.]

**גיר** an unused root. Arab. **جار** Med. Ye appears to have signified to be hot, to boil up; whence **جاير** heat of the breast from anger, hunger, thirst. To this answers *gähren*, in other dialects *göhren*, *giehren*. Hence—

**גיר** m. lime, so called from its effervescing

when slacked, Isa. 27:9. Arab. **جیر** and **جيار** quicklime.

**גיר** Ch. emphat. **גִּירָה** id. Dan. 5:5; compare Isa. 27:9; Amos 2:1, Targ.

**גיר** a stranger, i. q. **גר**, 2 Ch. 2:16.

**גיש** see **גיש**.

**גִּישָׁן** ("filthy," see **גיש**), [*Gesham*], pr. n. m. 1 Ch. 2:47.

**גל** m. pl. **גלים** (from the root **גלל**).—(1) a heap of stones, commonly with the addition of **אבנים** Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins*; Jer. 9:10, **וְהָיָה יְרוּשָׁלַיִם לְגִלְגִּילִים** "and I will make Jerusalem into ruins;" Jer. 51:37.

(2) fountain, spring, scaturigo, Engl. a well, Cant. 4:12; see **גלל** Niph. No. 2. Pl. *waves, Wellen*, Ps. 42:8; 89:10; 107:25, 29. (Syr. **גל** a wave.)

**גל** m., bowl, oil-vessel of a lamp, so called from its being round, i. q. **גלגל** No. 2, Zech. 4:2. Root **גלל** to roll.

**גלא** see **גלה**.

**גלב** an unused root, softened from **גרב** to scratch, to scrape the beard (like the Germ. *Balbir* for *Barbier*), kindred to **גלף** to scrape, to scrape off, **גלם** to shear wool. Hence—

**גלב** m., a barber, Eze. 5:1. (Syriac **גלב** a razor.)

**גלבע** ("bubbling fountain," from **גל** and **בע** ebullition; see the root **בע**), *Gilboa*, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called *Γεβουέ* (read *Γελβουέ*). [A village stands, on what appear to be these mountains, called *Jelbōn* **جلبون**, Rob. iii. 157.]

**גלגל** pl. **גלגלים** (from the root **גלל**).—(1) a wheel, of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.

(2) a whirlwind, Ps. 77:19; Eze. 10:13. (Syr. **גלגל**.) Hence—

**גלגל** Hence—

(3) straw, chaff, husk, which is driven by a



whirlwind; Ps. 83:14, אֱלֹהֵי שִׁיתָמוּ כְּגִלְגֵּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, כְּגִלְגֵּל לְפָנַי סוּפָה "like chaff in the whirlwind;" Parall. טִי. (Aram. ܓܠܓܠ, ܢܦܝܢ chaff, dust, and the like, driven by the wind, Arab. جَل id.)

גִּלְגָל Ch. a wheel, Dan. 7:9.

גִּלְגָל m.—(1) a wheel, Isa. 28:28.

(2) with art. הַגִּלְגָל ("a circle," or according to Josh. 5:9, "a rolling away"), Gilgal, pr. n. [a] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully הַגִּלְגָל נֶחֱסֵה Neh. 12:29; Γάλγλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(b) a place or region near the western coast of Palestine, Josh. 12:23."]

גִּלְגָלָת f., the skull, so called from its round form (root גלל), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, עֹמֶר לְגִלְגָלָת "an omer apiece;" Num. 1:2, כָּל־בְּנֵי־יִשְׂרָאֵל לְגִלְגָלָתָם "all the males according to their heads," i. e. man by man, verses 18, 20, 22; compare שִׁנְיָהּ Jud. 5:30. (In the Rabb. הַגִּלְגָלָתִיּוֹת signifies a poll-tax; Syr. ܓܠܓܠܐ id. by casting away Lamed of the first syllable; Arabic جَلَّة, where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)

גִּלְגֵּל an unused root, which appears to have had the signification *to be smooth, naked* (like very many roots beginning with the letters גל, נל); hence—

גִּלְגֵּל with suff. אֶבְרַתְּ the skin of a man, so called from its being naked, Job 16:15; Arab. جلد, Syr. ܓܠܓܠ id.

גִּלְגֵּל fut. יִגְלֵג with Vav convers. יִגְלֵג prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root גלל *to be naked*; hence, *to be bald*, whence, by a softer pronunciation, גִּלְגֵּל, גִּלְגֵּל); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab. جَل to cast away a garment, to cast away a veil and make bare a woman's face;

metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked*; hence, *to disclose, reveal, to uncover*; especially in the phrase 'גלה און מ' *to make bare, to uncover any one's ear* by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2, "my father will not do anything יגלה...גלה but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere used, in a sense a little different, of God, Job 36:10, "he opens their ears to instruction;" verse 15; 33:16. Hence it is applied גלה סוד to reveal a secret, Amos 3:7; Pro. 20:19. It is also said, גלה ספר to disclose, to unfold a book, ein Buch aufschlagen, Jer. 32:11, 14.

(2) *to make a land naked* of inhabitants, i. e. *to emigrate* (Arabic جلا and جلى id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i. e. *to be led into exile*, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, "the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) *to be uncovered, to be made naked*; Isa. 47:3, "thy nakedness shall be uncovered;" Eze. 13:14; 16:36; 23:29. Also used of a veil taken away, Jer. 13:22.

(2) *to be revealed*.—(a) used of men and of God; *to appear*, as if by the removal of a veil, i. q. נִרְאָה; followed by לָךְ Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows נִלְוֶה.—(b) *to be manifested, manifest*, used of things which were before concealed, Isa. 49:9; Hos. 7:1.—(c) *to be declared*, followed by לָךְ and לָךְ Isa. 23:1; 1 Sa. 3:7.

(3) *to be carried away*; pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) *to make naked, to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:5. Specially—(a) גלה ערום אשה "to uncover the nakedness of a woman;" i. e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why *to uncover the nakedness of a man*, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said, to uncover his skirt or coverlet; Deu. 23:1; 27:20.—(b) *to uncover any one's eyes* (said of God), i. e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 119:18, גלוי עיני (a man)



"with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paül.]

(2) metaph. to reveal some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; to make known his power and glory, as God, Ps. 98:2; Jer. 33:6. גלה על ד' is i. q. גלה את-אשר גלה על ד' to uncover a vail, which veiled over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, to be uncovered; Nah. 2:8, of Nineveh, גלתה "she is uncovered," i. e. ignominiously.

HITHPAEL, גלה and גלה fut. apoc. גלל to carry away, to lead into exile; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL—(1) to uncover oneself, Gen. 9:21.

—(2) to reveal itself, said of any one's heart.

Derivatives, גולה, גולן, גלות, גליון, and the pr. n. גולי, גלית.

גלה, גלה Ch. to reveal; Dan. 2:22, 28, 29.

APUEL (in the Hebrew manner) גלי, i. q. Heb. Hiph. to lead into exile, Ezr. 4:10; 5:12.

גלה i. q. גולה emigration, exile.

גלה (of the form קיטור, שילה, exile, from גלה) Giloh, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form גילון, like שילני from שילה.

גלה f. (from the root גלל see the etym. note.)—(1) fountain, spring, i. q. גל No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) a bowl, reservoir, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. גל. Ecc. 12:6, in describing old age and death, ער-אשר לא ירתק חבל הכסף וחרץ גלת הזהב "before the silver cord be severed, and the golden lamp be broken."

(3) a ball, a small globe, on the capital of columns, 1 Ki. 7:41; 2 Ch. 4:12, 13.

גלולים m. plur. pr. trunks, logs, blocks, such as are rolled, whence the name (see גלל), hence in derision idols, Levit. 26:30; Deut. 29:16, etc; in various phrases; גלולי אחרים to follow idols, 1 Ki. 21:26, גלולי עבד to serve idols, 2 Ki. 17:12; 21:21; גלולי אלהים to lift up the eyes to idols, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as שקוצים Deu. 29:17; עובות Eze. 16:36; אילים 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as נטמא גלולי to pollute oneself with idols, Eze. 20:7, ונתמא גלולי 6:9; נתמא את-הגלולים 23:37, etc.

גלום m. (from the root גלג) a mantle, cloak, with which any one is wrapped up, Eze. 27:24. (Ch. גלם, גלמא id. Hence Gr. χλαμύς, χλαμύς, χλαίνα.)

גלון Josh. 21:27, קרי i. q. גולן which see.

גלות once גלת Obad. 20 (with Kametz impure), f. [root גלה.]

(1) a carrying away, exile, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. those who are carried away, exiles. גלות יהודה "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; גלות יהודה used of Israel living in exile, Isa. 45:13.

גלות emph. גלות f., Ch. exile, גלותי exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. ܓܠܘܬܐ.

גלה unused in Kal, prop. to be smooth; hence to be naked (comp. גלה), specially to be bald. Arab.

גלה to be bald in the head. This root is softened from the harder root גלה; transp. it is גלה. In the western languages there correspond with this, calvus, Slav. goly, holy, Germ. kahl, also gelu, glacies.

PIEL, to shave the head, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; to shave off, cut off the hair (see PUAL), the beard, 2 Sa. 10:4. Once intrans. to shave oneself (the hair and beard), Gen. 41:14. Metaph. any one is said to shave a land, who devastates it with fire and sword; Isa. 7:20. (Ch. גלה to shave, to shear, גלה bald, used by the Rabbins of the monks, like the Bohem. holy).

PUAL, to be shorn, Jud. 16:17, 22.

HITHPAEL—(1) to shave oneself, Lev. 13:33.

(2) to shave, or cut off from oneself (compare Lehrg. p. 284, letter d), with an acc., Nu. 6:19.

גליון (of the form גליון, גליון, גליון) m. a tablet made of wood, stone, or metal, on which any thing is inscribed, i. q. גל so called as being bare, naked, and empty (see the root גלה), Isa. 8:1. With the Talmudists גליון is the blank margin of the leaves of books.

Pl. גליות Isa. 3:23, mirrors, pr. tablets or thin plates made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (διαφανῆ λακωνικά) and Kimchi explain it of transparent garments, as it were making the body naked: Comp. Schræder, De Vestitu Mull. Heb. p. 311 312.



**גליל**—(1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34. (Comp. Eze. 41:24.)

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, יָדָיו וְגִלְגָּלֵי יָדָיו "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

(3) *circuit, region*, i. q. גָּבֻל. Specially הַגִּלְגָּלִים Isa. 8:23, the circuit [*Galilee*] of the Gentiles, and κατ' ἐξοχήν הַגִּלְגָּלִים Josh. 20:7; 21:32; הַגִּלְגָּלִים (with הַ parag.), 2 Ki. 15:29; אֶרֶץ הַגִּלְגָּלִים 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs בְּגִלְגָּלִים), inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

הַגִּלְגָּלִים f. i. q. גִּלְגָּלִים No. 3, *circuit, region*, הַגִּלְגָּלִים "regions of the Philistines," Josh. 13:2; הַגִּלְגָּלִים Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15. הַגִּלְגָּלִים i. q. הַגִּלְגָּלִים the circuit, the bank of Jordan, *el Ghôr*. Josh. 22:10, 11. Nearly the same region appears to be denoted, Eze. 47:8.

גִּלְגָּלִים ("fountains"), [*Gallim*], pr. n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

גִּלְגָּלִים ("exile," "an exile"), *Goliath*, a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 42:5). As to 1 Ch. 20:5, see under the word גִּלְגָּלִים.

גָּלַל 1 pers. גָּלַלְתִּי, but pl. גָּלַלְתֶּם Gen. 29:3, 8, imp. גָּלַל, once גָּלַל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by אָזַל to roll off, or away from any one, e. g. reproach, Josh. 5:9; Ps. 119:22; followed by אָזַל and אָזַל to transfer what is rolled away from oneself to another; Ps. 37:5, אָזַל עָלַי הַיְהוָה אֵלֶיךָ "roll upon Jehovah thy way," i. e. commit all thy concerns to God; Prov. 16:3, אָזַל לַיהוָה אֵלֶיךָ "commit to Jehovah whatever thou doest." Ellipt. Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, אָזַל לַיהוָה אֵלֶיךָ "let him devolve his matters upon Jehovah, let him deliver him;" so that גָּלַל may be taken as the third person of the imperative, or "he devolved" etc., so that גָּלַל is the infinitive put for the finite verb.

*Note.* The genuine power of this root is expressed by the Germ. *rollen*, which, like this, is also onomatopœtic. It is one very widely extended, imitating the noise of a globe or other round body rolled forward quickly. It is applied therefore in derivatives.—(a)

to things that are round, globular, or rolling, as גָּלַל a wheel, also a whirlwind; גָּלְגָּלִים a ring, גָּלְגָּלִים a volume, a roll, *Rotte*, גָּלְגָּלִים skull, גָּלְגָּלִים a ball of dung, גָּלְגָּלִים, גָּלְגָּלִים a reservoir for oil.—(b) to heavy things, such as would be rolled and not carried, whence גָּלְגָּלִים a heap of stones, גָּלְגָּלִים trunks, stocks (*Stöcke*), so called from being

rolled; גָּלְגָּלִים a large stone. (Arab. *جلل* an important affair.) It is used also—(c) of waves of water rolling themselves onwards, like the German and English *quellen*, to *well*, whence גָּלְגָּלִים, Germ. *Bellen*. From this most fertile monosyllabic stock, have also sprung the tri-literal roots גָּלְגָּלִים, Arab. *اجل*, whence גָּלְגָּלִים a cart, and with a third radical added at the end, גָּלְגָּלִים to roll up, גָּלְגָּלִים. גָּלְגָּלִים Lat. *glomus, glomeravit, globus, Klumpen*. In the Hebrew language it has also the sister roots גָּלְגָּלִים to go into a circle, and with a palatal turned into a guttural גָּלְגָּלִים, גָּלְגָּלִים, גָּלְגָּלִים (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. *κέλλω, κίλλω* (Valck. ad Herod. vii. 155), *κυλίω, κυλίνδω* (גָּלְגָּלִים), *κόλλωψ, κόλλαβος, κόλλιξ, κύλλος* (comp. *κοῖλος*), *κόλλυρα* (a round cake, גָּלְגָּלִים), and with the palatal rejected or else put at the end, *ἴλλω, εἴλω, εἰλέω, εἰλύω, ἴλη, οὔλος, ἴουλος, ἱλιγγος, ἔλιξ* and *ἐλίσσω* etc. Lat. *volvo*, Lat. med. *callus*, i. q. French *gallet, caillou* (גָּלְגָּלִים), Germ. *Galle*, *Stötte* i. q. *Quelle, quellen, wallen, wälzen*, onomat. *kullern*, Swed. *kula*, and Lower Germ. *Kaul* (whence *Kugel*).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter גָּ; גָּלְגָּלִים, גָּלְגָּלִים, גָּלְגָּלִים the effects of which are not less widely diffused.

NIPHAL גָּלְגָּלִים plur. גָּלְגָּלִים fut. גָּלְגָּלִים.

- (1) *to be rolled*, of the waves of water, Am. 5:24
- (2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

HITHPOEL id., 2 Sa. 20:12. Followed by אָזַל to roll oneself upon any one, i. e. to rush upon him, Gen. 43:18.

PILPEL גָּלְגָּלִים i. q. Kal No. 1, *to roll, to roll down*, Jer. 51:25.

HITHPALPEL גָּלְגָּלִים to roll oneself down, used of an attacking enemy, Job 30:14.

HIPHIL, fut. גָּלְגָּלִים to roll, to roll down a stone, Gen. 29:10.

Derivatives, see note under Kal.

גָּלְגָּלִים m.—(1) *dung*, so called from its globular form, i. q. גָּלְגָּלִים, see the root No. 1; 1 Ki. 14:10. Arab.

גָּלְגָּלִים globular dung of animals, as of camels, sheep.



(2) *circumstance, cause, reason*; Germ. *Umstand*; comp. as to the etymology אורח, אורח, whence גלל, with suffix גללך, גללכם, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من and من جلالك (with Elif prosthetic).

(3) [*Galal*], pr.n. of two men (perh. "weighty," "worthy," as *أجل*)—(a) 1 Chr. 9:15.—(b) 1 Chr. 9:16; Neh. 11:17.

גלל m. Ch. pr. *rolling*; hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, גלל "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein *Wälzer*. Talm. גלל without גלל is used of a large stone (Buxt. page 433).

גלל m. i. q. גלל No. 1, *dung* of men. In sing. once, Job 20:7, גלל לנצח יאמר according to Chald. and Vulg. rightly, "*sicut stercus suum in æternum peribit*;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גללים *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גלל (perhaps "dungy"), [*Gilalai*], pr. n. of a man, Neh. 12:36.

גלל fut. יגלל TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גלל and the note there under Kal. Hence the nouns גלל, and—

גלל [with suffix גללי], m. prop. *something rolled together*; hence, *rude and unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גלל quadril. not used; compounded of גלל and גלל each of which roots have the signification of *hardness*. Hence—

גלל adj. quadril. *hard*; Arabic جلمود hence *sterile*, prop. used of hard stony ground (comp. στείρος, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (*verhungert*), Job 15:34; 30:3.

גלל a root not used in Kal. Arab. Conj. III. to

*quarrel* with any one, especially in dice, drinking, or in dividing an inheritance. So the Hebrew—

הITHPAEL, to *become angry, irritated* (in strife). Pro. 20:3, "it is an honour to a man to leave off strife, יתן ויגלל but every fool becomes angry." Followed by א of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גלל an unused quadril. root; Arabic جلد *hard, rough*. Hence—

גלל [*Gilead*], pr. n.—(1) of several men, as—(a) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. "גלל" Jud. 11:1; 12:7.—(b) Jud. 11:1, 2.—(c) 1 Ch. 5:14.

(2) with the art. גלל ("hard, stony region;" according to Gen. 31:41, i. q. גלל "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as גלל), where there are now two mountains (*Jebel Jeldad* and *Jelud*), with the ruins of cities of the same names (see Burckhardt's *Travels*, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called *البلقاء* [*el-Belka'*] and *جبل عجلون* [*Jebel 'Ajlun*]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17; comp. 5:16; although also, from the variety of usage in any thing of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גלל i. q. Arabic جلس TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats גלל which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see גלל No. 3. Jerome 4:1, "*quæ ascenderunt*." LXX. 6:4, Complut. ἀνέβησαν; compare جلس Conj. II. to go up.

גלל prop. subst. *addition, accumulation*; hence part. indicating accession, like גלל (which see).—(1) also, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with



pronouns, **גַּם הִיא** she herself also, Gen. 20:5; **גַּם הָיָה בְּפִי** in his mouth also, 2 Sa. 17:5; Prov. 23:15; Gen. 27:34 (comp. Gram. § 92, 1; [119, 4]; Lehrs. § 191); used with verbs, Gen. 46:4, **גַּם אֲנִי אֶעֱלֶה** "and I will also come up with thee." Gen. 31:15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13, **הֲגַם רָאִיתִי** "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. **גַּם** Isa. 34:14; **גַּם** Isa. 28:19.) Poet. used sometimes for the simple **וְ** (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Psa. 137:1. **גַּם... גַּם** also... also, both, and, Gen. 24:25; 43:8; Ex. 12:31; that... so, Jer. 51:12; and even put three times, Isa. 48:8; **גַּם... גַּם** Gen. 24:44.

(2) Not unfrequently it is used as an intensitive, even (see **גַּם** No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, not even, Psal. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. **גַּם** No. 3, a).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18:5, **גַּם אֹרֶךְ יָשָׁעִים יִדָּעַר** "yea, the light of the wicked shall be put out." 1 Sa. 24:12, **גַּם רָאִיתִי גַּם רָאִיתִי** see, yea, see (*siehe, siehe doch!*). Gen. 29:30, "and he loved Rachel more than Leah." Job 2:10, "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12, "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. So **גַּם גַּם** alle beide, both together, Gen. 27:45; Prov. 17:15; 20:10, 12; 1 Sa. 4:17, **גַּם גַּם** all together, alle zusammen; 2 Sa. 19:31; Ps. 25:3. **גַּם** **גַּם** Germ. nun gut, Gen. 44:10.

(4) **גַּם** even if, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without **גַּם** Isa. 49:15; Ps. 95:9. There also occurs **גַּם** **גַּם** Eccl. 4:14; 8:12.

(5) advers. however, but, chiefly followed by a negative part. Ps. 129:2; Eccl. 4:16; Eze. 16:28.

**גָּמַל** not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

PIEL poet. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24, **יִגְמַל אָרֶץ** "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic in the verb **لجِم** to swallow up, as **التهم الأرض**; see Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

HIFHIL, to give to be drunk or absorbed, Gen. 24:17. Hence—

**גָּמַל** m. a marsh rush, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 21—26). Ex. 2:3, **תַּבַּת גָּמַל** "an ark," or "skiff of papyrus." Isa. 18:2.

**גָּמַר** an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is to cut, to cut down boughs, or trees, like the Æthiopic **ገመረ**; and Arab. **جمد** Kamûs p. 353, comp. transp. **جَمَد**, **جَمَد**. Hence is formed—(1) **גָּמַר** a branch, a staff, hence a cubit; the same verb is applied to brave warriors who cut down enemies like trees; hence—(2) Arabic **جمد** and Syriac APHEL, to be fierce as a soldier. Hence the word which has greatly perplexed interpreters—

**גַּמְרִים** m. pl. Eze. 27:11, brave, bold soldiers. Jerome, bellatores. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and—

**גָּמַר** m. pr. a staff, rod, so called from being cut off (**זב. مَصْبَرٌ** a staff; the letter **ג** being inserted, and also **ז** and **ג** interchanged, Ch. **בְּמִינָא**); hence a cubit, as the German dealers, in selling silk, use **Stab** for the measure of two cubits. Jud. 3:16. (Syr. **مَصْبَرٌ** a cubit, **مَصْبَرٌ**, **مَصْبَرٌ** id.)

**גָּמַל** ("weaned"), [*Gamul*], pr. n. m. 1 Chron. 24:17. Comp. **בֵּית גָּמַל**.

**גָּמַל** m.—(1) action, work, any thing well or ill done, more fully **גָּמַל יָדַי** Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, a benefit, Ps. 103:2. **הִשָּׁב גָּמַל לְ** to repay actions to any one, i. e. his deeds. Ps. 28:4, **הִשָּׁב גָּמַל לְהֵם**; Proverbs 12:14; followed by **עַל** Psalm 94:2. **לְ** id. Ps. 137:8; Prov. 19:17; followed by **עַל** Joel 4:4.

(2) retribution, recompense, Isa. 35:4. Root **גָּמַל**.

**גָּמַלָּה** i. q. **גָּמַל** Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18.

**גָּמַז** an unused root, prob. i. q. **גָּמַר** to cut off, whence Arab. **جميز** acute-minded, and **جميز** a sycamore, so called from being cut (see **גָּמַל**). Hence—



גִּמְזוֹ (i. q. גִּמְזוֹן a place abounding with sycamores), [Gimzo], pr. name of a town of the tribe of Judah, 2 Ch. 28:18. [Now Jimzu, جيمزو, Rob. iii. 57.]

גָּמַל fut. יִגְמַל—(1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. εἶ, κακῶς πράττειν τινά). 1 Sa. 24:18, אָתָּה גָּמַלְתָּנִי הַטּוֹבָה "thou hast done good to me." Gen. 50:15, "all the ills אֲתוֹ גָּמַלְנוּ אֵשֶׁר גָּמַלְנוּ אֵתוֹ which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by לְ of pers. Isaiah 3:9, גָּמְלוּ לָהֶם רָעָה "they have brought evils upon themselves." Psalm 137:8, גָּמְלוּךָ שְׂנֵאִמְלֶתָ לָנוּ "that which thou hast brought upon us."

(2) to do good to any one, Pro. 11:17; גִּמְלוּ נַפְשׁוֹ doing good to himself, followed by לְ Ps. 13:6; 116:7; 119:17; 142:8.

(3) to repay to any one good or evil, followed by an acc. Ps. 18:21, יִגְמַלְנִי יְהוָה כְּצִדְקָתִי "God repaid me according to my righteousness;" 2 Ch. 20:11; Ps. 103:10; לְ Deu. 32:6 (unless the words be differently divided, הִלֵּי יְהוָה, and there is here an accusative of person).

II. (4) to wean an infant, Isa. 28:9 (where מְחַלֵּב is added), Isa. 11:8; 1 Ki. 11:20.

(5) to ripen fruit, Nu. 17:23. Intrans. to become ripe, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. غمّل pr. to cover with fomentations, to produce warmth, to cherish, which notion of cherishing and warming is applied—(a) to ripening fruit.—(b) to a weaned child.—(c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see גָּשַׁר). ["But the verb غمّل can only refer to the significations in No. II; while for those in No. I, we may compare غمّل, Arab. عمل, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22. Derivatives גָּמְלוּ, גָּמְלוּךָ, and pr. n. גְּמַלְיָאֵל.

גָּמַל plur. גְּמָלִים comm. a camel (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ΧΑΜΟΥΡΑ, ΓΑΛΟΥΡΑ) and Sanscr. under the form kramēla, kramēlaka. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from גָּמַל to repay, because the camel is an animal μνησικακος. It is

however, more probable that גָּמַל has adopted the signification of the cognate גָּמַל to carry.

גְּמַלִּי ("one who possesses camels," or "who is carried on a camel"), [Gemalli], pr. n. m., Nu. 13:12.

גְּמַלְיָאֵל ("benefit of God"), Gamaliel, pr. n. m. Nu. 1:10; 2:20; 7:54.

גָּמַם an unused root, i. q. עָמַם (which see), to gather together, to join together, to heap up. Compare גָּמַם to heap up, to increase, and intrans. to be heaped up, to be much. Hence גָּמַם and גְּמָמָה.

גָּמַץ a root not used in Hebrew, to dig, see גָּמַץ.

גָּמַר fut. יִגְמַר.—(1) TO COMPLETE, TO FINISH, Ps. 57:3, אֵל גָּמַר עָלַי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. גָּמַר.

(2) intrans. to leave off, to fail, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

גָּמַר Ch. id. Part. pass. גָּמַר perfect, complete, in skill or learning, Eze. 7:12.

גָּמַר Gomer, pr. n.—(1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the Cimerii (Κιμῆριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region قيرم, whence now Krim is used from the Tauric Chersonese and بحر القرم the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares Gamir, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosea the prophet, a harlot, Hos. 1:3. (Appell. i. q. جمر coals.)

גְּמַרְיָה ("whom Jehovah has completed"), [Gemariah], pr. n. m., Jer. 29:3.

גְּמַרְיָהוּ (id.), [Gemariah], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

גָּן with suff. נֵי comm. (f. Gen. 2:15), a garden, especially one planted with trees (prop. a place protected with a fence, from the root גָּן). Gen. 2:8,



seq. הַיָּרְדֵּן a garden of herbs, Deut. 11:10; 1 Ki. 21:2. עֵדֶן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called אֲלֵהִים Deu. 28:13; 31:8, 9; and יְהוָה Gen. 13:10; Isa. 51:3. A garden enclosed, Cant. 4:12; figuratively used of a chaste woman. Plur. גַּנְיִם Cant. 4:15; 6:2.

**גָּנַב** fut. יִגְנֹב.—(1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. *جنب* a side, Ch. *גב* and prop. equivalent to, to put aside; Germ. auf die Seite bringen.) ["Compare Sanscrit *parçvaka* thief, from *parçva* side."] Hence *جنب* has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18, וְכַסֵּץ וְגַבְתוּ סוּפָה "and like the chaff, which the wind driveth away;" 27:20. Part. pass. with Yod parag. גֹּבְתֵי Gen. 31:39.

(2) to deceive, like the Gr. *κλέπτειν*. Gen. 31:27, וְהִתְגַּבְתָּ אֵתִי "thou hast deceived me." Especially followed by לִבִּי prop. to deceive any one's heart, i. e. understanding, like *κλέπτειν νόον*, Hom. II. xiv. 227. Gen. 31:20, וַיִּגְבֵּב יַעֲקֹב אֶת־לֵב לָבָן "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal.—(1) to steal, Jer. 23:30.

(2) followed by לִבִּי to deceive, 2 Sa. 15:6.

PUAL pass. Job 4:12, אֵלַי דָּבַר יִגְבֹּב "an oracle was brought to me by stealth," or secretly. Inf. absol. גֹּבְבִים Gen. 40:15.

HITHPAEL, to do by stealth, followed by a gerund, 2 Sa. 19:4, וְהִתְגַּבְּבוּ הָעָם בַּיּוֹם הַהוּא לְבוֹא הָעִיר "and the people that day went by stealth into the city." (Syr. *ܢܘܒܘܫܐ* to steal oneself away.) Hence—

גֹּבֵב m. a thief, Ex. 22:1, 6, 7. Also—

גֹּבְבָהּ f. something stolen, theft, Ex. 22:3.

גֹּבְתָהּ ("theft"), [*Genubath*], pr. n. m. 1 Ki. 11:20.

גִּנְיָה fem. from גֵּן a garden, Isa. 1:30; Job 8:16. Pl. גִּנְיָהוּ Am. 4:9; 9:14. Root גֵּן.

גִּנְיָה fem. id., but only found in the later Hebrew [?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root גֵּן.

גָּנַי an unused root, i. q. Arab. *جنز* and Ch. *גנ* to hide, to lay up in store. Kindred roots are גָּנַם, *جنس*, *کنس*, *کنز*, and transp. *גנב*, *גנב*, *גנב*. Hence—

גִּנְיִם const. st. גִּנְיָה.—(1) treasures, Esther 3:9; 4:7.

(2) chests, in which precious wares are kept, Eze. 27:24.

גִּנְיָהוּ Ch. pl. m. treasures, Ezr. 7:20. גִּנְיָהוּ treasury. Ezr. 5:17; 6:1. Compare *גִּנְיָהוּ*.

גִּנְיָהוּ m. pl. גִּנְיָהוּ—treasuries of the temple, 1 Ch. 28:11. (The termination *גה*, *גה* is found also in other Chaldee words, as *גה*, *גה*. Comp. Lehrs. p. 516.)

גָּנַב (kindred to *גנב*, *גנב*), prop. TO COVER, TO COVER OVER, i. q. Arabic *جن*, figuratively, to protect; always used of God as protecting men, followed by *על*, like verbs of covering (see *על* No. 2, a). 2 Ki. 20:6, וְגִבַּתִּי עַל־הָעִיר הַזֹּאת "and I will protect this city." Isa. 37:35; 38:6; *גב* 2 Ki. 19:34. Pret. *גִּבַּתִּי*; inf. absol. *גִּבֹּב* Isa. 31:5.

HIPHAL, fut. *יגב* i. q. Kal, Isa. 31:5; Zec. 9:15 (followed by *על*); 12:8 (followed by *בער*, see *בער* No. 4). Derivatives, *גִּבְיָה*, *גִּבְיָה*, *גִּבְיָה*.

גִּבְיָה see Ch. *גב*.

גִּנְתָּו ("gardener"), [*Ginnethon*], pr. n. m. Neh. 10:7; 12:6. Verse 4, incorrectly reads *גִּנְתָּו*.

גָּעַה TO LOW as an ox, an onomatopoeic root, 1 Sa. 6:12; Job 6:5. Talmud, id. Syr. *ܓܘܐܘܐ* to cry out, to vociferate. To this answers the Gr. *γοάω*, Sanscr. *gau*, Malab. *ko*, Persic *گاو*, *گاو* *kau*, *gau*, ox; Latin *ceva*, i. e. *vacca*, Columella, vi. 24, fin. In the Germanic languages, *Go*, *Cow*, *Ruh*, a cow, from its lowing. Hence—

גָּעַה ("lowing"), [*Goath*], pr. n. of a place near Jerusalem, Jer. 31:39.

גָּעַל TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. *ithpeal*, to be unclean, impure, see *גָּעַל* No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. *גָּעַל*). There often occurs *גָּעַל נַפְשִׁי אֵת* "my soul loatheth any thing," Lev. 26:11, 15, 30, 43; followed by *אֵת* Jer. 14:19; and without *נַפְשִׁי* Lev. 26:44; Eze. 16:45.

NIPHAL, to be cast away. 2 Sa. 1:21, *גָּעַל שָׁמַיִל* "for there the shield of the mighty was cast away;" "*ibi enim abjectus est clypeus heroum*," as well in the Vulg., LXX. *προσωχθισθη*.


HIPHAL i. q. Kal, Job 21:10, *גָּעַל וְלֹא יִגְעַל* "his cow conceiveth and casteth not," does not suffer



abortion. Vulg. "bos eorum concepit, et non abortivit;" so also Aqu., Symm., LXX. I prefer however, "taurus ejus inil vaccam, neque abjicit," sc. semen; i. e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

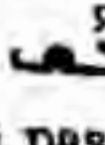
לגעל ("loathing"), [Gaal], pr. n. m. Jud. 9:26; 28:30.

לגעל loathing; Eze. 16:5, בְּגֵעַל נַפְשֶׁךָ "with the loathing of thy soul," i. e. so that thou mightest loathe thyself, i. q. בְּנִפְלֵגָךְ; not as others take it, "with the loathing of thy life."

לגעל fut. יִגְעַל TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, וַיִּגְעַל בּוֹ אָבִיו "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and בְּ. (Syr.  id., Æth.

702: to cry out. Allied is the Arab. جَار to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, הַשָּׂטָן בָּךְ יְהוָה יִגְעַל "the Lord rebuke thee, Satan!" i. e. restrain, deter thee; Mal. 3:11, אֲנִי אֶגְעַל לָכֶם בְּאֵבֶל "I have rebuked for you (for your benefit) the devourer," i. e. voracious and hurtful animals; Mal. 2:3, הִנְנִי נֹשֵׂר לָכֶם אֶת־הַחֵרֶב "behold I will rebuke for you the seed," i. e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence בְּנִפְלֵגָךְ and—

לגעל rebuke, reproof, Pro. 13:1; 17:10; Ecc. 7:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

לגעש prop. TO PUSH, TO THRUST, Germ. stoßen. (Syr.  to push with the horn, stoßen.) Hence in the passive conjugations, to be concussed, moved, prop. hin- und hergestoßen werden; and once also in Kal, Ps. 18:8, וַתִּנְעַשׂ וַתִּרְעַשׂ הָאָרֶץ "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [כִּי Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs תִּנְעַשׂ, תִּרְעַשׂ.

PUAL יִנְעַשׂוּ id.; Job 34:20, וַיִּנְעַשׂוּ עִם וַיִּרְעַשׂוּ "the

people shall be moved," (i. e. shall totter) "and perish."

HITHPAEL, to be moved, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22; 46:7, 8.

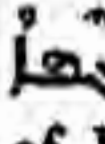
HITHPOEL, to stagger, to reel, as a drunken man, Jer. 25:16.

לגעש ("shaking," "earthquake") [Gaash], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence גַּעְשֵׁי גַּעְשֵׁי "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron. 11:32.

לגעתם ("their touch"), [Gatam], pr. n., Gen. 36:11, 16.

גַּב m. (from the root גָּבַג).—(1) back, i. q. גַּב; מִגַּב עָלָה upon the back, i. e. upon, i. q. Ch. עַל גַּבֵּי, Pro. 9:3.

(2) body. Hence יִגְבַּג with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. μόνος.

גַּב Chald. a wing; plur. גַּבֵּי Dan. 7:4, 6, Syriac ; compare above Heb. מִגַּבֵּי. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun גָּבַג, Arab. جَنَفَ to turn to the side.

גַּבֵּי an unused root, i. q. גָּבַג to be bent, bowed. Hence in Arab. جفن the eyelashes, also a short twig, Weinrebe, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

גַּבֵּי with suff. גַּבֵּי; pl. גַּבֵּי comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), a twig, and a plant which has twigs, especially a vine, which however ["comp. salix = ελαξ prop. a rod, switch"], when more exactness was needed, as in the laws, is called גַּבֵּי Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as גַּבֵּי 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes a vine, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. A noble vine figuratively denotes men of more noble qualities, Jer. 2:21 (compare Isa. 5:2); and on the other hand, a wild vine, vine of Sodom (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.



**גָּפַר** an unused root, i. q. **גָּבַב** to be bowed as a hump. Hence **גָּפִים**, **גָּפִים**.

**גָּפַר** an unused root, prob. i. q. **גָּפַר** and **גָּפַר** to cover, to overspread. Hence **ἀπαξ λεγόμεν.**

**גָּפַר** Gen. 6:14; prop. *pitch*, i. q. **גָּפַר** as I suppose; and I interpret **גָּפַר עֵצִי** *pitch trees, resinous trees*, such as the pine, fir, cypress, cedar, and other trees of the kind used in ship-building; see **גָּפְרִית**. Of the moderns, Bochart (Phaleg. i. 4) and Celsius (Hierob. 328) are not amiss in understanding specially *κνκάρισσος, the cypress*; not without reason appealing also to the similarity of letters.

**גָּפְרִית** f., prop. I believe, *pitch*, the name of which was afterwards transferred to other inflammable materials; specially *sulphur*. (Syr. **جَهَنَام** and **جَهَنَام**, Arab. **كبريت** whence **كبرت** to smear with sulphur, Ch. **גָּפְרִיתָא**, **גָּפְרִיתָא**, **גָּפְרִיתָא** id.) Gen. 19:24; Deut. 29:22; Isa. 30:33; 34:9; Job 18:15.

**גָּר** f. **גָּרָה** a sojourner; see the root **גָּר** No. 1.

**גָּר** m. [Root **גָּר**], a sojourner, stranger, foreigner, a person living out of his own country. Gen. 15:13; Ex. 2:22; 18:3; 22:20, etc. Often joined with the syn. **גֵרִי** a stranger (compare Mich. on the Laws of Moses, ii. § 38), Gen. 23:4; opp. to **אֲדָמָה** a native, Ex. 12:19. Isa. 5:17 **גֵרִים** appear to be *foreign shepherds and nomadic tribes* wandering about with their flocks in the land; such as the Hebrews had formerly been in the land of Canaan, and the Rechabites were in the time of Jeremiah. [But the word loc. cit. is **גֵרִים**.] With suffix **גָּרְךָ**, **גָּרְךָ** thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20:10; Deut. 5:14; 24:14; 31:12.

**גָּר** lime, see **גָּר**.

**גָּר** a lion's whelp, see **גָּר**.

**גָּרָה** (i. q. **גָּרָה** "a grain"), [*Gera*], pr. n.—(1) of a son of Benjamin, Gen. 46:21.—(2) Jud. 3:15.—(3) 1 Ch. 8:7.—(4) 1 Ch. 8:3, 5.—(5) 2 Sa. 16:5.

**גָּרַב** an unused root, pr. to *scratch, to scrape*, a notion found in many roots beginning with **גָּר**, as imitating the sound of scraping, see **גָּרַם**, **גָּרַן**, **גָּרַע**, **גָּרַח**. It is afterwards applied to roughness (see **גָּרַח**, **גָּרַח**). Arab. **جرب** to be scabby, **جرب** scab; Syr.

**גָּרַח** leprosy; Germ. *Strähe, kratzen*.

**גָּרַב** m. *scab, scurvy*, perhaps of a malignant

kind. Leviticus 21:20; 22:22. LXX. *ψώρα άγρία*. Vulg. *scabies jugis*.

**גָּרַב** ("scabby"), [*Gareb*], pr. n.—(1) of one of David's captains, 2 Sa. 23:38; 1 Ch. 11:40.

(2) of a hill near Jerusalem, Jer. 31:39.

**גָּרַבִּים** pl. **גָּרַבִּים** m. a berry, so called from its round and rolling form, see **גָּרַב** No. 5, i. q. **גָּרַב**. Isaiah 17:6. In Mishnah id. Arab. **جرجير**.

**גָּרַבְרוֹת** pl. f. *throat, gullet* (comp. *gorges, Gurgel*), i. q. **גָּרַב**, always, however, used of the outside of the neck. Proverbs 1:9; 3:3, 22; 6:21. (Sing. **גָּרַבְרָה** occurs in the Mishnah, Cholin ii. 4, iii. 3.)

**גָּרַבְשֵׁי** an unused quadril. Ch. **גָּרַבְשֵׁי** clay, clod; Syriac **ܓܪܒܫܝ**; Arabic **جرجس** black mud. Hence—

**גָּרַבְשֵׁי** ("dwelling in a clayey soil"), a *Girgashite*, collect. *Girgashites*, a Canaanitish people, whose location does not appear from the Old Test. Genesis 10:16; 15:21; Josh. 24:11. LXX. with Josephus, Ant. i. 6, § 2, *Γεργασαῖος*. Euseb. in Onom. under the word *Γεργασαί*, says that they dwelt beyond Jordan.

**גָּרַח** not used in Kal; Chald., Syr., Arab. **גָּרַח** to SCRATCH, TO SCRAPE, a root imitating the sound; compare **גָּרַח**, **גָּרַח**, **גָּרַח**, **גָּרַח** *χαράττω*, **خاريدن**, **خارشيدن**; and in the western languages, *grattare, gratter, to grate, to scratch, kratzen*. Compare under **גָּרַב**.

**גָּרַחְפָּאֵל**, to *scrape oneself* (with a potsherd), to allay itching. Job 2:8.

**גָּרַח** not used in Kal, pr. TO BE ROUGH (from the idea of scraping, comp. the roots beginning with **גָּר**), specially of roughness of the throat, i. q. **גָּרַח** No. 3 (whence **גָּרַח** throat); it is then applied to moroseness, austerity, proneness to anger; Arab. **غرى** to give way to anger, IV. to provoke, e. g. a dog (Aram. **ܓܪܝܢܝܢ**, **ܓܪܝܢܝܢ** to irritate; comp. Germ. *krätzig, grützig*, used of a morose person).

**גָּרַח**, **גָּרַח** to *stir up, excite* strife. Prov. 15:18, **איש חמה יגרה מרון** "an angry man stirreth up strife." Prov. 28:25; 29:22.

**גָּרַחְפָּאֵל**, pr. to *excite, stir up oneself* to anger, to strife, or to battle. Hence—

(1) to be irritated, angry, Prov. 28:4, **איש חמה יגרה מרון**



יִתְגַּדְּוּ בָם "those who keep the law are irritated against them." Dan. 11:10, init.

(2) to make war with any one, followed by ג. Deu. 2:5, 19, אֶל-תִּתְגַּדְּוּ בָם "wage no war with them;" in verses 9 and 24 there is also added הִתְגַּדְּוּהוּ. סִלְחָמָה בִּיהוָה "to wage war with Jehovah," Jer. 50:24. 2 Ki. 14:10, לָמָּה תִתְגַּדְּוּהוּ בְרָעָה "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, יִתְגַּדְּוּהוּ עַד-מַעְזָה "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, יִתְגַּדְּוּהוּ לְמַלְחָמָה "he shall stir himself up (shall arise) to war."

Derivative הִתְגַּדְּוּהוּ.

גֵּרָה f.—(1) ruminantion, the food which ruminating animals bring up to chew, the cud, Arabic جَرَّة, see the root גָּר No. 3. Used of a ruminating quadruped הָעֵלֶה גֵּרָה Lev. 11:3, seq.; Deu. 14:6, 7; and גֵּרָה גֵּרָה Lev. 11:7.

(2) a grain, a bean, so called from the idea of rolling, and the round form i. q. גֵּרָה, see the root No. 5; hence used of the smallest Hebrew weight and coin, a gerah, the twentieth part of a shekel, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["LXX. ὀβόλος, Vulg. obelus, either from the figure of a granule of lead (as Gr. ὀβόλος, according to Aristotle, is from the figure of a spit or needle; Ch. אַפְסָא a little stone, obolus), or, because in weighing small things, the Hebrews used grains or kernels either of pepper or barley (compare English barleycorn), or perhaps the seeds of the carob tree." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [Ceratonia siliqua, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic gerah, which is 13<sup>7</sup>/<sub>18</sub> Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. حبة grain, berry, and خروب carob bean; Persic دانق (δαννάκη) = دانك, دانه, all of which refer also to small weights." Ges. add.]

גֵּרָה const. גֵּרָה mas. the throat, so called as being rough, and giving forth rough sounds (see גֵּרָה, גֵּרָה No. 3, גֵּרָה comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, קָבַר גֵּרָהם "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1, קָרָא בְּגֵרָה "cry with the throat," i. e. with the

full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. guttur, gula. Isa. 3:16, נִמְוִיּוֹת גֵּרָה "with an outstretched neck." Eze. 16:11.

גֵּרָה f. place of habitation, root גָּר No. 1, Jer. 41:17.

גָּרָה a root not used in Kal, i. q. גָּר (which see), Arab. جز to cut, to cut off, to separate, also to eat, to devour; whence Sam. אַחַז אַחַז a locust.

NIPHAL, i. q. גָּר Niphal No. 2. Psal. 31:23, נִגְרַחְתִּי "I am cut off (or am excluded) from thy presence;" comp. גָּרָה Ps. 88:6. 14 MSS. also read in Ps. 31, נִגְרַחְתִּי.

גֵּרָה (of the form גֵּרָה), or גֵּרָה ("dwelling in a desert land," comp. Arab. جز barren land), Gerizite or Girzite, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כְּחִיב.

גֵּרָה, always גֵּרָה Mount Gerizim, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, גֵּרָה I should suppose to denote the Mount of the Gerizites (see גֵּרָה), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (גֵּרָה Jud. 12:15).

גֵּרָה m. an axe, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are כִּרְזִין, כִּרְזִין, כִּרְזִין an axe.

גֵּרָה an unused root, softened from גָּר (like גָּר from גָּר to burn), having the sense of roughness, especially used of a rough, gravelly, gritty soil, on which the foot gives forth a scraping, grating sound; hence Arab. جَرَل a gravelly place, جَرَل gravel. Hence Heb. גֵּרָה pr. a little stone, hence a lot, Gr.



transp. Κληρος, Lat. *GLaRea*, and Arab. **جرل** to be stony, Kamûs p. 1412, which is derived from the noun **جرل** stones, whence also **جرل** a stony place.

**גרל** rough, morose (grâmlîch, grollig, grillich; from the same stock, Prov. 19:19 כחיב גרל חספה morose of anger, i. e. of morose anger, angry, rough. All the Verss. express the קרי חספה, which however appears too feeble.

**גרל** see גורל.

**גרם** pr. to cut off, like the Syr. **ܓܪܡܐ**, and Arab.

**جرم**. In the Old Testament once followed by a dat. ["to cut off for"] to reserve, to lay up. Zeph. 3:3, לא גרמו לזכר "they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ἀπελιποντο. Vulg. non relinquebant ad mane. Comp. **גרם** Gen. 27:36, also **جرم** Koran 11:87.

**גרם** (denom. from **גרם**), to gnaw bones. Nu. 24:8, "he shall devour the nations his enemies, **גרם** and he shall gnaw their bones." Hence figuratively, Eze. 23:34, "thou shalt drink and suck it (the cup) out, **גרם** and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

**גרם** m.—(1) a bone, i. q. **עצם**, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18. (Syr., Ch. **ܓܪܡܐ**, **ܓܪܡܐ**, Sam. **ܓܪܡܐ** id., Arab. **جرم** body. The letter r, and the sibilant being interchanged, it is kindred to **גרם** and **עצם** itself.

(2) body, as in Arabic. Gen. 49:14, **גרם** "an ass of a great and powerful body," i. e. powerful, robust. Vulg. *asinus fortis*. So also in Arab. **جرم** body, is used of a beast of burden, as **جرم** a horse of a large body, **جرم** a strong ass; and the same is expressed with the peculiar adjective **جريم**.

(3) substance of a thing, a thing itself, like **עצם** a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him **גרם** upon the steps themselves."

**גרם** Ch. a bone, Dan. 6:25.

**גרמי** ("bony"), [*Garmite*], pr. n. of a man, 1 Ch. 4:19.

**גרע** an unused root. Arab. **جرع** to make smooth, to sweep away, a kindred root to **גרם**, and others beginning with **גר**.

**גרע** with suff. **גרעי**, with ה parag. **גרעה** Mic. 4:12. Pl. **גרעות** Joel 2:24, constr. **גרעות** Hos. 9:1, m. a level place, pr. a place levelled, made smooth. (Arab. **جرع** id.). Used—(a) of an open place before the gates of cities, elsewhere called **רחב** 1 Ki. 22:10; 2 Ch. 18:9.—(b) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. **גרעות** the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, **גרעי** "son of my floor," i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. **גרעי** my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

**גרם** TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally TO CRUSH, especially into largish pieces (comp. **גרם**). So Syr. **ܓܪܡܐ**, Arab. **جرش**, compare Heb. **גרם**, whence **עריסה** meal, **Grise**, **Grûge**. In the Old Testament once intrans. Ps. 119:20, **גרם** "my soul is crushed for longing."

**גרם**, to crush, to break in pieces; Lam. 3:16, **גרם** "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below **גרש**.

**גרע** fut. **גרע** TO SCRATCH, TO SCRAPE (like very many verbs beginning with **גר**), hence—

(1) to scrape off the beard (like the Syr. **ܓܪܥܐ**), Jer. 48:37; according to some copies, Isa. 15:2 (see under **גרע**). To this answers the Gr. *κείρω*, *scheren*. Hence—

(2) generally to take away, to withhold (cogn. *χῆρος*, and intrans. *careo*). Jer. 26:2, **גרע** "take not away any thing (from it)," followed by **מן** Job 36:7. Often **גרע** is equal to, to take away (something) from any thing, but so that the acc. of the part taken away is omitted. Compare opp. **הוסיף** No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. to diminish, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, **גרע** "and thou withholdest prayer before God." Followed by **אל** to take in, i. e. to lay up, to put in store for oneself; für sich behalten, compare **גרם**. Job 15:8, "hast thou hearkened in the council of God, **גרע** and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which **جرع** is to absorb, to swallow down.



PIEL i.q. Kal No. 2, to draw in. Job 36:27, יִנְרַע אַחַר (God) attracts, (draws up) the drops of water."

NIPHAL—(1) pass. of Kal No. 2, to be taken away, withheld. Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, וְנִרְעָה there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) to be put back, made less of, Nu. 9:7. Derivative סִנְרַעוֹת.

נָרַף—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoeitic in this root, both in the letters נר, which convey the notion of scratching, scraping (see under the root נר), as well as in the syllable נר; compare rapere, raffen. Arab. جرف to sweep away, to clear off, as mud with a shovel. Conj. II, to carry away, to wear away, as a river part of a bank, جرف جرف a stone worn away by the flow of water. Æthiop. ገፋፋ: a drag net. Ch. and Talmudic to sweep. Syr. ܢܪܦܐ, used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נחל קישון נרפם "the river Kishon carried them away." LXX ἐξείσπευ. Vulg. traxit cadavera eorum.

(2) to grasp, whence נַרְפָה the fist; see also סִנְרַפָה.

נָרַף an onomatopoeitic root, prop. expressing, to SCRAPE, TO SWEEP, TO SAW, and similar rough sounds, such as those which proceed from the throat; comp. Gr. σαλπω, σαρώω, σύρω, Lat. sario, sarrio, serro, verro, garrio; Germ. jerten, scharren, schürren, scheuern, kehren (see also נָרַף). Specially—

(1) to drag or snatch away, pr. so as to sweep the ground. Germ. jerten. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see HITHPOEL.

(2) to saw, to cut with a saw. In Syriac and Arabic this signification is expressed by the cognate form. נר. Hence סִנְרַף a saw. See POAL.

(3) to gargle, to produce rough sounds in the throat. Compare Arabic جرجر, غرغر which denote various guttural sounds, whether made by a liquid or by the voice, [schürfen, schnarren, schnarzen, gurgeln, γαργαρίζω, gargariser.

(4) to ruminate, i. e. to bring up the food again through the throat and to eat it again ["which is usually attended with a gurgling noise"]. So fut. נָרַף. Lev. 11:7, Arab. جر IV. and VIII., Syriac ܓܪܝܘܢ.

This may either be taken as Kal in a Chaldee form,

or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to ruminates with oneself.

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of rolling, elsewhere proper to the kindred root נָלַל. So Æth. ለንገርገር: to roll oneself, Syriac ܢܠܝܢܝܢ i. q. ܢܠܝܢܝܢ a chariot, and in the Old Test. נָלַל for נָלַל (as is found in the Talmud), a berry; compare נָרַף, נָרַף and the Lat. currere.

NIPHAL—(1) to be scraped together, used of riches (compare the kindred root נָרַף, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נָרַף (of the Chald. form); Job 20:28, "wealth scraped together," i. q. נָרַף in the other hemistich. The entire verse should be rendered, the provision of his house vanishes, his wealth vanishes in the day of his anger.

(2) to ruminates, see under Kal No. 4.

POAL, to be cut with a saw, 2 Kings 7:9; compare Kal No. 2.

HITHPOEL, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives נָרַף, נָרַף, נָרַף [and also נָרַף; pr. n. נָרַף].

נָרַף (according to Simonis, "sojourning," "lodging-place," from the root נָרַף i. q. נָרַף; compare Gen. 20:1; perhaps also water-pots, Arab. جرار), Gerar, pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; נָרַף "the valley of Gerar," Gen. 26:17.

נָרַף i. q. נָרַף which see; hence—

נָרַף with suff. נָרַף something crushed, Lev. 2:14, 16.

נָרַף prop. TO DRIVE, TO THRUST (like the Ch.). In Kal specially—

(1) to expel, as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, "the wicked are like the troubled sea which cannot rest, whose waters cast forth mire and dirt." Also to put away, to divorce a wife. Part. pass. נָרַף a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Eze. 44:22.

(2) to plunder, to spoil; Eze. 36:5, נָרַף "that they may spoil it (the land) for prey;"



גִּרְשֵׁם is here an infinitive of the Aramaean form. In the derivatives also—

(3) to put forth fruit; see גִּרְשָׁה, and—

(4) to drive cattle to pasture; see גִּרְשָׁה.

PIEL גִּרַשׁ to expel, to drive out, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and לָךְ of the place from which any one is driven, Ex. 11:1; Jud. 11:7; גִּרַשׁ לְפָנַי פִּי to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL גִּרְשָׁה pass. Ex. 12:39.

NIPHAL—(1) to be expelled, Jon. 2:5.

(2) to be carried off by the violence of water, Am. 8:8, גִּרְשָׁה וְנִשְׁקָה כִּי־אֵר מִצְרַיִם "it is carried off and inundated as by the river of Egypt."

(3) to be driven, agitated, as the sea; Isa. 57:20, יָם נִגְרַשׁ "the troubled sea."

Hence are derived גִּרְשָׁה and the words immediately following.

גִּרְשָׁה m. prop. what is propelled, put forth, hence produce; Deu. 33:14, גִּרְשָׁה יָרְחִים "the produce of the months," i. e. what each month produces from the earth; compare the root No. 3.

גִּרְשָׁה f., expulsion, driving out; specially of persons from their possessions, Eze. 45:9.

גִּרְשֹׁן ("expulsion"), pr. n. Gershon, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. גִּרְשֹׁנִי a Gershonite, and collect. Gershonites, Nu. 3:23; 26:57.

גִּרְשָׁם ("expulsion," i. q. גִּרְשָׁה), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for גִּרְשָׁה i. q. גִּרְשָׁה a stranger there [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare גִּרְשָׁה i. q. גִּרְשָׁה); hence the LXX., that they might express this etymology more distinctly, have put Γησαίμ.—(2) of a son of Levi, who is elsewhere called גִּרְשָׁה which see.—(3) Jud. 18:30.—(4) Eze. 8:2.

גִּשְׁרָה ("bridge," Arab. جسر, Syriac ܓܝܫܪܐ), pr. n. Geshur, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that Geshur is to be sought in the neighbourhood of Gilead, and that the Geshurites are not

different from the גִּשְׁרָה, mentioned immediately under גִּשְׁרָה.

גִּשְׁרָה Geshurite, Gent. n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare גִּשְׁרָה. A bridge is now found in that region (Jisr beni Yakub), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

גִּשְׁמָה not used in Kal, TO RAIN, especially with violence, gießen.

[“ PUAL, Eze. 22:24; see גִּשְׁמָה.”]

HIPHIL, to cause to rain, Jer. 14:22.

[Hence the three following words.]

גִּשְׁמָה m. pl. גִּשְׁמִים, const. גִּשְׁמֵי.

(1) rain, violent rain, heavy shower, different from גִּשְׁמָה, which denotes any rain. Hence גִּשְׁמָה "shower of rain," Regenguß, Zec. 10:1, and גִּשְׁמָה Job 37:6. The same is also apparent from the epithets, as גִּשְׁמָה 1 Kings 18:45; גִּשְׁמָה Eze. 13:11, 13.

(2) [Geshem], pr. n. m. Neh. 2:19; 6:1, 2, which is also written גִּשְׁמָה.

גִּשְׁמָה id. With suff. גִּשְׁמָה. Eze. 22:24. [“ But it is better to write without Mappik גִּשְׁמָה for גִּשְׁמָה Pual of גִּשְׁמָה is rained upon, Vulg. computa est.”]

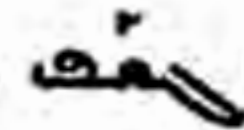
גִּשְׁמָה with suff. גִּשְׁמָה, Ch. body. Daniel 4:30; 5:21. (Syriac ܓܝܫܡܐ, Arabic جسم and جثمان id. Comp. under גִּרְשָׁה).

גִּשְׁשָׁה pr. n. Goshen—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(a) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(b) there is the authority of the LXX., who well render גִּשְׁשָׁה by Γεσημ

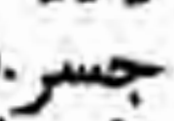
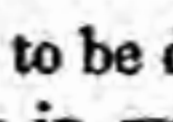
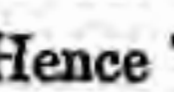




'Αραβίας, Gen. 45:10, and 'Ηρώων πόλις ἐν γῆ Παμ-  
 εσσῆ, Gen. 46:28. The opinions of others are given  
 in Thes. p. 307.

(2) a city with a neighbouring district in the moun-  
 tains of the tribe of Judah, Josh. 10:41; 11:16;  
 15:51.

גשף an unused root. Syr.  to soothe  
 tenderly. Hence—

גשפא pr. n. m. ("soothing"), [Gispa], Neh.  
 11:21.

גשף an unused root. Arab.  to construct  
 a bridge (pr. to join, comp. ); also to be daring,  
 since to construct a bridge, especially in war, and  
 where the river is rapid, is the act of a bold and  
 daring man. Syr.  id. Hence גשף.

גשף a root only used in Piel, TO FEEL, TO SEEK  
 BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab.  
 جس, Aram.  and  id., but generally  
 trop. to explore.) Kindred to גשף.

גשף (contr. from גשף, of the form גשף, גשף, for  
 גשף from the root גשף), pl. גשפים f. [From גשף in Thes.]

(1) a wine-press, or rather the trough in which  
 the grapes were trodden with the feet, whence the

juice flowed into a vat (גשף) placed near, as it was  
 squeezed from the grapes. Joel 4:13. גשף גשף to  
 tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [Gath], pr. name of a city of the Philistines,  
 where Goliath was born. Josh. 13:3; 1 Sa. 6:17;  
 21:11; 1 Ki. 2:39, 40. Hence patron. גשף. [Git-  
 tite].

(3) גשף גשף ("wine-press of the well"), [Gath-  
 hepher], a town of the tribe of Zebulun (with ג  
 local, גשף גשף), Josh. 19:13, celebrated as the birth-  
 place of Jonah the prophet.

(4) גשף גשף ("wine-press of the pomegra-  
 nate"), [Gath-rimmon], a town of the tribe of  
 Dan, Josh. 19:45. [See Robinson, ii. 421].

גשף a Gittite, Gent. n. from גשף No. 2. 2 Samuel  
 6:10, 11, 15, 18. Hence fem. גשפה Ps. 8:1; 81:1;  
 84:1, a kind of musical instrument, either used  
 by the people of Gath, or as it were *επιλύμιον*, as  
 used in the vintage with the songs of the wine-  
 dressers and press-treaders.

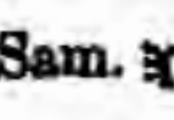
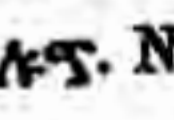
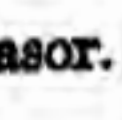
גשפים ("two wine-presses"), [Gittaim], pr. n.  
 of a town of the Benjamites, Neh. 11:33.

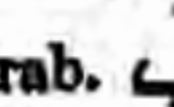

גשף Gen. 10:23 [Gether], pr. n. of a district of  
 the Aramæans, whose boundaries are altogether un-  
 known.

ד

Daleth (דלד), the fourth letter of the alphabet;  
 when used as a numeral, four. The name signifies  
 a door, which appears to have been the most ancient  
 form of this letter.

In sound, Daleth is kindred—(1) to the harder  
 dentals, as ט, נ, with which it is not unfrequently  
 interchanged, see דבב, דבב, דבב; דבל, דבל, דבל;  
 דבב, דבב. More rarely also it changes to ל, see  
 דלד.—(2) to the sibilant ש, as to which see below  
 [at that letter].

דלד Ch. i. q. Heb. דלד and דלד this, fem. and neut.  
 (elsewhere דלד, דלד). Dan. 4:27; 5:6, דלד דלד "this  
 to that," together. ["Found in the Targums with  
 ה prefixed דלד, דלד; Syr. . Sam. . Nacor.  
 Thes.]

דלד TO MELT AWAY, TO MELT, hence TO PINE,  
 TO LANGUISH. (The signification of melting or  
 pining is widely extended amongst cognate verbs, as  
 דלד, דלד, דלד, Syr. , Arab. .)

and the idea is variously applied either to the lan-  
 guor of a sick or old person, or to fear. The primary  
 idea is that of melting with heat, zerſchmelzen, zer-  
 fließen, comp. דלד. Amongst the Indo-Germanic lan-  
 guages this may be compared with Pers. تاب heat,  
 تباھیدن, تافتن to warm, to kindle, = θάρρω, to melt  
 away; Sansc. tapa, Lat. tepeo. Kindred is  
 τήκω, דלד.) It is applied to the eye, pining away  
 with grief, Ps. 88:10 (see דלד, דלד); to the soul  
 (דלד), Jer. 31:25; to the person himself, Jer. 31:12.  
 Hence—

דלד f. fear, terror (wrongly explained by  
 Simonis, even in the last edition [Winer's] sollicitudo,  
 moeror), so called from the idea of melting away (see  
 דלד). Job 41:14. Also—

דלד const. דלד m. pining, wasting, lan-  
 guor of soul, Deut. 28:65 (comp. Jer. 31:25).

דלד i. q. דלד a fish, Neh. 13:16. As Kametz in  
 this word (signifying a fish and not a fisherman) is



pure (from דג), the letter נ which is omitted in very many MSS. (as the Masora observes) is a redundant mater lectionis, as in מלמלמ 2 Sa. 11:1.

דג prop. i. q. דג to melt, Greek τήκω. It is applied to terror and fear (comp. דמ, דמ), to fear, to be afraid, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; דג Jer. 42:16; also דג of the person for whom we fear, 1 Sa. 9:5; 10:2; and דג of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

דג ("fearful"), [Dag], pr.n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כחב, 1 Sam. 22:18, 22, it is דג, according to the Syriac pronunciation.

דג f. i. q. דג fear, dread, anxious care, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

דג fut. דג apoc. דג Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, דג על דג "and he flew upon the wings of the wind." (For 2 Ki. 17:21 see דג.) Hence דג and—

דג f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דג, by mistake of transcribers); some bird of prey which flies rapidly. LXX γύψ. Vulg. milvus. Comp. Bochart, Hieroz. t. ii. p. 191.

דג see דג.

דג see דג.

דג and דג masc. epicæne a bear, so called from its slow pace (see the root דג), 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דג שכל "a bear (i. e. she bear) robbed of its whelps." Plur. דג f. דג she bears, 2 Ki. 2:24. (Arab. دب, دب, a he bear, a she bear.)

דג Ch. id. Dan. 7:5.

דג an unused root, i. q. Arab. دبا to be quiet, to rest, prop. to languish, to pine; kindred to the root דג and the others there cited. Hence—

דג m. languor, rest, poetically used of death. Once found Deu. 33:25, דג דג "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. senectus tua; not amiss, as far as the

etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מידקא ("water of rest").

דג, Arab. دب—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoeic root, like the German tappen, French taper. Nearly connected is דג, used of a gentle but quick progress, such as in German is expressed by the diminutive verb trippeln; compare further דג whence דג, Gr. σελβω. Elsewhere in the signification of treading, the Phœnicio-Shemitic languages commonly use transp. pat, see the root דג. Hence דג a bear.

(2) to creep about, used of a slanderer, hence simply to slander, whence דג; compare דג and דג.

(3) of liquids, to flow gently, as of wine, Cant. 7:10. Comp. as to this passage under the root דג.

[Derivatives (as given above), דג and דג.]

["דג an unused root. Hence דג."]

דג f. (root דג No. 2) slander, calumny. דג to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e. g. Ps. 31:14, דג כי שמעתי דג רבים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, דג לא תשוב "so that thine infamy turn not away from thee." (Arab. دبوب a secret slanderer, one who spreads calumnies. Syr. دحا report, rumour, and دح to spread a rumour. Ch. דג reproach).

דג f.—(1) a bee, Isa. 7:18; plur. דג Jud. 14:18; Psa. 118:12. Syr. دحلان a bee, a wasp. Arabic دبر collect. a swarm of bees, or wasps, q. exagimen, ab exagendo, see דג No. 2 (like agmen q. agimen, also ab agendo). The Hebrew word, however, is a noun of unity, from the unused דג=דבר

(2) [Deborah], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

דג Chald. TO SACRIFICE, i. q. Heb. דג. [Part. דג], Eze. 6:3. Hence דג an altar, and—

דג pl. דג Ch. a sacrifice, Eze. 6:3.

דג m. pl. 2 Ki. 6:25 קרי, dove's dung; an euphemism for דג, which stands in the כחב, pr. the flowing or discharge of doves, from the verb



דבא, דבא = דבא, דבא to flow; comp. *ῥεῦμα γαστρὸς*, *diárrhōia*, diarrhœa.

דביר m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קרש קרשים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דבר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i. e. the western (see אחר No. 2), as has been rightly observed by Iken, in *Dissert. Philol. Theol. part i. p. 214.*

(2) [*Debir*], pr. n.—(a) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(b) of a town in the south of the tribe of Gad. —(c) of a king of Eglon."]

דבד an unused root; prob. i. q. דבד to cleave together, and trans. to join together, see דבד.

דבל (kindred to דבל), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. *دبال*, *دبلة* ball of dung (compare *دبلة*), *دبلة*, *دبلة* dung; *دبلة*, *دبلة* a round morsel. Hence—

דבלה f. const. דבלות plur. cakes made of dried figs, pressed together in lumps; Gr. *παλάθη* (from *דבלתא*, *דבלתא*, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of *דבליים* 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

דבלה Ezek. 6:14 [*Diblath*], no doubt erroneously written for דבלה, which is a town in the northern confines of Palestine, see below [דבלה].

דבליים ("two cakes"), [*Diblaim*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3.

דבלתים ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and דבלייתא Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (*Onomast. s. v. Jassa*), "*et usque hodie ostenditur inter Medabam et Deblatai.*"

דבק and דבק fut. דבק inf. דבקה.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, anbaden. (Arab. *دبى*, Syr. *دب*; id. A kindred root is *طبخ* to cook, *baden*; the primary syllable is *בב*, which has the

sense of cooking; compare *دب*, Pers. *دباج*, *دباج*, *دباجتن*, *bukhten*, *pukhten*. See also *דב*). Const. followed by *ב* Job 19:20; *ל* Jer. 13:11; *ל* Ps. 102:6, intrans. Lam. 4:1, *לשון יונק אל-הפיו* "the tongue of the sucking child clave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. HIFIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i. e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by *ב* verse 23. Hence, *to be attached to any one*, to be lovingly devoted (*κολλᾶσθαι τινί*), e. g. to a king, to God, to a wife, followed by *ב* and *ל* Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by *אחרי* Psa. 63:9, *אחרי גפשי* "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], *to come upon*, to reach any one, followed by an acc.; *ב* and *אחרי* Gen. 19:19; Deu. 28:60. Jer. 42:16, *אחרי* "there it (famine) shall overtake you." Synon. *אחרי* see HIFIL No. 3.

PUAL, pass. *to be glued together, to adhere firmly*, Job 38:38; 41:9.

HIFIL—(1) causat. of Kal No. 1, *to cause to adhere, to make to cleave*, Eze. 3:26; 29:4; Jer. 13:11.

(2) *to follow hard*, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and *אחרי*. Jud. 20:45, *אחרי* "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) *to come upon, to reach any one* (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. *to cause to reach*, Deu. 28:21.

HOPHAL, *to cleave fast*, Ps. 22:16.

The derivatives follow.

דבק Ch. id. ["followed by *עם*"], Dan. 2:43.

דבק verbal adj. *cleaving, adhering*, Prov. 18:24; Deu. 4:4.

דבק m.—(1) *soldering of metals*, Isa. 41:7.

(2) plur. *דבקים* 1 Ki. 22:34; 2 Chr. 18:33, prob. *the joinings of a coat of mail*. So Chald. Others understand armpits; comp. Ch. *דבק* Jer. 38:12, Targ.

דבר This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also



appear in the verb. These various meanings may be thus arranged—

(1) The primary power, as the etymologists in Holland long ago rightly observed, is that of SETTING IN A ROW, RANGING IN ORDER (Gr. εἶπω); hence—

(2) to lead, to guide, specially to lead flocks or herds to pasture (see דָּבַר, דִּבְרָה, דִּבְרָר, to rule, to direct a people (Syr. and Ch. دبر; to lead, to rule, Arab. دبر), also to bring into order, to subdue (see Hiphil), comp. דִּבְרַיִם swarm, as if a herd of bees, and דִּבְרוּהָ (a noun of unity), a bee (which see). As a shepherd follows his flock, from the idea of leading there arises that of following.

(3) to follow, to be behind, like the Arab. دبر, whence דִּבְרַיִם the hinder part, דִּבְרַיִם the last, Heb. דִּבְרַיִם the inmost recess of a temple; and as those who are going to lay snares come from behind—

(4) to lay snares, to plot against (comp. עקב), to destroy, like the Arab. دبر and Heb. Piel No. 2, whence דָּבַר, דִּבְרַיִם destruction, death, pestilence. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, to speak, properly, to put words in order. Comp. sermo and dissero a serendo, and Gr. εἶπω in the signification of connecting and saying. In Kal it is only found in part. act. דָּבַר Ex. 6:29; Nu. 32:27; 36:5; Ps. 5:7; pass. דָּבַר Pro. 25:11, and inf. with suff. דִּבְרַתְּךָ Psal. 51:6. More frequent is the conjugation—

PIEL דָּבַר and in the middle of a sentence, דָּבַר, fut. דָּבַר.

(1) to speak, differing from אָמַר to say (which see No. 1), like the Germ. reden and sagen, Gr. λαλεῖν and εἰπεῖν, Aram. סָלַל and אָמַר. It is put—(a) absol., e. g. Job 11:5, מִי־יִסְמַח אֱלֹהִים דָּבַר "O that God would speak;" Job 33:2; Nu. 12:2; Eze. 3:18, etc.; sometimes in an emphatic sense, for to be eloquent, Exod. 4:14, וַיִּדְבֹר הוֹאֵה; Jer. 1:6. Often with the addition of אָמַר (see examples under the word אָמַר p. lx., B).—(b) with an acc. of that which any one says, utters, as דָּבַר צֶדֶק, שֹׁמֵר, פֶּזֶן, שֹׁמֵר, to speak justice, deceit, lying. Psal. 101:7 [Kal]; Isa. 45:19 [Kal]; 59:3; Dan. 11:27. דָּבַר דִּבְרַיִם i. q. Lat. verba dedit, Hos. 10:4; Ex. 6:29, דָּבַר אֶל־פְּרַעֲוֹה "speak unto Pharaoh all

things which I speak unto thee;" Exod. 24:7, לֹל אֲשֶׁר־דָּבַר יְהוָה נַעֲשֶׂה "all that Jehovah hath spoken we will do." Jer. 1:17; Dan. 10:11; Jon. 3:10.—(c) Rarely like אָמַר, it is so used that the things spoken follow, and אָמַר must then be understood. Gen. 41:17; Ex. 32:7, וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵּךְ "and Jehovah spoke unto Moses, go," etc. 1 Ki. 21:5; 2 Ki. 1:7, 9; Eze. 40:4; Dan. 2:4.

The person to whom, or with whom we speak, is commonly preceded by the particles אֶל Gen. 8:15; 19:14, and לְ Jud. 14:7; also after עַל Gen. 31:29; Deu. 5:4; אִתָּךְ (אִתָּא) Gen. 23:8; 42:30; עַל Jer. 6:10. דָּבַר to speak to, used of God; making something known by revelation, Zec. 1:9 [Kal]; הַמְּלַאֲכָל הַדֹּבֵר בִּי "the angel who was speaking with me;" verse 14; 2:2, 7; 4:1, 4; 5:5. Hab. 2:1; Jer. 31:20; Nu. 12:6, 8. Once with an acc. (to speak to) Gen. 37:4; compare λέγειν τινά to speak to any one. To speak of any person or thing is put with an acc. (like λέγειν τινά). Ru. 4:1, הוֹאֵל עָבַר אִשָּׁר דָּבַר־בְּעֵינָיו "the kinsman passed by of whom Boaz spoke;" Gen. 19:21; 23:16; with אֶל 1 Sa. 19:3, וְאֲנִי אֲדַבֵּר בְּךָ אֶל־אָבִי "and I will speak of thee to my father" (verse 4); אֶל Job 42:7; עַל 1 Ki. 2:19: this is especially used of the things which God speaks or promises to any one (see letter a), 1 Ki. 2:4; Dan. 9:12; Jer. 25:13; 42:19. To speak against any one, constr. with עַל (prop. to assail any one with reproaches), Ps. 109:20; Jer. 29:32; Deut. 13:6; or אֶל (see אֶל B, 6). Nu. 21:7, וְדָבַרנוּ בַיהוָה וְנִבְרַח "we have spoken against Jehovah and against thee." Job 19:18; Psal. 50:20; 78:19. But דָּבַר is also to speak through any one, to use any one as an interpreter (see אֶל C, 2), Nu. 12:2; 2 Sa. 23:2; 1 Ki. 22:28.

To speak often signifies (as the context shews)—(a) i. q. to promise, zusagen; Deu. 19:8; Jon. 3:10, with an acc. of the thing, Deu. 6:3; with אֶל and עַל of the pers. (see above), and in a bad sense to threaten, Ex. 32:14.—(b) to command, to prescribe (comp. אָמַר No. 3), Gen. 12:4; Exod. 1:17; 23:22; to admonish, 1 Sa. 25:17.—(c) to utter a song, i. q. to sing, Jud. 5:12; compare Arab. قال and Gr. ἔπος, when used of a poem.—(d) to speak to a woman, i. e. to ask her in marriage; followed by לְ Jud. 14:7; 1 Sa. 25:39. Comp. Arab. خطب and PUAL.

Farther, these expressions have to be noticed—(e) דָּבַר עֲלֵי־לֵב to speak kindly to any one, especially to console; compare παραμυθίωμα, Lat. alloquium. Gen. 34:3; 50:21; Ru. 2:13; 2 Sam. 19:8; 2 Ch. 30:22; 32:6.—(f) דָּבַר אֶל־עַל־לְבָבוֹ "to speak with oneself;" Gen. 24:45; 1 Sa. 1:13, קִנְיָתָה עַל־לְבָבָהּ.



"she was speaking in her heart." Also followed by עִם לְבוֹ, בְּלִבּוֹ, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—  
 (g) דָּבַר טוֹב, טוֹבָה עַל (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. דָּבַר רָעָה עַל to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by לְ Jer. 36:31. The meaning is rather different in Est. 7:9, מְרַדְּבֵי אִשֶׁר דָּבַר טוֹב עַל-הַמֶּלֶךְ "Mordecai, who had spoken good for the king" (compare 6:2).—(h) דָּבַר טוֹבוֹת לְ, לְ, חַס to speak kindly with any one; 2 Ki. 25:28; Jer. 12:6; it. דָּבַר שְׁלוֹם עִם to speak friendly, peaceably with any one; Psal. 28:3 [Kal], followed by חַס Jer. 9:7; followed by לְ to announce welfare, to promise, Ps. 85:9; followed by אֶ id. Ps. 122:8, אֲדַבֵּר נְאֻם שְׁלוֹם בְּךָ "I will pray for peace for thee;" followed by לְ Est. 10:3 [Kal], דָּבַר שְׁלוֹם לְכָל, וְיָרַשׁ "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) דָּבַר מִשְׁפָּט אֶת to pronounce sentence (by which a penalty is declared) upon some one, and to plead with some one. See מִשְׁפָּט.

(2) to plot against, to lay snares (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence to destroy, 2 Ch. 22:10 (compare דָּבַר in the parallel place, 2 Ki. 11:1).

[“Note. In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb דָּבַר in Piel the significations, to waylay, to plot against, also to destroy; comp. דָּבַר and Arab. دبر followed by علی motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, וַיְדַבְּרוּ "and they spake," se. so דְּבַרְתֶּם דִּעְבִּרְתֶּם deceitfully, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i.e. when they shall combat with enemies; corresponding to the Greek phrase συλλαλεῖν τινί, Is. 7:5, LXX.; compare also Heb. דָּבַר 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, וַתִּדְבַר אֶת-כָּל-עַמֵּי הַמְּמַלְכָה" in parall. 2 Ki. 11:1, וַתִּשְׁפָּט; here LXX. and Vulg. ἀπόλωσε, interfecit. But it can be rendered, and she talked with them, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for וַתִּדְבַר מִשְׁפָּטִים אֶת-כָּל i. e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of to destroy.]

PUAL, pass. Psal. 87:3, נִבְרָאוֹת מִדְּבַר דָּבָר "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, בְּיָוִם שִׁדְוֵי דָבָר "when she shall be spoken for,"

when she shall be asked in marriage; see PIEL, letter d.

NIPHAL, recipr. of Piel, to speak together, to one another, Mal. 3:16; followed by אֶ Eze. 33:30; Ps. 119:23; and לְ Mal. 3:13.

HIFNIL, to subdue (see Kal No. 2), Psal. 18:48, וַיִּדְבֵר עַמִּים תַּחְתֵּי "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HITHPAEL, part. מְדַבֵּר speaking with, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) "דְּבַר מִדְּבָרָה what one has spoken;" see דְּבַרָה.]

The derived nouns follow immediately, except מְדַבֵּר, דְּבִיר, דְּבוּרָה.

דָּבָר m.—(1) [const. דְּבַר; suff. דְּבָרִי; pl. דְּבָרִים, const. דְּבָרַי], word, λόγος, Gen. 44:18, etc. Often in pl. Gen. 29:13, כָּל-הַדְּבָרִים הָאֵלֶּה "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7,8; 20:1; 24:3, etc.; דְּבַר עֵלִי, בְּעַל דְּבָרִים an eloquent man, Exod. 4:10; 24:14. Often collect. words, speech, discourse, Job 15:3; דְּבַר שְׁסֻמִּים word of lips, i.e. futile, vain speech, Isa. 36:5; דְּבַר נְבוֹן skilled in speech, 1 Sam. 16:18. Specially it is—(a) a promise, something promised, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek τελεῖν ἔπος, Germ. sein Wort halten). (b) a precept, an edict (compare דְּבַר No. 1, b); דְּבַר מַלְכוּת a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29, הֲלֹא דְבַר הוּא "was there not a commandment?" Isa. 8:10; Exod. 34:28, עֲשֵׂת הַדְּבָרִים, the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(c) a saying, a sentence, as of a wise man; pl. Ecc. 1:1, דְּבָרֵי סְהַלְחָה Pro. 4:4, 20; 30:1; 31:1; especially the word of the Lord, an oracle, Nu. 23:5, 16 (compare ἔπος, λόγος); וַיְהִי דְבַר יְהוָה אֵל the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by לְ 1 Chron. 22:8; Job 4:12, יָבִיב דְּבַר יְהוָה "a (divine) oracle was secretly brought to me." Very often collect. oracles, Hos. 1:1; Mic. 1:1; Joel 1:1.—(d) a counsel, proposed plan, 2 Sa. 17:6.—(e) rumour, report, 1 Ki. 10:6; followed by a genit. words to be spoken concerning anything, what is to be said about it; Job 41:4, "I will be silent... דְּבַר וְבוֹרָה as to what is to be said about his strength;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, what is the measure of his strength (compare דְּבָרָה No. 1).

(2) thing, thing done, affair, business, prop. that which is spoken of (compare λόγος in Passow, A. No. 11, ἔπος, ῥῆμα from ρίω, Germ. Sache from sagen, Ding, which originally signified a discourse; see Adelung, h.v. The same power of word and thing is conjoined in the Aram. מְלָה, מְלָא, Arabic



דבר-דגן (خطب and امر) the actions of Solomon, the notable deeds, 1 Ki. 11:41; דברי הימים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; דבר הזה this thing, this, Gen. 20:10; 21:11, 26; כל הדברים האלה all these things, Gen. 20:8; דברי ה' Gen. 18:25; 32:20; 44:7; and דברים ה' Gen. 24:28; 39:17, 19; in this manner, thus, אחר הדברים האלה (LXX. *μετὰ τὰ ῥήματα ταῦτα*), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; דבר יום daily matter; hence דבר יום ביומו a daily matter in its day, i. e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also דבר יום ביומו 2 Chron. 8:13; and דבר יום ביומו verse 14; 31:16. More often it stands pleon. like the Gr. *χρήματα*; 1 Sa. 10:2, ה' את דברי האתננות, "thy father has left the matters of the asses," has ceased to care for them; prop. die Angelegenheit, die Geschichte mit den Eselinnen; Ps. 65:4, דברי עונות נברו סני, "iniquities prevail against me;" Psalm 105:27; 145:5. Hence—

(3) anything, something, Gen. 18:14; אין דבר, nothing; 1 Sam. 20:21, אין דבר "there is nothing," sc. to fear; Jud. 18:7, 28, ודבר אידל להם עם, "and they had no concern (or business) with (other) men;" כל דבר everything, anything, Num. 31:23; Deu. 17:1; דבר טמא anything unclean, Lev. 5:2; דבר ערוה anything filthy, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דברים 2 Ch. 12:12.

(4) a cause, reason, Josh. 5:4. Hence על דבר on account of, Gen. 12:17; 20:11; 43:18; על דבר id., Deu. 4:21; Jer. 7:22; 14:1; על דבר אשר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דבר No. 2).

(5) cause, in a forensic sense; Ex. 18:16, כִּי יִהְיֶה לָהֶם דָּבָר "if they have a cause," verse 22; 22:8, על כל דבר פשע "in every cause (suit) of trespass;" Ex. 24:14, גַּעַל דְּבָרִים "one who has causes, suits."

[לא דבר see pr. n. דבר.]

דבר m. pl. דברים (Hos. 13:14), prop. destruction, death, like the Arab. *دبر* (see the root No. 4, and Piel No. 3); hence a plague (compare מות No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly *θάνατος*; compare Sir. 39:29.

["דבר i. q. דבר Jer. 5:13."]

דבר [with suff. דברו], i. q. *pasture*, whether cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. *دبر* and *دبر*, Arab. *دبر* a meadow.)

דברות pl. f. floats, rafts, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דברה pl. f. דברות words, precepts, found once. Deu. 33:3, יְשָׁא סִדְרֹתָיָהּ יְיָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis* (*Jehovah*). "Israel shall receive thy words (Jehovah's)". As to the use of the prep. *על* in this place, see *על* No. 1. Further, Dagesh in דברה may be regarded as euphonic, so that דברה may be i. q. דברה, דברה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels יְשָׁא סִדְרֹתָיָהּ " (Jehovah) will undertake thy guidance" סִדְרֹתָיָהּ, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, "(Israel) will receive the things which thou hast spoken."]

דברה f. i. q. דבר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] manner, mode (see דבר No. 1, fin.), Ps. 110:4, "thou art a priest for ever על דברתי" according to the manner of Melchisedec; (2) is paragogic. *Lehrg.* § 127, 2.

(2) i. q. דבר No. 4, cause, reason. Hence על דברת "on account of," Ecc. 3:18; 8:2; על דברת לך "to the end that," 7:14.

(3) i. q. דבר No. 5, cause, in a forensic sense, Job 5:8.

על דברת Ch. f. cause, reason, Dan. 2:30, "to the end that."

["דברי (perhaps "eloquent"), [*Dibr:*], pr. n. m., Lev. 24:11.

["דברת [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28."]

דבש an unused verb, prop. i. q. Gr. and Lat. *δέψω, δεψέω, depso*, to work up a mass, to make it soft by kneading it. Kindred are *דוש* and *לוש*. Hence—

דבש with suff. דבשו m., HONEY ["so called as being soft like a kneaded mass"]. Arab. *دبس* Syr. *دبس* id. Maltese *dibsi*, yellow, i. e. honey colour, No verb from which this noun can come exists in the Phœnicio-Shemitic languages; but there is also formed from such a verb, Gr. *ριθαιβώσω* to make honey, Od. xiii. 106. Specially it is—

(1) honey of bees, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, *סוגר דבש*



אֶשְׁכִּינֶנּוּ "with honey out of the rock would I have supplied thee."

(2) *honey of grapes*, i. e. must or new wine boiled down to a third or half; (Gr. *ἔψημα*, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Eze. 8:17; 13:8; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]

דָּבַשׁ f. — (1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean a *bee hive* (derived from דָּבַשׁ), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that דָּבַשׁ by change and transposition of letters may be for דָּבַשׁ, דָּבַשׁ a heap. [In Thes. Gesenius ascribes to the root דָּבַשׁ the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]

(2) [*Dabbasheth*], pr. n. of a town, Josh. 19:11.

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגַג), Jon. 2:1, 11; Plur. דָּגִים constr. דָּגִים, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דָּגַג to fish. See the form דָּגַג above. (In the cognate languages fish is called *דג*, *نون*; a trace of this Hebrew word is found in the Gr. *ἰχθύς*.)

דָּגָה constr. דָּגָה fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like דָּגִים, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

דָּגַג pr. TO COVER (like the Arab. *دجا* to cover over; hence to be dark, comp. the kindred roots *دج*,

دج also *دجن*, *دجم*, *دجل* of all which the primary idea is that of covering; as also Hebr. *דגל*, *דגל*; also the words in other languages, *tego, téyos, στέγω*, in the old German Dialects, *bagen, baden, beden*); this verb is applied to *multitude and plenty* covering over every thing (compare *دجان* a great company, from *دجن* to cover, *دجان* a great multitude, also from the

idea of covering). Thus it is once found as a verb, *to be multiplied, to be increased* [דָּגַג], Genesis 48:16. Hence דָּג, דָּגַג a fish (so called from being so prolific, compare *דג*), *דגל* and *דגל*.

דָּגַג ("great fish"), ["diminutive, little fish, then used lovingly, *dear* and honoured fish" Ges. corr.], pr. n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Macc. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, *αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος*. As to the worship of fishes in these countries, see Selden, *De Dis Syris*, ii. 3. Creuzer, *Symbol*, ii. § 12.

דָּגַל i. q. Arab. *دجل* TO COVER, TO COVER OVER (see the kindred roots under *דגל*), whence also to act covertly, to deceive (compare *דגל*). Hence *דגל* a flag, a standard, like the Germ. *Flagge* from *πῆνος, pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (*Diss. Lugd.* ii. 916), and Muntingh (*On Ps. 20:6*), seems to me hardly able to be proved. From the noun *דגל* there is again formed the denom. verb *דגל* to set up banners. Ps. 20:6, *בְּשֵׁם אֱלֹהֵינוּ נִדְגַל* "in the name of our God we will set up our banners;" compare the expressions "בְּשֵׁם אֱלֹהֵינוּ נִדְגַל" LXX. *μεγαλυνοσόμεθα*, reading or else conjecturing *δגל*. Muntingh (see above), through that etymological conjecture, *we will glory, we will exult*. Part. pass *דגל* erect as a banner, conspicuous, distinguished; used of a young man, Cant. 5:10.

NIPHAL, *to be furnished or arrayed with banners*. Cant. 6:4, 10, *תִּדְגַלְנָה בְּבָנֵי לִוְיָתָן* "terrible as furnished with banners," i. e. as hosts or a camp of soldiers. Symm. *ὡς τάγματα παρεμβολῶν*. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

דָּגַל with suff. *דגל*, plural *דגלים* const. *דגלים* masc. a large military standard, that of each of the four camps into which the twelve tribes were divided; the smaller being called *תהלה*. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, *וְדָגַל עָלַי אֶהְבֶּה* "and his banner over me (was) love."

["דָּגַג an unused root, prop. i. q. *דגל* to cover Hence—"]



דגן const. state דגן [with suff. דגני] m. *corn*, from דגן to multiply, like דגן from דגן. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. *داجن*, but it is only found in the Arabic versions of the Bible.)

דגן like the Ch. דגן TO BROOD as a bird OVER her eggs or young; pr. apparently to cover (see under דגן, דגל, דגל). Jer. 17:11, קָרָא דָגַר וְלֹא יָלַד "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. *πέδιξ συνήγαγεν ἃ οὐκ ἔτεκεν*. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

דגן i. q. דגן, דגן (which see) BREAST, PAP. Only found in dual. const. דגני, with suffix דגני BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

דגן TO GO SLOWLY, a secondary root contracted from the fuller דגן. M. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. דגן to lead slowly, e. g. a little child.

דגן (for דגן), Isa. 38:15, דגן "all my years I will go slowly" (i. e. submissively, comp. דגן 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, דגן "I went with them to the house of God." The suffix דגן is for דגן; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

דגן (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (*Ρέγμα*) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden *دادن*, an island of the Persian gulf, called by the Syrians *دندن*. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians].

(2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on

traffic, Isa. 21:13; according to Eusebius not far from the city Phæno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versa. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

דגנים [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests the *Dardani*, i. e. Trojans דגני. For ד thus softened into a vowel, see Monumenta Phæn. p. 432.] The preferable reading, however, is דגנים *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word דגנים.

דגן m. Chald. emphat. דגן, דגן GOLD, i. q. Heb. דגן. Dan. 2:32; 3:1, 5, 7. Hence דגן.

דגן according to דגן m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Eze. 4:9. They seem to have been the *Δάοι*, Herod. i. 125 (prob. villagers from Pers. *داه*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lorsbach, Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

דגן a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like דגן, an idea which is applied to STUPOR, as in דגן, דגן. Arab. *داهم* is to come upon suddenly, pr. to amaze, to confound, *داهيم* foolish, stupid, *داهيم* sudden calamity, pr. stupifying.

NIPHAL, participle דגן *amazed, confounded* by sudden misfortune. Jer. 14:9.

דגן i. q. דגן TO GO IN A CIRCLE, especially QUICKLY (comp. also דגן). Hence—

(1) *to be borne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun דגן.

(2) ["to go in a circle, hence"] *to endure long*. Hence דגן, and—

דגן f. *rapid course of a horse*. Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

דגן i. q. דגן a bear, which see.



**דגן** i. q. **דגן** which see, TO PINE AWAY, TO LANGUISH.

**דגן**, causat. to cause to pine away, or to languish. Lev. 26:16. Hence **דגן** pr. n.

**דגן** & **דגן** a secondary root denom. from **דגן**, to FISH. Jer. 16:16, **דגנים** "and they shall fish them;" hence **דגן**, **דגן** and **דגן** a fisher.

**דגן** m. a fisher, Ez. 47:10, and Jer. 16:16 **כתיב**.

**דגן** fem. fishing, fishery. **דגן** **סירות דגן** fish-hooks, harpoons. Am. 4:2, "ye shall be drawn with hooks, **דגן** **ואמרייתכן** **בסירות דגן** and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose . . . and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Samml. aus d. Naturkunde, v. 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

**דגן** an unused root. i. q. **דגן**, **דגן** pr. to boil up as water, hence generally—

(1) to be troubled, disturbed. Syr. Pa. **דגן** to disturb, to agitate. Hence **דגן** a pot, Syr. **דגן** a kettle.

(2) to love, i. q. **דגן**, **דגן**. Hence **דגן** love, **דגן**, and the pr. n. **דגן**, **דגן** ("whom God loves"), **דגן**, **דגן**.

**דגן** with suff. also defect. **דגן**, **דגן** m.

(1) love, only used in the plur. **דגנים**, especially between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8; 23:17, **דגנים** "bed of love;" Prov. 7:18, **דגן** "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driessen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, object of love, one beloved, (compare **دو**, **حب**, **حب** love, and one loved, a friend, **דגן** acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft, English, a relation of mine), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) a friend, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. **دو**, kar' **دو** called the friend of the family, like the Ch. **דגן** a friend,

hence a paternal uncle; comp. **דגן** a mother-in-law; Germ. **Freund**, used of a relation; Latin **amata**. Lev. 10:4; 20:20; 1 Sa. 10:14; 15:16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for **דגן**.

**דגן** m.—(1) a pot, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. **דגנים** 2 Ch. 35:13. (Syr. **دو** a large pot, **دو** a kettle, Sam. **דגן** pots.)

(2) a basket, Jer. 24:2; Psal. 81:7. Plur. **דגנים** 2 Ki. 10:7.

**דגן**, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) **דגן** ("beloved," part. pass. from **דגן** i. q. **דגן**), [David], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah the son of David, i. q. **דגן** **דגן** Eze. 34:23, 24; 37:24, elsewhere i. q. **דגן** [?] Hos. 3:5. **דגן** the city of David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. **דגן** the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

**דגן** f. aunt, father's sister, Ex. 6:20; also an uncle's wife; Lev. 18:14; 20:20.

[**דגן** ("belonging to love"), [Dodo], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc.]

[**דגן** ("love of Jehovah"), [Dodavah], pr. n. m., 2 Ch. 20:37.]

**דגן** pr. adj. with the Ch. termination **דגן** i. q. **דגן** (from the root **דגן**) in sing. not used. Pl. **דגנים**.

(1) boiling, cooking, hence a cooking pot, i. q. **דגן** No. 1, hence a basket, Jer. 24:1.

(2) loving, amatory (from the root No. 2), plur. love apples, **Liebesäpfel**, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.) See Dioscorid. iv. 76, **Μανδραγόρας**.....**οἱ δὲ Κερκαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλων εἶναι ποιητική. ....καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὖοις (sorbis) ἐμπερῆ, ὠχρά, ἐνώδη, ἐν οἷς καὶ καρπός, ὡσπερ ἀκίον.** Schulzii Leitungen d. Höchsten.



vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. μήλα μανδραγορων. Ch. דודי which is the same in meaning; compare Arab. تبرج, see Sprengel, Hist. Rei Herbariae, i. 215. ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *luffahh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[“ דודי (i. q. דוד), [Dodai], pr. n. m. 1 Ch. 27:4.”]

דודי i. q. דוד which see, TO LANGUISH, TO BE SICK (Arab. دوى and دا ء for دوا), especially used of women in menstruation. Lev. 12:2, “the uncleanness of her menstruation;” compare Lev. 15:33.

(2) to be sad [“sick at heart”]. Comp. דוד No. 2. Hence דוד, דוד, דוד, דוד.

דוד f. דוד adj.—(1) languid, sick, used of women in menstruation. Lev. 15:33, דוד בנדוד; Lev. 20:18. Hence דוד Isa. 30:22, a menstruous garment, i. e. polluted by the menses.

(2) sick of mind, sad, Lam. 5:17.

(3) afflicted, wretched, Lam. 1:13. (Syr. דוד to grieve, to be unfortunate. Aph. to afflict, to make unhappy. דוד, unfortunate, unhappy. דוד, misfortune, misery.)

דוד not used in Kal, i. q. דוד, דוד TO THRUST OUT, TO CAST AWAY. Arab. داح to render abject, and intrans. to be vile, abject. VI. to cast forth.

דוד—(1) to thrust out, to cast away, Jer. 51:34.

(2) to wash away, to purge the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

דוד m. (from the root דוד, of the form דוד)—(1) languishing, disease, Ps. 41:4. [Hence used of]—

(2) uncleanness, something unclean, causing loathing (see דוד No. 2). Job 6:6, “can that which is unsavoury be eaten without salt, or is there taste

in the insipid herb?” verse 7, “My soul refused to touch them, דודי להם they are as the loathsome things of my food.” Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said to eat, to taste any thing, meaning to experience this or that fortune; comp. דוד Job 21:25, γεύεσθαι θανάτου, Syr. دوح, Arab. ذاق الموت Koran 3:182, Pers. دودن to eat cares, i. e. to experience them, دودن عذاب to eat torments, دودن to eat judgment. Comp. in the New Test. κρίμα ἐσθίει, 1 Cor. 11:29. [But this refers to actually eating the bread.] Some have suggested what is quite inadmissible, that דודי in this passage is put for דוד so as; for דוד is properly constr. st. of the word דוד satis, enough (which see): much less can it be compared with דוד substance; for this word is properly fem. from דוד, and answers to the Hebrew דוד, דוד. Comp. Allg. Lit. Zeit. 1825, No. 258.

דוד m. (of the form דוד) sick of mind, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root דוד.

דוד see דוד.

דוד i. q. דוד TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. داك id.) Hence דוד a mortar.

דוד fem. Lev. 11:19; Deu. 14:18, some unclean bird; according to the LXX., Vulg., Saad., the hoopoe; according to the Targ. gallus montanus, mountain cock [“Tetrao urogallus”]; which latter explanation may be confirmed by a comparison with דוד=דוד lord [or “דוד=דוד cock”], and דוד=דוד Ch. דוד a rock; compare Bochart, Hieroz. vol. ii. page 346. No difficulty need be made as to the termination דוד for דוד, as to which see Lehrs. page 467. Jo. Simonis, in defending the signification of hoopoe, less aptly supposes דוד to be compounded of דוד=דוד a cock, and דוד, to which he ascribes the idea of dung, comparing דוד to void dung.

דוד an unused root, i. q. דוד No. 1, to be silent, to be dumb. Arab. دام to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

דוד fem.—(1) silence, place of silence, poet. used of Hades, Ps. 94:17; 115:17.

(2) [Dumah], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt



the same as is now called *دومة الجندل* stony Dumah, and *دومة السامية* Syrian Dumah; situated in Arabia on the borders of the Syrian Desert; a place fortified with a citadel; in D'Anville's map placed 58° longit., 29°, 30' latitude; *Δουμαίθα* of Ptolemy. See Abulfeda's Arabia, edit. Gagnier, page 50, and Jakut as there cited; Michaëlis' Supplem. page 419; Niebuhr's Arabia, page 344; my Comment. on Isaiah, loc. cit.

**דומיה** f. (pr. adj. f. from the unused **דומי** silent, taciturn, of abstr. signif. like nouns in **ח-י**).

(1) *silence*, and adv. *silently*, Psa. 39:3; *rest*, *quiet*, ease from pain, Psa. 22:3.

(2) *the silent expectation* of divine aid, *confidence* placed in God. Psa. 62:2, **אֵלֵינוּ אֱלֹהִים דּוּמִיָּה** "upon God alone my soul is confident" [referred in Thes. to the primary meaning, *silence*]. Psa. 65:2, **לְךָ דּוּמִיָּה תְהִלָּה** "to thee (belongs) silence (confident waiting), praise."

**דומם** (1) subst. *silence*. Hab. 2:19, **אֶבֶן דּוּמָם** the dumb silent stone. It may however be taken adverbially in this place also, compare **הִנֵּנִי**.

(2) *silently*, Isa. 47:5. Lam. 3:26, "happy is he who waits **דּוּמָם** even silently." A noun of this form never has an adjectival power.

**דומשק** pr. n. 2 Ki. 16:10, a rare form, but also used in Syriac for **דַּמְשֵׁק** or **דַּמְשֵׁק** *Damascus*.

**דון** or **דון** prob. i. q. **دان** Med. Waw intrans.

TO BE LOW, DEPRESSED, INFERIOR, whence ["perhaps"] **דון** (according to Ewald, Heb. Gramm. p. 418, for **דון**) trans. *to subject* to one's self, *to rule*, *to judge*. A kindred root is **דן**, which see; hence is derived **דון** lord. [But see that word.] It occurs once, Gen. 6:3, **לֹא־אֶדְוֶן רוּחִי בָאָדָם לְעוֹלָם** "my spirit (i. e. my superior and divine nature) shall not be always humbled in men," i. e. shall not dwell in a mortal body, descending from heaven and having to do with earth. [What can any one make of this theology?] (comp. verses 1, 2). Well rendered according to the sense by the ancient versions, as the LXX., *οὐ μὴ καταμείνη τὸ πνεῦμα μου κ.τ.λ.*; Vulg. "*non permanebit*;" Syr., Arab. "shall not dwell;" there is no occasion for supposing them to have had a different reading, such as **דוּמָם** = **ידומ** shall continue, **דוּמָם** shall dwell. It will be seen that I have returned, in interpreting this passage, to the opinion proposed in the first edition of my larger Lexicon. In the smaller Lexicon, I explained **דון** = **דון** "my spirit shall not always rule in man;" so also Rosenm.; others, shall judge, i. e. shall

strive [very preferable]. Others take it variously. Compare Michaëlis' Suppl. page 422; Rosenmüller, De Vers. Pent. Pers. page 19.

["NIPHAL **דון** *to strive, to contend*. Part. 2 Sa. 19:10."]

**דון** Job 19:29 קרי i. q. **דון** *judgment*.

**דונג** Ps. 97:5, and **דונג** masc. *wax*, Psa. 22:15; 68:3; Mic. 1:4. Root **דנג** which see.

**דני** TO LEAP, TO DANCE. Job 41:14, **אֶלְפָּנָיו** "before him dances terror." The trepidation of terror is thus well compared to skipping; comp. Psa. 29:6. To this answers the Arabic **دانس** Med. Waw and Ye, see Schult. on the passage; Syr. **دانس** in New Test. for *σκιρτᾶν*; Chald. **דני**, whence **דני** a wild goat, Lacon. *δίζα*. Kindred roots are **דניש**, **דניש**. These are contracted or softened from **דניש** (like **דניש** from **דניש**, **דניש** from **דניש**, **דניש** from **דניש**), by which dancing is expressed in the Slavonic and German languages, *tanj*, *danja*, *taniec*, see Adelung, iv. 530, 31.

**דוק** an unused root. Chald. and Syriac, *to look round, to look forward, to look out*. Hence **דוק**.

**דוק** Ch. i. q. **דוק**, but intrans. *to be broken to pieces*. Plur. **דוק** Dan. 2:35 [referred in Thes. to **דוק**].

**דור**—(1) pr. i. q. Arabic **دور** TO GO AROUND, TO GO IN A CIRCLE; whence **دور** and **دائرة** a circle, **دائر** round. Kindred roots are **דור**, **דור**, **דור**, **דור**; and with a dental changed into a sibilant, **דור**, **דור**; all of which have the idea of going round, turning oneself, girding, variously applied. Hence **דור** No. 1, and **דור** [also **דור**].

(2) *to remain, to delay, to inhabit* (like the Ch. **דור**), Psa. 84:41, either because the first habitations were of a round form (which is the opinion of Jo. Simonis), or (as I prefer) that the idea of going round and turning oneself was applied to turning aside to lodge (compare **דור**, **דור**). In the western languages this may be compared with *δηρός, δηρόν*, a long time, *δηρός χρόνος*; Lat. *durus, durare*; Germ. *dauern*, anciently *turen, turen*.

**דור** Ch. *to dwell, to inhabit*, Dan. 4:9, 18. Part. **דור** Dan. 2:38; 3:31; 6:26; whence **דור**, **דור**, **דור**.



דור m.—(1) a circle (Arabic <sup>سورة</sup>), Isaiah 29:3,

כדור "as in a circle," round about.

(2) a ball, Isa. 22:18.

(3) a burning pile, a round heap of wood, Eze. 24:5 (compare מרה, verse 9).

דור & דר m.—(1) an age, generation of men, as if the period and circuit of the years of life, from the root דר No. 1; compare <sup>سورة</sup> time, also from <sup>سورة</sup> to go round, and other words signifying time under the word <sup>سورة</sup>. (To this literally corresponds <sup>سورة</sup> time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דור "one generation goes, and another comes." Deu. 23:3, 4, 9, עשירי דור, "the tenth, the third generation." Job 42:16. Jud. 2:10, דור "another generation (age)." Nu. 32:13, דור "until all that generation be consumed." Ps. 61:7. Joel 2:2, דור "to every future generation." Psa. 45:18, דור "through all generations (or ages) to come." So דור to all generations (to come), Ex. 3:15; Joel 4:20; דור Ps. 10:6; 33:11; 49:12; דור Ps. 100:5; Isa. 13:20; דור Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the generation of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, דורו "Noah) was upright in his generations." The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified a generation, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of age, or generation being neglected, it often means a race of men [vice versa, Gr. *γενεα*, primarily race, hence generation], in a good sense, Psa. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. *Race*), Deut. 32:5, דור עקש ופסול "a froward and perverse race." Deu. 32:20. Jer. 7:29, דור עברתו "the race of his anger," those with whom God is angry.

(2) habitation (like the Arab. <sup>دار</sup>), see the root No. 2. Isa. 38:12. Psa. 49:20, דור אבותי "the house of their fathers," i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דורות and דורים. The former occurs in one expression, דור דורים for ever and ever, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of generations, ages to come, Lev. 23:43, ירעו דורותיכם. Lev. 22:3. Nu. 9:10, לכם או לדורותיכם "to you, or to your posterity;" Num. 15:14; especially in the legislative phrase, דור דורותיכם a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [Dor], pr. n. of a city, see דורה. ["The city of a Canaanitish king, Jud. 1:27, written also דור Josh. 17:11; more fully, נפת דור ("height of Dor"), Josh. 12:23; נפת דור 1 Ki. 4:11; נפת דור 1 Ki. 12:2; Gr. *Δωρα*, *ra Δωρα*, *η Δωρα*. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now *Tantûra*. See Reland's *Palæst.* page 738, seq.; Prokesch, *Reise*, page 27."]

דורה [Dura], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See *Miscellan. Lips. Nova*, t. v., p. 274.

דוש, דוש (Mic. 4:13), and דיש Deu. 25:4 (softened from דוש, which see).

(1) to beat, to pound, especially by treading, hence to trample on, Job 39:15; Hab. 3:12; especially enemies, to break to pieces, Mic. 4:13.

(2) to thresh corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, ונארגן דוש חטים "and Ornan was threshing." Applied—

(3) to a cruel punishment inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. <sup>داس</sup> to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor. Syr. <sup>داس</sup> id.) Compare דוש.

NIPHAL דוש inf. constr. דוש pass. of Kal No. 1, Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דוש, מרדשה, דישון.

דוש Ch. i. q. Hebr. No. 1. Dan. 7:23.

[דוש unused root, see דוש.]



**דחה** TO THRUST, TO PUSH, TO THROW down, stoßen, umstoßen. (Arabic **دحا** id., see Jauhari in Schultens, on Job p. 1101; also *de coitu*, like **ضرب** and other verbs of thrusting, see **דחף**. Syriac and Ch. **ܕܚܐ**, **ܕܚܐ** id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is **דח**, as **דחה**, **דחה**, **דחה**, **דחה**, **דחה**, compare similar families under the words **דחה** and **דחה**.) Ps. 35:5; 118:13, **דחה דחיתני לנפלי** "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, **דחה חומה** "an overturned wall."

**NIPHAL**, pass. of **Kal** to be thrust away, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare **דחה** (prop. from **דחה**), Jer. 23:12. But the part. plur. constr. **דחתי**, as **דחתי ישראל**, is more correctly referred to **דחה** which see.

**PUAL**, pret. **דחו** "they are thrown down," Ps. 36:13.

Derivatives **דחיה**, **דחיה** and—

**דחיה** f. pl. **דחיות**, Ch. a concubine (from the root **דחה**, Arabic **دحا** and **دحا** subegit feminam). Dan. 6:19, **דחיה לא-הניעל קרמוהי** "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food*; the Hebrew interpreters better, "musical instruments," especially such as were struck.

**דחה** i. q. **דחה** whence fut. Niph. **דחיה** Jer. 23:12. But if written **דחיה** it may be referred to **דחה**.

**דחה** in pause **דחיה** m. (from the root **דחה**) a thrusting down, overthrowing, Ps. 56:14; 116:8.

**דחל** Ch. to fear, i. q. Hebr. **דחל** prop. to creep along, to go with a quiet gait, like timid persons, *furchtsam heranschleichen*. To this corresponds the Syr.

**دحا** to fear. Arab. **دحل** to flee, to withdraw, *pr. sich davonschleichen*, to withdraw oneself secretly. Constr. followed by **דחל** (compare **דחל**), Dan. 5:19. Part. **דחיל** terrible, Dan. 2:31; 7:7.

**PAEL** **דחל** to make afraid, terrify. Dan. 4:2.

**דחה** an unused root, Arabic **دحن** to smoke, hence used of a smoky, dusky colour; whence apparently—

**דחין** m. Arabic **دحن** Ezekiel 4:9, *millet* (*holcus dochua*, Linn.), Germ. *Weerhirschen*, a kind of corn, of

which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a dusky, blackish colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Samml. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Ægyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

**דחה** TO THRUST, TO IMPEL, TO URGE, see the root **דחה**. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

**NIPHAL** **דחתי** to impel oneself, to hasten. 2 Ch. 26:20; Est. 6:12. Hence **דחתי**.

**דחה** TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic **دحا** to repel, to drive away, **دحا** cast aside, whence the quadrilateral **دحا** to push from behind, compounded of **دحا** and **عقب**. Aram. **دحا**, **דחה** i. q. Heb. With this accords the Gr. *διώκω*). Part. **דחה** an oppressor (of a people) Jud. 2:18.

**די** const. state **די**, suffix **די**—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb **די=דח** (like **חי** from **חי**), which, according to Simonis, has the same meaning as **די** to be many. It may also be said that **די** is put by aphæresis for **די**, of the form **די**, **די**, **די**.—Esther 1:18, **די** "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing **די** until (there is) not sufficiency," until all my abundance be exhausted; and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person for whom something suffices. Prov. 25:16, **די** "which is sufficient for thee." Ex. 36:7, **די** "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, **די** "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, **די** "enough to redeem him." Neh. 5:8, **די** "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov. 27:27, **די** "enough goat's milk"



(2) Prepositions are often prefixed to **וְ** the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(a) **כְּ** according to the plenty of, according as. Jud. 6:5, innumerable, **כְּרַב אַרְבֵּה לְרַב**. Deut. 25:2, **כְּרַב רִשְׁעוֹ** "according to the amount of his wickedness."

(b) **כְּ** idem, according to the multitude, or abundance (comp. **כְּ** 2, letter *d*); whence with an inf. following, as often as, whenever. 1 Sa. 18:30, **וַיְהִי כְּמָהְיָ צֹאֲתָם** "as it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, **וַיְהִי כְּמָהְיָ בּוֹא הַמֶּלֶךְ** "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when **כְּ** is understood. Jer. 20:8, **כְּמָהְיָ אֲדַבֵּר** "as often as I speak;" also followed by a noun where there is an ellipsis, as, **כְּמָהְיָ חֹרֵשׁ בְּחֹדֶשׁ** Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; every month; and so **כְּמָהְיָ שָׁנָה בְּשָׁנָה** yearly, 1 Sa. 7:16; Zec. 14:16.

(c) **כְּ** — (a) according to abundance of, i. q. **כְּ** and **כְּ** (compare **כְּ** B, 7), hence as often as. Job 39:25, **כְּרַב שׁוֹפָר** "as often as the trumpet is blown." — (β) to what is sufficient for any one (comp. **כְּ** B, 4), i. e. until he have enough for some one, properly used when food is mentioned. Nah. 2:13, **כְּרַב נִרְחִי** "enough for his whelps." In the other hemistich, **כְּרַב אֵשׁ** as food for fire, and the nations labour **כְּרַב רִיק** for nought, vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders **כְּרַב רִיק** quantum requiritur, ut aliquid frustra sit, and **כְּרַב אֵשׁ** quantum materię ignis requirit: which to my surprise has not been corrected even in the last edition [Winer's]. — **כְּ** is never, as Vater formerly laid down, a mere poetic form for **כְּ**.

**וְ** Ch.—(A) relat. pronoun, qui, quæ, quod, who, which, that, i. q. Hebrew **וְ**. (This relative has sprung from the demonstrative **וְ**, Arab. ذى, ذى, which latter word is commonly rendered lord, master, e. g. ذو القرنين possessor of two horns, bicornis, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative الذى. So pl. اولو and اولو commonly lords, masters, but pr. i. q. اولو who; comp. **וְ** **וְ** and Schultens ad Florileg. Sentent. p. 182; ad Haririi Consessus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened

prefix **וְ**. See more under **וְ** page LXXXVIII, A). As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, **וְ** **וְ** Dan. 2:28, 43. In some places it is—

(2) a mere mark of relation. **וְ** **וְ** where, Ezr. 6:1. **וְ** **וְ** whose habitation, Dan. 2:11. **וְ** **וְ** who, Dan. 7:17.

(3) It is the mark of the genitive (compare **וְ** **וְ**), e. g. **וְ** **וְ** "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. **וְ** **וְ** Dan. 7:10; or with pleon. suff. **וְ** **וְ** the name of God (Germ. Gottes sein Name), Dan. 2:20, **וְ** **וְ** accusations of the Jews, Dan. 3:8. A genitive of material is found, Dan. 2:32, **וְ** **וְ** "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions **כְּ**, **וְ**; e. g. **וְ** **וְ** "the temple (which is) at Jerusalem;" Dan. 5:2, **וְ** **וְ** "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan. 2:34; compare Est. 1:12, with verse 15.

(B) It becomes a conjunction, like the Heb. **וְ** letter B, and denotes—

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like **וְ**, *etc.*, Dan. 2:25, "he said thus to him, **וְ** a man is found," etc.; verse 37; 5:7; 6:6, 14. **וְ** **וְ** Dan. 2:9 = Heb. **וְ** **וְ**. Well rendered by Theod. *εἰν οὖν*.

It is compounded with prefixes—(1) **וְ** i. q. **וְ** when, Dan. 3:7; 5:20; 6:11, 15.

(2) **וְ** **וְ** from what (time), Dan. 44:23; Ezr. 5:12.

(3) **וְ** **וְ**; see **וְ**.

**וְ** **וְ** ("a place abounding with gold," compare Ch. **וְ** No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1076, my edit., LXX. *Karayússa*; compare Euseb. and Jerome in Onom. on this word.

**וְ** **וְ** ("pining," see the root **וְ**), [*Dibon*], pr. n.—

(1) Of a town on the borders of Moab, on the



northern shore of Arnon, built, i. e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhiban*, see Burckhardt's Travels, ii. p. 633. Once (Isa. 15:19), by a change of the letters ד and ג it is written דיטון, so as to form a paronomasia with the word דיק.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דיטון Josh. 15:22.

דיג to fish, see דיג. Hence—

דיג m., a fisherman; Isaiah 19:8; and Jeremiah 16:16 קרי.

דיה an unused and uncertain root.—(I) Perhaps i. q. Ch. דה to be dark; whence די ink.

(II) to be much, to be sufficient; see די.

דיה f., Deu. 14:13; Isa. 34:15, some bird of prey, dwelling amongst ruins. According to Bochart, the black vulture; compare די. I prefer the falcon, or kite, called from its swift flight, so that דיה may be from דיה (ד doubled being changed into ' like the Syr.

דיה Pa. ديه). LXX. *krivos*, Vulg. *milvus*.

די m. (of the form די), ink, Jer. 36:18; Aram. די, Arab. دية, inkstand, Pers. دويت id.

דיטון see דיטון No. 1, 2.

דין fut. די, pret. די.—(1) TO RULE, TO REGULATE. (Prop. apparently, to subdue, to subjugate, causat. of the root די which see, as if for די.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) to judge, i. q. די, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare די also

די and די. Gen. 49:16, די "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. To judge any one is specially used for—(a) to condemn, to punish the guilty, κατακρίνειν, Gen. 15:14; Job 36:31, seq.; followed by די Ps. 110:6.—(b) to defend the right of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, די "judge the poor and needy;" Gen. 30:6, די "God has judged my cause;" Ps. 54:3, די

"according to thy might judge me," i. e. avenge me. More fully, Jer. 5:28; 22:16, די "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by די, to contend with any one, like Niphal, Ecc. 6:10.

NIPHAL די recipr. to contend together [די in Thes.], 2 Sam. 19:10; compare syn. די. (Arab. די to judge, III, IV., to strive). Hence besides the words immediately following, די, די, די, די and the pr. n. די, די, די.

די and די Chald.—id. part. Ezr. 7:2.

די m.—(1) judgment (hence in the western languages I consider to be derived Hom. *δηνα*), Ps. 76:9; די tribunal, Pro. 20:8.

(2) a cause which is judged; Deu. 17:8, די "between one cause and another," Prov. 29:7; די Psal. 140:13, i. q. די to judge, or protect any one's cause; Est. 1:13; די "all who knew law and right;" Job 36:17, די and די are opposed to one another, like crime and punishment.

(3) strife, controversy, see the root No. 3, and Niph. Pro. 22:10.

די Chald.—(1) judgment, meton. used for supreme tribunal; compare די the highest tribunal; Dan. 7:10, די "the judgment was set," verse 26.

(2) right, justice; Dan. 4:34, די "his ways are justice;" Dan. 7:22, די "and (until) justice was done to the saints of the most high."

(3) penalty, Ezr. 7:26.

די m.—(1) a judge; 1 Sa. 24:16.

(2) a defender, an advocate; Ps. 68:6. Chald. Ezr. 7:25.

די ("judged," i. e. acquitted, vindicated), [Dinah], pr. n. of Jacob's daughter, Gen. 30:21; 34:1, seq.

די Ch. m. pl. [Dinaites], pr. n. of an Assyrian people transplanted into Samaria, Ezr. 4:9.

די [Riphath, marg. Diphath], 1 Ch. 1:6, a various reading for די in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have Riphath, which see.

די (from the Ch. and Syr. root די to look out), m. a watch-tower, place to look out, as erected by



besiegers, i. q. [חָזַק] and Syr. **ܠܘܫܘܢ**, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8. There is often said **חָזַק** **חָזַק**, once [חָזַק] Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be a wall of circumvallation, cast up by besiegers, Circumvallationstine (LXX. in the book of Kings, περιτειχος); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower **ܠܘܫܘܢ** for looking out, keeping watch.

**חָזַק** i. q. **חָזַק** to thresh, which see. Hence—  
**חָזַק** m. *threshing time*, Lev. 26:5.

**חָזַק** m.—(1) a species of gazelle, so called from its leaping and bounding; from the root **חָזַק** pr. to tread, but prob. also i. q. **חָזַק** to leap, whence **חָזַק**, **חָזַק**, wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *πύγαργος*, Syr. and Targ. **ܠܘܫܘܢ**, both the Arab. **الروي**, all of which words denote a kind of gazelle.

(2) [*Dishon*], pr. n.—(a) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(b) a grandson of Seir, Gen. 36:25; 1 Ch. 1:4.

[**חָזַק** pr. n. m. *Dishan*, Gen. 36:21, etc.]

**חָזַק** m. adj. (from **חָזַק**)—(1) *crushed, hence dejected, afflicted, wretched*, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproof. Thus I understand with Luther and Geier, Pro. 26:28, **חָזַק** **חָזַק** **חָזַק** **חָזַק** "a lying tongue (i. e. a liar) hates those who correct him." Verbal adjectives of the form **חָזַק**, **חָזַק** are commonly, indeed, intransitive, and are derived from intransitive verbs, as **חָזַק**, **חָזַק**, **חָזַק** and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as **חָזַק**, may also be taken transitively; **חָזַק** contr. **חָזַק**, **חָזַק**=**חָזַק**; and that this is the case sometimes, is shewn by **חָזַק**, **חָזַק**. LXX. render this passage well as to the sense, *γλωσσα ψευδῆς μισεῖ ἀλίθειαν*, and this is favoured by the other hemistich, "a flattering mouth worketh ruin." I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

**חָזַק** m. Ch. *this*, Exr. 5:16, 17; 6:7, 8, **חָזַק** fem. Exr. 4:15, 16, 19; 5:8. (To this answers the Arab. **حَاك**; and both are from the simple demonstrative

**حَاك**=**حَاك**, with a pleonastic suffix of the second person; **حَاك** pr. this to thee; also **حَاك**, and when we speak with many, **حَاك** this to you. Often used in the Targums for the Heb. **חָזַק**, **חָזַק**, **חָזַק**, **חָזַק**.

**חָזַק** i. q. **חָזַק** TO BE BROKEN IN PIECES, CRUSHED, not used in Kal. Compare **חָזַק**.

PIEL **חָזַק**—(1) *to break in pieces, to crush*. Pa. 72:4, **חָזַק** **חָזַק** "and he shall break in pieces the oppressor;" Psal. 89:11; 143:3; Job 6:9, **חָזַק** **חָזַק** "and oh! that God would crush me!" Metaph. Job 19:2, **חָזַק** **חָזַק** "and (how long) will you break me in pieces with words?"

(2) *to trample (with the feet)*. Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken in spirit*, Isa. 57:15.

PUAL—(1) *to be broken, broken to pieces*, used of the arm, Job 22:9.

(2) *to be bruised, smitten (with stripes)*, Isa. 53:3.

(3) *to be crushed, humbled, broken in spirit through grief*, Isa. 19:10; Jer. 44:10.

HITHPAEL **חָזַק** pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

**חָזַק** adj. [pl. const. **חָזַק**], intensive from the root **חָזַק** (of the form **חָזַק**)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. **حَاك** dust [rejected in Thes.].) Ps. 90:3, **חָזַק** **חָזַק** "thou turnest man to dust."

(2) *broken in spirit, cast down*, Isa. 57:15; Pa. 34:19.

**חָזַק** m. with suffix **חָזַק** and with Dag. forte euphon. (Lehrg. p. 87), **חָזַק** *bruising, wound*. Isa. 53:10, **חָזַק** **חָזַק** "it pleased Jehovah to sicken his wound," i. e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf. from **חָזַק**.]

**חָזַק** i. q. **חָזַק** TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Pa. 10:10 **חָזַק** **חָזַק** "and crushed he crouches down." קרי **חָזַק** id.

PIEL, *to break to pieces, to crush*. Psal. 44:20; 51:10, **חָזַק** **חָזַק** "that the bones (which) thou hast broken may rejoice," i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9;



used of the heart, Psal. 51:19, לב נשבר ונדכה "a broken and a contrite heart." Hence דכי.

דכה f. a crushing (from the root דכך). Deut. 23:2, מצוץ דכה "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks θλαδίας, from θλάω. Well rendered by the Vulg. *eunuchus attritis testiculis*.

דכי from דכה m. crushing, dashing (of waves), hence roaring noise; Ps. 93:3, ישאו נהרות דכים "the floods lift up their roaring." (Arab. دك to beat, to thrust, VI. to dash together; compare دك VI. to press on one another in the tumult of battle; دك tumult, conflict.)

דכך an unused root, Arab. دك to break very small, to break in pieces, to crush, i. q. דכה, דכך, דכי, whence דכ, דכה; compare דכך and the remarks on דכה. In the western languages I compare this with Gr. δάκω, δάκνω.

דכך Ch. this, i. q. דכי. Dan. 2:31; 7:20.

דכר Ch. i. q. Hebr. דכר to remember, whence דכר, דכרו.

דכר pl. דכרין Chald. a ram, Eze. 6:9, 17; 7:17. Prop. it signifies a male, like the Heb. דכר, specially used of the male of sheep, like Gr. ἀρην, a male, ἀρην, ἀρης, a ram.

דכרין (from the root דכר) m. emph. דכרין Ch. a memorial, ἀπόμνημα, a record, a document, Eze. 6:2.

דכרין m. Ch. id., Eze. 4:15, ספר דכרין the book of records, or memorials, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. ספר) by public authority. Syriac ܕܟܪܝܢ memorial, e. g. used of the memorials of martyrs.

דל (I) (from the root דלך), pr. something hanging, swinging, hence the leaf of a door as being hung up, and swinging both ways. Once used metaph. the door of the lips, for mouth, Ps. 141:3 (compare Mic. 7:5, and πύλαι στόματος, Eurip. Hippol. 882). By far more frequent is fem. דלת a door, which see. (II.) plur. דליות, fem. דליות feeble (from the root

דלל) weak, powerless. 2 Sa. 3:1, "David became continually stronger ודלל ודלל and the house of Saul grew weaker and weaker;" specially — (a) lean, Gen. 41:19; 2 Sa. 13:4, כדוץ אתה דלל "why art thou so lean?" — (b) weak, low, ignoble. Often in plur. דללים Ex. 23:3; Levit. 14:21; 19:15; 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דלל TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, ודלל כדוץ "then shall the lame man leap as the hart;" followed by על Cant. 2:8; followed by an acc. Ps. 18:30, ודללתי "by my God I have leaped over a wall." Ch. id.

דלה — (1) i. q. דלל TO HANG DOWN, TO BE PENDULOUS, compare Arabic دلي Conj. V used of branches hanging down, and Æth. ደለዐ: to wave, to hang down, see דלית.

(2) to make to hang down, i. e. to let down, a bucket into a well, to draw water. (Arab. دل and

دلى, Syr. ܕܠܝ, id. Hence Gr. δάω, and the compound ἀν-τάω, Lat. antlare) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, ודללתי but a man of understanding will draw it out."

PIEL, to draw, to take out (from a well), metaph. to set free, Ps. 30:2, ודללתי "I will extol thee, for thou hast set me free." As to the form דלית Pro. 26:7, see דלל.

Hence דל No. I, דלת, דלי, דלי, דלית and the pr. n. דלית, דלית.

דלת i. q. דלת a door, see דל No. I, Isa. 26:20 קרי, [דלת], whence dual דלתים, see the word דלת.

דלת f. (from דלת), pr. something hanging down, slender, specially —

(1) slender thread, specially the thrum by which the web is fastened to the weaver's beam; Isa. 38:12, ודלתתי "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דלית the web).

(2) hair, locks hanging down, Cant. 7:6; where the Vulg. has coma capitis.

(3) slenderness, poverty for the conor. the poor, 2 Ki. 24:14; 25:12. Plur. דלותות Jer. 52:15, and דלותות 7 verse 16 id.

דלת TO DISTURB water with the feet. Eze. 32:2, 13. (Syr. دلت id.)



דלי m. (from דלף), a bucket, any vessel for drawing water, Isa. 40:15. Arab. دلو.

דלי m. id. Nu. 24:7, יל סים סדליו "water shall flow from his buckets," i. e. his posterity shall be numerous; metaphora ab aqua de situla destillante, ad semen virile translata, ex nostro sensu obscena, sed Orientalibus familiari; compare שגל, سجل and Isai. 48:1. In the other hemistich דלים דלים דליו (döl-yäv) is from the dual דליו (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

דליו ("whom Jehovah has freed"), [Delaiah], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελαίαστρος, Jos. c. Apion, i. e. חטרת דלי freed by Astarte."]

דליו (id.) [Delaiah], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Chr. 24:18.

דליל fem. ("feeble," "pining with desire" ["weak, delicate."]), [Delilah], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

דליות only in the plur. דליות fem. (with Kametz impure) boughs, branches, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. دليد id.)

דלל pret. pl. דללו Isa. 19:6; דלל Job 28:4, and דלל Pro. 26:7 (see No. 1), 1 pers. דלל Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, [stāff herabhāngen, hinabwallen und schwanken, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דלל, also דלל, דלל, and דלל, which sec. Compare in the Indo-Germanic languages, Sanscr. til, to be moved; Gr. σαλεύω, σαλάσσω, σάλος, to wave, waving. To the same family are to be referred دليد, دخل, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דלל "they hang down from men and swing." Here I would also refer Prov. 26:7, דלל "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the

true one, who explain דלל by דלל, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like i or y; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb mouiller. Comp. with each other Lat. filia, fille, figliuola; familia, famiglia, famille; Hispan. hallar, lluvia, niño. A similar instance is Arab. ديبوب [So Castell; ديبوب Freytag] i. q. ديبوب a calumniator; Heb. דלל Ezr. 10:16, for דלל; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. حروب for حروب a pod, دليد Isa. 23:11, for دليد, and perhaps דלל Lam. 2:12, for דלל. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דלל (with Pathach) it may be for דלל; so several rabbins, and comp. Ezr. 10:16, דלל for דלל, φυλλόν folium, ἄλλος alius, and vice versâ filio, fille. But it is better with R. Jonah, R. Judah, and several MSS. to read דלל=דלל." To return to the passage in the Proverbs, the sense is given well by Symm. ἐξέλιπον κνήμαι ἀπὸ χλωῦ; see also L. De Dieu, who ascribes a like sense to the form דלל, deriving it from דלל. This was what I formerly thought. I then regarded דלל for דלל to be for imp. Piel, from דלל, and I thus interpreted the passage with Chr. B. Michaëlis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) to be languid, feeble, weak—(a) used of slow and shallow water. Isa. 19:6, דלל ודלל "the rivers of Egypt languish and are dried up" (comp. "flumen languidum," Hor. Od. ii. 14, 17; "aqua languida," Liv. i. 4).—(b) used of men, as being in a feeble condition, Psa. 79:8; 116:6; 142:7.—(c) of the eyes, as languishing with desire, Isa. 38:14, דלל עיני לקרות.

NIPHAL pass. of No. 2, to be enfeebled, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דלל No. II., דלל, and pr. n. דלל.

דלע an unused root. Arab. to thrust out the tongue. Ch. דלע a cucumber (perhaps as being oblong like a tongue). Whence—

דלען ("cucumber field"), [Dilean], pr. n. of a town in the tribe of Judah, Josh. 15:38.



דלף fut. ידלף.—(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, ידלף הציית "the house drops," lets in rain through the chinks in the roof.

(2) to shed tears, to weep, used of the eye. Job 16:20, אלא אלוה דלפה עיני "my eye sheds tears to God." Psa. 119:28, דלפה נפשי "my soul weeps." Compare נפש No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. دلب). Hence—

דלף m. a dropping, Prov. 19:13; 27:15.

דלפון [Dalphon], pr. n. of a son of Haman, Est. 9:7.

דלק fut. ידלק.—(1) TO BURN, TO FLAME. (Aram. id. To this corresponds Gr. δερκομαι, prop. to flame, to shine, which is applied to the power of seeing; comp. פש). Ps. 7:14, הצייו לדלקים יפעל "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by ד to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(a) to the glow of love and friendship. Pro. 26:23, שפתים דלקים "burning lips," i. e. speeches which show or feign the warmest love.—(b) to anxiety, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(c) to the heat of persecution, pursuing, whence דלק אחרי "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, פי דלקת "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, על ההרים דלקנו "they pursued us upon the mountains." (Arab. دلى and دلى have various figurative uses nearly approaching to those in Hebrew; as دلى to rush violently as a crowd, comp. letter c.; دلى to be sharp and ready, as the tongue, comp. letter a.

HIPHIL, to kindle, Eze. 24:10, to heat, to inflame (used of wine). Isa. 5:11, יין ידלקם "wine inflames them."

דלק Ch. to burn. Dan. 7:9.

דלקת f. burning fever, Deut. 28:22.

דלת feminine, (compare masculine ἀπαξ λεγόμεν. דל No. 1, root דלת), the leaf of a door, so called from its hanging and swinging (see the root); hence the door itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from דלת, which denotes the doorway which the door closes. When

two-leaved doors are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שני צלעים הדלת "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דלת is put both for the leaves singly, and also for the whole door, ושתים דלתות לדלתות שתיים מוסבות ושתים דלתות לדלת אחת ושתים דלתות לדלת אחת "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דלתים const. דלתיה (pr. from the form דלתה) two-leaved doors, folding doors; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. the doors of heaven which let down the rain (elsewhere ארבות), Ps. 78:23. Job 3:10, דלתי בטני "the doors of the womb (that bare) me." Job 41:6, דלתי פניו "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

PL דלתות const. דלתות f. (but Neh. 13:19 masc.).

(1) leaves of a door, gates, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) the doorway or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נשברה דלתות העמים "the gate of the people (Jerusalem) is broken."

(3) the columns of a book, so called from the resemblance to a door, just as in Latin columna from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic פסוק.

I. דם m., const. דם, with suffix דמו, דמם (Gen. 9:5).

(1) blood (prob. for דמם from the root דם, to be red, whence Talmud. דמם, דמם, דמם, Pun. Edom according to Augustine on Psalm 136. Arabic دم, rarely دم, whence a new verb دمی to emit blood,

II. to wound). דם על דם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דם נקי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, דם נקי "and they condemn the innocent blood;" also דם נקי blood of an innocent person. Deu. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) blood is used specially for bloodshed, slaughter, Lev. 19:16, and for guilt contracted by killing, Blutschuld, Genesis 37:26; Levit. 17:4. Deut. 17:8.



בְּיָדָם לָדָם. Nu. 35:27, אֵין לוֹ דָּם "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare *αἷμα τῆς σταφυλῆς*, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דְּמַיִם — (1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמַיִם a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter*. עֵיר, בַּיִת דְּמַיִם a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. בְּיָדָם דְּמַיִם Lev. 20:9; Eze. 18:13. דְּמַיִם בָּם Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּם *likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדִמְיוֹתָ, which Kimchi explains בְּדִמְיוֹתָ "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. ["Calmet בְּדִמְיוֹתָ as a vine of thy vineyard." This is only a conjecture.]

I. דָּמָה (Aram. דָּמָה, ܕܡܗ), [fut. דָּמֶה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; אֶל Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, דָּמָה לְךָ דְּוִי לְעַבְדִּי "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, to become like, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דָּמָה — (1) to compare, to liken, followed by אֶל Isa. 40:18, 25; לְ 46:4; Cant. 1:9; Lam. 2:13, מָה אֶדְמֶה לְךָ "what shall I compare to thee?" Hence to use parables, i. q. מְשַׁל, מְשַׁל. Hos. 12:11, בְּיַד הַנְּבִיאִים אֶדְמֶה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) to liken in one's mind, to imagine, to think. Ps. 50:21, דָּמִיתָ הָיִיתָ אֲחֵיךָ כְּמֹתִי "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) to think, to purpose, to meditate doing something, Num. 33:56; Jud. 20:5, אֲחֵי דָמוּ לְהַרְגִי אֹתִי "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר בָּלַגְנוּ וְאֲשֶׁר דָּמָה לָנוּ "the man who destroyed us and who meditated (evil) against us."

(4) to remember, Ps. 48:10, דָּמִינוּ אֱלֹהִים חַסְדְּךָ "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶדְמֶה Isa. 14:14, to make oneself like.

Derivatives דָּם No. II, דְּמוּת, דְּמִיּוֹן.

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּמָה, דָּמָה namely —

II. דָּמָה — (1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) causat. to make an end of any thing, hence to destroy (compare הָרַם, הִכְחִיד, הִשְׁבִּית, הִשָּׁבַת No. 4), especially to lay waste, to desolate, Hos. 4:5, דָּמִיתִי אֶמְךָ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דָּמִיתִי בְּחַצְיוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, to be cut off, to perish, used of men; Hos. 10:15, בְּיִשְׁחָר נִדְמָה מֶלֶךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אוֹיְלִי אֶדְמִיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are יִדְמֶה, יִדְמֶה from syn. דָּמָה). Hence דָּמִי, דָּמִי.

דָּמָה Ch. to be like, Dan. 3:25; 7:5.

דָּמָה f. (from the root דָּמָה), laying waste, and coner. that which is laid waste, Eze. 27:32, מִי כְצוֹר דָּמָה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is נִדְמָה. [In Thes. the common reading is explained by reference to בְּ B, 4, so utterly destroyed.] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for דָּמָה we should read דָּמָה. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under בְּ No. 4.

דְּמוּת f. (from the root דָּמָה No. I). — (1) similitude, likeness, image, i. q. Syr. ܕܡܘܬܐ. Gen. 1:26, "let us make man . . . כְּדִמְיוֹתֵנוּ according to our image;" compare 5:1, 3, "he begat a son כְּדִמְיוֹתָו according to his likeness, after his image;" 2 Chr. 4:3, דְּמוּת בָּקָרִים "images of oxen." cast, molten oxen; Isa. 40:18, מָה דְמוּת תַּעֲרֹכוּ לוֹ "what image will ye compare to him?"

(2) model, pattern, 2 Ki. 16:10.

(3) appearance, Eze. 1:16, אֶחָד לְאַרְבַּעָתָם דְּמוּת אֶחָד "those four had one appearance." Followed by a genitive, the appearance of any thing, that is, an appearance resembling something, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיִּוֹת "and in the midst of it was the appearance of four living



creatures," i. e. a certain appearance like four living creatures; verse 26, **מַמְאֵר** "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare **מַמְאֵר**. Hence—

(4) adv. *like, as*, Isa. 13:4, **מַמְאֵר** id. Ps. 58:5.

**דָּמַי** m. *quiet, rest, stillness* (from the root **דָּמַח** No. II). Isa. 38:10, **בְּדָמַי יָמִי** "in the quiet of my life," i. e. now when I might reign in quietness. LXX. *ἐν τῷ ὑψεῖ* (either from reading or else conjecturing **דָּמַי**) *τῶν ἡμερῶν μου*. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskia ad h. l.), who understands it to mean *stillness*, i. e. *the standing still* of the sun, or noon (comp. **נָכוֹן הַיּוֹם** under the verb **נָכוֹן**); in this explanation he has discussed the passage with more learning than correctness.

**דָּמַי** masc. *quietness, rest* (from the root **דָּמַח** No. II). Psal. 83:2, **אַל־דָּמִי לִי אֱלֹהִים** "O God, be not quiet," i. e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. **דָּמַי**, **דָּמַי**). Isa. 62:6, 7.

**דָּמִיוֹן** (from **דָּמַח** No. I.) i. q. **דָּמִיוֹת** m. *likeness, image*, Ps. 17:12.

**דָּמַח** pret. **דָּמַח** imp. and inf. **דָּמַח** fut. **דָּמַח** pl. **דָּמַחוּ** (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, **וְהָיָה דָּמַח** Vulg. *ingemisce tacens*. Job 29:21, **וַיִּדְמִי לְמוֹ עֲצָתִי** "and they kept silent at my counsel." Followed by **לְ** to keep silence for some one, i. e. to hear some one without speaking. Hence **דָּמַח לְיְהוָה** to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) *to be astonished, confounded* (see etym. note), i. q. **דָּמַח**, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, **וְהָיָה דָּמַח** "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare **דָּמַח**, **דָּמַח**), hence it is—

(3) *to be quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, **אַל־תִּדְמִי בְּתוֹעֵיגְךָ** "let not the apple of thine eye cease," stop weeping; Job 30:27, **וְלֹא דָּמַח** "my bowels boiled, and rested not;" also *to stand still*, Josh. 10:12, **שָׁמַח** "Sun, stand thou still upon Gibeon!" verse 13, **וַיִּדְמִי הַשֶּׁמֶשׁ** "and the sun stood still."

*Note.* This root is onomatopoeic, and one which is widely spread in other families of languages, and equally with the kindred roots **דָּמַח**, **דָּמַח**, and Gr. *μύω*, it is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is

*to be dumb*, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are **דָּמַח** (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and **דָּמַח**, which see. The same primary power is found in **דָּמַח**, **דָּמַח**, **דָּמַח** etc., not to mention those in which the idea of the closed mouth is applied to taste (**דָּמַח**), or to abstinence from food (**דָּמַח**), or to unmeaning sounds (**דָּמַח**, **דָּמַח**, **דָּמַח**), or, lastly, to the general sense of *closing* (see **דָּמַח**, **דָּמַח**, etc.). From the branches of this family in Greek is *μύω*, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. *μῦ*, *μύω*, and the citations there given); hence *θαύμα*, *θάμβος* = Heb. **דָּמַח**, Chaldee **דָּמַח**; Latin *mutus* (from *μύθος*, *μύω*), and still more in the Germanic languages, *dumm* = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = *stumm*; comp. Lat. *stupor*, *stupidus*, and Germ. *staunen*, Engl. *to stun*, Fr. *étonner*.

POEL **דָּמַח** to bring to silence, to compose, Psal. 131:2.

HIPHIL **דָּמַח** prop. to bring to silence, hence to cut off, to destroy, Jer. 8:14 ["See Kal No. 1"]. See **דָּמַח** No. II, 2.

NIPHAL **דָּמַח** plur. **דָּמַחוּ** (Jer. 25:37), fut. **דָּמַחוּ**, also **דָּמַחוּ** (Jer. 48:2) pass. of Hiphil, to be cut off, to perish (used of men). 1 Sa. 2:9, **וַיִּדְמִי בְּחֹשֶׁךְ** "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; to be laid waste, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, **וְנִדְמַחְנָה** and let us perish there," let us wait for destruction. **דָּמַח** for **דָּמַחוּ**. (See Gramm. § 57, note 11.) Hence **דָּמַחוּ**, **דָּמַחוּ**.

**דָּמַח** f. *silence, stillness*, e. g. of the winds, a calm, Ps. 107:29. **דָּמַח** קוֹל a voice of silence, i. e. gentle, still, 1 Ki. 19:12, and so poet. by *ἐν δια δυνῶν*, Job 4:16, **וָאֶשְׁמַע קוֹל דָּמַח** "I heard silence and a voice," i. e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lenis aura*."



דמן-דקלה

**דמן** an unused root; Arab. *دمن* to *dung*, to *manure*, whence, besides the words immediately following, *דמן*, *דמנה*, *דמנה*, *דמנה*.

**דמן** m. *dung*. (Arab. *دمن* and *دمان*) 2 Ki. 9:37; Jer. 8:2; 16:4; 25:33.

**דמנה** ("dung-hill"), [*Dimnah*], pr.n. of a town in the tribe of Zebulon, Josh. 21:35.

**דמע** TO WEEP, TO SHED TEARS, Jerem. 13:17; Aram. and Arab. id. Hence—

**דמע** m. a *tear*, metaph. used of that of olives and grapes, i.e. of wine and must (comp. Greek *δάκρυον τῶν δένδρων*, Theophr.; *arborum lacrima*, Plin. xi. 6). Ex. 22:28, *דמעה דמעה*, LXX. *ἀπαρχὰς ἄλωνος καὶ ληνοῦ*.

**דמעה** f. a *tear*, commonly coll. *tears*. (Arab. *دمع* tears, *دمعة* a single tear. In like manner in Greek *δάκρυον* is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs *דמעות* Ps. 80:6; Lam. 2:11. As to the expression of Jeremiah, *דמעה דמעה* "my eye runs down with tears," see under the word *דמד*.

**דמר** an unused root, whence *דמר*, which see.

**דמשק** unused quadril. Arab. *دمشق* to be *hasty*, active, *دمشقي*, *دمشقي* quick, active, alert. Hence perhaps pr.n.—

**דמשק** Arab. *دمشقي* and *دمشقي* ("alertness," perhaps industry with regard to traffic), sometimes *דמשקי*, *דמשקי* which see.

(1) *Damascus*, metropolis of *Damascene Syria*, situated on the river *Chrysorrhoeas*, in a large and fertile plain at the foot of *Antilibanus*, Gen. 14:15; 15:2. It was taken by *David*, 2 Sa. 8:6, but recovered its liberty in the reign of *Solomon*, 1 Ki. 11:24, and was governed by its own kings until *Tiglath-Pileser*, king of *Assyria*, subjected it to his rule, 2 Ki. 16:9; *Isa.* 7:4, 8; 8:4; 10:9. At present *Damascus* is one of the richest cities of hither *Asia*.

(2) Gen. 15:2, i. q. *דמשק* *אש*, or *דמשק* *בן*, like *דמשק* Hos. 12:8, for *דמשק*. This form, and not *דמשקי*, was doubtless chosen by the writer in allusion to the preceding *דמשק*; compare *Lehrg.* § 164, 3.

**דמשק** (according to pretty many MSS. *דמשקי*, *דמשקי*, see *De Rosai*, *Schol. Crit.*), *Damascene cloth*,

made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. *Damast*. Am. 3:12. The same word, but with the letters variously changed and transposed, is found in Arabic, namely, *دمقس* according to the *Kanûs*, page 760, silk, especially that made from the cocoons out of which the butterflies have already come (*فlossretside*), *floss silk*; according to others, white silk; also, *دمقاص*, *دمقص*, *دمقاص*. Silk worms are still much kept about the foot of *Lebanon*.

**דן** ("judge"), [*Dan*], pr. name—(1) of a son of *Jacob*, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun *דני* Jud. 13:2].

(2) of a town on the northern limit of *Palestine* (otherwise called *דני*), Joshua 19:47; Jud. 18:29, which took its name from a colony of the *Danites*. In the words *דני* 2 Sa. 24:6, there appears to be a transcriptional error, and we should probably read *דני*. Vulg. *silvestria*.

[For *דני* see under 1.]

**דן** Ch. emphat. st. *דנה* pron. demonstr. i. q. Hebr. *דן*, *דן* comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47, etc. *דנה* like *this*, so. Ezr. 5:7, *דנה* "so it was written." Jer. 10:11. Dan. 2:10, *דנה* "such a word." *דנה* therefore, Dan. 3:16; Ezr. 4:14, 15. *דנה* afterwards. Dan. 2:29. (In the Targums this word is commonly written fully *דני*, *דני* for Heb. *דן*; *דני* thus).

**דנג** an unused root, which has, I imagine, the signification of *tenacity*, see the root *דנג*. [In *Thes. Gesenius* supposes *melting* to be the primary idea.] [Derivative, *דנג*.]

**דנה** ("a low place," from the root *דנן*), [*Dannah*], pr. n. of a town in the tribe of *Judah*, Josh. 15:49.

**דנהבה** (perhaps for *דנהבה* *דני* master of (i.e. a place of) plundering, i.e. a lurking place of robbers, comp. *דנה* to plunder), [*Dinahabah*], pr. n. of a town of the *Edomites*, Gen. 36:32; 1 Ch. 1:43.

**דניאל** ("God's judge," i.e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the *Babylonian court*. Dan. 1:6. Also *דניאל* Eze. 14:14, 20; 28:3.



דנן an unused root. Arab. دان = دان Med. Waw, to be low [in Thes. "Arab. دن to whisper"]; whence דנה.

דע m. inf. used as a noun, root דע, what one knows, knowledge, opinion. Job 32:10, דעתי ודעתך "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. דעתיים דעתיים he who is perfect of wisdom. Job 37:16.

דעה pl. דעות f. knowledge, knowing, followed by an acc. ["like an inf.], Isa. 11:9, דעה אסחיה "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דעה Prov. 24:14, see Analyt. Ind.

דעה an unused root, i. q. Arab. دعا to call, traces of which are found in the pr. n. דעתי and —

דעתיאל ("invocation of God"), [Deuel], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found דעתיאל.

דעך i. q. Syr. دحى to be extinguished, pr. of a lantern, or lamp, Prov. 13:9, דעך "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الدهر اطفا سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see NIPHAL.

NIPHAL, to become extinct, i. e. to dry up (when spoken of water), (comp. extinguere aquam, Liv. v. 15; succum, Curt. vi. 4; mammas, Plin. xxiii. 2). Job 6:17.

PUAL, to be extinct, applied to enemies, Ps. 118:12.

דעל an unused root, see דעל.

דעת inf. f. used of a noun, from the verb דע (like דע and דעה) —

(1) knowledge, knowing, sometimes followed by an acc. Jer. 22:16, דעת אתי knowing me, the knowledge of me; דעת אלהים, Hos. 4:1; 6:6, and דעת אלהים Hosea 4:6, knowledge (of God). דעת דעתי through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. דעת דעתי Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is דעת אלהים), "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. δια το μη ειδεναι αυτους τον Κυριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) intelligence, understanding, wisdom, i. q.

דבילי דעת Prov. 1:4; 2:6; 24:5, etc. foolishly, Job 35:16; 36:12; 38:2; 42:3. דע דעת to be possessed of wisdom, Pro. 17:27.

דפה an unused root. Arabic دفا, دفي to thrust, to push, so as to make to fall, to wound, also to slay (compare the kindred roots دف, دفع, دافع, دفا). Hence —

דפי in pause דפי m. Ps. 50:20, prob. ruin, destruction. LXX. and Vulg. σκάνδαλον, offendiculum, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דפה דפה evil report, slander.

דפק — (1) TO KNOCK AT a door, Cant. 5:2; compare HITHPAEL.

(2) to drive a flock hard, to overdrive, Gen. 33:13. (Arab. دفق to go quickly, pr. to be thrust forward.)

HITHPAEL, part. דפקים knocking in rivalry at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence —

דפקה [Dophkah], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called el Tobbachd.

דק adj. f. דקה (from the root דקק) — (1) beaten small, fine, minute, pr. used of dust. Isa. 29:5, דקה "fine dust." Lev. 16:12, hence subst. something small or fine, dust, particle, Exod. 16:14; Isa. 40:15.

(2) slender, thin, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; light, gentle, of a gale, 1 Ki, 19:12.

דק m. pr. infin. verb. דקק thinness, fineness, something fine, hence thin fine cloth, Isa. 40:22.

דקל an unused root. Arab. دقل, Aram. דקל, palm tree.

דקלה [m. Diklah, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [Diklah], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινικων (Ptol. vi. 7), but this would be too far from the other terri-



דקן-דרר

stories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab.

أبو يمين *the father of Yemen*; see Forster i. 115.] I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minai, which was rich in palm trees (Plin. vi. 28).

**דקן** pret. דק, fut. ידק i. q. דקך (which see), and Arab. **دق** an onomatopoeic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain..... **ותדק** thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, **לחם ידק כי לא לנצח ארש**, "wheat is beaten out, but he does not continue threshing it,.....nor does he beat it small." The former **ידק** is i. q. **ידש** verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to **ידקבט** verse 27, **ידקבני** denotes the bruising of the grains, which must be avoided.

(2) to be beaten small, crushed. Exod. 32:20, **קטן עד אשדק** "and he ground (it) till it became small like dust;" Deu. 9:21.

HIRUL, **דק** i. q. Kal No. 1, to beat small, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. **דק** adv. *very small* (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. **דק** 2 Ch. 34:7. Fut. with suff. **דקם** for **דקום** 2 Sa. 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence **דק**, **דק**.

**דקן** Ch. id. to be crushed, to be beaten small, in Peal only **דקן** Dan. 2:35, a form derived from **דקן**. APHEL **דקן** to beat small, in 3 pret. fem. **דקנת** Dan. 2:34, 45, fut. **דקת**, **דקת**, part. **דקת** f. **דקתה** Dan. 7:7, 19.

**דקר** fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. **דקר** id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15.

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, **שחטו** **דקו** **מקריים** **ממתכות** **שחטו** for these waste away, pierced through, (i. e. slain) for want of the produce of the field." **מקריים** is put in this place by a bold figure as to those who perish from famine, as in the former member **שחטו** is opposed to **דקו** (comp. Isa. 22:2). Vulg. *contabuerunt consumti a sterilitate terræ.* Hence, **דקו**, **דקו** and—

**דקר** ("piercing through"), [*Deker*], pr. n. of a man, 1 Ki. 4:9.

**דר** m. Esth. 1:6, commonly taken as i. q. Arabic **در**, **در**, **در** a pearl, especially a large one, from the root **דר** to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Microz. ii. 780, seq.); I prefer, however, to understand a stone like a pearl, perhaps mother-of-pearl (*Perlemutter*), or the kind of alabaster, called in German *Perlemutterstein*.

**דר** Ch. i. q. **דר** generation, age, Dan. 3:33; 4:31.

**דר** see **דר**.

**דרן** an unused root. Arabic **در** i. q. **در**, **در** to repel from oneself, especially evil, whence—

**דראון** m. *abhorring, abomination*, Dan. 12:2, "these to shame **דראון** **עלם** to eternal contempt" (Theod. *αἰχύνη*. Syr. **دراون**). And—

**דראון** m. Isa. 66:25, *that which is abhorred*.

**דרב** an unused root, i. q. Arabic **در** to be sharp, whence—

**דרבון** only in pl. **דרבנות** (read *dörvönöth*, compare Lebrg. p. 43) *goads*, Ecc. 12:11.

**דרבן** m. (read *dörvān*, as to the Metheg see Lebrg. p. 43) *an ox goad*, *βούκεντρον*. 1 Sa. 13:21. The opinion that these two forms should be pronounced not *dörbon*, *dörban* (of the form **דרבן**), but *dū-r'bon*, *dū-r'ban*, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, *Dag. lene* is not more necessary in **דרבן** than in **דרבן** Est. 8:6 (erroneously **דרבן**, which is found in the last edition of Simonis Lexicon), and in **דרבנות**.

**דרג** an unused root. Arab. **درج** to go on, especially *bysteps*, and so to ascend, cogn. **דרג**. Hence **דרגה**.

**דרדע** ("pearl of wisdom," comp. of **דר**, **דר**, and **דע**=**דע**, **דע** wisdom), [*Darda*], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), **דרדע**.

**דרדר** m. *a luxuriantly growing, but useless plant*, Gen. 3:18; Hos. 10:8. (Syr. **دردر** for the Gr. *τρίβολος*, see L. De Dieu, on Gen. 3:18. Arabic **دردر** id.) From the root **דר** No. 2.



**דרום** m. pr. the light or sunny region (from the root דרך No. 2 for דרום), hence *the south quarter* (opp. to דפן the region covered with darkness; comp. in Homer, πρὸς Ἡῶν Ἡελίου τε and πρὸς ζόφον). Eze. 40:24, seq.; 42:12, seq.; Ecc. 1:6. Poetically used of *the south wind*, Job 37:17.

**דרור** m. [but f. Ps. 84:4. Root דרך.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters *the swallow* (in the other member there is דפן sparrow), according to the ancient versions *the turtle dove*, i. q. דב, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root דרך No. 1.

(2) *a free or abundant flow* (see the root No. 2). Ex. 30:23, מִרְיָרֹר myrrh which flows spontaneously. Hence—

(3) *liberty, freedom* (comp. דרב, נרבה). קרא דרור ל to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by ד Lev. 25:10. שנת הדרור the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

**דריוש** Darius, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. Cyrop. i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), ἦν Ἀστυάγουσ υἱός, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in Comment. on Dan. p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard דריוש to be the Persic درابش royal, from دارا, royal king, and the syllable وش, which in the modern Persic denotes similitude. However this may be, the genuine form, Darheusch or Dargeusch is found in the cruciform inscriptions at Persepolis (see Niebuhr's Itiner. p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii Opera Hist. tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. p. 785), if there, with Salmasius, instead of

Δαριάτης we read Δαριάτης, or, as I should prefer, Δαριάτης.

[“Note. The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARVAWUS, acc. DARYAWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root darh (darg), Zend. dere, Sansc. dri, to preserve, with the affirmative awu, and s as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by ἐρξείης, perhaps coercer, conservator.” Ges. add.]

**דריוש** Ezr. 10:16, see דרש.

**דרך** fut. יִרְךְ—(1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate דרן,

طريق a way, Gr. ρέχω: also of this family are דרס, pr. to rub, beat, pound; דר: in the western languages, tero, δρέμω, trappen, treten, in all of which the initial letters tr imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, treten, getreten). Specially—(a) דרך Job 24:11, or דר, Lam. 1:15; Isa. 63:2, to tread a press, to express the wine or oil; also יִרְךְ יוֹ בִּיקְבִים Isa. 16:10; יִרְךְ מִיִּם Mic. 6:15, and simply יִרְךְ Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, אֲזַן תִּדְרְכֵי נַפְשִׁי עָלַי “then, my soul, thou didst tread down strength,” i. e. strong enemies.—(b) דרך קשח to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said יִרְךְ מִיִּם Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence to enter a place, Mic. 5:4; in a place, followed by ד, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by ד 1 Sa. 5:5; followed by דן to walk out from, Nu. 24:17. יִרְךְ עַל is also to walk or go upon anything, Job 9:8; Ps. 91:13.

HIPHIL—(1) causat. of Kal No. 2, to cause to go, walk. Isa. 11:15, וְהִרְיָךְ בְּנַעֲלִים “and he will cause them to walk (through the bed of the Euphrates) in shoes,” i. e. with them dry, hardly wetted. Followed by ד, to cause to go in any particular way, Ps. 107:7, וְהִרְיָךְ בְּנֹדֶם “and he made them go in a straight way,” he led them in a straight way. Psalm



119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5, הִדְרִיכֵנִי בְאֱמֻנָתְךָ "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, to tread a threshing floor, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, וַיִּדְרְכוּ אֶחָד-לְשׁוֹנָם קִשְׁתָּם לְשָׁגֵר, "they bend their tongue (as) their bow for lies;" also i. q. Kal No. 2, to tread a way, to walk it, poetically with an acc. Job 28:8.

(3) i. q. Arab. ادرك and Syr. Aph. to overtake any one, followed by an acc. Jud. 20:43. Hence דָּרַךְ and the following words—

עָקַבְתָּ i. q. דָּרַךְ a way, only used in the Dual, עָקַבְתָּ דְרָכַי perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דָּרַךְ comm. (m. 1 Sa. 21:6; f. Ezer. 8:21), with suffix דָּרַכְתִּי pl. דָּרַכְתִּים const. דָּרַכְתִּי.

(1) prop. the action of going, walking, a going, hence a journey which any one takes, Gang, den jemand macht, als Handlung. דָּרַךְ ποιῆσαι ὁδόν, Jud. 17:8; דָּרַךְ הָלַךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לֹא דָרַךְ לוֹ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. יוֹם דָּרַךְ one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, דָּרַךְ שְׁלֹשֶׁת יָמִים three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) a way, path, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means the way which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דָּרַךְ עֵץ the way to the tree, Gen. 3:24; דָּרַכְתִּי שָׂאֵל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דָּרַךְ יִרְצָחוּ שְׂכֵמָה "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., in the way to, towards, Germ. gen (from gegen = nach der Gegend von). דָּרַךְ הַיָּרְדֵּן towards the south, דָּרַךְ צָפוֹנָה towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert דָּרַךְ הַר הָאֱמֹרִית towards the mountain of the Amorites."—(b) followed by a genit. of person, the way of any one is the way in which any one is accustomed to go. דָּרַךְ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; ἡ ὁδὸς βασιλεία, Herod. v. 53. דָּרַךְ לְדִרְכּוֹ to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דָּרַךְ כָּל הָאָדָם the way of all men, i. e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דָּרַךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) way, i. q. mode, course, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طريق; Eth. ፈፍ: ፈፍተ: ገሐዝ: Germ. cimen Gang

nehmen). Gen. 19:31, כְּדָרַךְ כָּל-הָאָרֶץ "after the manner of all the earth." Specially—(a) a way of living or acting (Wandel). Prov. 12:15, דָּרַךְ אֱוִיל יֵשֶׁר בְּעֵינָיו "a fool's way is right in his own eyes." Pro. 1:31, פְּרִי דְרָכָם the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently לְכָל-דְּרָכָיו." Often with the figure of a way retained (comp. דָּרַךְ No. 2, הָלַךְ בְּדְרָכָיו to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דָּרַךְ used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (das Wirken Gottes). Pro. 8:22, יְהוָה קָנְנִי רֵאשִׁית דְּרָכּוֹ "Jehovah created me from the beginning of the creation," zu Anfang seines Wirkens. [This passage cannot refer to creation, for it is said "before his works of old;" see also קָנְנָה Christ, "the wisdom of God," is spoken of; "Jehovah possessed me in the beginning of his ways."] Pl. works of God, Job 26:14; 40:19.—(b) the mode of worshipping God, religion

(comp. سبيل الله Pers. راه; ὁδός, Acts 19:9, 23).

Amos 8:14, דָּרַךְ בְּאֶרְשֶׁבַע "the way of Beersheba," i. e. the worship of idols there. Ps. 139:24, דָּרַךְ עֵצֶב "worship of idols," and דָּרַךְ עוֹלָם [the old way] "the fathers' worship," i. e. the true and genuine worship; compare שְׁבִילֵי עוֹלָם Jer. 18:15. Sometimes—(c) it is passively lot, that which one experiences, wie es jemandem geht. דָּרַךְ מִצְרַיִם according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, וְדָרַכְתָּ עָלַי "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דָּרַכְמוֹן m. Ezer. 2:69; Neh. 7:70—72, a daric, a Persian gold coin, i. q. דָּרַכְמוֹן, which see; from which word, however, this perhaps differs in origin, and is the same as the Persian داراګمان the king's bow ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דָּרַמְשֶׁק i. q. دمشق Damascus, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.



דרע [with suff. דרעוהי] Ch. i. q. Heb. דרע AN ARM, Dan. 2:32. Hence דרע, דרעי.

דרע [Dara], pr. n. see דרע.

דרק an unused root, Ch. i. q. דרק to scatter, Arab. درق to hasten. Hence—

דרקון [Darkon], pr. n. m. Ezer. 2:56.

דרר a root unused as a verb; prop. onomat. to twist, brehen (kindred to the root דרר, and the others which have been there cited; also, *rópvoç, ropvéw*, Germ. dorf, drillen, trillen, trillern); Arab. spoken of a spindle (دراة a spindle, مدر a woman turning her spindle quickly); Heb.—

(1) to fly in a circle, to wheel in flight, as a bird (perhaps also onomat.), like the Germ. purren; whence דרור the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare דרהר); Arab. درير a swift horse. Swiftmess of motion is applied—

(2) to the signification of shining, sparkling, radiating, whence دري a radiant star, درة a pearl (although this may also have its name from its being round); and דרום for דרום bright region. Also, from the signification of radiating, it is—

(3) to flow out like rays, to spout, as milk, blood, rain (Arab. در in Gol. No. 1—3, درة plenty of milk); hence to flow forth freely, spontaneously (see דרור No. 2, 3); also, to grow luxuriantly, exuberantly, spoken of a plant, see דרר. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

דרש fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac דרש to tread or beat a path; Arab. درس to rub, to thresh; used figuratively, *terere libros*, to learn, to study. (Kindred to this are the roots mentioned under דרר, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral דרש, comp. דרש, דרש; and both of these are also found in the Germanic stock of languages, with the sense of threshing: *dröschén*, Dutch *dörfschen*, Lower Germ. *döfschen*.) In Hebrew—

(1) to tread a place with the feet (*betreten*); hence,

to go to a place, to frequent it; with an acc. 9 Ch. 1:5; Am. 5:5; followed by אל Deut. 12:5. Part. pass. דרשה a city frequented, celebrated, Isa. 62:12. Hence with acc. of pers. to go to any one with prayers, to implore his aid; so דרש אתי Psa. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by ל 2 Ch. 15:13; 17:4; 31:21; אל Job 5:8. Compare NIPHAL No. 1. Farther, the signification of "going to" is applied to that of seeking, inquiring, demanding; also, of caring for. Hence—

(2) to seek, with an acc. of the thing, Lev. 10:16; followed by אתר to search after, Job 39:8 (נדרש suchen).

(3) to seek from any one, to inquire, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, about which any one asks, 2 Ch. 32:31, לדרש המופת "to inquire about the miracle;" 1 Ch. 28:9, בליל לבנות "Jehovah inquires into all hearts;" also ל 2 Sa. 11:3; על 2 Ch. 31:9; Ecc. 1:13. Specially to seek an oracular answer from any one, to consult any one, as God, with an acc. Gen. 25:22; Ex. 18:16; 2 Ki. 22:13; also idols, enchanters; followed by א (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; אל (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; ל Eze. 14:7; מל ספר (out of the book of Jehovah), Isa. 34:16. The prophet through whom the answer is sought from God, is put with מעם 1 Ki. 14:5; מאת 2 Ki. 3:11; 8:8; א Eze. 14:7, e. g. 1 Ki. loc. cit. "the wife of Jeroboam cometh to seek an answer from thee concerning her son."

(4) to ask for, to demand, with an acc. of the thing, and מעם of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. to ask for (bread), to beg; Ps. 109:10, דרשו מתרבותיהם "they beg (far) from the ruins (of their home)." Also to ask back, followed by מיר Ezek. 34:10, and even to vindicate, punish, to avenge; absol. Psal. 10:4, בל ידרש " (God) will not punish;" verse 13; Deut. 18:19; specially דם דרש מיר, מעם to require blood from any one, i. e. to avenge murder (comp. דרש), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) to apply oneself to any thing, to study, to follow, to practise any thing (comp. درس to study, Æth. ḏḏḥ: to compose a book studiously); as justice, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. דרש שלום טובה מ' to seek any one's welfare, Deu. 23:7; Ezer. 9:12; ל דרש שלום Jer. 38:4; דרש רעת מ' Ps. 38:13; Pro. 11:27; 31:13, דרשה צמר "she applies herself to wool." Hence



to care for, to take the care of any thing (compare No. 1 and נקט). Deu. 11:12, ארץ אשר ירש "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence "to care for (regard) God (i. q. "to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAL נרש inf. absolute נרש (for נרש), Eze. 14:3, 1 fut. נרש—(1) pass. of No. 1, to allow one's self to be approached, to give access to any one, followed by ?; hence to hear and answer any one (used of God). Eze. 14:3, הלא נרש להם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, נרשתי ללא נשאל "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. נקט with acc. gewähren).

(2) pass. of No. 2, to be sought for, 1 Ch. 26:31.

(3) to be required (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. נרש Eze. 10:16, if this be the true reading, for נרש, comp. under the root נרש. Hence נרש.

נש TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root ناس, whence ناس sprouts of the earth), Joel 2:22.

HIPIL, to bring forth herbage, used of the earth, Gen. 1:11; comp. נש verse 14. Hence—

נש m. first sprouts of the earth, tender grass, tender herb, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; נש greenness of herbage, Psal. 37:2. It is different from נש grass ripe for mowing, Pro. 27:25; and from נש the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. נש, Syr. transp. ن, Nab. ن.)

נש TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. ن id., ن and ن being interchanged.)

PIEL—(1) to make any thing fat, marrowy. Prov. 15:30, שמעו טובה נש "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence to anoint, Ps. 23:5.

(2) to pronounce fat. Psal. 20:4, עולתה נש "pronounce thy burnt-offering fat," i. e. accept it. (As to נש parag. comp. 1 Sa. 28:15.) According to Kimchi (denom. from נש compare No. 3), turn to

ashes, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from נש) to clear from ashes, Ex. 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, to be satiated abundantly. Prov. 13:4, נש נרש "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL נש for נש to be anointed with fatness, to be smeared, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

נש adj. [pl. נש const. נש]—(1) fat, rich, ["comp. נש"], (used of a soil), Isa. 30:23.

(2) juicy, full of sap (used of trees), Ps. 92:15.

(3) rich, wealthy (used of persons), Ps. 22:30. Comp. נש.

נש m. with suff. נש—(1) fatness, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; fertility, abundance, Psal. 65:12.

(2) ashes, as fat ashes from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), גטאש. It differs as to use, from נש which see. Ashes were also used by the ancients for fattening, manuring the fields. See Plin. xvii. 9.

נש f. constr. נש, pl. נש. constr. נש a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persian origin, i. q. Heb. נש a statute, pr. something set; נש, נש, נש; Pers. ن right, justice, from ن to give, to set, to command; Pehlev. Dadha, Dadestan; Zend. Daeti; Arm. դատ judgment (Syr. ن, ن placitum). [In Thes. it is suggested that this word may be from נש in the sense to shew, to point out.] In the Old Test. it denotes—

(1) a law, Esth. 1:13, 15, 19; 2:12, נש "according to the law of to-day," as to day; 9:13.

(2) a royal mandate, an edict, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, נש "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it a fire of law, a law given with fire. Vulg. lex ignea, and similarly Syr., Chald., Arab.

נש Chald. f.

(1) law, Dan. 6:9, 13, 16. נש "the law of God;" Ezr. 7:12, 21.

(2) religion, system of religion, Dan. 6:6, נש



אֱלֹהֵיהֶם "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) an edict, a decree, Dan. 2:13, 15.

(4) counsel, plan, purpose, Dan. 2:9, דָּתָא הֵיא דְּתַחְתָּן "this only is your counsel." [This passage is referred in Thes. to the signification of edict, decree, "one thing is decreed for you."]

דָּתָא, emph. st. דָּתָאָה Ch. i. q. Hebr. דָּשָׁף tender herb, Dan. 4:12, 20.

דָּתָבָר m. Ch. (pr. Pers.) Dan. 3:2, 3, one skilled in the law, a judge; compounded of דָּת law, and

the termination דָּר, אָר, (comp. דָּנָר). In the Pehlev. there is found *Datouber*, a judge, Pers. دادران *jurisconsults*.

דָּתָן ("two wells," dual of the Chaldee word דָּת a well), [*Dothan*], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דָּתָן, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαίμ, Judith 4:6; 7:18; Δωραία, 3:9. [In Thes. from דָּתָן; in corr. from דָּתָה].

דָּתָן (perhaps, "of," or "belonging to a fountain," from דָּת = דָּת a well), [*Dathan*], pr. n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

ה

He (ה), the fifth letter of the alphabet; when used as a numeral, five. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents a lattice, or window, and the same seems to be expressed by the word הָלוּ see! Comp. the German *Spaha*, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between ח which is more gentle, and ח which is rougher in pronunciation. It is interchanged with ח (see p. 1, A.); more rarely with ח, as חָח, חָח; חָח, חָח etc. Frequently also ח, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare חָח Aram. חָח. חָח to be ashamed, חָח, חָח age, חָח, חָח to circumcise, חָח, חָח to give light, חָח, חָח to run.

ה, ה, ה (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller חָח, Arab. ح in the common language sometimes ح (comp. the kindred חָח, חָח, and see more as to this family of words p. XLV, A).

(1) prop. a demonstrative pronoun, *this, hic, hæc, hoc*, like ὁ, ἡ, τὸ in Homer, and often in Herodotus. So in the phrases חָח, חָח this day, i. e. to day, חָח this time, Exod. 9:27; חָח this night, Gen. 19:34, compare 35. Hence, too, we must refer חָח at a time, pr. at that time, about that time, *zu der Zeit*.

It is rarely (a) prefixed to the relative, as *is, ea, id*. 2 Ki. 6:22, חָח חָח חָח חָח "those whom thou hast taken captive with thy sword and with thy bow; or (b) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers חָח חָח חָח who had gone with them;" Ezr. 8:25, "the vessels חָח חָח חָח which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly חָח for حى is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) the definite article, *the*, like the Gr. ὁ, ἡ, τὸ, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excuse, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article;



just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet," in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὸ ἄρθρον προῦφειστώσαν γνώσιν ἄλλοι, and ibid. ἄρθρον, οὐ ἐξαιρέτως ἴσθιν ἢ ἀναφορά cf. 2, 3, ἰδίωμα ἀναφορᾶς προκατελεγμένου προσώπου δεύτερα γνώσις. See some excellent remarks in Harris's Hermes, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(a) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֵּיִן, הַהֶבֶל, הַבְּקָרָה, הַפְּסִים; Gen. 13:2, "Abraham was very rich בְּמִקְנֵה בְּקָרָה וּבְהֵמָה"; Deut. 14:26, "and thou shalt lay out the money לְעֵשׂוֹת, בְּבָקָר וּבְצֹאֵן וּבְיִבְיָן וּבְשֵׂכָר וּבְבָקָר וּבְהֵמָה in Gold und Silber zu arbeiten; Lam. 4:2, סְסִלָּאִים בָּפוּ; Isa. 1:22, "wine בְּפִי"; Ex. 2:3, "and she daubed [the ark of bulrushes] בְּחַמְרֵי וּבְנִיחֹתִים with bitumen and pitch;" 2 Ki. 9:30, וַתִּשֶׂם עֵינֶיהָ וַתִּשְׁכַּח לָהּ she legte ihre Augen in die Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with—

(b) to abstract nouns, like Greek τὸ πολιτικόν, τὸ ἱππικόν, for instance before the names of virtues and vices (compare in French, la modestie convient à la jeunesse; la superstition engendre l'erreur, where we commonly omit the article). הַלֵּל בְּיָקָר Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, כִּפּוֹן בְּצִדִק כֶּסֶף (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מָוֶת בְּצָמָה to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַסְּנַרִּים blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בְּסַנְרִים;" Isa. 45:16, יְהִדּוּ הַלְכָה בְּבִלְמָה (in die Schmach, as in German, in das Verderben); compare Isa. 32:19, הַעִיר הַשְּׂפֵלָה תִשְׁפָּל הָעִיר (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, נִשְׁפָּט בְּיָסוּבֵי הַלְכָה; Isa. 47:5, בְּאֵי בְרוּצָה; compare Isa. 60:2.

(c) But [in such cases] by far the most frequent use of the article is after ׀, the particle of comparison; inasmuch as we can only use as objects with

which to compare those which are well known; compare the German sint wie der Vogel in der Luft, wie der Fisch im Wasser, weiß wie der gefallene Schnee. [And so in English.] So צֵיִן Isa. 53:6; Ps. 49:15; בְּשֵׁה Isa. 53:7; בְּצִדִק Isa. 11:7; 65:25; Job 40:15; בְּצִדִק Isa. 1:18; 51:8; בְּצֵל Job 14:2; בְּשָׁנִים, בְּתֵלַע scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, בְּמִקְיָה; verse 25, בְּפִינִי; verse 28, בְּצֵר and בְּשׂוּפָה (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, בְּקֶן; Isa. 13:8; בְּיִלְלָה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, בְּמִדְבָּר (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, בְּדֶגֶר like a ball (compare Isa. 29:3); Isa. 24:20, בְּשֵׁכָר like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. בְּקֶן Isa. 10:14, but בְּקֶן מְשֻׁלָּח [incorrectly cited], Isa. 16:2; בְּפִיץ Ps. 1:4, but בְּפִיץ Isa. 29:5; בְּגִחַל שׂוֹמֵךְ Isa. 30:28; בְּצִפְתִּיחַת בְּדֶבֶשׁ Ex. 16:31.

Better known is the use of the article—(d) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12])—(e) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 482, 1); as when a woman calls her husband *kar' êsochî*, the husband; a slave his master, *br' ferr, the master*. So Isa. 9:6, מִשְׁרָתוֹ לְמַרְבֵּה הַמִּשְׁפָּרָה, verse 2, שְׂמִחָתוֹ הַיְצִמְתָּהּ; so too we must probably explain הַעֲלֵמָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as *עֲלֵמָתִי*. [But this contradicts the New Testament; see *עֲלֵמָה*, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הַיָּאֵר 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic الغول, الذيب; הַבְּאֵר Ex. 2:15, the well of that district; הַנַּעַר Num. 11:27, the young man who attended him in the camp; and in like manner הַפִּלְטָה Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפִּלְטָה," namely, he who has come



forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, **שׁוֹר מְשַׁחַר מִבְּלֵב**. It may be asked why the words **שׁוֹר**, **שָׂה** have the article, and **שׁוֹר** and **שָׂה** have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, *ber Sinder-Opferer ist wie ein Menschenmörder, the ox-slaughterer is as a murderer*. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare *χαλεπὰ τὰ καλὰ* and *τὰ χαλεπὰ καλὰ*); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were **בְּמִצְרָה** unclean," Deu. 4:3; 3:21; and in like manner before a participle for a finite verb, Is. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

*Note.* It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, **שׁוֹר**.

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(a) before א which it is altogether impossible to double, Pathach is always lengthened into Kametz, as **וְהָאָרֶץ**, **וְהָאֲשָׁם**, **וְהָאָרֶץ**, **וְהָאָרֶץ**, and the same is the case before ר, as **וְהָרֶגֶל**, **וְהָרֹבֵל**, and so also frequently before ו and ח, as **וְהָעַם**, **וְהָהָר**. On the contrary—(b) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words *sicher*, *verglichen*, are almost pronounced a double *ch*); and for this reason the more acute syllable often retains Pathach, as **וְהָהָר**, **וְהָהָר**.—(c) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, b]) is changed into Segol, especially before ח, as **וְהָחַי**, **וְהָחַי**, **וְהָחַי**; before ה and ו in monosyllables the vowel is Kametz (according to the rule laid down, letter a), as **וְהָהָר**, **וְהָהָר**; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, **וְהָהָרִים** (although **וְהָהָר**), **וְהָהָרִים**, **וְהָהָרִים**.

[*Note 2.* Corresponding to the Hebrew article in the kindred languages are:—(a) Phœnician א, more rarely ה, once אל; see Monumm. Phœnic. p. 437.—(b) Arab. **أل**, rarely and in the vulgar lan-

guage **هل**, kindred with the Heb. **אל**, **אלה**. Many grammarians suppose, therefore, that ה comes from **הל** = **אל**, **أل**; and this not without reason, comparing **שׁוֹר** the sun, Arab. **الشمس** pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. **הוּא**, **הוּא**, **הוּא**, Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in **שׁוֹר** would arise in the same way as in **הוּא** for **הוּא**, **הוּא** for **הוּא**. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449." Ges. add.]

**הוּא**, **הוּא**, **הוּא** (as to the origin and different use of these forms see the note). An interrogative adv. like the Arab. **هل** prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller **הוּא** (Deuteron. 32:6, according to the reading of the Nehardeenses); Arab. **هل**.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, **הֲשִׁמְתָּ לְבָבְךָ אֶל-עַבְדִּי** "hast thou considered my servant Job?" Ex. 10:7; 33:16, etc.—(a) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num?* Gen. 4:9, **הֲשִׁמְרָ אֶת־אֲחִי אֲנֹכִי** "am I my brother's keeper?" for, I am not my brother's keeper. Job 14:14, **אִם יָמוּת אִישׁ הֲיִחְיֶה** "when a man dies, shall he live?" i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, **הֲאִמְנָה תִבְנֶה לִּי**, which in 1 Ch. 17:4, is changed into a negative sentence: **לֹא תִבְנֶה לִּי**.—(b) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, **הֲחַחַת אֱלֹהִים אֲנֹכִי** "am I [not] under God?" Gen. 27:36; 50:19. Job 20:4, **הֲיָדַעְתָּ אֵת־זֶה** "dost thou [not] know this?" 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used **הֲלֹא**. Comp. Gr. **ή γάρ**, and **ή γάρ ού**, for *nonne?* and the Lat. — *ne* for *nonne?* see Hensinger on Cic. Off. iii. 17.—(c) In disjunctive questions, the latter question is preceded by **אִם** and **אִם** (see above, page LVI. B): **אִם ... הֲ** *utrum? an? whether? or?* more rarely **אִם** — **הֲ** Job 16:3; Ecc. 2:19. Also **אִם ... הֲ** and **אִם ... הֲ** are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num...an?*



num? ... et ... (not *utrum ... an?* [whether ... or?]), although a kind of disjunctive relation is contained even in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17, האגוש מאלה יצדק אם מעשהו; comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. א ... ה Job 6:26; 10:3; 13:7; 15:7, 8, 11; 18:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 22:4.

(2) in an indirect interrogation, *num*, German *ob*, *whether* (comp. אָן No. B, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito an*). In a disjunctive proposition followed by אָן Gen. 18:21; or הָ Nu. 13:18, "and see the land and the people, הֲיִתְחַזְקוּ הַחַיִּים הַהֵם הֲיִתְחַזְקוּ הַחַיִּים הַהֵם whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as אָן, see אָן; הֲ, see הֲ; אָן, see אָן.

*Note.* This interrogative particle, like הָ demonstrative, is derived from הָ, אָ demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb. affirmatives אָן, הֲ, Syr. אָן, Arabic اَلْ, Gr. η (see Passow h. v.); the negatives אָן (from אָן, see that word), Lat. *ne*, Germ. *nicht wahr?*

As to the form—(a) before letters which are neither gutturals nor have a simple Sh'va, הָ interrogative takes Chateph-Pathach, הֲ, הֲ (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(b) it has the same form as the art. הָ, הֲ Lev. 10:19, but this is principally before letters which have Sh'va, הֲ Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(c) before gutturals, הֲ, and—(d) before gutturals which have Kametz, הֲ, הֲ. See very many examples in Nold. Concordd. part. p. 856, seq.

הָ Ch. interj. LO! BEHOLD! Dan. 3:25. Syr. אָן, Arab. لا id.

הָ Heb. and Ch. id. Gen. 47:23; Eze. 16:43. In Ch. pleon. Dan. 2:43, הָ אָן behold as, etc. So often the Syr. אָן.

הָ interj. imitating a cry of joy, *Aha!* Germ. *aha!* Isaiah 44:16; Psalm 35:21, 25; also used in

glorying over an enemy's misfortune, Psalm 40:16; Eze. 25:3.

הָ imp. of the verb הָ, which see.

הָ m. pl. Hos. 8:13, *gifts*, in this place offerings, for הָ from the root הָ to give.

הָ fut. הָ pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable הָ under the root אָהָב), hence הָ breath, often used of something vain, vanity.

(2) to act, or speak vainly. 2 Ki. 17:15, וַיִּלְכוּ וַיִּהְיוּ אֲחֵרֵי הַהֶבֶל וַיִּהְיוּ לְמַעַן הַהֶבֶל "and they followed vanity (i. e. idolatry), and acted vainly;" Jer. 2:5; Job 27:12, לָמָּה תִּהְיוּ לְמַעַן הַהֶבֶל "why then do ye speak so vainly?" Also to have a vain hope; Psal. 62:11, אַל תִּתְּנוּ הֶבֶל אֶל הַהֶבֶל "set not a vain hope on robbery."

HIPHIL, to seduce to vanity, i. e. to the worship of idols, Jer. 23:16.

[The derivatives follow.]

הָ with suff. הָ, pl. הָ constr. הָ.

(1) *breath, breathing*, used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura*. Less correctly by the LXX. *καταιγίς*.) More often used of the *breath of the mouth* (Kimchi, אִיר שִׁיעַא טַסָּה, Aqu. *ἀρμύς*, Symm. *ἀρμύς*, which word, Sap. vii. 25, Syr. is rendered אָן). Commonly used of any thing transitory, evanescent, frail. Job 7:16, כִּי הֶבֶל יָמֵי "for my days are a breath;" Prov. 13:11, הֲוֹנֵי הַחַיִּים מִהֶבֶל "riches vanish more quickly than a breath;" Ecc. 11:10, "childhood and youth are vanity;" Pro. 21:6; 31:30; Ps. 39:6; Ecc. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty*, Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain*; Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, הָ "vain idols." Jon. 2:9.

(2) *exhalation, vapour, mist, darkness*, which cannot be seen through. Ecc. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, הָ "all that is coming is a mist," i. e. involved in darkness; Ecc. 8:14.

(3) pr. n. *Abel* (LXX. "Αβελ), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4:2, seq.

הָ i. q. הָ No. 1, breath, hence *vainity*, a Chaldaizing form. הָ Ecc. 1:2; 12:8.



**הבן** an unused root, i. q. אבן, hence—

**הבני** pr. stony (as if אבני, from אבן, אבן a stone), hence pl. הובניים Eze. 27:15 קרי, in כתיב הובניים *ebony wood, ebony*, pr. as if stony wood, *Strinholz*, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. *ἔβενος, ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written *ابنوش, ابنوس*. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. *φάλαγγες*); comp. אבני, אבנים.

**הבר** TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. *هبر*. It occurs once Isa. 47:13 קרי הברי שמים "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augers, astrologers; LXX. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures cæli*. כתיב הברי (שם). See my Comment. on Isa. ii. 351, seq. Others take הבר as i. q. *خبر* to know; while others would read הברי, comparing הברי ver. 10.

[**הגא** Esth. 2:3, and הגי verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *ἀγά, eunuch*; Monatsnamen, page 192."]

**הגג** a root unused in Hebrew. Arab. *هيج* IV. to kindle, *هيج* heat. Hence הגיג.

I. **הגה** fut. *הגה*—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as *הקט*); used of the growl of a lion over his prey (Gr. *ὑποβρυχάομαι: to roar* is *ἤσῃ, βρυχάομαι*), Isa. 31:4; of low thunder (see *הקט* Job 37:2); of the muttering of enchanters (see *הפחל*); of the sound of a harp when struck (see *הגיג* Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (*οὐμῶζειν*), Isa. 16:7; Jer. 48:31.

(2) poetically, to speak.—(a) absolutely (to utter sound), Ps. 115:7.—(b) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence to sing, to celebrate (like to say, *אמר*). Psal. 35:28, *לשון* "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) to meditate (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 and אמר, אמר), followed by *א*, to meditate on any thing (*über etwas*

*nachdenken*). Josh. 1:8, *והגית בו יום ולילה* "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, *והגיתי בכל פעולך* "and I will meditate on all thy works;" Ps. 143:5. (Syn. *שיח*). Pro. 15:28, *לב צדיק יהנה לענות* "the heart of the righteous will meditate what to answer." Also to remember any thing, followed by an acc., Isa. 33:18, *לבה יהנה אימה* "thy heart shall remember the terror." And in a bad sense, to plot, to plan, to devise. Psal. 2:1, *למאפיס יהנו ריק* "(why) do the nations devise vain things?" i. e. vain sedition; Pro. 24:2; Isa. 59:13. [Poel] (Syr. *ܟܘܣܐ* to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. *Æth. ኢበብ*: to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic *نَب* to mutter.)

POEL, inf. *הנו* i. q. Kal No. 2, Isa. 59:13.

HIPHIL, part. plur. *הקטות* those who mutter, i. e. soothsayers murmuring their songs; or those groaning, sighing, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, *הקט, הקטות, הקטין*.

II. **הגה** i. q. *ינה* No. II, to be removed, taken away (comp. *הקט*, and *הקט*), transit. to remove, to take away, Pro. 25:4, *הנו סינים סכסוף* "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. *κάθαυρε*. Vulg. *aufer*; verse 5. (Others read in this place *הנו* i. e. Hiph. of *ינה*). Hither also, apparently, must be referred Isa. 27:8, *הנה ברוחו הקשה* "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, *הקט*.

**הקט** m. (1) growling of thunder, Job 37:2.

(2) sighing, mourning, Eze. 2:10.

(3) thought, meditation, Ps. 90:9; comp. *הקטות*.

Root *הקט* No. I.

**הקטות** f. (with Kametz impure) thought, meditation, Ps. 49:4. Root *הקט* No. I.

**הגיג** (from the root *הגג*) heat, fervour of mind, Psal. 39:4, *בגיוני תבשר אש* "in my fervour, fire kindled." Hence a fervent cry, Ps. 5:2.

**הגיגין** m. constr. *הגיגין*, with suff. *הגיגי* Ps. 29:15; Lam. 3:62.

(1) the sound of the harp when struck (see the root *הקט* I, 1, Compare *הקט* Isa. 14:11). Ps. 92:4, *עלי הגיגין בקבוץ* "with the sounding of the harp." LXX. *μετ' ᾠδῆς ἐν κιθάρᾳ*. Ps. 9:17, *הגיגין* is



musical sign. LXX. φδῆ διαψάλματος, similarly Symm., Aqu., Vulg. [But Symm. μέλος διαψάλματος. Aqu. φδῆ ἀσι. Vulg. vacat. See **הַפְּלֵה**.]

(2) a meditation, Ps. 19:15; a device, plot, Lam. 3:62 (compare Ps. 2:1).

**הַגִּין** m. adj. convenient, suitable, i. q. Talmud. **הַגִּין** and **הַגִּין**. Eze. 42:12. From the root—

**הַגִּין** a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

**הַגִּין** an unused root. Arab. هجر to flee, whence **هجرة** [Hejrah], the flight of Mahomet. Cognate **הַגִּין**. Whence—

**הַגִּין** ("flight"), pr. n. Hagar, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

**הַגִּין** ("fugitive"), [Haggeri, Hagarite], 1 Ch. 11:38; 27:31. Pl. **הַגִּינִים** Ps. 83:7, and **הַגִּינִים** 1 Chr. 5:10, 19, 20 [Hagarites, Hagarenes], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. هجر, whence the Gent. n. هاجري a people and district near the Persian gulf, 'Αγαῖοι ap. Strab. xvi. p. 767 Casaub., 'Αγαῖες Dionys. Perieg. 956, in the province now called Bahhrein.

**הַגִּין** m. i. q. **הַגִּין** shout for joy, rejoicing, Eze. 7:7; compare Isa. 16:9, 10. Root **הַגִּין**.

**הַגִּינִים** m. pl. Ch. the friends or the ministers of the king, Staatsrâthe, viziers. Dan. 3:24; 4:33; 6:8, and **הַגִּינִים** 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. **הַגִּינִים** leaders, governors, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see אל p. XLV. A. Formerly, from the syllable **ג** (by comparison with **הַגִּינִים**, **הַגִּינִים**) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what **הַגִּין** might mean, it had to be left undetermined.

**הַגִּין** an unused root. Arabic هدم pr. to break (kindred to **הַגִּין**), in Hebrew figuratively to break into joyful sounds (compare **הַגִּין**, **הַגִּין**), whence **הַגִּין**, **הַגִּין**. There is a similar figurative application

to sound in Arabic, compare هدى cry of the camel, a heavy thick voice, هاد the sound of the waves breaking on the shore, هدد crashing.

[Derivatives **הַגִּין**, **הַגִּין**, and pr. n. **הַגִּין**, **הַגִּין**.]

**הַדָּד** [Hadad], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See **הַדָּד** p. cxxvii. A.

**הַדָּדָעַזַר** pr. n. ("whose help is Hadad," i.e. Adodus; see under **הַדָּדָעַזַר**) Hadad-ezer, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs **הַדָּדָעַזַר** 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

**הַדָּדְרִמּוֹן** [Hadadrimmon], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, Maximianopolis. Both Hadad and Rimmon are the names of Syrian idols.

**הַדָּדָה** i. q. **הַדָּה** (comp. **הַדָּה** and **הַדָּה**), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. هدى to guide aright, to shew the way. Syr. هدى way, manner, Gr. ὁδός.)

**הַדָּדָה** (for **הַדָּדָה**), Syr. هدى, Arab. هند India. Est. 1:1; 8:9. In Zend and Pehlvi it is Heando.

**הַדָּדָרָם** [Hadoram], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the 'Αδραμίται, Atramita of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himyarites), and the Sachalites, on the southern shore of Arabia.

**הַדָּדָה** [Hiddai], pr. n. m., 2 Sa. 23:30 ["for **הַדָּדָה**, **הַדָּדָה** the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is **הַדָּדָה**.

**הַדָּדָה** TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are **הַדָּדָה**, **הַדָּדָה**. Arab. هدى to destroy (a house).

**הַדָּדָה** an unused root. Arab. هدم to overturn, to destroy (houses), pr. to level with the ground ["perhaps to tread down, intrans. to be trodden



down, whence trop. to serve, to wait upon. Arab. [خدم], whence הרם a footstool, pr. the ground.

הרם Ch. Pael הרם, הרם to cut in pieces; Syr. [ܠܘܣܝܢ] pass. Comp. Arab. هدم to cut quickly, to cut in haste (einbauen). Hence—

הרם Ch. a fragment, a piece; Syriac ܠܘܣܝܢ a member ["Comp. Pers. اندام, هندام a member"]. עבר הרם Dan. 2:5; Gr. μέλη ποιῆν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. הרם Barhebr. p. 218.

הרם always followed by הרגל stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psa. 99:5; 132:7; Lam. 2:1.

הרם an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הרם pl. הרסים m. myrtle, so called (as some suppose), because it springs, i.e. grows rapidly, like salix; according to Verrius, a saliendo ["though Salix really is from ἑλαξ"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seqq. (Arabic هدرس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הרסה ("myrtle"), [Hadassah], pr.n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הרס fut. יהרס—(1) TO THRUST, TO PUSH (Ch. הרס id.; comp. הרס, הרס), Nu. 35:20, 22; Eze. 34:21. Job 18:18, יהרסו מאור אלחשך "they shall thrust him from light into darkness;" hence, to thrust down, to prostrate (umstossen), Jer. 46:15.

(2) to repel, to thrust away (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (verstoßen, ausstoßen), Deu. 6:19; 9:4; Josh. 23:5.

הרר—(1) pr. like the cognate הרר, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID.

(Arab. أهدر tumid, حدر to become tumid.) Part. pass. הרר swollen, tumid. Isa. 45:2, הרר ארץ "I will level the tumid (lofty) places." LXX. ὕψη, but perhaps they read הררים. (Tumidos montes occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, הרר בלבושו "swollen (i.e. proud) in his apparel," sich brüsten in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see הרר), to honour, constr. with an acc. Ex. 23:3; followed by פני to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like הרר פנים Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause נהררו were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

הרר Ch. Pael הרר to honour, Dan. 4:31, 34

הרר m.—(1) [const. הרר, with suff. הרר, pl. const. הררי], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, הררי קרש "holy ornaments." Ps. 110:3. Pro. 20:29, הרר זקנים שיבה "the adorning of old men is hoariness." Levit. 23:40, עץ הרר "ornamental trees." Specially used of the majesty of God. Ps. 104:1, הור והרר לבשת "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, קול יהוה בהרר "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הרר m. ornament. Dan. 11:20, הרר נישגה "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like הרר verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek τιμή; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[הרר Ch. i.q. Heb. הרר, with suffix הרר Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[הרר pr. n. see הרר No. 2.]

הררה f. const. הררה i.q. הרר ornament, adorning, Prov. 14:28. הררה קרש "holy ornaments,"



הדרעור-הוד

i. a. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. שִׁירֵי קִרְיָהּ Ps. 110:3.

הַדְרָעָזֶר [Hadarezer.] Sometimes found incorrectly for הַדְרָעָזֶר, which see.

הֵי interj. of sorrow, imitating the sound, like הֵיָא Eze. 30:2.

הֵי id. interj. of sorrow, i. q. הֵי. Am. 5:16.

הוּא—(1) pron. 3 pers. sing. m. HE; neut. IT. The letter H in הוּא and הֵי is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the Arab. هـ, and to the common Arabic, in which hué, hid is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese hua, huae; hia, hiae, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. ዐለቲ: f. ደለቲ: in which the syllable ቲ, ቲ has a demonstrative power. Similar to this is e in the Germ. sie, wie, die. In Syr. the H is rejected: ܘܫܐ, ܘܫܐ; a form which is also found in the pr. name ܘܫܐܝܗ, and perhaps Jer. 29:23 כְּחַיִּי, which ought, it appears, to be read ܘܫܐܝܗ. The Persians also have this pronoun without the ה (as in Æth.), او, اوى, او ["Phœnic. הוּא, Samar. הוּא, fem. הוּא and הוּא, הוּא"]; in the Germanic dialects the forms ho, hu, huc, hua, he, hei, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachlehre, p. 228 ["As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq."]. In the Pentateuch, הוּא also takes in the feminine, and stands instead of הֵי, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוּא is feminine, have treated it as though it were an error, and have pointed it הוּא, to signify that it ought to be read הֵי; out of the Pentateuch הוּא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(a) i. q. ipse, aúrós, himself; Gen. 14:15, הוּא וְעַבְדָּיו "himself and his servants;" Gen. 20:5, הֲלֹא הוּא אָמַר לִי "did not he tell me himself;" Isa. 7:14, לֵכֵן יִתֵּן אֲדֹנָי הוּא לָכֵן אֹת "therefore the Lord himself will give you a sign;" and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549);

Deu. 32:39, "see ye אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים בִּי אֲנִי אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים that I, even I, am He (aúrós), and beside me there is no God," that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25; 48:12; Jer. 14:22, etc. So also in proper names הֵלֵיָהוּ ("whose God is He"), אֲבִיהוּ ("whose father is He"). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אַתָּה הוּא הָאֱלֹהִים "thou art He, God."—(b) this, that, he, hic, oúrós, Gen. 4:4, הוּא וְהָאֵל הֵבִיא גַם הוּא "and Abel even he offered;" Gen. 2:11, הוּא הַטֶּבֶט אֶת כָּל-אֶרֶץ הַחַוִּילָה "this it is, which compasseth the whole land of Havilah." It is often used with a substantive, in which case it takes the article when the substantive has it; הַזֶּה הוּא אִישׁ אֶתְּמָר this man, Job 1:1; הַזֶּה הוּא לְמָקוֹם הַזֶּה to this place, Gen. 21:31; הַזֶּה הוּא הַיּוֹם in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in all the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like oúrós, iste; 2 Ch. 28:22, הוּא הַמֶּלֶךְ הַזֶּה "this is that king Ahaz;" compare הֵי. Elsewhere δευτικῶς for the pronoun of the first person, as in Latin hic homo, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive he is, this is, will be, was. Genesis 2:11 (see 1, b); 20:7, הוּא הוּא "for he is a prophet;" Gen. 24:65, הוּא אֲדֹנָי "that is my master;" Gen. 15:2, "the possessor of my house הוּא הוּא he will be Eliezer of Damascus." Hence often used for id est, as a formula of explaining; Gen. 14:8, הוּא הוּא זֹאֵר "Bela which (now) is Zoar;" verse 7, הוּא הוּא קַדֶּשׁ "the fountain of judgment which (now) is Kadesh;" Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, הוּא הוּא לֹא מִחַיֵּי הוּא "who is not of thy seed;" Lehg. § 196, 1

הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. ["Often as implying the verb to be, he is, she is, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb to be, Dan. 4:27."]

הוּא Ch. i. q. הוּא which see.

הוּא (by aphæresis, apparently for הוּא, from the root הוּא to lift oneself up, to become lofty, Med. Damma to be eminent, beautiful ["swelling"].

(1) majesty.—(a) used of the majesty of God; often joined with הוּא Pa. 21:6; 96:6; 104:1; 111:3;



Job 40:10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice. Isa. 30:30; Job 39:20.

(2) splendour, freshness, beauty; Dan. 10:8, הודי נהפך עלי "my freshness (i. e. the lively colour of my face) was changed in me," (ich verfarbte mich (vor Schrecken); Hos. 14:6, הודו הודו "his freshness like an olive tree." Used of ornaments, Zech. 10:3, 6, 13.

(3) [Hod], pr. n. 1 Ch. 7:37.

הודויה (perhaps הודויה "praise ye Jehovah" ["or for הודויה Jehovah his glory"], [Hodaviah], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezer. 2:40.

הודויה [Hodaviah], (id.), 1 Ch. 3:24.

הודויה ("majesty of God"), [Hodevah], pr. n. = הודויה No. 2, Neh. 7:43.

הודויה (id.), [Hodijah], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11; 14:19.

הודויה prop. TO BREATHE (הודויה to blow, as the wind, הודויה air, breeze), like the cognate roots הודויה, הודויה which see. This primary signification is applied—(1) to the breath of living creatures; hence, to live (see הודויה, הודויה), and in the use of the language, to be, i. q. the common word הודויה. In Aramaean this form of the verb is the most in use for the verb substantive (הודויה, הודויה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הודויה and itself primitive, may be seen, both from the Vav conversive (see '1) derived from it, and also from this form being originally onomatopoeic; הודויה therefore has its origin from הודויה, like הודויה from הודויה, which latter indeed appears to be a primary word. Part. הודויה Neh. 6:6; Ecc. 2:22. Imp. הודויה, הודויה Gen. 27:29; Isa. 16:4. Fut. apoc. הודויה Ecc. 11:3, for הודויה from הודויה.

(2) to breathe after anything, to desire, to long, i. q. הודויה (Arabic הודויה to desire, to love, to will), whence הודויה No. 1, desire. This signification, when more intensive, becomes—

(3) to rush headlong upon anything, to fall headlong, to perish, i. q. הודויה Job 37:6, הודויה "for he saith to the snow, fall down upon the earth," Vulg. ut descendat in terram (LXX. according to signif. 1, γίγναι ἐπὶ γῆς).

[The derivatives (except הודויה) follow.]

הודויה & הודויה Ch. to be, i. q. Heb. הודויה. Fut. הודויה and הודויה. To this future there is sometimes prefixed the particle ה, which then means that, in order that, and the preformative of the future is commonly omitted, as הודויה that they may be, that they might be, Dan. 2:43; 6:2, 3; הודויה Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הודויה הודויה "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הודויה f. verbal of Piel, from הודויה—(1) desire, cupidity, from the root No. 2, Prov. 10:3, הודויה רשעים "she casts away the desire of the wicked." Par. הודויה. Comp. הודויה. (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the קרי is הודויה). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) ruin, fall (Arab. هوى), from the root No. 3. Hence calamity, destruction. Ps. 57:2, הודויה "until destruction be past;" Psal. 91:3, הודויה "the destroying pestilence;" Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, injury, mischief, wickedness. Psal. 5:10, הודויה "their inward part is very wickedness;" Ps. 38:13, הודויה "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, הודויה "listening to a mischievous tongue;" Job 6:30.

הודויה i. q. הודויה No. 2, misfortune, calamity. Isa. 47:11; Eze. 7:26.

הודויה (prob. for הודויה, "whom Jehovah impels"), [Hoham], pr. n. of a king of Hebron, Josh. 10:3.

הודויה interj. onomatopoeic., like הודויה—

(1) of threatening, hol woe! hei, oi, vae! followed by an acc. ["nom. for a voc., see LXX.,"] Isa. 1:4, הודויה "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; Jer. 48:1; הודויה Jer. 50:27; Eze. 13:3; הודויה Eze. 13:18.

(2) of lamenting, alas! הודויה 1Ki. 13:20, הודויה "alas! my brother!" Isa. 17:12.

(3) of admonishing, hol heus! ho! Zec. 2:10; Isa. 18:1; 55:1.

הודויה Ch. to go, a form softened from הודויה, comp. הודויה and הודויה, הודויה and הודויה, and in the more modern languages, Engl. talk, walk, dark, warm (in which the r is omitted in pronunciation [probably



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it was intended to refer to the r in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs עו) עו! Ezr. 5:5; 6:5; 7:13. Infin. עו! Ezr. 7:13.

הוללה f. plur. הוללות *folly*. Ecc. 1:17; 2:12. Verbal from הלל in Poel.

הוללות f. id. Ecc. 10:13.

הולם m. (Milél) Isa. 41:7, see הלם.

הוים TO PUT INTO MOTION, TO DISTURB; kindred to the roots הים, הים, הים. Deu. 7:23, הים מהים גדולה "he brings upon them great disturbance." Whence הים pr. the sea in commotion.

NIPHAL, fut. הים to be disturbed, to be in commotion, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHIL, to make a commotion, *hermen maden, toben* (comp. הים הים Ruhe hatten), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Zoben im Innern), Ps. 55:3.

Derivatives, מהים, הים.

הוים ("destruction," root הים), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הים.

הוין i. q. Arab. هان to be light, easy, compare cogn. הין, הין. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So Hiphil, Deut. 1:41, ומהיננו לעלות "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) to be in easy circumstances, to live comfortably, to be rich. Compare הין No. 2, 3. Hence are derived הין, and—

הוין m.—(1) riches, substance. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוין בלא הוין *gratis*, for no price. Plur. הוים Eze. 27:33.

(2) adv. enough. Prov. 30:15, 16. So LXX. (ἀρκεί), Chald., Syr., Arab. (Arab. هون facility, comfort; compare הוין Med. Waw to live comfortably, quietly; הוין quiet, wealth; הוין wealth, substance).

הוין & הוין—(1) an ancient word, in but little use, i. q. הוין a mountain, Gr. ὄρος. Gen. 49:26, הוין עו (I read הוין עו), "everlasting mountains;" in the

other hemistich הוין עו "the eternal hills." The Masorites have indeed pointed these words, הוין עו, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוין as the part. of the verb הוין, *my parents*; עו is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârûn* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:32.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הושמע (for יהושמע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הושע ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὠσηέ. Hos. 1:1, 2.

הושעיה ("whom Jehovah aids" ["whom Jehovah has set free"]), [*Hoshaiiah*], pr. n. of several men—(1) Neh. 12:32, 32.—(2) Jer. 42:1; 43:2.

הוית see הוית.

הויה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is הויה, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὄραματισται. (Arab. هدى and هذا to talk ramblingly, to be delirious, especially through illness; and so commonly amongst the Talmudists.)

הויה (for הויה from the verb הויה, as הויה for הויה), lamentation, Eze. 2:10.

הויה—(1) pron. 3 pers. sing. fem. she, neut. it. Syr. هيا, Arab. هي. Compare הויה. Sometimes in



the Masoretic text there occurs היה, in cases in which היה is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected הוה, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine הוה apply equally to the feminine היה. It is often—(a) i. q. herself, ipsa, aúrñ, Joshua 6:17;—(b) this, aúrñ, especially when it has the article, as היתה היתה at that time, Mic. 3:4; the same, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

היה Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezz. 6:15.

הוידר mas. (root הוידר) joyful acclamation, rejoicing—(a) of vintage gatherers and wine-press treaders. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הודות pl. f. Neh. 12:8, praises, songs, compare Neh. 11:17. This word is derived from הודת [Hiph. of הוד], to praise, of the same signification as תודות. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 11:17, where in a like context is תודות."]

היה fut. יהיה apoc. יהי with Vav convers. יהי, inf. absol. יהיה const. יהיה, once יהיה Eze. 21:15, with pref. להיות i. q. הנה, Ch. הנה, Syr. ܣܘܣܘܢ.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, שיהי הארץ כשדה יבשה "the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, והיה תהו ובהו "and it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lebrg. p. 849.)

Followed by ל—(a) to be to any one (used of a thing), i. e. for him as the possessor, to be possessed. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, לא אהיה לך "I will not be to you," i. e. I will not be your God. So very often ל and negat. ל.—(b) to be for anything, i. e. to serve for, or as anything, zu etwas dienen, gereichen. Gen. 1:14, 15, והיה ללuminaries "and they shall be for luminaries." Verse 29. Ex. 4:16, והיה

יהיה לך לפה ואתה תהיה לו לאלהים "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16; Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, יהיה לאדם לקשר "it (the wood) is for a man to burn." Also to shew oneself as such a one. 1 Sa. 4:9, יהיו לאנשים "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, יהיה לי לבן תייל "be thou to me for a valiant man."—Followed by ל before an inf.—(c) to be about to, to be going to (comp. Engl. I am to play [this comparison is wholly unapt], er ist daran, im Begriff zu thun). Gen. 15:12, יהיה השמש לכוון "when the sun was about to set." Josh. 2:5, והיה השער לסגור "and when the gate was about to shut" (in a passive sense, as in Germ. es ist zum Essen da, that it be eaten). Isa. 6:13; Deu. 31:17.—(d) to be intent upon any thing, Germ. er war darauf, more fully darauf erpicht. 2 Chron. 26:5, והיה לשרת אלהים "and he was intent to serve God. As to יהיה when it is omitted in such expressions, see Lebrg. § 211.

יהיה עם to be with any one—(a) to be on his side, to take his part, εἶναι μερά τινος (Matt. 12:30), 1 Ki. 1:8 (see עם).—(b) יהיה עם אשה to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. ܣܘܣܘܢ. —(c) יהיה בעיני פ' to be in any one's eyes, i. e. to seem to him, see עין.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, יהיה בנה יהיה, especially in writers of a later age, Job 1:14; Neh. 1:4; 2:13, 15; comp. Syriac ܣܘܣܘܢ ܡܘܢ he was killing.

(2) to become, to be made or done. Absol. i. q. יהי אור—יהיה "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, והיו כל אלה "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said to come to pass (in opp. to to fail). Isa. 7:7, לא תהיה ולא תקום; followed by ל of the agent, Isa. 19:15, לא יהיה למצרים "no work shall be done by the Egyptians." To be made any thing is used followed by an acc. Gen. 19:26, והיא נצייב מלח "and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by ל, Gen. 2:7, והיה האדם לנפש חיה "and man became a living soul." Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isai. 1:31. But יהיה is also—(a) to be or come to any one Ex. 32:1.—(b) to be or to fall to any one, as a prey, portion, item, zu Erbteil werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, והיתה לאיש, like the Syr. ܣܘܣܘܢ she



fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence to *experience the same as*. Isa. 1:9, כְּסֹדֹם הָיִינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, וְהָיָה כְּצַדִּיק בְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase וַיְהִי, וַיְהִי "and it came to pass, that," like in N. Test. καὶ ἐγένετο οὕτως. Similarly, in the prophets וַיְהִי "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, וַיְהִי תַחַח וַיְהִי מִקַּם יְהִי "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָוָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with هو to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָוָה, הָיָה and הָוָה, הָיָה are of the same origin. Of these הָוָה and הָיָה prop. had the signification of breathing, blowing (comp. אָוָה, אָוָה, אָוָה), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָוָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) to become, to be made. Followed by הָיָה to be made, to become any thing, Deu. 27:9; Pro. 13:19, תַּאֲוָה לְהָיָה "a desire which has been done" (ein Wunsch, der geschähe ist), i. e. fulfilled; compare verse 12, where there is אָוָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, הֲאִם טָמַח אֲדֹנָי הַמֶּלֶךְ נְהִיָה הַרְבֵּר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. to happen, to come to pass, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus Troes*), i. e. to be over, ended, gone by, fertig, vorüber, dahin seyn. Dan. 2:1, שָׁנְתוּ נְהִיָתָה עָלָיו "his sleep left him." German, war vorbei für ihn, war dahin für ihn. עָלָיו is for אֵלָיו, לְאֵלָיו by a Syriacism (not for מֵעָלָיו). 8:27, נְהִיָתִי וְנַחֲלִיתִי "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. *langui et agrotavi*.

הָיָה fem. in נחִיב Job 6:2; 30:13 for הָיָה *destruction*.

הָיָה a Chaldee form for הָיָה *how?* 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. 23 id.).

הָיָה quadrilitt. not used. [In Thes. הָיָה, an unused root, prob. i. q. הָיָה (with the letters transposed) and הָיָה.] Arab. هَيْكَل to be great, lofty. Hence הָיָה. [In Corr. this root is altogether rejected.]

הָיָה comm. once certainly fem. Isa. 44:28. ([“It comes from root יָבַל i. q. הָיָה, הָיָה, to take, to hold; specially to be capacious, spacious.” Ges. corr.] Arab. هَيْكَل, Syr. هَيْكَل, Æth. ሀይከል: id. [“There is likewise a verb הִיכַל”]. Pl. הָיָה, once ḥ Hos. 8:14.

(1) a large and magnificent building, a palace. Pro. 30:28; Isa. 29:7; Dan. 1:4.

(2) הָיָה הָיָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere הָיָה הָיָה), also the holy tabernacle which was used before the temple was built; compare הָיָה No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also heaven, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is a part of the temple at Jerusalem, namely, ὁ ναὸς κατ' ἐξοχήν, answering to the nave of modern cathedrals between the entrance and the holy of holies (הָיָה הָיָה), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הָיָה is said to be applied to the holy of holies itself.

הָיָה emphat. הָיָה Chald. like the Hebrew.

(1) the palace of a king, Dan. 4:1, 26; Eze. 4:14.

(2) a temple, Dan. 5:2, 3, 5.

הָיָה Isa. 14:12 according to LXX., Vulg., Targ. Rabbin., Luth., *stella lucida, bright star*, i. e. *Lucifer*.



Nor is this a bad rendering, for there is added **קָשָׁה** and in the Chaldee also Lucifer [the morning star], is called **בּוֹכַב נִיקְהָ**, in Arab. **زهرة** i. e. splendid star. According to this opinion **הִלֵּל** would be derived from the root **הלל** to shine; as a participial noun of the conj. **הִלֵּל**, (comp. Arab. **بيطر**, Syr. **صمد** and the like), or else of a quadrilateral verb **הילל**, comp. **הִיבֵל**, **הִיָּדַר**. However, **הִלֵּל** itself is not unfrequently Imper. Hiph. of the verb **לָלַח** in the signification *wail, lament* (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

**הים** see **הים**.

**הַיָּמִים** pr. n. see **הַיָּמִים**.

**הֵמָּן** (= **מְהֵמָּן** Ch. and Syr. faithful), [*Heman*] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

**הֵן** m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] 12 **לֵט**, 2 Attic **χόες** (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. **Εἷν**, **ἴν**, **ῥν**. Its etymology is doubtful. It may be derived from **הן** as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn, hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. **ἵνον**. See Leemans, *Lettre a Salvolini*, p. 154. Bökh. *Metrol. Untersuch.* pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

**הֵךְ** see **הֵךְ**.

**הֵכָר** in Kal not used. [See added note below.]

Arab. **هكر** and **هكر** to be stupified, to be stunned, Kamûs i. 691, **العجب أو أشده** admiration, or, most vehement admiration, i. e. stupor. Kimchi, after R. Jonah **חמיהה נרלה** great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable **הך**, **חך**, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs **הקק**, **הקך**, **הקל** and **הקל** which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 4)"]—**הִפְחִיל**, to *stun, to stupify*; Job 19:3, **לֹא תִבְרְשׁוּ לִי תִהְיֶינָה** "ye are not ashamed, ye stun me," LXX. **οὐκ αἰσχυνόμενοι με ἐπίκεισθέ μοι**, Jerome, *et non erubescitur opprimentes me*; **ἡσααμλοσ ὑbertaubet ihr mich**, as rightly given by Cromayer, Schultens in *Animadverss.*—**תִּהְיֶינָה** seems to stand for **תִּהְיֶינָה** (compare **וַיִּרְכַּבְתִּי** Jer. 9:2). It may even be taken for the fut. Kal, but on account of the dative **לִי**, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to **הֵכָר** the force of Arab. **حكر** to injure, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me*. Several MSS. read **תִּהְיֶינָה**." Ges. corr.]

**הִפְכָּרָה** f. (Verbal of Hiph. from the root **כָּרַח**, of the form **הִפְכָּרָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), a *knowing, taking knowledge of* ["a beholding"]; Isa. 3:9, **הִפְכָּרָה פְּנֵיהֶם** "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["the beholding of their persons, i. e. respect of persons, partiality in a judge; compare the phrase **הִפְכָּרָה פְּנֵיהֶם** in **נָכַר** Hiphil"].

**הֵל**—(1) the article, Arab. **أل**, Heb. **ה**, **ל** being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. cccxiii.

(2) A particle of interrogation, Arab. **هل**, whence is taken **ה** interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide **הֵל יִהְיֶה**, which others join together **הֵלִיָּהוּהוּ**. If the former be correct, **הֵל** is joined with an accusative, as is often the case.

**הֵלֵא** TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. **ܠܘܬܘܬܐ** to put far, to remove, and Arab. **هل** II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from **הֵלֵא**.]

NIPHAL, partic. **הֵלֵא** removed, far off, collectively, the far removed, the remote, Micah 4:7. Hence—

**הֵלֵא** (segol. form, like **מֵלֵא**, **מֵלֵא**), subst. *distance, remoteness*, always with **ה** parag. **הֵלֵא** (Milêl, and on that account without Metheg), adverb *far off, farther*.



(1) Used of space, Gen. 19:9, **וַיֵּשְׁרָאֵם** "go farther back," begone; LXX. ἀπόστα ἐκεί: Vulg. recede illuc (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, **מִשָּׁם וְהָלַחְתָּ** "and thou shalt go) thence farther;" 1 Sam. 20:22, **מִפָּנֶיךָ וְהָלַחְתָּ** "from thee farther," i.e. beyond thee; verse 37. (In opposition to **וְהָנָה** on this side of thee.) Num. 32:19; Isa. 18:2, **עַם נֹרָא מְרִחֹזָא וְהָלַחְתָּ** "a people terrible and farther off than it;" verse 7. **מִתְּלַחְתָּ** "farther off than," as Am. 5:27, **מִתְּלַחְתָּ לְדַמְשָׁק** "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, **מִיְמֵינוּ וְהָלַחְתָּ** "from that day and on ward;" Lev. 22:27. (Syr. **ܘܫܬܐ**, **ܘܫܬܐ** id., **ܘܫܬܐ** beyond, Ch. **לְהַלְתָּ**, **לְהַלְתָּ** and **לְהַלְתָּ**, which belong to a root Med. Gem., see under **לְהַלְתָּ**.) [In Thes. Gesenius thus derives the word, "probably for **הָלַח** from **הָלַל** (which see, No. 1)."]

**הַלְלוּ** m. pl. verbal of Piel from **הָלַל** ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

**הָלוּם** see **הָלוּם**.

**הָלַח** comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic **الذ**, **الذ** Gol. col. 2122.

**הָלַח** (Milél), m. *this*, Gen. 24:65; 37:19. Compounded of **הָלַח** and the fuller form of the article **הָלַח**, the **ל** being doubled as in the cognate **הָלַח**. ["According to Hupfeld from **הָלַח** and **הָלַח** which is also favoured by the Talm. plur. **הָלַח** for **הָלַח**."] It answers to the Arabic **الذ** which assumes the power of a relative; hence is the shortened form **הָלַח**, and by aphæresis **الذ**.

**הָלַח** id., once occurring Eze. 36:35, joined with **הָלַח** and thus of the feminine gender.

**הָלַח** or **הָלַח** m., *a going, a step*; Job 29:6, **הָלַח** "my steps." Root **הָלַח**.

**הָלַח** f. only in pl.—(1) *going, progress*, Na. 3:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6, **הָלַח** "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27, **הָלַח** " (she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root **הָלַח**.

**הָלַח** & **הָלַח** (see Gramm. § 67, [77]) fut. **הָלַח**, **הָלַח** (from **הָלַח**), once with Yod **הָלַח** Mic. 1:8; poet. **הָלַח** (from **הָלַח**), once **הָלַח** Psal. 73:9; imp. **הָלַח** with **הָלַח** parag. **הָלַח** or with the **הָלַח** omitted **הָלַח** (see **הָלַח** in its own place), fem. **הָלַח**, rarely **הָלַח** Jer. 51:50; inf. abs. **הָלַח**, constr. **הָלַח** with suff. **הָלַח**, part. **הָלַח**.

(1) *to go, to walk, to go along* (kindred roots are **הָלַח**, **הָלַח**, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:18. 2 Sa. 15:20, **הָלַח** "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition **הָלַח** Gen. 26:26; ? 1 Sa. 23:18; 2 Ch. 8:17; sometimes **הָלַח** 2 Sa. 15:20; ? 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, **הָלַח** "ships going to Tarshish;" or with **הָלַח** parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through* or *over* a place, as Deu. 1:19, **הָלַח** "and we went through all the desert;" 2:7; Job 29:3. So also **הָלַח** Num. 20:17; 1 Ki. 13:12 (in other places **הָלַח** Pro. 7:19).—(b) followed by **הָלַח** it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare **הָלַח**, C. 1.) For another sense see above.—(c) with **הָלַח** or **הָלַח** (**הָלַח**) *to go with, to have intercourse with* (German *umgehen mit*), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with **הָלַח** *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. **הָלַח**, **הָלַח**, **הָלַח** *to go after, i.e. to worship, God or Baal*, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, **הָלַח** "the sword shall pursue thee.—(e) with a pleonast. dative **הָלַח** *to depart*, see No. 3.

(2) trop. *to walk, i.e. to live, to follow any manner of life* (Germ. *wanbein*, comp. **הָלַח** No. 3.) Ps. 15:2, **הָלַח** "who walketh (lives or conducts himself) uprightly." Ps. 1:1, **הָלַח** "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4, **הָלַח** *to follow any one's footsteps, to imitate him in life and manners, hence* **הָלַח** "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like **הָלַח**). Isa. 33:15, **הָלַח** "he who walketh uprightly;" Mic. 2:11, **הָלַח** "living in wind (i.e. vanity)



and lying;" Pro. 6:12, הולך עקשנות פה "walking (living) in perverseness of mouth," i. e. who, while he lives, continues to practice perverseness of speech.

(3) Specially to go away, to vanish, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. לך, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לך לך Gen. 12:1; 22:2 Hence to decease, to die, Gen. 15:2; Psal. 39:14. (So in Arabic مشى, ذهب, عبر, مضى; and

more fully مضى سبيله to go one's way. Syr. حلب to migrate, to wander; in Æth. ገዕዝ: and ለተወ:). But to this head does not belong Gen. 25:32, ለאני הולך; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i. e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as the hills flow with milk or with water, i. e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrs. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, כל-ברבים תלכנה מים. Vulg. omnia genua fluent aquis (i. e. out of fear). Compare Virg. Georg. ii. 166: auro plurima fluxit.

(5) to go on, to go forward in any thing, i. e. to go on adding. It is variously construed—(a) with inf. pleon. הולך and the participle of another verb, Gen. 26:13, וילך הולך ויגדל pr. he went on going on, and grew, i. e. he went on growing day by day, he grew more and more. Jud. 4:24, וילך יד בני ישראל וילך וילך "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הולך the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וישבו המים מעל הארץ, and the waters returned (flowed away) from off the face of the earth more and more; 12:9; compare Gen. 8:5.—(c) with the partic. הולך and the partic. of another verb; 1 Sa. 17:41, וילך הפלשתים הולך, "and the Philistines came nearer and nearer." 1 Sa. 2:26, ויהי ויהי וילך ויגדל ויגדל, "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL הולך pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL הולך i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1; Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, *grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence הולך *grassator, robber, attacker*, Prov. 6:11 (parall. איש מנן). Compare אצה, אצה to walk, to invade, to rob. Others understand a *vagrant*. Compare HITPAEL.

HIPHAL הולך (from הלך), rarely הולך Ex. 2:9, and part. מולכים Zec. 3:7 (formed from הלך in the Chald. manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מולכים *leaders, companions*, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הולך את-הילד הזה "take this child." 2 Sa. 13:13, הולך את-חיתי "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, that (the sea) may flow away, Ex. 14:21.

HITPAEL הולך—(1) pr. to go for oneself, comp. Gr. *πορεύομαι*, Germ. *sich ergehen*, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, חמו שמים ותהלך "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. הולך *to live (to walk) in truth, in uprightness*. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מולך Pro. 24:34, an attacker, a robber, or a vagrant, comp. Piel No. 4.

Derivatives, besides those which immediately follow, להלך, להליכה, להלך, להלכה, see also להלך.

הלך Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. מולך Dan. 3:25; 4:34.

הלך m.—(1) journey, way, also i. q. הלך *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a.]).

(2) a flowing, a stream. 1 Sa. 14:26, הלך דבש "a stream of honey." Comp. הלך No. 4.

הלך m. Ch. a way-toll. Eze. 4:13, 20; 7:24.







the ground with one's foot (comp. **דָּעַף**). As to the sense, comp. also Gr. *δεῦρο*, *δευρί*, pl. *δεῦρε*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

**הֶלֶם** ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

**הַלְמוֹת** f. *hammer*, Jud. 5:26, so called from striking. See the root.

**הַם** or **הָם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

**הֵם** or **הֵי** only in pl. with suffix **הֵמָּה** for **הֵמֵיהֶם** *their riches*. Eze. 7:11, **וְלֹא מֵהֶם וְלֹא מֵהֵמָּה** "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words **מֵהֶם**, **מֵהֵמָּה**, **מֵהֵמָּה** appears to have given occasion for the use of this new or at least uncommon form.

**הֵם** & **הֵמָּה** pers. pron. pl. m. **THEY**, **THOSE**; sometimes it is incorrectly put for the feminine, *æ*. Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these*; see **הָאֵלֶּה**.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, **הֵלֵלִי חַרְבִי** shall be stricken through with my sword." Compare **הָאֵלֶּה**.

**הִמְמָה** fut. **הִמְמָה** onomatop. root, TO HUM; Germ. *brummen*, *summen*, or rather the old *hummen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *summet*, Arabic **همهم**, **همهم**, **همهم**. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *summet* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence **הַמְמָה** poet. noisy places,

i. e. the streets, Pro. 1:21. Pro. 20:1, **לֹץ הֵינִי הַמָּה** "wine is a mocker, and strong drink (is) raging."

Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, **מַעֲי לְמוֹצָב בְּבִנוֹר יִהְיֶה** "my bowels shall sound like a harp for Moab." Jer. 48:36, **לְבִי לְמוֹצָב** "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is **הִנָּה**.

Derivatives **הֵם** or **הֵי**, **הֵמָּה**, **הֵמֵיהֶם**.

**הֵמָּה** see **הֵם**.

**הֵמוֹן** & **הַמּוֹן** Ch. pers. pron. pl. *they*, *those*, Dan. 2:34; Eze. 4:10, 23, i. q. Heb. **הֵם**.

**הַמּוֹן** (from the root **הָמָה**), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. **קוֹל הַמּוֹן** the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. **הַמּוֹן** Gen. 17:4, 5. **הַמּוֹן** Isa. 17:12, many peoples. **הַמּוֹן** a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, **הַמּוֹן מַעֲיָהּ** pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

**הַמּוֹן** see **הֵמוֹן**.

**הַמּוֹנָה** ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

**הַמְּיָה** f. *sound* of a harp, Isa. 14:11. Root **הָמָה**.

**הַמְּלָה** a root not used. Arab. **همل** to rain incessantly; kindred to the Heb. **הָמָה**. The original idea appears to be that of making a noise; compare **הַמּוֹן** used of the noise of showers, 1 Ki. 18:41. Hence—

**הַמְּלָה** & **הַמּוֹנָה** f. *noise, sound*, i. q. **הַמּוֹן** Eze. 1:24, **בְּלִבְתָּם קוֹל הַמְּלָה** "as they went, a



noise [was heard] like the sound of a host." (Comp. קול המון Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

**המם** fut. יהם i. q. המה pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) to impel, to drive. Isa. 28:28, המם גלגל עגלתו "he drives the wheels of his threshing wain."

(Comp. Arab. حم to urge on a beast.)

(2) to disturb, to put in commotion, to put to flight, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, שלח חיציה ויהם "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אלהים אלהיהם "God disturbed them with every misery." Hence—

(3) to destroy utterly, to make extinct, Deut. 2:15; Est. 9:24 (where it is joined with אבד). Jer. 51:34 (with אכל).

[Derivative, pr. n. הומם.]

**המ** ακαλεγομ. i. q. המה, המל, המר TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, יען המנכם מן הגוים "because that ye raged yet more (against God) than the nations (which are around)." Compare המה Ps. 2:1; 46:7. It may also be that המ is a secondary root, formed from המון. The Hebrew interpreters regard המנכם as being for המנכם, and that this is the verbal noun המה itself. [So Ges. in Thes. and Corr.]

**המן** [Haman], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates alone, solitary. But همان is nothing but an adv. so, only, but. Perhaps a better comparison will be Pers. همدم homdam, magnificent, illustrious; or Sanscr. héman, the planet Mercury.)

**המניק** or according to המניק כתיב Chald. Daniel 5:7, 16, 29, a necklace, neckchain, monile. To this corresponds Syr. **ܚܡܢܝܩܐ**, and Greek **μανιάκης, μανιάκων, μάννος**; also **μανάκιον, μαννάκιον**: all of which are diminutives from **μάννος, μάννος**, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). ה in Ch. and Syr. is a prosthetic letter, and ף or ף- is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable **μανος** be further traced, the idea of many is not improbable that it properly signifies the moon, and that **μανιάκη** is properly i. q. **μηνίσκος**, a little moon worn round the neck (compare שֶׁהָרָן). Indeed in modern Persic the moon is called **ماه**, but the primitive Nun is shown to be omitted by the Greek **μήν, μήνη**, Dor. **μάννα**, Goth. *mana*, Lat. *mensis*, Germ. *Manh*, *Manb*. Geddes on Ex. 25:22, compares the Lat. *manica* from *manus*, and supposes 'מ properly to mean an armlet. ["Comp. also Sanscr. *mani*, a gem, a pearl."]

**המם** an unused root, i. q. **همس, همش**, which are used of a gentle noise of various kinds (comp. המה, המל, המן, המר), as of persons walking, of small branches and twigs mixed together and breaking one another (*Knicken des Reisholzes*); compare transp. **השמ** to break any thing dry, as brushwood, **هشيم** brushwood. Hence—

**המסים** m. pl. Isa. 64:1, brushwood. Saadiah has well retained **الهمس**. See Schult. in Origg. i. p. 68, 69.

**המר** a root not used in Hebrew. Arab. **همر** <sup>5-6</sup> to flow in a rapid stream (of water) **همرة** rain, shower. The original idea is no doubt that of making a noise (comp. המה), as in **המל**, a root which is formed from this, the letter **ר** being softened. Of the same origin are Gr. **ὄμβρος**, Lat. *imber*. A kindred root is **מרר**.

Derivative **מהרות**.

I. **הוּ** pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. **הוּא** Gen. 19:29; 30:26; **הוּן** Ezek. 18:14; **הוּן** Eze. 16:47; **הוּן** (therefore) Ruth 1:13. The separate pronoun always has ה parag. **הוּה**, which see.

II. **הוּ** followed by Mappik **הוּ**—(1) demonstrative adv. or interj. **לוּ** **BEHOLD** (Cognate words are **הוּ** which see, let. A., Arab. **ان** behold, **هنا, هنا** here, Gr. **ην, ηνι** = **הנה, הנידע**, Lat. *en*, also Chal. **הוּ, הוּן**, **הוּן** the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. **אנא, אנ** behold, and **הוּ** this; **אי** where, and **אי** who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 39:8; 47:23; Job 8:19, etc. Of yet more frequent







הפוגה-הר

PIEL, imper. apoc. הִשָּׁמְטֵם BE SILENT! SILENCE! an onomatopoeic expression for commanding silence; like the Germ. *st! pst!* from which have been formed the roots הִשָּׁמְטָה, הִשָּׁמְטָה; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. *σιωπήν*. Plur. הִשָּׁמְטוּ Neh. 8:11.

HIPHIL, *to command to be silent, to still* (a people), Nu. 13:30.

הִפְּוּגָה fem. *remission, cessation*, Lam. 3:49. Root פוּג.

הִפְּוּגָה fut. יִפְּוּגָה (Aram. *ܦܘܓܝܢܐ*, Arab. *أَنكَ*)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; יָדְךָ הִפְּוּגָה *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הִפְּוּגָה עֵרְךָ לְפָנַי *to turn the neck to any one*, Josh. 7:8. Also intrans. (like *στρέφισθαι*, and in Hom. sometimes also *στρέφειν*), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by *א* Amos 4:11.

(Arab. *الموتفكات* the overthrown, *kar' éloxhā*, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by *ל* into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, *שֵׁשׁ בְּנִיט הַפֶּה לָבָן* "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הִפְּוּגָה "O your perverseness!" [As a noun in Thes.]

NIPHAL הִפְּוּגָה inf. absol. הִפְּוּגָה.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, הִפְּוּגָה בְּלִשְׁנוֹ "he who has a tongue that turns about." Followed by *א* to turn oneself against any one, Job 19:19; *ל* to any one, Isa. 60:5. 1 Sam. 4:19, הִפְּוּגָה עָלֶיהָ "her pains turned themselves unto her," i. e. took hold of her. Also followed by *ל*, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by *ל* Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. *to degenerate*, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL, הִפְּוּגָה followed by *ל*, *to turn oneself, to be turned against any one, to assail him*, Job 30:15.

HITHPAEL—(1) *to turn, to turn oneself*. Gen. 3:24, הִפְּוּגָה "a sword (continually) turning

itself," i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky, Job 37:12.

(2) *to turn*, i. e. *to change oneself, to be turned*, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, הִפְּוּגָה, מִהִפְּוּגָה, מִהִפְּוּגָה.

הִפְּוּגָה and הִפְּוּגָה m. *the reverse, i. e. the contrary*, Eze. 16:34.

[*הִפְּוּגָה* perverseness, folly, with suff. Isa. 29:16, הִפְּוּגָה "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in *כ* prevents.]

הִפְּוּגָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְּוּגָה adj. *crooked, twisted*, Pro. 21:8. Opp. to *יָשָׁר*.

הִפְּוּגָה f. verbal of Hiph. from the root *נצל*, *escape, liberation*, Est. 4:14.

הִפְּוּגָה an unused root, prob. i. q. *حصن* and *حصن* (ה and ח being interchanged), *to be strong and fortified*, whence *حصن* defence, weapons; *ἄσπρη*: iron, pl. instruments of iron. Hence—

הִפְּוּגָה Eze. 23:24 (where however many copies have *הִפְּוּגָה*), *weapons, arms*, as well explained by the Targum and Kimchi.

הִפְּוּגָה m. with art. הַהִפְּוּגָה, with ה local הַהִפְּוּגָה Gen. 12:8; 19:17, 19, etc. Once הַהִפְּוּגָה Gen. 14:10. Plur. הַהִפְּוּגָה constr. הַהִפְּוּגָה m.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הַהִפְּוּגָה, הַהִפְּוּגָה, also הַהִפְּוּגָה which see. (Corresponding to this are Greek *ὄρος*, Slav. *gora*.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הַהִפְּוּגָה הַהִפְּוּגָה the mountainous district of the tribe of Judah, Josh. 15:48, seq.; also *kar' éloxhā*, הַהִפְּוּגָה Josh. 10:40; 11:16; *ἡ ὄρεινή*, Luke 1:39, 65; הַהִפְּוּגָה הַהִפְּוּגָה the mountainous district of Ephraim (see *הַהִפְּוּגָה*). הַהִפְּוּגָה הַהִפְּוּגָה the mount of God, a name of— (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also *the holy mountain of God* (commonly הַהִפְּוּגָה הַהִפְּוּגָה, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully



Zion [Moriah rather] is called **הַר צִיּוֹן** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, Die Religionsideen des A. T. page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשֻׁחָתִית** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר הַשֶּׁמֶשׁ** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יִשְׂרָאֵל**, see **יִשְׂרָאֵל**.

**הַר** see **הוֹר**.

**הָרָא** ("mountainous"), [Hara], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبال** *mountainous*, 1 Ch. 5:26. See Bochart, Phaleg. iii. c. 14.

**הָרָאֵל** ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.*; and verse 16, called **אֲרִיאל** which see.

**הָרַג** fut. **יָהַרַג** TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהַרַג בְּבָרַד נֶפְתָּם** "he killed their vines with hail." Comp. **מָוַת** Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by **ל** 2 Sa. 3:30; Job 5:2; and followed by **בְּ**, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. **בְּ** A. 2.

NIPHAL, pass. to be killed, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

**הָרָג** m. a killing, a slaughter, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

**הַרְגָה** f. id. **הַרְגָה** צֶאֱן *sheep for the slaughter*, Zec. 11:4, 7 (comp. the verb Isa. 22:13). **גַּיַּת הַרְגָה** the valley of slaughter, Jer. 19:6.

**הָרָה**—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of swelling; kindred to **הָרַר**, **הָרַרְהוּ**." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by **ל** of the man by whom she conceives, Gen. 38:18. Part. **הוֹרָה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הוֹרִים** to be as if by zeugma (comp. Arabic **أَبَان** *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word **הוֹר**.

(2) metaph. to conceive in the mind; hence to plan, to devise any thing. Ps. 7:15, **הָרָה עֲמַל וְיָלַד** "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL **הָרָה** pass. to be conceived. Job 3:3, "and (let) the night (perish, which) said **הָרָה נֶבֶר** there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַיִּמְחַר אֶת-מַרְיָם**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הוֹרֵה** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִי**, **הָרִי**, **הָרִי** [and the following]—

**הָרָה** adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by **ל**, by whom"]. **הָרָה לָלֶחֶת** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עִלְמָם** always with child, Jer. 20:17. Pl. **הָרוֹת** Am. 1:13. With suff. **הָרוֹתֶיהָ**, **הָרוֹתֵיהֶם** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

**הָרָה** Chald. a thought, from **הָרַהַר** to think; see **הָרַר**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **רְעִיּוֹן** Dan. 2:29, 30; 4:16. Syr. **رؤيا** a phantasm or imagination.

**הָרָה** m. (from **הָרָה**) *conception*, Gen. 3:16. With tzere impure.

**הָרָה** i. q. **הָרָה** fem. **הָרָה**, whence **הָרִי** Hos. 14:1.

**הָרִי** m. *conception* (from **הָרָה**) Ru. 4:13; Hos. 9:11.



הריסה-ו

הַרְסָה f. (from the root הָרַס), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוֹת f. *destruction*, Isa. 49:19.

הָרַס an unused root, i. q. אָרַם, רוּם *to be high, lofty*. Arab. هَرَم to make great, to lift up; whence هرم a pyramid, a lofty edifice. Hence הַרְסוֹן and—

הָרַם ("height," of the form עוֹלָם, or "mountainous," from הָר with the addition of מֶ-), [Horam], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [Harum], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. אַרְמוֹן a *fortress, palace*, used of a hostile fortress, Am. 4:3. Root הָרַם. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרַן ("mountaineer," from הָר), [Haran], pr. n. —(a) of a brother of Abraham, Gen. 11:26, 27; —(b) 1 Ch. 23:9. הָרַן see p. cxvii, B.

הָרַס fut. יִהָרַס Job 12:14; Isa. 22:19, and יִהָרַס Ex. 15:7; 2 Ki. 3:25.

(1) *to pull down, to destroy*, einreißen, niederreißen. The primary signification lies in the syllable רַס, which like רָץ and Gr. ῥήσσω, ῥήτω, Germ. reißen, has the meaning of tearing, pulling down, and is itself onomatopoeic. Compare רָצַח, רָצַח, also פָּרַץ etc. (Arab. هرس is, to tear, to tear to pieces). This verb is properly and commonly *to pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is *to break out* teeth, Psal. 58:7; *to pull down* any one from his station (herunterreißen), Isaiah 22:19, *to destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, וְאִישׁ תְּרוֹמֹת but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb הָרַס h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. *to break through, to break in*, Exod. 19:21, "פֶּן יִהָרְסוּ אֵלַי" "lest they break through to the Lord;" verse 24.

NIPHAL, *to be broken down, destroyed*, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives הַרְסָה, הַרְסוֹת, and—

הָרַס ἀπαξ λεγόμεν. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found עַיִר הַהָרִים יֵאָמַר לְאַחַת according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare אָמַר Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by Iken, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. هرس dilacerator, i. e. a lion. The more probable reading, however, is הָרַם which see. I have made further observations on this in Comment. on the place.

["הָרַר an unused root; prob. *to swell*, kindred to הָרַה *to become pregnant*, prop. *to swell*, to become tumid. Chald. הָרַר id. Hence הָרַר, הָרַר, הָרַר." Ges. add.]

הָרַר once with suff. הָרַרְי Jer. 17:3; and הָרַרְי, only with suff. הָרַרְי Ps. 30:8; plur. constr. הָרַרְי, with suff. הָרַרְיָה Deu. 8:9 i. q. הָרַר *mountain*, but commonly poet. Jerem. loc. cit. לְבֹא אֶתֵּן לְבֵן אֶתֵּן "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member בְּמִוְתֵיךָ בְּחַפְזָאֵת "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. הָרַה *to conceive*. Palp. הָרַרְי *to conceive in the mind*, to think. Hence הָרַרְי.

הָרַרְי 2 Sa. 23:33, and הָרַרְי ver. 11 [Hararite], a mountaineer, either of Ephraim or of Judæa.

הָשַׁם (perhaps i. q. הָשַׁם "fat"), [Hashem], pr. n. m., 1 Ch. 11:34; in the parallel place יֵשׁוּ 2 Sa. 23:32.

הַשְׁמָעוֹת verbal of Hiph. from the root שָׁמַע i. q. inf. Eze. 24:26, לְהַשְׁמָעוֹת אָזְנוֹיִם "that the ears may hear."

הַתְּוֹךְ verb. of Hiph. from הָתַךְ, a *melting*, Eze. 22:22.

הַתְּוֹךְ pr. n. [Hatach], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares טָבֵא truth.

הַתְּלַל in Kal not used; a secondary root formed from the Hiph. of the verb תָּלַל [to which in Thes. it



is referred]; very many of the forms manifesting their origin from the root <sup>טל</sup>טל; in others ה appearing as though it were radical. The former is the case in the pret. <sup>הטל</sup>הטל Gen. 31:7; inf. <sup>הטל</sup>הטל Ex. 8:25, fut. <sup>הטל</sup>הטל Job 13:9; pass. <sup>הטל</sup>הטל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from <sup>טל</sup>טל); the latter is the case in <sup>הטל</sup>הטל 1 Ki. 18:27; <sup>הטל</sup>הטל Jer. 9:4, and the derivatives <sup>הטל</sup>הטל, <sup>הטל</sup>הטל (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) to deceive; followed by <sup>הטל</sup>הטל Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) to deride, to mock, 1 Kings 18:27; see the derivatives.

In the cognate languages <sup>טל</sup>טל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus <sup>טל</sup>טל is to cause to fall, whence Hiph. <sup>הטל</sup>הטל to deceive, like <sup>הטל</sup>הטל, σφάλλω, to deceive; which figurative sense is found in the cogn. <sup>טל</sup>טל to defraud: then from <sup>הטל</sup>הטל by the change of the letter ה into a harder guttural, is formed <sup>חטל</sup>חטל to deceive,

to defraud, <sup>חטל</sup>חטל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ה to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are <sup>חטל</sup>חטל, <sup>חטל</sup>חטל, <sup>חטל</sup>חטל which see; also in the cognate languages <sup>חטל</sup>חטל a bow, from the root <sup>חטל</sup>חטל, hence <sup>חטל</sup>חטל; <sup>חטל</sup>חטל from <sup>חטל</sup>חטל, hence Rabb. <sup>חטל</sup>חטל; <sup>חטל</sup>חטל before, from <sup>חטל</sup>חטל, hence <sup>חטל</sup>חטל. Hence—

<sup>הטל</sup>הטל m. plur. mockings, derisions, poet. for mockers, Job 17:2.

<sup>חטל</sup>חטל a root not used in Kal, prob. i. q. <sup>חטל</sup>חטל, <sup>חטל</sup>חטל to break; hence to break in upon, to rush upon any one. <sup>Απαξ λεγόμεν.</sup>—

POEL. Psal. 62:4, <sup>חטל</sup>חטל על איש "how long will ye rush upon a man?" LXX. <sup>ἐπιτίθεισθε.</sup> Vulg. <sup>irruitis.</sup> I do not agree in judgment with those who make the root <sup>חטל</sup>חטל, nor do I think the signification of making a noise (comp. Arab. <sup>حات</sup>حات) suitable to the passage.

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name ו, sometimes also written וו, denotes a nail, or hook (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; <sup>ו</sup>ו for <sup>ו</sup>ו, <sup>ו</sup>ו; in the middle of a root it is sometimes moveable (and is then interchangeable with ו, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as <sup>ו</sup>ו, <sup>ו</sup>ו.

ו followed by Sh'va moveable, or the letters <sup>ו</sup>ו, <sup>ו</sup>ו; before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrs. § 155) copulative conj. and, et, kai (Arab. <sup>و</sup>و, pronounced in the common language u, Syr. <sup>و</sup>و, Æth. <sup>⓪</sup>⓪); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) copulative, and serves for connecting both words (<sup>ו</sup>ו Gen. 1:1, <sup>ו</sup>ו 1:2) and sentences, especially in continuing a discourse. Gen. 1:2, <sup>ו</sup>ו. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, <sup>ו</sup>ו; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, <sup>ו</sup>ו; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrs. 842.



(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per *εἰ δὲ διὰ δυνῶν*, as it is called by grammarians). Gen. 1:14, "they shall be *לְאֹתוֹת וּלְמֹעֲדִים* for signs and for seasons," i. e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, *תִּלְיֹפוֹת וְצָבָא* "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiady.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *isque, et quidem*. 1 Sa. 28:3, *בְּרַמָּה וּבְעִירוֹ* "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, *וְנִחַלְתָּהּ וְנִלְאָה וְנִוָּרָה* "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, *עִיר וְקָדְשׁ* Dan. 4:10, "a watcher (i. e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. *וְגַם*. Job 5:19, "from six troubles he will deliver thee, and (i. e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. *و*, in *Hamasa*, ed. Schult. page 320, and *Taurizi*.)

[“Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often *יְהוּדָה וְיִירוּשָׁלַם* "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Psa. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 23:2. Zech. 14:21. *לְיִרוּשָׁלַם וְלְיְהוּדָה* and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pæni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pæni*," Liv. xxi. 40." *Thes.*]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, *מֵאֵל אֱבִיר וְיִעֲזָרָה וְאֵת שְׂדֵי וְיִבְרַכֶּנּוּ* "from the God of thy father, and he helped thee (i. e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for I aided the poor... *לֹא עָזַר לִי וְיָתוּם* and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, *Hermes* [book i. last chap. but one], page 66, *Germ. Trans.*

(e) It commences an apodosis (like the Arab. *ف*, see De Sacy, *Gramm. Arabe* ii, § 551—56; especially when preceded by *ل*), like the Germ. *so*; but it is more correctly rendered *da, bann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, *וְנִיחַלְתָּהּ וְנִלְאָה וְנִוָּרָה* an dem Tag, wo ihr davon esset, da werden euch die Augen aufgehen. Often when preceded by *אם* Psal. 78:34, *וְיָדְרִישׁוּהוּ* "when he slew them, then they sought him." Jud. 4:18.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, *וְיָרְעַתֶּם* am Abend, da sollt ihr erfahren. Pro. 24:27, *אַחַר וּבְנִיתָ בַיִתְךָ* "afterward, then thou shalt build thy house," *bernach, da baue dein Haus.* Gen. 2:4, 5, *וְכָל שְׁמֵי הַשָּׁמַיִם*; 40:9; 48:7. Ex. 12:15, *כִּלְאֵל אֶכַל חֶמֶץ וְנִכְרַתָּהּ* "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, *וְלֹא חָקַר* *שְׁנֵי וְלֹא חָקַר* Germ. *seine Jahre, die sind nicht zu zählen.* Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signif. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare *עַל* No. 1, e), *וְהַשְׁתוּמָה* Vav adæquationis is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be *וְנִבְאָבוֹתֵיכֶם וְנִבְאָבוֹתֵי אֲבוֹתֵיכֶם* against you, and (i. e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i. e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e. g. *السوقية والكلاب السلوقية* "the merchants and the dogs of Seleucia," i. e. they are like one another, see *Elnawab*, ed. H. A. Schultens, No. 3; *Carmen Togr.* Vers. 2.)

(g) When doubled *!...!* is *et... et, both... and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to Vav conversive of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's Heb. Gram.* page 547.



(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, וְאֵיךְ לָמָּה אָהַבְתָּ אֹתִי when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, וְאֲנִי but I (ba ich doch), Gen. 15:2; 18:13, 27; וְאִתָּה Ps. 50:17; וְאִתָּה Isa. 53:7 (compare my observations in Comment.); וְאִתָּה Gen. 26:27 [?]; וְאִתָּה ib. (comp. Arab. *وَأَوْ* *حال*, especially before pronouns, as *وَأَنْتَ*), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated וְ... וְ *sive...sive, whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, וְאִתָּה הַדָּבָר, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under וְ page xcii, A.)

[This supposed disjunctive use is almost entirely rejected in *Thes.*]

(4) Before *causal* sentences, like וְ *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, וְהָיָה בְעֵלְתָּ בַעַל because she is a man's wife." Ps. 60:13; *because, in that*, Ps. 5:12, "let them ever shout for joy וְתִשְׂמְחוּ because thou defendest them;" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, "ye are my witnesses, וְאֲנִי לְאֵל for (that) I am God."

(5) before *conclusive* or *inferential* sentences, *so that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהִשִּׁיבֵנִי וְחַיִּי wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר וְקָחוּ קֶמֶחַ "and he said; (since things are so) then bring meal," or "therefore bring meal," so הֲלוֹת מֶחָל Isa. 3:14, וְאִתָּם בָּעֵרְתֶם הַכֶּרֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Ps. 4:4, וְיָדַע "know therefore," so wisset denn. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיִן where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object, in order that* (auf daß) followed by a future which is commonly apocopated or para-

gogic (see *Lehrg.* p. 873), Isaiah 13:2; Job 10:20; Gen. 42:34; *so that* (so daß), *that*. Numb. 23:19, "God is not a man וְאֵלֹהִים כִּי יִשָּׁר so that he may lie." 1 Ki. 22:7; Isa. 41:26.

*Note.* I formerly made the observation (*Lex. Man.* [Germ.] ed. 3, No. 9),—(a) that ו also is employed to connect question and answer, comparing Job 28:20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, "but wisdom is no where to be found," 21, "and it is hidden from the eyes," etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to ו, let. e. וְתִקְוֹתֶיךָ וְתִשְׁמְחוּ "thy hope (this is) the uprightness of that way," i. e. this rests in thy uprightness; 2 Sam. loc. cit. וְאֲנִי מֵאֵן וְאֲנִי מֵאֵן nicht beines Waters, daß war ich sonst.

ו before gutturals ו, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וְהוּא *Vav conversive*, וְיִקְטֹל he will kill, וְיִקְטֹל he was killing. This prefix has arisen from the verb substantive וְהָיָה, so that it may have been originally expressed fully וְהָיָה וְיִקְטֹל "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word וְהָיָה) being cast away, and וְיִקְטֹל being contracted by the aid of Dagesh forte conjunctive into וְיִקְטֹל, just as וְהָיָה וְיִקְטֹל; מֵהָיָה וְיִקְטֹל. וְיִקְטֹל is, therefore, properly a compound tense, altogether answering to the Arab. *كان يقتل* "it was (that) he might kill." *Æth.* ሀለፀ: ለጠዕቆ: "he was baptizing," *Amhar.* "it was (ሀለፀ) that he might dye," for "he was dying;" see *Lehrg.* § 87, and as to the use of this form, see *Hebrew Gramm.* § 99, 6 (ed. LX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְיִאמַר and he was saying, for וְיִאמַר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that ו has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see *Ewald's Heb. Gramm.*). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr. 1:1;



where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. inclines to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a kind of subjunctive power. See Thes. p. 398.]

וה pr. n. of a place in Arabia. Ezc. 27:19. It was rightly observed by Michaëlis that ו is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וה. But Bochart and Forster suppose that Dan is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עדן or עדן unless perhaps וה is for וה the ו being dropped, and then ו is the copula." Ges. add.]

והב a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. והב Verse 18, comp. והב to give, i. q. והב. But Kimchi found in MSS. והב in one word, which would be Aram. Ethpa. of the verb והב = והב: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

וה pl. והב m. (with Kametz impure), a peg, a nail,

The seventh letter of the alphabet called ו, i. e. Syr. והב a weapon, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. و dh, and ذ dz; as ذبح והב to slaughter; زرع והב seed.

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וה Arabic وزر TO CARRY (whence وزیر *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also והב, *αἰρώ*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

וה m. laden with guilt. Prov. 21:8.

והה (Pers. *ویزه* pure pr. white, see והב), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וה i. q. והב TO BEAR, BRING FORTH. Arabic *ولد*. Hence—

וה m. offspring. Gen. 11:30, and—

וה m. id. 2 Sa. 6:23. והב and the western MSS. have והב.

[“an unused root, i. q. *ونی* to be torpid, weak, meek.” Hence—]

והה [*Vaniah*], pr. n. of a man. Ezc. 10:36.

והב (perh. i. q. והב “my addition”), [*Vophst*], pr. n. m. Nu. 13:14.

והב [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is והב. [“Probably this should be והב. The whole passage is, והב והב; see Mover's Chron. p. 54.” Ges. add.]

והב (Pers. *وشتی* “beautiful woman”), *Vash-ti*, pr. n. the wife of Xerxes. Est. 1:9.

When this letter corresponds to the former, it becomes in Aramæan ו, when to the latter, ו is retained; thus *והב*, *והב* to slaughter; *והב*, *והב* to sow, etc. Comp. the letter ו.

Also ו and ז are interchanged amongst themselves; e. g. *והב*, *והב* and *והב* to help; *והב*, *והב* and *והב* to cut off.



ז is interchanged—(a) with ז (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ז, ש, as זעץ and זעץ to go away; זעץ, זעץ to exult; זעץ, Syr. זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e. g. זעץ and זעץ. Thes.]

זעץ an unused root. Arab. זעץ to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זעץ.

זעץ (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. זעץ, Syr. זעץ. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6, זעץ ערב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זעץ this, fem. of the pronoun זעץ, which see.

זעץ an unused root ["onomatopoetic i. q. זעץ to murmur, to hum, to buzz; Germ. summen; whence זעץ a fly, from its buzzing; like Lat. musca, from μύζω, musso (mussito); Bochart compares"] Arab. זעץ to float, to hover, to move oneself about in the air; as applied to flying insects, compare זעץ to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זעץ, זעץ.

זעץ once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δεδώρηται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. זעץ has the same signification, see Jehari in Schult. Orig. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun זעץ gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זעץ, זעץ, זעץ, זעץ.

זעץ m. a gift, dowry, ibid.

זעץ ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זעץ.

זעץ (probably for זעץ "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זעץ.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זעץ ("the gift of God"), [Zabdiel], pr. n. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זעץ ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαιός), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr 8:8; 10:20.

זעץ (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זעץ m. a fly, from the root זעץ. Isa. 7:18; Ecc. 10:1, זעץ מות "flies of death," i. e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זעץ the lord of flies, see זעץ No. 5, letter b. ["Arab. זעץ, Ch. זעץ id."]

זעץ ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זעץ (id.) [Zabbud], Ezr. 8:14 כתיב.

זעץ ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כתיב is זעץ.

זעץ and זעץ [root זעץ], m.—(1) habitation, residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זעץ עטר זעץ "the sun (and) moon stand still in their habitation," i. e. retain their place in the heavens ["i. e. hide themselves, do not shine"]. Compare what has been said under זעץ.

(2) [Zebul], pr. n. m. Jud. 9:28.

זעץ, זעץ, זעץ ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זעץ from the form זעץ, Num. 26:27.

זעץ (a root kindred to זעץ, Arab. זעץ, Syr. זעץ, Zab. זעץ and זעץ, Æth. ዘብዘ: Perhaps the same root is found in the Greek φάσσω, φάζω, i. e. φαΓ). [fut. זעץ].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.



(2) specially to slay in sacrifice, to sacrifice, to immolate, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and לפני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זָבַח fut זֹבֵחַ, to sacrifice, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זָבַח and —

זָבַח m. with suff. זֹבְחִי, pl. זֹבְחִים, const. זֹבְחִי once זֹבְחוֹ Hos. 4:19.

(1) pr. a slaying; hence the flesh of slain animals, feasts, Gen. 31:54; Eze. 39:17; Pro. 17:1, זֹבְחֵי דִּיבּ contentious feasts.

(2) a sacrifice ["whether the act of sacrificing or"], an offering, a victim. Opposed both to זָבַח a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זָבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זָבַח שְׁלֵמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זָבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זָבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבַי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 קרי, perhaps it is erroneously written for זָבַי, which is found Ezr. 2:9; Neh. 7:14.

זָבַיְהָ see זָבַיְהָ.

זָבִינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל TO BE ROUND, TO MAKE ROUND, whence the Talmudic זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلٌ, زَبَلٌ.

(2) to inhabit [to dwell with], (comp. זָבַח No. 2). Gen. 30:20, יִזְבְּלֵנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבַח, זָבַח.

Derivatives, זָבַל, זָבַל.

זָבַל see זָבַל.

זָבַל see זָבַל.

זָבַח Chald. to procure for oneself, to BUY (so Syr. and Samar.). Dan. 2:8, דִּי עֲדָנָא אֲנִימָן זָבַחִין "that ye will gain the time," i. e. ye seek delay (compare זָבַח). Hence pr. n. זָבַחִין.

זָבַח m. Nu. 6:4, the skin of a grape, clear and transparent. Its root is the following word.

זָבַח [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַח i. q. זָבַח to be pure, the Arabic زجاج glass, i. q. זָבַחִית, Ch. זָבַח to be clear, transparent. [Derivative זָבַח.]

זָבַח m. (verb. adj. from זָבַח, זָבַח) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare הלל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבַח constr. זָבַחִין (as if from the root זָבַח=זָבַח), with suff. זָבַחִי, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבַחִין לִבִּי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבַח with prefix זָבַח, זָבַח, f. זָבַח, more rarely זָבַח Ecc. 2:2; 5:15, 18; 7:23; 9:13; זָבַח Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבַחִין Jer. 26:6 כתיב, plur. זָבַחִין (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic ذَا, ذَا hic, Syr. هَا, هَا hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramaean זָבַח, זָבַח and Æth. ዘ: which have become relatives. Corresponding to the Sanscrit sas, sa, tat. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc, A. [in the note after זָבַח] and to these may be added the German da.

זָבַח is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבַחִין הַזֶּה this word; זָבַחִין הַיּוֹם "in this day," Gen. 7:11. In other places זָבַח without the article is prefixed to a noun, and this takes place—(a) where the predicate of a proposition is contained in this pronoun, זָבַחִין הַזֶּה "this (is) the word, Ex. 35:4; Jud. 4:14.—(b) where the pronoun is



emphatically demonstrative. Ps. 104:25, **זֶה הַיָּם הַגָּדוֹל** "(behold!) this great sea." Ezr. 3:12, **זֶה הַבַּיִת** "this house." Jud. 5:5, **זֶה סִינַי** "this Sinai." Josh. 9:12, **זֶה לֶחֶמֶנוּ** "this our bread." Ps. 48:15, **זֶה אֱלֹהֵינוּ** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *roûro rò thnpor*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זֶה הַבַּיִת** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *avros*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זֶה מִשְׁחָה** **זֶה אֱשֵׁר**; verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מִי זֶה בָּא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מִי הוּא** (see **הוּא**), and more fully **מִי הוּא זֶה** Jer. 30:21; Ps. 24:10 (and so **זֶה-זֶה** what then? *wie denn? wie bod?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

**זֶה** id. Gen. 18:13; 25:22. Arabic **هَذَا**, rarely follows, as in Daniel 10:17, **זֶה אֲנִי**, and with a pronoun **זֶה אַתָּה** thou (compare the Latin *ille ego*), *du da*, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זֶה יִתְּנוּ** "this they shall give... a half shekel." Ps. 7:4, **אִם עָשִׂיתִי זֹאת** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **זֵלֶּה** (which see), Greek *avros* (v. Passow h. v. No. 2). The repetition **זֶה... זֶה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זֶה אֶל זֶה** one to another, Isa. 6:3.

(2) **זֶה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *da mit* for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **אֲשֶׁר**, **הַ**). Psal. 104:8, **אֶל-מְקוֹם זֶה** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **אֲשֶׁר**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זֵלֶּה** is found, Ps. 132:12."] As a mark simply of relation (like **אֲשֶׁר** A, 2), Ps. 74:2, **הַר צִיּוֹן זֶה שְׁכֵנְתָּ בּוֹ** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for *in this sc. place*, Gen. 28:17; Num. 13:17, etc.; *hence*, Gen. 37:17; Ex. 11:1; *hence and hence*, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זֶה הִנֵּה** *sic! ba! lo! here*, Cant. 2:8; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **וְהָיָה זֶה שְׁלוֹם** "and now there shall be peace;" 1 Ki. 17:24, **זֶה יָרַעְתִּי** "now I know." **זֶה עַתָּה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זֶה פַּעַמַיִם** "these two times;" Gen. 31:38, **זֶה עֶשְׂרִים שָׁנָה** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זֶה בְּפֹה שָׁנַיִם** "already so many years."

(4) with prefixes — (a) **זֶה בְּ** *in this sc. place, here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **זֶה וְזֶה** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

**זָהַב** an unused root, certainly the same in signification as **זָהַב**, *to shine like gold*.

**זָהַב** constr. **זָהַב** (once **זָהַב** Gen. 2:12), m.

(1) *gold* (Arab. **ذَهَب**, Syr., Chald. **ܙܗܒܐ**, id.), Gen. 24:22, 53; Ex. 3:22; 36:39, etc. When preceded by numerals, the weight **שֶׁקֶל** is understood, e.g. Gen. 24:22, **עֶשְׂרֵה זָהָב** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

**זָהַר** an unused root. Arab. **زها**; *to shine, to be fair, also to be proud*; **زهو** splendour, beauty, especially that of flowers, the flower itself; compare **زهر** from **زهر** to be bright. Syr. **ܙܗܪܐ** to be proud; Ethpael, to be made splendid or beautiful.

Derivatives, **זָהַר**, **זָהַר** and **זָהַר**.

**זָהַם** unused in Kal. Arab. **زهم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. TO STINK, TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זָהַם**, **זָהַם** are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **זָהַם לֶחֶם** "he loathes it, namely bread." The suffix is pleonastic; comp. Lehg. §195, 2.

**זָהַם** ("loathing," ["fat." Thes.]), [*Zaham*], pr. n. m. 2 Ch. 11:19.

**זָהַר** unused in Kal, i. q. **زهر**; **ܙܗܪܐ** TO SHINE, TO BE BRIGHT; comp. **זָהַר**.







HIPHAL—(1) to cook (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיִּזְרַק יַעֲקֹב נֶיֶד "and Jacob sod pottage." LXX. ἔψησε δὲ Ἰακώβ ἔψημα.

(2) to act insolently, fiercely, wickedly, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְאִישׁ אֶל רֵעֵהוּ לְהַרְגוֹ בְּעָרֶמָה "if a man act fiercely against his neighbour, by slaying him with subtlety." Neh. 9:10.

Derivatives זוד, זודין, זודין.

זוד Ch. id. APHEL inf. זודין i. q. Heb. Hiph. No. 2, to act insolently or violently, Dan. 5:20.

זוד an unused root. Arab. زوى to hide, to conceal, VII. to hide oneself, to betake oneself to a corner; in Hebrew also it probably signified to lay up, to preserve.

Derivatives זודין and זודין.

זוד an unused root.—(1) pr. i. q. Ch. זוד to move oneself about. ["Talmud. id."] Hence זודין and זודין No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. זודין and the very similar series of significations of זודין), hence to spout forth like rays or in streams (speaking of milk), and the noun זוד a full breast. [Note, in Thes. the order of these meanings is reversed.]

זודים Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the זודים (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. ["Perhaps so called from the fertility of their country."]

זודת [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

זודין or זודין (with Kametz impure), only found in the plural זודין f. a corner, from the root זוד. (Syr. زود, Arab. زود). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, זודין כדוריתן literally "our daughters like corner columns (beautifully) carved." Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐκτύονια. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

זוד (1) i. q. זוד TO POUR OUT, once, Isa. 46:6, זודין "pouring out (i. e. lavishing) gold from the bag." (Arab. زال IV. to make light of.)

(2) to remove, to take away, compare Arab. زال Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence זודין.

[HIPHAL זודין for זודין (comp. the roots זוד, זוד, זוד, and Gesen. Gram. § 71, note 9), to make light of, to despise, comp. Kal. No. 1. Lam. 1:8. Thes.]

זוד f. taking away, putting aside, only found in const. זוד, and with suff. זודתי, זודתך as a preposition besides, save, except, e. g. זודתי besides me, properly I being removed, or more closely still, the removing of me, through the removing of me. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. זודתי for זודת Deut. 1:36; 4:12. Once as a conjunction, for זודת זודת except that, unless that, 1 Ki. 3:18.

זוד unused in Kal. Chald., Syr., and Sam. to NOURISH, TO FEED, TO GIVE FOOD.

HOPHAL, Jer. 5:8, כחייב סוסים סוסים, fed horses, i. e. fat. The קרי has סוסים, which, according to Schultens, is derived from זוד, وزن in this sense. ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἔπροι θηλυμανεῖς. Hence זודין.

זוד Chald. id.

ITHPEAL, fut. זודין pass. Dan. 4:9.

Derivative זודין.

זודת f. a harlot, prostitute, part. fem. from the root זוד which see.

זוד (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare זודין σείω), to shake, to agitate (see Pilpel, and זודין), in KAL intransitive TO BE SHAKEN, hence—

(1) to move oneself, Est. 5:9.

(2) to tremble, to shake, Ecc. 12:3.

PILPEL part. זודין to agitate, to trouble, Hab. 2:7. (Aram. and Arabic id.)

The derivatives follow, except זודין sweat [which in Thes. is referred to זוד; also זודין].

זוד Chald. to tremble, to fear, followed by זוד. Part. זודין or according to קרי זודין Dan. 5:19; 6:27.

זודת f. (from זוד with the Vav moveable).



(1) agitation, trouble, Jer. 15:4, לְחַתִּים לְיוֹשְׁבֵי אֶרֶץ כְּנָעַן לְכָל מַמְלַכּוֹת הָאָרֶץ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The קרי every where [in these passages] has the form וְעָרָה, as being of more easy utterance (which see).

(2) terror, Isa. 28:19.

זוף an unused root. In Chaldee to borrow. Hence the pr. n. זוף. ["Probably i. q. זוף to flow, compare Arabic ذف, to flow, to be liquid, ذف, to become liquid, to melt in drops," etc., Thes. "Hence זוף and זוף"].

I זוף—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܙܘܦ, ܙܘܦ to take in the hand. Arab. زبر to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots צר, צר). Fut. Jud. 6:38, וְזָרַח "and he squeezed together the fleece." Job 39:15, וְזָרַח "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. זר (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא זָרַח "the wounds are not pressed together," not cleaned from blood. [Query. But does not this simply mean not closed up in healing?] ["Part. pass. fem. Isa. 59:5 וְזָרַח, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). זר is a more obtuse form for זר, compare Zec. 5:4"]. Hence זוף No. I.

II. זוף a kindred root to זר and זר.

(1) to turn aside, to depart (like Arab. زار; Med. Waw Conj. VI. VIII), followed by זר from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence זוף falsehood, זר lie, falsehood, זר; Conj. I. to tell lies (compare זר and Arab. جار).

(2) to turn from the way, to lodge at any one's house (Arabic زار to visit some one), hence to be a stranger (Arabic زائر a visitor, stranger) ["to be strange or foreign"].

Part. a stranger, strange, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. hostis olim erat peregrinus, Cic. Off. i. 12, and Gr. ξένος, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. אֲבִיבִי is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. זר אֵל a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean strange as opposed to Jehovah, their own God?], Ps. 44:21; 81:10; ellipt. זר Isa. 43:12. Pl. זרים Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. זרה a strange woman (i. q. זרה Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ܙܪܐ is to commit adultery, prop. to turn to lodge with). So זרים adulterers, profligates, Jer. 2:25; Eze. 16:22, זרים זרים strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, strange is the same as unlawful, זרה זרה strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קטרת זרה profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. זרה another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically new, unheard of, Isa. 28:21.

["Also i. q. Arab. زار Med. Ye to loathe; intrans. to be loathsome, Job 19:17, רוּחִי זָרָה לְאִשְׁתִּי 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence זרה loathsomeness, for זרה."]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. זר become strange, Ps. 69:9.

Derivative זוף No. II. — זרה Job 19:17, see under the root זר [but see the added remark from Thes. above].

זרה m. once Isa. 59:5, וְזָרַח "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, זר is part. pass. of the verb זר No. I, זר being added for זר fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written זרה part. act., according to the form of the pret. זר Isa. 1:6.

[זר pr. n. Zaza, 1 Ch. 2:33.]

זר unused in Kal, i. q. Arabic زح and زح "remove, to displace. Aram. ܙܚ, ܙܚ.

NIPHAL to be removed, Ex. 28:28; 39:21.

זחל—(1) TO CREEP, TO CRAWL. Part. זחל



"the creepers of the dust," i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, על-כֵּן זָחַלְתִּי, "therefore I was afraid and feared."

זחלת ("serpent"), [Zohemoth], pr. n. זחלת, ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זחל adj. m. (from the root זחל) *boiling, overflowing*, spoken of water, Ps. 124:5.

זחל Chald. m. *splendour, brightness* (contracted from זחל, from the root זחל which see, i. q. Hebr. זחל), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, ויִהְיֶה שֵׁנֵן עָלָיו "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זחל brightness. Arab. زى and زى ornament.)

זחל m. (from the root זחל)—(1) *any moving thing*, was sight regt, was left und webt. So poetically זחל used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδαλον, a beast, for κνώδαλον, has been rightly compared with this; as may be also κνώπετον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) ["streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk." Thes.] *a full breast* (see the root זחל No. 2). So the original figure being preserved, Isa. 66:11, הֲבִינָהּ מִזֵּי חֶמְסֶהּ "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is מִשֵּׁר תִּתְחַמֶּהּ.

[In Thes. the order of the meanings is reversed.]

זחל ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זחל (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זחל.

זחל ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זחל ("borrowed," ["flowing"], from the root זחל), [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זחל 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זחל f. pl. (for זחלות, זחלות from the root זחל, comp.

the similar instances collected in Lehrs. page 145, to which add קיצון for קיצון, שׂ for שׂ) *burning darts or arrows*, Isa. 50:11, i. q. זחל Prov. 26:18 (where many copies read זחל. Syr. زحما a weapon, thunderbolt).

זחל Arabic زحار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, רוחי זחל לְאִשְׁתִּי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זחל (for זחל) loathing.

[In Thes. under זחל No. II; see above.]

זחל constr. זחל, pl. זחלים m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called זחל Deu. 8:8. זחל oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זחל the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. זחל the olive tree, Hag. 2:19. זחל he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages:

Syriac זחל olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት; oil and olive; hence it was introduced into the Coptic, in which ΖΟΥΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זחל (which see), and

זחל to shine, זחל to adorn ["זחל (for زهى) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זחל a fair or splendid form,

["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זחל, Ch. זחל: so that זחל prop. should be feminine,

from the form זחל, זחל, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זחל), or, as I prefer, to the brightness of oil (compare זחל oil, from זחל to be bright, and זחל Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter זחל was taken for a radical; and thus זחל is of the masculine gender, and from it in Arabic a new



verb has been formed, זאת to preserve in oil, II. to lay up oil.

זיתן ("olive tree," Arabic زيتون), [Zethan], pr. n. m. 1 Ch. 7:10.

זך and זקה f. זקה adj. pure; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root זקח.

זקה i. q. זקח [fut. זקחה], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. زكا, Syr. زكا and زكا id. The Greek ἀγιος, ἀγνός, and probably also the Lat. sacer, sancio, transp. castus, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, זכה צעקתו וצדקתו גשר את אפסו "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL זקה for זקה to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of זקח. See Thes.]

[Derivative, זכוי.]

זכו Ch. f. purity, rectitude of life, Dan. 6:23. [Root, the preceding.]

זכוכית fem. once, Job 28:17, glass or crystal.

(Arab. زجاج, Syr. زجاج id.) Root זקח. Compare זך.

זכר m. [only with suff. זכרה], i. q. זכר a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זכור ("mindful"), [Zaccur], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זכי ("pure," "innocent"), [Zacca:], pr. n. m. see זכוי.

זכך i. q. זקה (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root זקה ["also זקה"].

HIPHIL, to cleanse, to wash, Job 9:30.

["NIPHAL, see זקה HITHPAEL."]

Derivatives, זך and זקה, זכוכית and pr. n. זכוי.

זכר fut. זכור (Arab. ذكر, Syr. and Ch. זכר), meminisse, recordari, reminisci, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Lig. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred זקר; whence זכר membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, סכר is written for זכר memory, perhaps זכר is primarily i. q. סכר to shut up, and then to keep, to preserve; compare זכר No. 2. But the other view is favoured by the noun זכר." Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by ל Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; זכר Jer. 3:16; followed by כי Job 7:7; 10:9; Deu. 5:15. It signifies especially —(a) to remember, to be mindful, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, זכור את היום הזה "be mindful of this day;" 20:8. זכור את הברית to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(b) to bear something in mind, to account, to consider (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, זכר כי רוח חיים "consider that my life (is) a breath." Ps. 103:14.—(c) to contemplate things called back to memory, i. e. recordari. Ps. 119:55, זכרתי בלילה שמך "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(d) to recollect, reminisci, αναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci. Gen. 40:23, ולא זכר שר המשקים את יוסף וישכחהו Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. הנעלה על לב). Often with the added idea of care, again to care for some one (i. q. זקק), Gen. 8:1; 19:29; 30:22.—(e) Followed by a dative of the person and an acc. of the thing, to remember something either for the advantage or the disadvantage of another, jemandem etwas gedenken; for good, Neh. 5:19, זכרה לי אלהי לטובה כל אשר "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29.—(f) It is also referred to future things, like reputare, and respicere, meminisse, in the common expressions respice finem, memento mori. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, to meditate, to think on, to attempt something, auf etwas denken. Job 40:32, זכר סלחמה זכר סלחמה i. e. to approach, to prepare the battle.

["(2) to make mention of a person or thing, Jer. 20:9."]

NIPHAL — (1) to be remembered, or recalled to mind, which is often equivalent to to be mentioned. Job 24:20, זכר לא עוד "no one remembers him any



more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שמו לא יזכר עוד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הימים האלה נזכרים "those days (should be) remembered and kept." ונעשים "those days (should be) remembered and kept." אל יהיה לזכר אל יהיה Psal. 109:14, and לזכר לזכר Num. 10:9, to be remembered before God, to be recalled to his memory. Followed by ל the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom., from זכר, to be born a male, Ex. 34:19 (Arab. זכר IV, to bear a male).

הזכיר [inf. with suff. הזכירכם]

(1) to bring to remembrance before some one. Gen. 40:14, הזכירני אל פרעה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 31:28; 29:16; Jer. 4:16, הזכירו לגוים "make mention to the nations." In the titles of Psalms 38 and 70, להזכיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) to make mention of. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially to make mention of with praise, to praise, to celebrate, Ps. 45:18; 71:16; 77:12, e.g. יהיה שם יהוה Isa. 26:13, and זכר Josh. 23:7; Ps. 20:8; Am. 6:10 (compare זכר, Isa. 48:1; 63:7. Once used causatively, to cause to be remembered, or celebrated, Ex. 20:24.

(3) i. q. Kal, to remember, to call to one's own mind, Gen. 41:9; Isa. 19:17; 49:1.

(4) to offer a memorial offering (called זכרת), Isa. 66:3.

(5) to cause to be remembered. Part. זכיר subst. 1 Ki. 4:2; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. the recorder, historian, or superintendent of the annals of the kingdom, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called Waka Nuwish [وقع نویش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זכר, זכר, זכר.

זכר m. a male, as being he through whom the memorial of parents is continued [but see Theis. and

Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זכרים Eze. 8:4, seq. Compare זכר Niphal No. 2, and זכר. (Arab. زَكَر, Syr. زَكَر id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זכר.]

זכר and זכר (Ex. 17:14; Isa. 26:14; Pro. 10:7, where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זכרי m.

(1) remembrance (Andenken), Arab. زَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) a name by which any one is remembered, i. q. שם. Ex. 3:15, זכה שמי לעולם וזה זכרי לדור ודור "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הודו לזכר קדשו "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) praise, celebration; Ps. 6:6; 102:13 (זכר).

[(4) Zacher, pr. n. of a man, 1 Ch. 8:31.]

זכרון m. constr. זכרון pl. זכרים and זכרות.

(1) memory, remembrance, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זכרון זכרון memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. זכרון זכרון a memorial offering, Nu. 5:15; זכרון זכרון to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) a memorial or memento, *μνῆμα* (French *mémoire*). Exod. 17:14, זכרון זכרון "write this a memorial (that which shall cause to be remembered) in a book." זכרון זכרון Mal. 3:16, and pl. זכרונות זכרון Est. 6:1, a book of memorials, annals, journals; comp. זכרון; a memorial sign, Ex. 13:9.

(3) the celebration of any particular day (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. זכרון a memorial sentence, *ἀπόφθεγμα*, Job 13:12.

זכר ("celebrated," "famous," compare זכר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זכריה & זכריה ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B.C. 773, 2 Ki. 15:8—11.



(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. 1<sup>st</sup> No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], cotemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 16 [?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

["זל" an unused root, perhaps i. q. זל, זל to draw out; hence pr. n. זל" Thes.]

זל an unused root, prob. i. q. Arab. زلج (kindred with זל), to draw out. Hence זל, זל fork.

זל terror, trembling, Psal. 12:9. Root זל. ["ἀπαξ λεγόμεν. prop. a shaking, trembling, earthquake, see the root in Niphal. Hence a storm, a tempest. Ps. 12:9, "the wicked walk on every side, זל" like the rising of a tempest upon the sons of men." Ges. add.]

זל only in pl. זל m. shoots, twigs, sprigs, from their trembling and quivering motion, Isa. 18:5. Root זל, see especially Niphal. Comp. also זל, זל, זל.

זל answering to the German schüttern, schütteln, schütten, to shake (kindred with זל and the words there compared).

- (1) to shake, to make tremble, see Niphal.
- (2) to pour out, to shake out (hence, to lavish), (auschütten, ausschütteln). Part. זל a squanderer, a prodigal, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, זל "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. זל. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. Jer. 15:19; Lam. 1:11. (Arab. زل id., زل vileness, abjectness of mind. Syr. ܙܠ to be vile.) See Hiphil.

NIPHAL, זל (comp. as to this form Lehg. § 103, note 7), to be shaken, to tremble. Isai. 64:2, זל "the mountains tremble before thy face." The passage, Jud. 5:5, זל is to be similarly understood, for זל is there used for זל Lehg. 103,

note 15. Well rendered by the LXX. ἐσαλεύθησαν (the root זל agreeing in etymology with σάλος, σαλεύω), and the Ch. and Syr. express the same (Arab. زل to shake the earth, زل an earthquake). See זל.

HIPHIL (pointed according to the Chaldee form), זל causative of Kal No. 3, to despise. Lam. 1:8. ["See the root זל."]

[Derivatives זל, זל.]

זל an unused quadrilateral, i. q. זל to be hot, the letter ז being inserted, compare Lehg. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זל & זל Pl. זל (Ps. 11:6; Lam. 5:10), a violent heat, especially of the wind, Ps. 11:6 (the wind called السموم es simûm, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, λιμός αίθουψ, Hes. Op. 361; ignea fames, Quinctilian. Declam. xii.; Arabic نار الجوع a fire of famine, Hariri), also of indignation, Ps. 119:53.

זל an unused root. Ch. Pael to drop, i. q. זל. Hence—

זל ("a dropping"), [Zilpah], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

זל f. (from זל)—(1) counsel, in a bad sense, Proverbs 21:27; 24:8; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) wickedness, a wicked deed. Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, זל "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [Zimmah], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

זל f. i. q. זל No. 1. Pl. זל for זל (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word זל is Milrâ. With the accent changed זל is, I have purposed, and the sentence runs more smoothly if rendered,



"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמ?] ]

זמרה f. [root זמר], pl. זמרות (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זמר). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐπὶ τὰς ποιοῦνται πολὺν χρόνον ῥάβδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

זמזום an unused quadrilateral, i. q. Arab. زمزم onomatopoeic summen, to buzz, to murmur, to make a noise, to hum, whence زمزمه a noisy multitude. Hence—

זמזומים masc. pl. ("tribes making a noise"), [Zamzumims], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זמזום.

זמיר m. Cant. 2:12, the time of the pruning of vines (of the form זמיר, זמיר, Lehrs. § 120, No. 5), from זמר. Well rendered by the LXX. καιρός τῆς τομῆς. Symm. κ. τῆς κλαδέσεως. Vulg. tempus putationis. Others translate it, the time of the singing of birds, which is contrary to the use of the verb זמר and to the analogy of the form זמיר.

זמיר (Isa. 25:5), pl. זמירות a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זמר, especially Pi.

זמירה ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

זמם pret. זממתי and זממתי, fut. זמם pl. זממו for זממו (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זמ, which some propose, is altogether fictitious). [In Ges. add. "to meditate, to have in mind, to purpose; Arab. زمم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זמר to murmur, also זממה, זממה." ]

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind, i. q. the kindred זמם, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically— (1) to lie in wait, to plot, followed by ל, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זממה שרה זממה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמם. Allusion is made to this origin in Job 17:11, זממתי נתקני "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim. t. i. p. 90: شد حزام الحزم he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb زمم to purpose to himself, to intend.

Derivatives, זממה, זממה, זממה and זמם.

זמם m. a counsel or purpose in a bad sense, Ps. 140:9.

זמן unused in Kal, kindred to the root זמם to APPOINT. [In Sam. Pent. Gen. 11:6, זמנו where the Heb. has זמנו.]

Pael זמן id. very frequently used in Chaldee.

Pual, plur. part. זמנתי Ezr. 10:14; Neh. 10:35, and זמנתי 13:31, times appointed or stated. Hence—

זמן plur. זמנים m. time, especially a stated time (Arabic زمن, زمان time. Syr. زمان id.), Ecc. 3:1, זמן לכל "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמן. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]



**זָמַן** Chald. PAEL, to appoint, to establish, to prepare.

ἩΤΗΡΑΕΛ **זָמַן** to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי. Comp. Am. 3:3 Targ. The כתיב is to be read זָמַן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

**זָמַן** & **זָמַן** emphat. st. **זָמַן** plur. **זָמַן** m. Chald.

(1) time, a set time. Dan. 2:16, **זָמַן** "at the same time;" 3:7, 8; 4:33. **זָמַן** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare **זָמַן** No. 3.

(2) pl. times, vices (Male). Dan. 6:11, **זָמַן** three times (to be compared with the corresponding English expression three times. Also **זָמַן** and Arab. **زَمَانٌ** time, pl. times, vices).

**זָמַן** ["properly it would seem "TO PLUCK"], TO PRUNE, especially the vine, Lev. 25:3, 4. Hence **זָמַן** snuffers. (Arab. **زبر** to prune a vine, the letters **ז** and **ב** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **זָמַן**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قَرِيضٌ** a song, properly a discourse divided, from **قَرَضَ** to cut, to cut off. Arab. **زمر** I. and II.; Syr. **زَمِن** and **زَمِن**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָמַן** and **זָמַן**). Hence **זָמַן**. [It may be questioned whether **זָמַן** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָמַן** with its root.]

Derivatives, **זָמַן**, **זָמַן**, **זָמַן**, **זָמַן**, **זָמַן**, **זָמַן**, and also those which immediately follow.

**זָמַן** [emph. **זָמַן**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

**זָמַן** m. Chald. a singer, Ezr. 7:24.

**זָמַן** m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָמַן** Piel No. 3), like **זָמַן** from **זָמַן**. (Arab. **زمر** to leap as a goat.)

**זָמַן** f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental, Amos. 5:23. Meton. **זָמַן** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αοιδιμος**, celebrated in songs, i. q. celebrated.

**זָמַן** masc. ("celebrated in song," **αοιδιμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρι**.—(2) of the captain of the Simeonites, 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָמַן** for **זָמַן**. Jer. 25:25.

**זָמַן** (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָמַן** No. 5.

**זָמַן** f. i. q. **זָמַן** song, meton. the object of song, or praise. **זָמַן** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

**זָמַן** m. pl. **זָמַן** species. As to its origin see under the root **זָמַן**. Ps. 144:13, **זָמַן** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

**זָמַן** Chald. id. Dan. 3:5, 7, 10, 15.

**זָנַב** Pl. **זָנַב**, constr. **זָנַב** THE TAIL of animals (Arab. **ذَنبٌ** and **ذَنبَةٌ**, Syr. **ذَنْبٌ** id. The verb **זָנַב** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, extremity, the end of any thing. **זָנַב** "two ends of fire-brands," Isa. 7:4. Also something vile, or contemptible, especially as opposed to **זָנַב** Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **ذَنبٌ** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָנַב** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **ذَنبٌ**, Greek **ὀπά, ὀπαγία**). Deut. 25:18; Josh. 10:10. Denominative verbs derived from the names of members of the body often have the



sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

**זָנָה** fut. זָנְיָהּ apoc. זָנְיָהּ—(1) TO COMMIT FORNICATION. (Arab. *زنى* *coivit*, to commit fornication; Syr. *ܙܢܐ* id.; Æth. *ዘጸዐ*; although Nun is retained in *ዘጸጥ*; semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless *זָנָה* in this place is *with*); also followed by *בְּ* (to commit fornication *with*), Eze. 16:17; *אֵל* Eze. 16:26, 28; very often followed by *אַחֲרָי*, prop. *to go a whoring after, to follow a paramour*, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, *מִן* is put before the husband *from* whom the adulteress departs in committing whoredom, *against* whom she transgresses, Ps. 73:27; *מֵאַחֲרָי* Hos. 1:2; *מִתַּחַת* Hos. 4:12, and *מִתַּחַת* Eze. 23:5 (comp. Num. 5:19, 29); *מֵעַל* Hos. 9:1, and *עַל* Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i. e. whilst she had a husband, she thus transgressed against him). Part. זָנִיָּה *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully זָנִיָּהּ *Lev. 21:7; Josh. 2:1; Jud. 11:1*; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from *זָנָה* to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by *אֵל* (comp. Arab. *زاني* for *زانی* a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [*to go a whoring after strange gods*,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:23; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is *אַחֲרַי אֱלֹהִים אֲחַרִים* *Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17*; also, *זָנָה מִתַּחַת אֱלֹהָיו* *to go a whoring, departing from one's own God*, see above. The expression also is used *זָנָה אַחֲרַי הַגּוֹיִם* *to go a whoring after (i. e. imitating) the gentiles*, Eze. 23:30.—(b) of superstitions connected with idolatry: *זָנָה אַחֲרַי הַמַּבּוֹת* *to go a whoring after (following) necromancers*, Levit. 20:6.—(c) of

the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and *זָנְיָהּ*.

Pual זָנְיָהּ pass. Eze. 16:34.

HIPHIL זָנְיָהּ fut. apoc. זָנְיָהּ—(1) *to seduce to fornication*, Ex. 34:16; *to cause to commit fornication*, Lev. 19:29.

(2) intrans. like Kal, properly *to commit fornication*, Hos. 4:10, 18; 5:3.

Derivatives, זָנִיָּהּ, זָנִיָּהּ, זָנִיָּהּ.

זָנוּחַ (perhaps, "a marsh," "a marshy place," comp. זָנוּחַ Hiph. ["stinking"]), [*Zanoah*], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now *Zānū'a*, *زأنوع* Rob. ii. 343.]

זָנוּגִים m. pl. (from זָנָה with the addition of a formative *נ*, like *קָצִיץ* from *קָצַר*, *אֲחֻזָּן* from *אָחַז*, see Lehrs. page 508).

(1) *whoredoms, adulteries*, Gen. 38:24. Hos. 1:2, *אִשָּׁה זָנוּגִים וְיְלָדֵי זָנוּגִים* "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, *וְהָסֵר זָנוּגֶיהָ מִפָּנֶיהָ* "and let her remove her adulteries (i. e. *vultus protervus*; compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze. 6:9).

(2) Used figuratively—(a) of idolatry, 1 Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זָנוּת f. plur. זָנוּתִים (from זָנָה), *fornications, whoredoms*, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9; Hos. 4:11.—(b) of any want of fidelity to God, e. g. that of a complaining and seditious people, Nu. 14:33.

זָנָה—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see HIPHIL. (So the Arab. *زنى*, *سنخ*. Kindred roots are *زنى*, *زنى*, *زنى* turbid or muddy water; and in Greek, *ράγνος* and *ραγνή*, rancidity, *ραγνός*, rancid; also, *σικχός*, causing loathing, *σικχάτω*.)

(2) Metaph. *to be abominable*. Hos. 8:5, *זָנָה עֲגֹלְךָ שָׂמֵרָן* "O Samaria, thy calf is an abominable thing." Also transitively, *to loathe, to spit out, to reject* (comp. *זָנָה*). Hos. 8:3, *זָנָה יִשְׂרָאֵל טוֹב* "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, *לָמָּה זָנִיתָנִי* "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by *מִן* *to thrust away from any thing*. Lam. 3:17, *וְתָנִיחַ מִשְׁלֹם גַּמְשִׁי* "thou



hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחוּ נְהַרֹּתַי "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחוּ and הַנְּחִיחוּ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by קָרַח 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, זָנַח pr. n.

זָנַח an unused root, prob. i. q. Arab. <sup>5</sup>سن (kindred to the Hebrew זָנַח), to form, to put into shape; whence <sup>5</sup>سنة form, appearance, <sup>5</sup>سنن rule, mode. Hence Heb. זָנַח kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs <sup>5</sup>לה.

זָנַח unused in Kal. Syr. <sup>5</sup>زنى to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. <sup>5</sup>زنى. The original idea is that of binding together, comp. Arab. <sup>5</sup>زنى to bind beneath, Syr. <sup>5</sup>زنى a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. <sup>5</sup>زنى, <sup>5</sup>زنى); <sup>5</sup>zich zusammensziehen zum Sprunge, <sup>5</sup>sich fortstößellen; also used of shooting an arrow. ["Compare זָנַח."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi זָנַח."]

Hence זָנַח for זָנַח arrows, also זָנַח for זָנַח [and זָנַח].

זָנַח f. sweat, the effect of violent motion (from the root זָנַח, whence the Tzere is impure). [In Thes. derived from זָנַח], Gen. 3:19; elsewhere there is also זָנַח. (Talmud. זָנַח sweat, זָנַח to sweat, Syr. <sup>5</sup>زنى; sweat, whence a new verb זָנַח to sweat.)

זָנַח f. formed by transposition of letters from זָנַח (like זָנַח for זָנַח) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כחֵיב, and Jer. 15:4; 24:9; 29:18; 34:17 קרי.

זָנַח ("disturbed"), [Zaavan], pr. n. m. Gen. 36:27; 1 Ch. 1:42.

זָנַח m. ["properly adj.,"], (from the root זָנַח), a little, Job 36:2, like μικρός: a word which imitates the Chaldee.

זָנַח Ch. little, Dan. 7:8, i. q. Heb. זָנַח, see the root זָנַח.

זָנַח i. q. זָנַח TO BE EXTINGUISHED, occurs once in—  
NIPHAL, Job 17:1, where three MSS. ["of Kennicott, and nine of De Rossi"] have the usual form נִדְעָנוּ.

זָנַח fut. זָנַח Nu. 23:8, and זָנַח Proverbs 24:24 (Arab. <sup>5</sup>زغم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, [schäumen, the English to scum, to skim, the French écume, comp. also זָנַח], hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4. Zec. 1:12, עָרִי יְהוּדָה אֲשֶׁר זָעַמְתָּהּ "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by זָנַח Dan. 11:30. Part. זָנַח Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph. to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, פְּנִימֵי נִזְעַמִּים "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. זָנַח). Hence—

זָנַח m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (זָנַח), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. זָנַח in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, זָנַח עַד כְּלֵה זָנַח "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, לְשׁוֹנֵם לְשׁוֹנֵם "because of the insolence of their tongue."

זָנַח fut. A.—(1) TO BE ANGRY, followed by זָנַח Prov. 19:3, זָנַח 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָנַח, compare the words of which the syllable *sap* is the common stock, see זָנַח; or else that of burning, compare Syr. <sup>5</sup>زنى Ethp. to be burned, and the quadrilateral זָנַח.)



[“ The primary signification is either to breathe, to snuff up, (Sam. 27:13 id. comp. Ch. נשף a strong wind,) or else, to burn.”]

(2) to be sad, to fret, to be morose (as to the connection of ideas see under the root צצ). Part. זעפס sad, Gen. 40:6, i. q. זעפ verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπός, comp. Matt. 6:16). Hence—

זעף m. adj. angry, enraged. 1 Ki. 20:43; 21:4, and—

זעף with suff. זעפ m. anger, rage, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

זעף fut. זעף imp. זעף inf. זעף i. q. זעף (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand זעף, זעף is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, זעף and זעף, also זעף), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. זעף is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; זעף 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. זעף is prefixed to the cause of complaint, Jer. 30:15; זעף Isa. 15:5; Jer. 48:31; זעף 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, זעף זעף “ (how long) shall I cry unto thee concerning violence?” comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, to be called together, Jud. 18:22, 23; hence to assemble selves, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, to cry out, but properly to occasion a cry, Job 35:9; to proclaim; used absol. Jon. 3:7.

(2) to call, to call upon, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, to call together, to assemble, 2 Sa. 20:4, 5; Jud. 4:10, 13.

[The derivatives follow.]

זעף Ch. to cry out, Dan. 6:21.

זעף m. an outcry, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

זעף f. an outcry, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, זעף קרים “the cry concerning Sodom.”

זעף an unused root. Aram. זעף, זעף to be little, i. q. Heb. זעף. Comp. under זעף. Hence זעף Heb. and Ch., זעף.

זעף an unused root (whence זעף pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock זעף, זעף as זעף, זעף, זעף, Arabic

זעף to flow, to become liquid, and זעף to become liquid, to melt into drops; in western languages, זעף, זעף, זעף, זעף, זעף; זעף, זעף, זעף, זעף, etc. [In the Thes. זעף is referred to זעף as its root, hence this supposed root is altogether omitted.]

זעף an unused root. Arab. זעף to diffuse a sweet smell, as a garden. Hence—

זעף (“sweet smell”), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

זעף f. pitch, Ex. 2:3; Isa. 34:9. Arab. زفت,

Aram. זעף, זעף; but also זעף, from the root זעף, which see. [In the Thesaurus this word is referred to זעף (like זעף from זעף), as having the idea of liquefaction or dropping.] In Arabic זעף passes into a radical letter; see זעף.

I. זעף or זעף, only in the plur. זעף (for זעף, from זעף to shoot an arrow), arrows, especially as ignited, Pro. 26:18. Also found in the form זעף, which see.

II. זעף or זעף, only in the pl. זעף, fetters, chains, from the root זעף No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. זעף id., also in the Talmud זעף). See זעף. [In Thes. this word is derived from the root זעף in the sense of binding.]

זעף comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. زعن chin; زعن beard or chin.) Hence—

זעף fut. זעף to be old, to become old, to grow old (properly to have the chin hanging down, from זעף, like זעף an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin senex, senectus, which others have absurdly taken as used for semine). This word, how-



ever, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa. 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זקן and its synonyms זשן, זשב, זש"ט, see those words.

HIRHUL, intrans. to be old, to become old (as if to contract old age, comp. קההוּ [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זקן, constr. זקן Gen. 24:2, pl. זקנים, זקני m. an old man [“either put as an adj. with a subst., as זקני אביך זקן ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by זקן older than some one. Job 32:4, זקנים קמונו לימים “for they were older than he;” זקני ישראל, העיר, מצרים the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شيخ sheikh, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. Signor, French Seigneur, Spanish Señor, Engl. Sir, all of which are from the Latin Senior; as Germ. Graf, is properly i. q. gray, frame, grey-headed. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called great king father, i. e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זקנות Zec. 8:4.

זקן m. old age, Gen. 48:10.

זקנה f. old age, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זקנים m. pl. id., Gen. 21:2, 7; 44:20. זקני אבן a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrs. § 122, No. 13.)

זקף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. زكف id.)

זקף Ch. to raise up, to hang, e. g. a criminal on a stake set up. (Syr. زكف to crucify.) Ezr. 6:11. [Note. “זקף applies in this passage to the man, not to the wood.”]

זקף—(1) to tie fast, to bind (Chald. זקף id.), whence זקפים and זקפים bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, to strain, hence to refine—(a) wine (see PUAL, comp. Arab.

زق wine newly pressed out).—(b) metals, Job 28:1. With this signification agree σακκος, σάκος, sackcloth, a strainer; σακκίω, σακκύνω, σακκίζω; Lat. saccus, saccare; Hebr. זקף; and the same stock is found in seihen, seigen, seigern, sidern, properly used of metals.

(3) to pour, to pour out, in a general sense, like the French couler, and the Latin colare, Job 36:27.

PIEL זקף to refine, to purify gold, Mal. 3:3.

PUAL, to be refined, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זקפים No. II. [In Thes. derived from זקף.]

זקף a stranger, an enemy; see the root זקף No. II.

זקף m. border, edge, wreathed work, crown around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. زكف neckchain, collar. Root זקף No. I.

זקף f. for זקף once Nu. 11:20, loathing. Vulg. nausea, from the root זקף, زكف which see.

זקף unused in Kal, i. q. Syr. زكف TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is to perish, to be dissipated. In Corr. Gesenius compares Ch. Ithpeal to pour out, to flow off, or away; whence זקף gutter; and by transpos. זקף; Arab. مرزب channel.] It once occurs in—

PUAL, used of rivers, זקף זקף at the time when they become narrow [“what time they flow off, they fail, i. e. when the waters flow off, the streams dry up”]; Job 6:17. Rightly compared with Arabic

مرزب a narrow channel.

זקף (probably for [“זקף ‘scattered to Babylon,’ or for”] זקף “born at Babylon”), pr. n. Zerubbabel (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זקף an unused root. Chald. to prune trees; to clear them of leaves and branches. זקף the luxuriant growth of trees. Whence—

זקף [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moab (Deut. 2:13, 14),



Targ. Jonath. *brook of willows*, compare נחל קצקבים Isa. 15:7.

**ורה** fut. וְרָה, apoc. וְרָה—(1) TO SCATTER, TO DISPERSE (Arab. *ذرى* to disperse e. g. dust by the wind, II to winnow. Syr. and Chald. *ܕܪܝܢܐ*, *ܕܪܝܢܐ*. Kindred verbs, all of which have the sense of scattering, *וּרַע*, *וּרַק*, *וּרַר* No. II, also *וּרַח*, Arab. *ذرا* to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *séro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *στροπέω*, streuen, *sterno*; *σπείρω*, spargo, Goth. *spreihan*, Germ. *sprühen*, *Spren* [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) to winnow, Isa. 30:24; Jer. 4:11; Ruth. 3:2, *הִנֵּה הוּא לֹרֵה אֶת-בָּרֶךְ הַשְּׂעִירִים* "behold he winnows his barn floor of barley." Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) to spread out generally, whence *וּרְחָא* a span. NIPHAL to be scattered, Eze. 6:8; 36:19.

PIEL *וּרְחָה*—(1) to spread abroad, Pro. 15:7, hence to scatter, to disperse, e. g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, "a king ...scatters away all evil with his look."

(2) to winnow, Pro. 20:26; and hence to winnow out, to shake out, and thus to examine thoroughly. Ps. 139:3, *אָרְחִי וְרַבְעִי וְרִיתִי* "thou hast searched me in my walking and in my lying down." Jerome *eventilasti*. LXX. *ἐξέχυλασας*. (The figurative signification is found in the Arabic *ذرى* to know.)

PUAL, to be scattered, Job 18:15; to be spread out, Pro. 1:17. As to the form *וּרְחָה* Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and *וּרְחָה* Ps. 58:4, is from the root *וּרַח*.

Derivatives, *וּרְחָה*, *וּרְחָה*, *וּרְחָה*.

**ורוע** f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehg. p. 470), m. pl. *וּרְעִים* and *וּרְעִים*.

(1) an arm, Isa. 17:5; 40:11; especially the fore arm, as in Lat. *brachium* *κατ' ἐξοχὴν* (differing from *lacertus*), Job 26:2; in animals the fore leg, shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic *ذراع*, Aram. *ܕܪܝܢܐ*, *ܕܪܝܢܐ* an arm, also a cubit, from the root *וּרַע* No. 1). *וּרְעִי* a stretched out arm, a gesture of threatening applied to a people ready for battle ["ascribed to God"], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly *וּרְעִי* Job 38:15.

(2) Figuratively—(a) strength, might, power,

2 Ch. 32:8, *וּרְעִי* "human power." Ps. 44:4; Job 40:9, *וּרְעִי* "the strength of his hands;" Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) violence, Job 35:9. *וּרְעִי* "a violent man;" Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. *فت عسده*).—(c) strength imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. *عسد* Pers. *بازو* an arm, also aid; Syr. *ܕܪܝܢܐ* son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found *וּרְעִי*). LXX. Cod. Alex. *ἀδελφός*. *וּרְעִי* is the same word with Aleph prosthetic.

**ורוע** m. (verbal of Piel, from the root *וּרַע* of the form *וּרְעִי*) that which is sown, Levit. 11:37; plur. *וּרְעִים* things sown, garden herbs, Isa. 61:11.

**ורוע** m. quadril. formed from the root *וּרַע* a violent shower, Ps. 72:6. Syr. *ܕܪܝܢܐ* a shower. Talmud. *וּרְעִים* sprinklings of water, drops.

**ורוע** tied together, girded, from *וּרַע* (which see), the first radical being inserted in the last syllable, as in the word *וּרְעִי*, once Pro. 30:31, *וּרְעִי* "girt in the loins," by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound ["others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l."].

**ורה** fut. וְרָה—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means to scatter rays, comp. the kindred words *וּרַח*, *וּרַח*. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic *شرق* *WZP*; in Aramaean *ܕܪܝܢܐ*.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a foetus breaking forth from the womb (see *וּרַח* and



Gen. 38:30), and —(c) to a plant springing up, i. q. זרע, see זרע.

Derivatives, זרע, זרע, pr. n. זרע, and the words immediately following.

זרע suff. זרע m.—(1) a rising of light, Isa. 60:3.

(2) [Zerah, Zarah], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called זרע.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. Zapá.

זרע [Zarhites], patron. from זרע No. 2, a., Nu. 26:13, 20. See זרע.

זרע ("whom Jehovah caused to rise," see זרע No. 2, b), [Zerahiah], pr. n. m.—(1) 1 Ch. 5:32; 6:36; Ezr. 7:4, for which זרע occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

[זרע i. q. זרע (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, זרע "as the desolation of an inundation," or overwhelming rain. See in partic. זרע.—Root זרע.]

זרע TO FLOW, TO POUR ITSELF OUT, i. q. זרע, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

זרע a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, זרע "a shower with hail-storm." זרע a violent storm, which throws down walls, Isa. 25:4.

זרע fem. seminis fluxus, used in speaking of stallions, Eze. 23:20.

זרע fut. זרע.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable ז under the root זרע. From the kindred signification of expanding, is derived זרע an arm, like זרע a span, from זרע. A secondary root, and derived from זרע, זרע is found in Arab. زرع to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic زرع, Syr. ܙܪܥ, Æth. ረሮ: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown (e. g. זרע to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, זרע לא זרע "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, זרע לא תזרע בלאים "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, זרעו לכם זרע "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, זרע לצדיק "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10.

NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPHL—(1) to bear seed, as a plant. Gen. 1:11, זרע זרע comp. verse 29, where there is in the same context, זרע.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; colap. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, זרע, זרע, זרע.

זרע const. id.; once זרע Nu. 11:7, with suff. זרע, pl. with suff. זרע (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPHL, No. 2); hence —(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one



son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, זרע אנשים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that זרע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע זרעה the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; זרע ישראל Psal. 22:24. זרע המלכה, זרע המלך the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as זרע קרש Isa. 6:13; זרע פרוגי Isa. 65:23; and in an evil sense, זרע סרעים Isa. 1:4; זרע שקר Isa. 57:4; comp. Hebr. פרסה, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]

זרע Ch. id. Dan. 2:43.

זרעים & זרענים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. زرع id.).

זרף an unused root. Arab. ذرف to flow, used of water or tears. Comp. זרם. Hence the quadrilateral זרוף.

זרק TO SCATTER (a kindred root to זרע, זרה)—(a) *dry things*, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by אל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, זרקה בו שיבה זרקה בו "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense, Prop. iii. 4, 24, and Arab. زرا to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 30.

[Hence זורק.]

I. זרר an unused root, i. q. Arab. زر to bind together, as with buckles, to buckle; a kindred root to זר No. I, also צר, צור. Hence the nouns זר, זריר. In Chaldee there occurs זרו to bind, originating in the quadril. זורר.

II. זרר prop. TO SCATTER; like the Arab. زر: kindred roots זרה, זרע, זרק. Hence—

POEL זרר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. זרר sneezing; see Schult. ad Job. 41:10.

זרש ("gold," from the Persian زر gold, with the termination ש), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

זרת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4.

(Aram. זרת, זרת id.), from the root זרה to spread out; whence זר (for זרה); f. זרת, like קרת from קרה, זרת from זרה. ["Also according to the Rabbins זרת is the little finger, for זרת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]

זתא an unused root, perh. i. q. Aram. זתא = זשא to germinate, whence—

זתוא [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

זתם (perhaps i. q. זיתן, זית "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

זתר (perhaps i. q. שתר "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חט, חט to surround, to gird, ח and ט being interchanged. The name corresponds to that of the Æthiopic letter ח Haut.



As to the pronunciation of this letter, which is the harshest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ح (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as רצח to kill, Arab. رضح and رضح to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as קלל—(1) to be smooth (Arab. حلق trans. to make smooth or bald, to shave;—(2) to smooth, to form (Arab. خلق to form, to create); קלל—(1) to pierce (Arab. خل Conj. I. V.);—(2) to open, to loose (Arab. حل), comp. the roots חבר, חטב, חרם, חרט, חרט.

It is interchanged most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially י; comp. the roots חיל and חיל; חבל and חבל; חרד and חרד.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see חקל, חשמיים, and Lehrs. p. 863.

חב with suff. חבוי m. bosom, lap, from the idea of cherishing; see the root חבב, Job 31:33. (Ch. חבא, חבא, חבא id., Sam. 9:9.)

חבא unused in Kal, i. q. חבא TO HIDE, compare the kindred roots חפא, חפא. Arab. خبا, Æth. ḥabā: to hide; also خبا for خبو to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, to hide oneself, to lie hid. Gen. 3:10; Jud. 9:5; Job 29:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by 3 Josh. 10:16; 2 Sam. 17:9, and 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like λαθάνειν with part.) Gen. 31:27, למה נחבאת לברות "why hast thou fled away secretly?"

PUAL, id. pr. to be forced to hide oneself, Job 24:4.

HIPHIL, to hide, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc.

Derivatives, מחבא, מחבוא.

חבב TO LOVE, found once Deut. 33:3. Arab.

ح I. III. X., Syr. حب Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence חב the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root חבב. There is a manifest trace of this origin in the Syr. حب to burn, used of fire; سحبا a burning, heat, especially as raised by blowing. Hence, besides חב is derived—

חבב ("beloved"), [Hobab], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. יתר, יתר.

חבא i. q. חבא TO HIDE ONESELF. In Kal once imp. חבוי Isa. 26:20.

NIPHAL, inf. חבא id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, חביון and the proper names חבוי, חבוי, [חבוי], חבוי.

חבול f. Chald. a wicked action, wickedness, Dan. 6:23; compare the root חבל Neh. 1:7.

חבור ("joining together"), [Habor], pr. n. Chaboras, a river of Mesopotamia, rising near Rás el 'Ain, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خابور, comp. פבר.

חבורה & חבורה (Isaiah 53:5), f. a stripe or bruise, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root חבר No. 3, which see.

חבט fut. חבט TO BEAT OUT, OR OFF, with a stick (Arab. خبط to beat off leaves with a stick).

(1) to beat off apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) to beat out or thresh corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. خبط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חבוי ("whom Jehovah hides," i. e. defends), [Hobaiah], pr. n. m. Ezr. 2:61; Neh. 7:63.

חבוי m. a covering, Hab. 3:4, from the root חבא.



I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חבל*, *חבל*, also *חבר*, *חול*). Hence חבל a cord. Part. חבל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חבלים Zec. 11:7, 14 (Luth. *der Stab Behe*), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void

(ver. 14). ["Comp. Arab. *حبل* league, covenant."] (2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *וְעַל עֵינֵי יְהוֹזָבָב* for *וְעַל עֵינֵי* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *על*. Part. pass. חבול taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *حبل* a covenant, and with Kha *حبل* debt, usury, see Kamûs, p. 1434, Syr. *سحلا*, Chal. *חבול* id.).

[(3) See חבל II.] PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence חבל a pang, pain.

The derivatives follow, except חבולות.

II. חבל [see note at the end of the art.] fut. *חבל*, *חבל* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, *לֹא אֶחָבֵל* "I will not act corruptly (any more)," followed by ? Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חבל, חבל No. I. Perhaps חבל to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *רוּחִי חָבַלָה* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *וְחַבְלֵי עַל סַמְנֵי-שָׁמֶן* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16). Hence חבול.

[Note. In Thes. חבל is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Eze. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. חבלי, const. חבלי m. pains, pangs, especially of parturient women (see the root in Piel), *ᾠδίνες* (Syr. *سحلا* id.), Isai. 13:8; Jer. 13:21. Jer. 22:23, *כִּבְאֵי-חַבְלֶיךָ* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *וְיִשְׁלַחְנָהּ חַבְלֶיהָ* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδίν* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חבל m. (once f. Zeph. 2:6), with suff. חבלי pl. חבלי const. חבלי Ps. 18:5; 116:3, and חבלי Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *سحلا* Æthiop. *ሐብል*: To this answer Gr. *κάμινος*, French [and English] *cable*, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חבלֵי-כֶסֶף* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חֶבְלֵי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *יַעֲקֹב חֶבְלֵי-אֶרְצוֹ* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13:14.



חבל-חבש

חַבְשׁ a maritime district, sea-coast, Zeph. 2:5, 6.

(3) a gin, a noose, a snare, Ps. 140:6; Job 18:10. חַבְלֵי מָוֶת שְׁאוֹל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences must at least belong to the former,) these expressions signify the pangs (or sorrows) of death, of Hades], Ps. 18:5, 6; 116:3.

(4) a band of men, a company, 1 Sa. 10:5, 10 (comp. Germ. Bande, Rette [Engl. band]).

["(5) destruction (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חָבַל m. a pledge, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חַבְלָה f. id. Eze. 18:7.

חָבַל Ch. hurt, injury, Dan. 3:25.

חָבַל Ch. m. damage, Eze. 4:22.

חָבַל occurs once, Pro. 23:34. The form implies it to be intensitive for חָבַל or חָבַל a cord. [See note on this word.] A large rope of a ship, Schiffstau, is to be understood; perhaps it is especially a cable, and thus the expression may be very fitly understood: "thou shalt be as one lying חָבַל חָבַשׁ on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean a mast, so called from its ropes (חָבַל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given mast as its probable meaning. Prof. Lee suggests wave, billow, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that Hades, Orcus, is intended, as destroying, (see Piel No. II), will not be adopted by many.

חָבַל m. (denom. from חָבַל the rope of a snip), a sailor, Jon. 1:6; Eze. 27:8, 27—29.

חַבְצֵלֶת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] חַבְצֵלֶת, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), the autumn crocus, colchicum autumnale, or meadow saffron, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the trilateral חָבַל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חָבַשׁ, Lehg. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of חָבַל and חָבַל, and signifies acrid bulbs. [So Ges. in corr.]

חַבְצִינְיָה [Habaziniah], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. חַבְצִינְיָה lamp and יְהוָה Jehovah, ח being prefixed, see חַבְצִינְיָה.)

חָבַק in Kal only occurring three times, inf. חָבַק Ecc. 3:5, part. חָבַק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL חָבַק fut. יִחַבֵּק part. מְחַבֵּק—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. To embrace the rock, the dunghill, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of יָדַי to fold the hands (spoken of an idle man), Ecc. 4:5. Hence—

חָבַק m. a folding of the hands, marking the lazy, Pro. 6:10; 24:33.

חַבְקִיּוֹן ("embrace," of the form חַבְקִיּוֹן), pr. n. of Habakkuk the prophet, Hab. 1:1; 3:1. LXX. Ἀμβρακούμ, according to the form חַבְקִיּוֹן and corrupted into μ.

חָבַר properly TO BIND, TO BIND TOGETHER, (kindred to חָבַל No. I.), see Piel. Hence—

(1) to join together, but almost always used intransitively, to be joined together, to adhere (Aram. חָבַר, Æth. ለገረ: id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, to be confederate. Gen. 14:3, כָּל-אֵלֶּה חָבְרוּ אֶל-עֶמֶק הַשְּׁדִימִים "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, חָבְרוּ עִצְבִּים "allied to idols."

(2) to bind, to fascinate, spoken of some kind of magic which was applied to the binding of magical knots; Gr. karadéw, karádeσmos; compare Germ. bannen = binden, and other words which signify binding, which are applied to incantations; as Æth. ለገረ: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) to be marked with stripes, or lines, to be variegated; gestreift fern; Arab. حَبْر, whence حَبْرَة a striped garment; pass. حَبِر to be striped (as the



skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חִבְרָה a stripe, bruise, and חִבְרָרוֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 30:26, וַיַּחְבְּרוּ עִמּוֹ “and he brought him into alliance with himself,” made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, פָּעִיר שְׂחָבְרָה לָּהּ יַחְדָּו “as a city which is joined together,” i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הֵיחָבְרָה בְּפִסָּא הַיּוֹחַ “shall the throne of iniquity have fellowship with thee?”

HIPHIL, to make, or enter into a confederacy. Job 16:4, אֶחְבְּרָה עֲלֵיכֶם בְּמַלְאִים “I could make a confederacy with words against you;” ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. [“To twine, or weave, Job 16:4, ‘I would weave words against you.’”]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶחְבְּרָה to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּ Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרֵת, מְחַבְּרוֹת, pr. n. חִבּוּר, and the words immediately following.

חֵבֶר m. an associate, companion, i. q. חִבֵּר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see בָּרָה.

חֵבֶר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֵבְרִים “all associated as one man;” Psal. 119:63; Psal. 45:8, מִחֵבְרָיו “above thy fellows,” i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his “brethren” (Heb. 2:11, 12).]

חֵבֶר [pl. with suff. חֵבְרוֹתָי], m. Ch. id., Dan. 2:13, 17, 18.

חֵבֶר m.—(1) fellowship, association, Hos. 6:9. Pro. 21:9, חֵבֶר חֵבֶר “a house in common;” Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Pl. חֵבְרִים Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֵבֶר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֵבְרָרוֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חִבֵּר No. 3.

חֵבְרָה Ch. f. a companion, fellow, hence another, i. q. רֵעוּת Dan. 7:20.

חֵבְרָה f. fellowship, Job 34:8.

חֵבְרוֹן (“conjunction,” “joining”), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קְרִית-אֶרְבֶּעַ Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called الخليل, in full خلیل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. — Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֵבְרָי [Heberites], patron. from pr. n. חֵבֶר, Num. 26:45.

חֵבְרָת f. companion, consort, wife, Mal. 2:14.

חֵבְרָת f. junction, place of union, Ex. 26:4, 10.

חֵבֵשׁ fut. יִחְבֵּשׁ once יִחְבֵּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, סוּף הַבּוּשׁ לְרֵאשִׁי “the sea weed is bound about my head,” as if my turban. Eze. 16:10, וַאֲחַבְּשֶׁךָ בְּשֵׁשׁ “and I bound thee around with byssus,” i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, פְּנֵיהֶם חֵבְשׁ “shut up their faces in darkness.” See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲיִשָּׂא שׁוֹנֵא מִשְׁפַּחַת יִחְבֵּשׁ “shall then he who hateth right be able to govern?” Some here take חֵבֵשׁ in the sense of



anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) to bind up (wounds), followed by ל of pers. Ps. 147:3.

(2) to bind fast, to restrain, Job 28:11, טָבַדְתָּ נְהַרְוֹת הַקָּדְשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, to be bound up (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Aeth. ḥabā: Arabic خبز bread, خبز to bake bread. Hence חֲבֹתָהּ a cooking pan, and—

חֲבֵיתִים m. plur. things cooked, or baked pastry, 1 Ch. 9:31; compare חֲבֵיתָהּ.

חָבַת constr. and followed by ל (Ex. 12:14; Num. 29:12) חָבַת, with suff. חָבַתִּי m.

(1) a festival (from the root חָבַת), Ex. 10:9; 12:14. חָבַת חֹמֶן, חָבַת חֹמֶן to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud kar' ḥabā, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."]

(2) meton. a festival sacrifice, a victim, Ps. 118:27, אֶסְבְּרֵהֶם בְּעֵבֶתֵיךָ "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָבַת "the fat of my sacrifice;" Mal. 2:3. Compare חֲבֵיתָהּ 2 Ch. 30:22.

חָבַת i. q. חָבַת (which is the reading of many copies) f., fear, terror, Isa. 19:17. Root חָבַת No. 3.

חָבַת an unused root. Arab. حَبَّ to hide, to veil. Hence—

חָבַת m.—(1) a locust, winged and edible (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חַרְבַּח which may signify a leaper, compare Arab. حرجل; and from חָבַת then might come the trilateral חָבַת; comp. حرجل, حرجل."]

(2) [Hagab], pr. n. m., Ezr. 2:46.

חָבַת ("locust"), [Hagaba], pr. n. m., Ezr. 2:45 [א']; Neh. 7:48.

חָבַת (kindred to the root חָבַת) to go round in a circle, hence—

(1) to dance, 1 Sa. 30:16.

(2) to keep a festival, from the idea of leaping, and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5. (Syriac

ܚܒܐ id. Arabic حَجَّ to go to Mecca, as a Hadj or pilgrim, to keep the public festival.)

(3) to reel, to be giddy, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבַת fear. Hence are derived חָבַת, חָבַת, and the proper names חָבַת, חָבַת, חָבַת.

חָבַת an unused root, i. q. Arabic حَجَّ to take refuge with some one, whence—

חָבַתִּים m. pl. חָבַתִּים places of refuge in the rocks [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَاة a refuge, an asylum. Syr. حَبَّ, حَبَّ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.]

חָבַת [of the form חָבַת], m., pr. verbal adj. from the root חָבַת—(1) binding, hence a girdle, a belt, 1 Sa. 18:4.

(2) intrans. girded, clad. Ezek. 23:15, חָבַת "girded with a girdle", compare 2 Ki. 3:21.

חָבַת f. a girdle, 2 Sam. 18:11 (from the root חָבַת), an apron, Gen. 3:7.

חָבַת ("festive," from חָבַת with the termination חָבַת i. q. חָבַת) pr. n. of Haggai the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חָבַת (id.), [Haggi], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבַת] ibid.

חָבַת ("festival of Jehovah"), [Haggiah], pr. n. m., 1 Ch. 6:15.

חָבַת ("festive"), [Haggith], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַת an unused root. Arabic حَجَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַת (which see), by omitting ח. Hence—

חָבַת ("a partridge"), like Arab. حَجَل, Syr. חָבַת, [Hoglah], pr. n. fem., Num. 26:33; 27:1; 36:11.



**חג** fut. **יִחַג** TO GIRD. ["Cognate roots, Arab. **ح** to restrain. Syr. **ܚܘܢܐ** to lame."] Construed variously—(a) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with **בְּ** before that with which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e. g. **חָגַר אֶת-יְהוֹרָם** "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4, **שָׁלַח חֲגָר** to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, **חָגְרֵם** "of all that were girded with a girdle," i. e. who bare arms. Part. pass. **חָגְרָם** 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, **חָגְרָם** "girded with sackcloth;" sometimes used elliptically Joel 1:13, **חָגְרוּ** "gird yourselves (with sackcloth)." 2 Sa. 21:16, **וְהָיָה חָגְרָם** "he being girded with a new (sword)." Metaph. Ps. 65:13, **חָגְרוּ הַבְּעוֹת** "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle with which, Lev. 8:7; 16:4.—(d) absol. to gird oneself, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, **וַיִּחְגְּרוּ מִמְּסַנְדְּרוֹתָם** "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, **חָגְרָה**, **חָגְרָה**, **חָגְרָה**.

**ח** m. **חָדָה**, **חָדָה** f. Ch. *one*, for the Heb. **חֶדֶד**, the **ח** being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, **חָדָה** "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. **חָדָה** is used for the ordinal number, especially in the enumeration of years; **שְׁנַת חָדָה לְבָרָשׁ** Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) **ח** prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, **חָדָה שֶׁבְעֵה עַל רֵי** "seven-fold more than" (in the same manner as the Syr. **ܫܒܥܝܢܐ**).—(d) **חָדָה** like as one, at once, i. e. together (Heb. **כְּחֶדֶד**), Dan. 2:35.

I. **חָדָה** fem. **חָדָה** (from the root **חָדָה**), sharp (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חָדָה** i. q. Ch. **חד**, Heb. **חֶדֶד** one, Eze. 33:30.

**חָדָה** [future **יִחַד**]  
 (1) TO BE SHARP, TO BE SHARPENED. (Arab. **ح** fut. I. Kindred roots, **חָדָה**, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) to be swift, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. **ὄξύς**, **θόος**, Lat. *acer*, Syr. **ܚܘܢܐ**. Hab. 1:8. Comp. **חָדָה**.

**HIPHIL**, to sharpen. Pro. 27:17, **כַּדְּמָה לְבַרְזֶל בְּבַרְזֶל יִחַד** "as iron is sharpened on iron, so a man sharpens the face of another." **יִחַד** is fut. A. Kal for **יָחַד**, **יִחַד** fut. Hiphil, formed in the Chaldee manner for **יָחַד**, **יִחַד**, like **יָחַל** Num. 30:3, **אֶחָל** Eze. 39:7. See Lehrs. § 38, 1; 103, note 14.

**HOPHAL** **יִחַד** to be sharpened, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, **חָדָה** No. I, **חָדָה**, pr. n. **חָדָה**.

**חָדָה** ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["**חָדָה** is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

**חָדָה** fut. apoc. **יִחַד** TO BE GLAD. (Syriac **ܚܘܢܐ**, **ܚܘܢܐ** id. In the western languages there accord with this, **χαθίω**, **γαθίω**, to rejoice.) Ex. 18:9. Job 3:6, **אַל יִחַד בְּיָמַי שָׁנָה** "let it not rejoice amongst the days of the year."

**PIEL**, to make glad, Ps. 21:7.

Derivatives, **יִחַדְתֶּם** [pr. n. **יִחַדְתֶּם**].

**חָדָה** (from the root **חָדָה**), sharp, and perhaps as a subst. sharpness, a point, Job 41:22, **חָדָה** sharpnesses of a potsherd, sharp potsherds, used of the scales of a crocodile; comp. *Ælian*. Hist. Anim. x. 24.

**חָדָה** f. joy, gladness, 1 Ch. 16:27; Neh. 8:10; from the root **חָדָה**. In the Chaldee portion of the Scripture, Ezr. 6:16.

**חָדָה** ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; **Ἀδαία**, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

**חָדָה** Ch. pl. breast; Heb. **חָדָה** Dan. 2:32. (In the Targums the sing. **חָדָה** occurs.)

**חָדָה** & **חָדָה** fut. **יִחַד**.

(1) TO LEAVE OFF, TO CEASE, **ܘܚܘܢܐ** DESIST. (Arab. **خذل** id.; also, to forsake, to leave, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word **חָדָה**, which have the meaning of being pendulous and flaccid.)



Constr.—(a) with a gerund following, Gen. 11:8, וַיַּחְדְּלוּ לְבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חָדְלוּ הָרָע "cease to do evil;" and with a verbal noun, Job 3:17, חָדְלוּ רָגְזוּ "they cease to trouble."—(b) absol. to cease (from labour). 1 Sa. 2:5, וְרָעִים חָדְלוּ "the hungry have left off (working);" also, to rest, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) to cease or desist from any thing, followed by ׀ before an inf. 1 Ki. 15:31; hence, to beware of doing anything, Ex. 23:5 ["as to this passage see under ׀"]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by ׀ Isa. 2:22, כֹּן לְכָם חָדְלוּ לְכָם "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חָדַל לִי מֵאֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲגִלְגִּי אִם נִחְדַּל "shall we go...or shall we not go?" gehen wir...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָדַל m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. منجذول id.). Isa. 53:3, חָדַל אִישִׁים "forsaken by men;" compare Job 19:14.

חָדַל m. Hades, prop. the place of rest, Isa. 38:11. See the root חָדַל No. 1, b; comp. חָדַל. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חָדַל ("rest" ["for חָדַל 'rest of God'"]), [Hadlai], pr. n. m. 2 Ch. 28:12.

חָדַק an unused root, i. q. חָדַק to prick, to sting; to which חָדַק to be sour, e. g. as vinegar,

and حادق to be sharp-sighted, are kindred words. Hence—

חָדַק Mic. 7:4, and חָדַק Prov. 15:19, a kind of thorn. Arab. حادق melongena spinosa, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חָדַק [Hiddikel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans חָדַק, Arabic حادق, Zend. Teger, Pehlev. Tegera; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חָדַק and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Teger having a similar meaning.]

חָדַק i. q. Syr. حادق TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as חָדַק and חָדַק, which see. The Arabic حادق a curtain, and حادق to be hid behind a curtain; also, Æth. ḥadq: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חָדַק הַחֹרֶבֶת לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Æth.). The ancient versions have "a sword frightening them," as though it were the same as חָדַק. Hence—

חָדַק const. חָדַק with suff. חָדַק, plur. חָדַק const חָדַק m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. حادق a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare חָדַק the curtain of a tent, and Syr. حادق a tent.)

(2) metaph. חָדַק Job 9:9, the chambers of the south, the most remote southern regions, comp. חָדַק—the innermost parts of the breast, Pro. 18:8; 26:22. חָדַק "the chambers of death," i. e. of Hades.

חָדַק Hadar, pr. n., Gen. 25:15.]

חָדַק ("dwelling," from חָדַק and ח formative,



as in חֲדָשׁ, [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, *De Terra Hadrach et Damasco*, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

חֲדָשׁ unused in Kal, TO BE NEW. Arab. حَدَث to be new, recent. IV. to produce something new; but Conj. III. IV. also to polish a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חָרַף, חָרַף, and the signification of newness appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חֲדָשׁ.

PIEL to renew, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to repair or restore buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to renew oneself, Ps. 103:5. Hence—

חֲדָשׁ f. חֲדָשָׁה adj. new, e.g. used of a cart, a threshing wain, 1 Sam. 6:7; Isa. 41:5; of a house, Deut. 20:5; 22:8; of a wife, Deu. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means fresh of this year; of grain (opposed to חֲדָשׁ), Levit. 26:10; unheard of, Eccles. 1:9, 10; "new gods," i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to חֲדָשָׁה חֲדָשָׁה 2 Sa. 21:16, see חֲדָשׁ.

חֲדָשׁ m. [suff. חֲדָשׁוֹ, plur. חֲדָשִׁים] the new moon, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5; 18:24; Ex. 19:1, חֲדָשׁוֹ "on the third calends" (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, חֲדָשׁוֹ עַתָּה יֵאָכְלֵם חֲדָשׁוֹ "now shall a new moon devour them," i.e. they shall be destroyed at the time of the new moon.

(2) a lunar month, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֲדָשׁוֹ יָמִים the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9.

חֲדָשׁוֹ metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חֲדָשָׁה *Hadasha*, pr. n. of a place, Josh. 15:37.]

חֲדָשׁ Chald. to be new, i. q. חֲדָשׁ. Hence—

חֲדָשׁ Chald. adj. new, Ezr. 6:4. Syr. حَدَّاش.

חֲדָשׁ see חֲדָשׁ.

חֲדָשׁ TO BE, OR TO BE MADE, LIABLE TO PENALTY,

like Syr. حَبَّ, Arab. حَاب, used of a debt (Eze. 18:7), and of an offence.

PIEL חֲדָשׁ to make some one liable to penalty, Dan. 1:10. Hence—

חֲדָשׁ m. a debt, Eze. 18:7.

חֲדָשׁ ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χαβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חֲדָשׁ TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. حَسَّ to go in a circle, حَسَّ a circle. Kindred roots are חָסַף and חָסַף.) Hence חֲדָשׁוֹ and —

חֲדָשׁ m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חֲדָשׁ — (1) properly i. q. Arab حَاد Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חֲדָשׁוֹ an enigma, a parable, which is joined to this verb, and then it signifies —

(2) to propose an enigma, Jud. 14:12, seq.; to set forth a parable Eze. 17:2. Compare חֲדָשׁוֹ and חֲדָשׁוֹ and Gr. ἐμπλέκειν ἀνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חֲדָשׁוֹ may not be used for חֲדָשׁוֹ and signify a smart saying; for חֲדָשׁ may be a denominative derived from it.) Hence חֲדָשׁוֹ, חֲדָשׁוֹ.

חֲדָשׁ a root unused in Kal.—(1) properly to BREATHE (see with regard to this power in the syllable חֲדָשׁ, חֲדָשׁ, חֲדָשׁ), comp. PIEL. Hence—

(2) to live, i. q. חֲדָשׁוֹ, compare the noun חֲדָשׁוֹ.

PIEL חֲדָשׁ prop. to breathe out, hence to declare, to shew, a word used in poetry instead of the prosaic חֲדָשׁוֹ

(Chald. and Syr. حَادَّ, Arabic transp. وحى, like חֲדָשׁ Arab. وحى). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives חֲדָשׁוֹ [חֲדָשׁוֹ, חֲדָשׁוֹ, חֲדָשׁוֹ].



חנה Chald. not used in Kal.

PAEL חנה, i. q. Hebr. חנה to show, to declare, Dan. 2:11; followed by ך of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חנה, fut. חנה id.; followed by ך Dan. 2:16, 27, acc. 2:6, 9.

Derivative חנה.

חנה i. q. חנה (from the root חנה = חנה, comp. חנה and חנה), f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (חנה כל־חַיִּים), Gen. 3:20; 4:1. LXX. Eua (comp. חנה, Euaïos). Vulg. Heva.

(2) i. q. חנה No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[mer]leben"], (as on the contrary חנה, properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חנה an unused root, whence חנה which see.

חנה ("prophet"), pr. n. m. 2 Ch. 33:19.

חנה m.—(1) [In Thes. this noun is rightly referred to the root חנה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חנה Cant. 2:2; and with ך moveable, חנה 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חנה a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حنوخ, حنوخ, prunus spinosa, and also there are in Hebrew the cognate words חנה and חנה. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs חנה, sometimes חנה and חנה, comp. חנה a brother, see Leng. p. 602.)

חנה Chald. TO SEW, TO SEW TOGETHER, Syriac חנה, Arab. حانط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:19; comp. חנה. Hence—

חנה m.—(1) a thread, a line, Judges 16:19; Ecc. 4:19; Cant. 4:3. A proverbial saying, Genesis 14:23, חנה וְשַׁרְיָתָהּ לֹא נֶעְלְמוּ "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا فتيلة, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חנה (perh. "belonging to a village," from חנה = חנה No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Ebaïos), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חנה [Havilah], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραῖοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حويلا) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalitæ are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חנה حويله = حويله Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חנה), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חנה & חנה fut. חנה and חנה, apoc. חנה (Psalm 97:4), חנה (1 Sam. 31:3), חנה (Jer. 51:29), imp.







From the pl. is formed the dual חומתים *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence חומתים between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

**חום** fut. יחום, יחם, 1 pers. אחום—(1) TO PITY, TO HAVE COMPASSION ON any one; followed by על Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, אמתה חסם על-הקניון "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by על Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. **ܚܘܡܐ**, seq. **ܚܘܡܐ** id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. **רפה**, **קלף**: pining away, also to the eyes, see **קלף**). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachlicht*, *durch die Finger sehen*. Thus Deut. 7:16, לא-רחום עינך "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, עינכם אל-רחום על ענינם "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, ורחם עליך "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom. i. p. 542, l. 14).

**חוף**, **חף** m. *the shore*, as being washed by the sea; from the root **חפף** No. II. to rub off, to wipe off, to wash; whence Arab. **حافة**, **حفف** the coasts and shore of the sea. Of the same origin are **ساحل** and **ساحل** the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

**חופם** (perhaps "inhabitant of the shore," from **חוף**), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which **חופים** is found, Gen. 46:21; whence patron. **חופים** Nu. loc. cit.

**חוי** an unused root. Syr. **ܚܘܝ** Pael **ܚܘܝ** to in-

close, to surround; comp. **حاط**, **حاط** to surround. Hence **חוי** a wall, and—

**חוי** m. properly a wall; hence especially *the outside* (of a house), and thus **מבית ומהחוץ** within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. **חוצות** Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. **ܚܘܝܐ**), whence there are opposed to each other **חוצות ורחובות** Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. **מולדת-חוי** born abroad, i. e. away from home, Lev. 18:19; also, *forth, forth abroad*, Deut. 23:13. So also with **ח** parag. **חוצה** *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. **החוי** *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and **החוצה** Gen. 15:5. With prepositions—(a) **בחוץ** *without* (in the open place), Gen. 9:22.—(b) **לחוץ** poet. id. Psal. 41:7, and **לחוץ** 2 Chr. 32:5.—(c) **מחוץ** *without, on the outside*, as opposed to **מבית** within, Gen. 6:14. **מחוץ** id. Eze. 41:25.—(d) **מחוץ** *without* (in a state of rest, as opposed to motion), e.g. **מחוץ לעיר** without (or outside the city), Gen. 19:16; 24:11. **מחוץ** Ezekiel 40:40, 44.—(e) **אל-מחוץ** *without* (after verbs of motion), Nu. 5:3, 4, **אל-מחוץ למחנה** "without the camp;" Deut. 23:11; Lev. 4:12. Metaph.—(f) **חוץ מן** *besides*, Eccl. 2:25. (So Ch. **ܚܘܝܢ**, Syr., Sam. and Zab. **ܚܘܝܢ**.) Hence **חיון**.

[**חוק** an unused root, i. q. Arab. **حاق** to surround, to embrace. It seems to have sprung from **חבק**, the **ב** being softened. Hence **חוק** (כ"י) and **חוק**.]

**חוק** (י or י) i. q. **חוס** *bosom*, Ps. 74:11 כחייב.

[**חוקק** pr. n. 1 Ch. 6:60, see **חוקק**.]

**חור** fut. **יחור** TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. **ܚܘܪ** id.; Arab. with Waw quiescent, **حار** to be bleached (of a garment). Hence **חור**, **חור** No. I, and **חור**, **חור**.

[“(2) figuratively, *to be splendid, noble*, i. q. **חור** No. 2. See traces of this signification in **חורה**, **חורים**.” Thes.]

**חור** an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-



tives חור, חור No. II, a hole, a cavern, and the proper names חורי, חורן; compare some of the derivatives of the root חור, as <sup>s-v-</sup>خوار, as <sup>s-v-</sup>خوران foramen ani, <sup>s-v-</sup>خور the mouth of a river, bay of the sea. Kindred roots are חור and <sup>s-v-</sup>غار; whence <sup>s-v-</sup>מערה, <sup>s-v-</sup>מגורה, <sup>s-v-</sup>غار a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσοσ. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. Loch), Isa. 42:22. Root חור No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חורי (poet. for חורים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حرير white silk, Æthiopic ስርፍ: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חורים *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חורי see חור.

חורי (perhaps "linen-worker," from חור No. I, like Arabic حريري Hariri), [Huri], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [Hurai], see חור.

חורם (perhaps "noble," "free-born," from חור with the termination מ-), Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חורם 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἰρωμος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חורם 1 Ki. 7:40; חורם 2 Ch. loc. cit. כתוב; חורם 2 Chr. 2:12 and חורם 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חורן [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Αὐρανίτις, Ὀρανίτις; Arabic

حوران. It undoubtedly takes its name from the number of its *caverns* (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חוש ["Once חוש Psa. 71:12 (כ')."] —(1) to MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoeic, as though imitating the sound of very hasty motion; like the German huschen, transit. huschen; also, hasten, fast, hegen. Kindred roots are, Arab. هز to move, to agitate, to excite to speed, hiffen, hegen; هزح id.; هزح to agitate; intrans. to be swift; حشى to fear; Heb. חשח to flee, to flee for refuge; חשח, חשח, חשח, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, <sup>s-v-</sup>לעזרת חושה "make haste for my help." Psa. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, <sup>s-v-</sup>אלהים חושה לי "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, <sup>s-v-</sup>בעבור חושי כי "on account of my hasting within me," i. e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, <sup>s-v-</sup>מי יאכל ומי יחוש "who eats, who makes haste?" i. e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

ܚܫܐ and ܚܫܐ to feel, to perceive; ܚܫܐ a passion of the mind; ܚܫܐ lust; Arabic حس to feel; whence <sup>s-v-</sup>حس and the kindred word <sup>s-v-</sup>حاشة; Æthiop. ስረዓ: sense, feeling.)



חֹשֶׁה-חֹזֵן

**HIPHIL**—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חֹשֶׁה and the following proper names.

**חֹשֶׁה** ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שֹׁחֵה, patron. חֹשֶׁה 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

**חֹשֶׁי** ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

**חֹשִׁים** ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שֹׁחֵם.—(2) 1 Ch. 7:12 [חֹשִׁים].—(3) 1 Ch. 8:8, 11.

[**חֹשָׁם** ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֹשָׁה, Gen. 36:34, 35.]

**חֹהַת** a spurious root introduced by some on account of the form חֹהַתִּי Hab. 2:17, which is, however, for חֹהַתִּי from חֹהַת.

**חֹתָם** m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خاتم and خاتم.

(2) [*Hotham*], pr. n. masc.—(a) 1 Ch. 7:32.—(b) 11:44.

**חֹזֵאֵל** pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵאֵל the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

**חֹזֵן** fut. חֹזֵן apoc. חֹזֵן Micah 4:11; in pause חֹזֵן Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (ܫܘܢܐ, ܫܘܢܐ, ܫܘܢܐ), for the Hebrew חֹזֵן. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

*know Him as propitious*, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵן חֹזֵן "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵן חֹזֵן "they have seen vain things;" Zec. 10:2. Followed by חֹזֵן when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵן חֹזֵן "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by חֹזֵן *to look upon, to contemplate, anschauen*, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. חֹזֵן letter B, 4), Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11.

(4) *to choose* for oneself, חֹזֵן *ausersehen*, Ex. 18:21; Isa. 57:8; compare חֹזֵן Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceives* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵן, חֹזֵן, חֹזֵן, and the proper names חֹזֵן, חֹזֵן, חֹזֵן. [חֹזֵן, חֹזֵן, חֹזֵן.]

**חֹזֵן & חֹזֵן** Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵן חֹזֵן "one sevenfold (more) than (ever was) seen." Inf. חֹזֵן Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

**חֹזֵן** m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵן 9:20, 21. (Chald. in plur. חֹזֵן which see).

**חֹזֵן** m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as חֹזֵן 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like חֹזֵן Isa. 28:7), and abstr."] i. q. חֹזֵן No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["a vision, hence a covenant"].

**חֹזֵן** (perhaps for חֹזֵן "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

**חֹזֵן** emph. חֹזֵן, suff. חֹזֵן, plur. חֹזֵן Chald. m.—(1) *a vision, something seen*, *phavraola*, Dan. 2:28; 4:2, 7; 7:7, 13.



(2) *look, appearance, aspect*, Dan. 7:20. (Syr. <sup>ܚܘܢܐ</sup>.)

**חזון** m. (from the root **חזן**).—(1) *a divine vision* [*a vision, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20*], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *ὄραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

**חזוֹת** f. *vision, revelation*, 1 Ch. 9:29; from the root **חזן**.

**חזוֹת** Chald. *view, prospect, sight*, Dan. 4:8, 17.

**חזוֹת** f. (with Kametz impure), from the root **חזן**—(1) *appearance, aspect*, especially of something grand or handsome, (compare **חזק**). Dan. 8:5, **חזוֹת** *a conspicuous or great horn*, verse 8, **חזוֹת** *and there arose four conspicuous (horns).* For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law, hence a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare **חזן** verse 15); 29:11.

**חזן** an unused root. Arab. <sup>حز</sup> *to pierce through*, e.g. with an arrow, <sup>حز</sup> *to cut into, to perforate, to wound*. A kindred root is **חצן**. Hence **חזן**.

**חזיוֹן** ("the vision of God;" ["seen by God"]), [*Haziel*], pr. n. m., 1 Ch. 23:9.

**חזוֹה** ("whom Jehovah watches over"), [*Hazaiak*], pr. n. m., Neh. 11:5.

**חזוֹן** ("vision"), [*Hezion*], pr. n. m., 1 Kings 15:18.

**חזוֹן** m. constr. **חזוֹנוֹת** pl. **חזוֹנוֹת**—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. **חזוֹן** <sup>י</sup> Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to **חזוֹן** (whence LXX. *Σιών*), or to **חזוֹן**, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

**חזוֹן** or **חזוֹן** m. (from the root **חזן**), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully **חזוֹן קלוֹת** lightning of thunders, Job 28:26; 38:25.

**חזוֹר** m. *hog, swine*, Levit. 11:7. Syr. <sup>ܚܘܪܐ</sup>, Arab. <sup>خنزير</sup> with the insertion of Nun, id., whence the verb <sup>خزر</sup> *to have narrow (piglike) eyes*, seems to be derived.

**חזוֹר** ("swine"), [*Hezer*], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

**חזק** fut. **יחזק**—(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. <sup>حزق</sup> and <sup>حزك</sup> id., Syr. <sup>ܚܘܪܐ</sup> *to gird*. Of the same stock are the Hebrew <sup>חזק</sup> and Gr. <sup>ισχω</sup>, <sup>ισχύω</sup>, <sup>ισχύς</sup>, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, **וַיִּחַזַק** **רֹאשׁוֹ בְּאַלְתָּהּ** "and his head held (stuck) fast in the terebinth." So **וַיִּחַזַק** **בְּתוֹרַת** **יְהוָה** to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by **ל** with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots <sup>חבל</sup>, <sup>חול</sup>, <sup>קשל</sup>, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by **על** *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by **על** id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression **יִחַזַק** **בְּיָדְךָ** (Gr. <sup>ισχεω</sup>) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root **חזק**).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13.



(4) to be urgent upon any one, to be pressing; followed by **ל** Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL **חָקַף**—(1) causat. of Kal No. 1, to bind a girdle on to some one, to gird him; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) to make strong, to strengthen, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by **?** 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) to heal (see Kal No. 3, a), Eze. 34:4, 16.—(b) to strengthen one's hand, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. **יָרִי חָקַף** to strengthen one's own hands, to take courage, Neh. 2:18.—(c) to aid or assist any one, 2 Ch. 29:34. Eze. 6:22; 1:6, "and all their neighbours **בְּכֵלֵי־כֶסֶף** strengthened them with vessels of silver," i. e. gave to them, etc.—(d) in a bad sense, with the addition of **לֵב** to harden the heart, to make obstinate, Ex. 4:21. **פָּנֵי לֵבּוֹ חָקַף** to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, **יִחְזְקוּ לְמֹד דְּבַר רָע** "they are obstinate in doing wickedly."

HIFIL **חָקַף**—(1) to bind fast to anything, hence to join to, in the expression **יָרִי חָקַף** to join one's hand to something, i. e. to take hold of it (compare Gr. *ἵσχω*, to hold). Gen. 21:18, **יָרִי חָקַף** "join thy hand to him," i. e. take hold of him. Elsewhere without **יָרִי**, followed by **?** of the person or thing, to take hold of, to seize, to catch any one, or any thing (comp. Gr. *κρατεῖν τινος*), Ex. 4:4; Deu. 22:25; 25:11; also followed by **?** 2 Sam. 15:5; **ל** Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, **חָקַף** "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, **רָחַט חָקַף** "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. **חָקַף** Job 18:20; 21:6.) But to take hold of any one is often—(a) i. q. to hold fast, to retain, Exod. 9:2; Jud. 19:4.—(b) to receive, to take in, to hold, as a vessel, 2 Ch. 4:5.—(c) to get possession of, Dan. 11:21.

(2) to adhere, to hold fast to any thing, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by **ל** of pers., Neh. 10:30.

(3) to make strong or firm, hence—(a) to restore, rebuild or repair (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) to strengthen [persons], Eze. 30:25; and intrans. to be strong, to be powerful (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) to aid, assist, followed by **?** Levit. 25:35; compare **חָקַף** a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) to be confirmed, or established, used of a new king, 2 Ch. 1:1; 12:13; 13:21; to strengthen oneself, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) to shew oneself strong, or energetic, 2 Sam. 10:12; followed by **לְפָנַי** against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) to aid, assist, followed by **?** and **עִם** 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also **יְחֻקָּה**, **יְחֻקָּה**, **יְחֻקָּה**]

**חָקִיף** m. verbal adj.—(1) firm, in a bad sense hardened. Eze. 3:9, **חָקִיף־מִצַּח** "hardened of forehead or heart," i. e. obstinate. Eze. 2:4; 3:7; comp. verse 8.

(2) strong, mighty. Isa. 40:10, **בָּהֵמוֹת יָבוֹא** "he will come as a mighty one," see **?** No. 17.

**חָקִיף** id. becoming strong, Ex. 19:19; 2 Sa. 3:1.

**חָקִיף** with suff. **חָקִיפִי** strength, in the sense of help, Ps. 18:2.

**חָקִיף** m. strength, Ex. 13:3; 14:16; Am. 6:13.

**חֻקָּה** properly inf. of the verb **חָקַף**—(1) **בְּחֻקָּתוֹ** 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, **בְּחֻקָּת־יְהוָה** "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, **בְּחֻקָּתוֹ בְּעֵשְׂרוֹ** "in his being strong in his riches," i. e. confiding in them.

**חֻקָּה** f.—(1) might, violence. **בְּחֻקָּה** by force, violently, 1 Sam. 2:16; Eze. 34:4; very, mightily, Jud. 4:3; 8:1.

(2) repair of a house, 2 Ki. 12:13; compare the verb, PIEL No. 2.

**חֻקִּי** ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

**חֻקִּיהוָה** & **חֻקִּיהוָה** ("the might of Jehovah," i. e. given by Jehovah; like the Germ. *Gotttharb*), [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. *Ἐζεχίας*, Lat. *Ezechias*, borne—(1) by a king of Judah, 728—699 B. C., 2 Ki. 18:1, 10; also called **יְחֻקָּה**;



and יִחְזַקְתֶּיךָ for יִחְזַקְתֶּיךָ, יִחְזַקְתֶּיךָ, in the manner of derivatives of the future, (like יִחְזַקְתֶּיךָ for יִחְזַקְתֶּיךָ), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חור see חור [“an unused root, Ch. and Syr. חור, חור to return, to go round, to roll, Arab. حزر to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חור, and the proper names חור and יחזקיה.]

חור with suff. חורי pl. חורים (with Dagesh forte implied, see Lehrg. § 38:1), properly a thorn, i. q. חור which see. Hence—

(1) a ring, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חור No. 2).

(2) a hook or clasp, to fasten together the garments of women (compare épingle, Germ. Spindel, from spinula, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a nose ring, elsewhere called חור, see Bochart, Hieroz. i. p. 764. [Root חור.]

חור i. q. חור, pl. Eze. 29:4, where חורים is חורים.

חטא fut. יחטא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. fehlen, verfehlen, specially fehlschießen, fehlstreten. (The same origin is found in

Arab. حطى to miss the mark, opposite to صاب to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἀμαρᾶνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of חטא to hit upon, to find, German treffen. Prov. 8:36, חטא חטא נפשו “he who wanders from me, injures his own soul.” Opposed to חטא verse 35. Job 5:24, “thou numberest thy flock, חטא חטא and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ላጥላ: not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to sin (to miss or wander from the way, or to stumble in the path of rectitude), followed by ? of the person against whom one sins, whence חטא ליהויה Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by על Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חטא אשר חטא “that which he hath sinned (taken sinfully) from the holy things.”

(3) to become liable to a penalty or forfeiture of something by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חטא נפשו “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back ונני חטאתי ונני I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL חטא—(1) to bear the blame (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to offer for sin. Levit. 6:19, חטאת אשה “he who offers it” (the sin offering). Levit. 9:15, ויחטאתה “and offered it as a sin-offering.”

(3) to expiate, to cleanse by a sacred ceremony, i. q. חטא, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by על Ex. 29:36.

HIPHIL חטא—(1) i. q. Kal No. 1, to miss the mark (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to lead into sin, to seduce some one to sin, Ex. 23:33. 1 Ki. 15:26, ויחטאתו ויחטאתו “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to cause to be accused of sin, Deu. 24:4; Ecc. 5:5; also”] i. q. חטא to declare guilty, to condemn, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to miss or wander from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to purify oneself, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חטא m. with suff. חטאת plur. חטאות const. חטאות (which is from the form חטאת).

[1] sin, fault, Lev. 19:17; 22:9. חטאת אשה to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) penalty of sin, hence calamity, Lament. 3:39.” Thes.]

חטא m. [pl. חטאים, suff. חטאית], (with Kametz impure)—(1) a sinner [in an emphatic sense], Gen. 13:13.



(2) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

**חַטָּאת** f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."] ]

**חַטָּאת**—(1) f. of the word חַטָּאת *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. חַטָּאת—(a) *sin*, Ex. 34:7.—(b) *penalty of sin* (like חַטָּאת No. 3), Isa. 5:18.

**חַטָּאת** Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק).

**חַטָּאת** constr. חַטָּאת plur. חַטָּאות f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"] ]

(1) *sin*, Ex. 28:9; Isa. 6:27, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] ] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from חַטָּאת see that word.

(3) *penalty*, Lam. 3:39; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַטָּאת). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

**חַטַּב**—(1) *TO CUT, TO HEW wood*, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:10; Jer. 46:22. Arabic حطب *hewn timber*, حطب *to go for timber*. A kindred root is חַטַּב *to cut stones*; also חַטַּב and the words there cited.

(2) *Med. E. intrans. prop. to be cut, to be smitten with a rod, hence to be marked with stripes, to be striped*, compare חַטַּב No. 3. Arabic حطب *to be striped, to be variegated*, used of a garment. Hence [part. pass.] pl. f. חַטְבוֹת striped tapestry, Pro. 7:16. Syr. حطبة *a variegated vest, properly striped*. The same signification is found in the cognate root حطب, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

[חַטְבוֹת part. pass. f. pl. of the preceding verb.] ]

**חֲטָה** f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֲטָה חֲטָה Psal. 81:17, *fat of wheat*, is, however, to be explained of grains of wheat, and so חֲטָה חֲטָה *fat of kidneys of wheat*, Deut. 32:14; *fat* thus used denoting the

medulla or flour of the wheat, *μυελὸν ἀνδρῶν*; it is also called חֲטָה חֲטָה Ps. 147:14.

Plural חֲטָה grains of wheat (the sing. is found applied to one grain, חֲטָה, Mishu. Chelaim i. § 9), חֲטָה Jer. 12:13; חֲטָה Gen. 30:14; חֲטָה 1 Ch. 21:20; חֲטָה 2 Ch. 27:15. By a Chaldaism חֲטָה Eze. 4:9.

In the cognate languages it is حنط, حنط Chald. חֲטָה, and some on this account regard חֲטָה *to season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חח. [In Thes. it is put under חח, where it seems to belong.] The Gr. σίτος, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. godhuma, wheat, so called from its yellow colour. Pers. کندم."] ]

חֲטָה (prob. "*assembled*," from the root חֲטָה), [Hattash], pr. n. m.—(1) 1 Chr. 3:22; Ezr. 8:2.—(2) Neh. 3:10.—(3) Neh. 10:5; 12:2.

**חֲטָה** an unused root. Aram. حط *to dig, to explore*. Arabic حط *to engrave, to write*. Hence pr. n. חֲטָה.

חֲטָה m. Chald. *sin*, suff. חֲטָה Dan. 4:24, from the root חֲטָה i. q. Hebr. חֲטָה.

["חֲטָה Chald. f. *a sacrifice for sin*, Ezra 6:17 (ב)."] ]

חֲטָה ("digging," "exploring"), [Hatita], pr. n. m., Ezr. 2:54; Neh. 7:56; see חֲטָה.

חֲטָה ("waving"), [Hattil], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חֲטָה.

חֲטָה ("seized," "caught"), [Hatipha], pr. n. m., Ezr. 2:54; Neh. 7:56.

חֲטָה an unused root. Arab. حطل *to be pendulous, to be loose*; kindred to חֲטָה. Hence pr. n. חֲטָה.

חֲטָה *TO STOP the mouth of an animal with a muzzle, TO MUZZLE*. (Arabic حطم, whence حطام a muzzle. Cognate roots are חֲטָה, חֲטָה, also חֲטָה, comp. my remarks on the signification of the syllables חט, חט, חט, p. ccm.) Of a kindred power to this root are *domare, dāmmen, jubāmmen, jāmmen*. Metaph. Isa. 48:9, חֲטָה-לךְ "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."



**חָטַף** f. **חֲטָפָה** i. q. **חָטַף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **חָטַף**, Arab. **حطف** id.) Hence pr.n. **חֲטָפָה**.

**חָטַר** an unused root. Arab. **خطر** (kindred to the roots **חָטַל**, **חָטַל**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חָטַר** page cc) to shake, or brandish, a rod or spear (*schwefel*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p.350, 51, Epist. ad Menken., ii. p.61. Hence—

**חָטַר** m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab. **خطر** a branch, Syr. **حطاف** a staff, or rod. Sam. **חָטַר**, **חָטַר** and **חָטַר** being interchanged.)

**חָטַשׁ** an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr.n. **חֲטָשָׁה**.

[**חָטַשׁ** see **חָטַשׁ**.]

**חַי** constr. **חַיִּים** fem. **חַיִּיהָ**, pl. **חַיִּים** fem. **חַיִּיהֶן** (from the root **חַי**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חַיִּים אֲבִיכֶם** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **כָּל חַי** "every living thing;" Gen. 3:20; 8:21. **חַי הָעוֹלָם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חַי יְהוָה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חַי אֱלֹהִים** 2 Sa. 2:27; poet. **חַי אֲנִי** Job 27:2, and **חַי אֲנִי** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is **חַיִּים**]. **חַיִּים** "those who are alive," i. e. men. Ecc. 6:8, **אֶרֶץ חַיִּים** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **כְּחַיִּים** (**אִישׁ חַיִּים קָרִי**). Compare **חַיִּים**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חַיִּים** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **περιπλομένου ἐνιαυτοῦ** (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت**

(B) subst. *life*, Lev. 25:36. [1 Sam. 25:6, "and say ye thus, **חַיִּים** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"], **חַיִּים פָּרַעַה** by the life of Pharaoh, Gen. 42:15, 16; **חַיִּים נַפְשִׁיךָ** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חַי** (see letter A, 1); whence **חַיִּים נַפְשִׁיךָ** 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חַיִּים**, once **חַיִּים** Job 24:22, *life*, Gen. 2:7; 3:14; 17:7, 15, etc. **חַיִּים** the breath of life, Gen. 6:17; **חַיִּים** the tree of life, i. e. of life of long duration, **θεοικελοῦ** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **حيا** Luke 19:9, for the Greek *σωτηρία*), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חַיִּים** the way of welfare, Pro. 2:19; 5:6.

**חַי** Ch. emph. st. **חַיִּים**, pl. **חַיִּים**.

(1) adj. *alive, living*, Dan. 2:30; 4:14; 31:6; 21:27.

(2) Pl. **חַיִּים** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

**חַיִּים** (perhaps for **חַיִּים** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

**חָטַף** f. (from the root **חָטַף**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חָטַף**. In proposing enigmas, the verb commonly used is **חָטַף** which see; in solving them, **חָטַף** Jud. 14:14.

(3) i. q. **חָטַף** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle, a vision*, Num. 12:8.

**חָטַף** inf. absol. **חָטַף** Eze. 18:9, and **חָטַף** 3:21; 18:28; constr. with suff. **חָטַפְתִּי** Josh. 5:8; with prefix **חָטַפְתִּי** Eze. 33:12; imp. with prefix **חָטַפְתִּי** Gen. 20:7; pl. **חָטַפְתֶּם** 42:18; fut. **חָטַפְתִּי** apoc. **חָטַפְתִּי**.

(1) TO LIVE, a word of very frequent use. Arabic **حى**, which form is also found in Hebrew, see **חַי**.

**Æth.** **ሕይወት**: Syr. **حيا** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חָטַף**); and the more ancient form of this root is



חיה, which see. The same original idea is found in the Greek ζάω, ζώω, cognate to which is ἀω, ἀνμ, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dschiv*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with  $\aleph$  of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by  $\aleph$ , to live upon any thing, compare  $\aleph$  No. 1, a, letter  $\gamma$ . Often i. q. *to live well, to be prosperous, to flourish*, Dent. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage].  $\aleph$   $\aleph$   $\aleph$  “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16.  $\aleph$   $\aleph$   $\aleph$  “let your heart live,” i. e. let it flourish, or be glad, Psalm 22:27; 69:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase  $\aleph$   $\aleph$   $\aleph$  “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by  $\aleph$  from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life to some one*, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8,  $\aleph$   $\aleph$   $\aleph$  “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i. e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה  $\aleph$  id. 1 Ki. 20:31; Psa. 22:30;  $\aleph$   $\aleph$   $\aleph$  to preserve seed, Gen. 7:3;  $\aleph$   $\aleph$   $\aleph$  to seed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 2:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34,  $\aleph$   $\aleph$   $\aleph$  “will they call the stones to life?” So Syr.  $\aleph$  to raise up ruins.

HIFIL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of  $\aleph$  Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by  $\aleph$  Gen. 45:7; also, *to suffer to live, to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חיה  $\aleph$  [and the pr. n. חיה, חיה, חיה].

חיה & חיה Chald. id. Dan. 2:4, חיה  $\aleph$   $\aleph$  “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, חיה  $\aleph$   $\aleph$  1 Ki. 1:31.

APHEL part. חיה preserving alive; comp. Syr.  $\aleph$  Dan. 5:19.

חיה adj., pl. f. חיות lively, strong, robust, Ex. 1:19; see חיה No. 2.

חיה f. constr. חיה and poet. חיה with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrs. § 127, 3); fem. of the adjective חיה living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חיה  $\aleph$  a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חיות Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חיה  $\aleph$  all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (חיה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חיה  $\aleph$  Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8; and חיה  $\aleph$  Eze. 14:15; 34:25. Arabic  $\aleph$  specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חיה No. 2. In this word the fem. living is taken collectively for *those who are alive* (Lehrgeb. p. 477), חיה, specially for men.

(3) as a subst. *life*, only in poetry, i. q. חיה Job 33:18, 22, 28; Ps. 143:3. So in the expression חיה  $\aleph$  with art. חיה  $\aleph$  animal of life, i. e. a living creature, see חיה No. 4. The term life is also applied to *vigour, strength*. Isaiah 57:10, חיה  $\aleph$  “thou (yet) findest the life of thy hand,” i. e. vigour in thy hand. Hence—

(4) i. q. חיה No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חיה  $\aleph$  Job 38:39, i. q. חיה  $\aleph$  to fill the soul, i. e. to satisfy. Poetically חיה  $\aleph$  is also used for the



soul, desire, will, like נפש No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אל תתנו לנפש חונקת "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חיות emphat. חיותא, חיותא f. Chald. an animal, a beast, Dan. 4:12, seq.; 7:3, 12, 17 for חיה, double Yod being changed into י.

חיות f. life, 2 Sa. 20:3.

חיה i. q. חיה TO LIVE, but with the middle radical doubled, like the Arab. حی. To this belongs 3 Pret. חי, Gen. 5:5, כל ימי אדם אשר חי "all the days of Adam which he lived;" 3:22, ואכל וחי לעולם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חי is an adjective, as העויר אביכם חי "is your father yet alive?" Gen. 43:7. Hence חי, חיה, חיות.

חיה see חול.

חיל m. constr. חיל, with suff. חילים pl. (see חול No. 6), strength, power, might (especially warlike), valour, Psal. 18:33, 40; 33:16. עשה חיל to shew oneself strong, to display valour, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) forces, a host, Ex. 14:28. שר החיל leader of the army, 2 Sa. 24:2. בני חיל soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3. ביום חילך "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) ability, hence wealth, riches, Gen. 34:29; Job 20:15. עשה חיל to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) virtue, uprightness, integrity, also fitness. חיל אנשי men of capacity, Gen. 47:6; Ex. 18:21, 25. אשת חיל a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חילן an honest, or upright man, 1 Ki. 1:52.

(5) the strength of a tree, spoken poetically of its fruits, Joel 2:22; compare חיל Job 31:39.

חיל m. Chald.—(1) strength, might, Dan. 3:4.

(2) host, army, Dan. 3:20; 4:32.

חיל & חל m. properly i. q. חיל, especially—

(1) an army, a host, 2 Ki. 18:17; once חל Obad. 20; also Ps. 10:10, according to קרי, where חיל-כפאים

may be rendered the host of the afflicted; but it is preferable to follow כחיה, see חילכה.

(2) defence, fortification, especially a particular part of the fortifications, namely, a ditch, with the antemurals surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. πορείχισμα, περίτειχος. Vulg. antemurale. (In the Talmud חיל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חיל m. & חילה f. Job 6:10.

(1) pain, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) fear, trembling, Eze. 15:14; see חול No. 3, 5.

חילה Ps. 48:14, according to the common reading, i. q. חיל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of מappik חילה, from the word חיל; and it is preferable to take it thus.

חילם [Helam], 2 Sam. 10:16, and חילאם verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חילן [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חולן, Josh. 21:15.]

חין m. Job 41:4, i. q. חן grace, beauty, whence חין ערכו "the beauty of his structure." The form imitates the Chaldee, in which חין, חנה, חנה are i. q. Heb. חן, like חנה, חנה for חן. ["Comp. חין the name of the letter, for חן."] The word with which this is compared by Alb. Schultens, Arab. حِين opportunity, is only used in speaking of time.

חין m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חוץ.

חיצון m. חיצונה f. (adj. from the word חוץ), outer, exterior, Eze. 10:5; 40:17, 31; hence civil (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. לחיצון without, on the outside, 1 Ki. 6:29, 30.

חיק an unused root. Arabic حاق Med. Ye, to surround, kindred to חוג, חוג which see. Hence properly חיק. [In Thes. this root is omitted, and חוג is inserted; see that root in this Lexicon.]

חיק rarely חיק Prov. 17:23, with suff. חיקי Psalm 35:13, and חיקי Job 19:27, m. ["the bosom, i. e. the breast with the arms, so called from embracing, see the root חוק"].



חירה-חנם

(1) *bosom of a garment*, Prov. 16:33; שָׁחַר בְּחֶסֶק "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum lazare*, expedire, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֶסֶק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֶסֶק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתְּ חֶסֶק the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֶסֶק Jer. 32:18; הָשִׁיב אֶל חֶסֶק Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere הָשִׁיב בְּרֵאשִׁיב Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي حُورَى to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], pr. n. m. Gen. 38:1, 12.

[חִירָה & חִירָם see חִירָם.]

חִישׁ i. q. חָזַח [which see] TO MAKE HASTE, imp. חִישׁ Ps. 71:12, בחיב. Hence—

חִישׁ adv. speedily, Ps. 90:10.

חָךְ with suff. חָכִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like סִלְקָתַיִם (Arab.

حَنَكٌ the palate and the lower part of the mouth answering to it, beak, Syr. سِنًا palate. Root חָךְ No. 1.) Whence Job 20:13, בְּחֹךְ חָכִי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, בְּיָאֵמֶת חָכִי "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 "(Put) the trumpet to thy

palate" (mouth). Comp. חָפָה.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָכָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَا to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part. [active] const. חֹכֵי Isa. 30:18, followed by ? Of more frequent occurrence is—

PIEL חָפָה id. 2 Ki. 7:9; followed by an acc. and לְ, Job 32:4; especially used as חָפָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַפֵּה יְהוָה לְחַנּוּכֶם "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָפִי Hos. 6:9. ["In the parallel member is יָרִים he will arise, sc. in order to do this or that, which thus comes near to the Arab. رام i. q. ὀρέγεσθαι." Ges. add.]

חָפָה a hook, fem. from חָף, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חָכִילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חָכִים Chald. adj. wise, Daniel 2:21; specially a magian, a magician. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by Schultens on Prov. 23:29. الحَكَلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الحَكَلَةُ that which is foreign in speech (difficult to be understood), حَكَلَ followed by عَلِي to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكَلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjectu-



rally, is the meaning given in another copy; المنجمن for المنج. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליות are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [“*To be dark, black*, kindred to חכל, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי.—(b) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see חכליות.” Ges. add.]

חכליה (“whom Jehovah disturbs” [“dark”]), [Hachaliah], pr. n. m. Neh. 10:2.

חכלי adj. dim, becoming dark, spoken of the eye, see the root, [which perhaps will give very little aid]: [“*dark, dark-flashing*, spoken of the eye”], Gen. 49:12, חכלי עיניו סין “being dim (as to his) eyes through wine,” which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [“*Dark eyes* are here contrasted with *white teeth*. Aquila well, *καράχοποι*, satiated with colour, dark; LXX. *χαροποιοι*, Peshito shining, flashing, a word applied only to the eyes.” Ges. add.]

חכליות f. a darkening, or bedimming, of the eyes arising from drunkenness [“*dark-flashing* of the eyes, fierceness”]. Prov. 23:29.

חכם fut. יחכם TO BE WISE, TO BECOME WISE. (Arab. حکم to judge, hence to rule, حکم judgment, and حاكم a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root חכח.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc

PIEL, to make wise, to teach wisdom, Job 35:11; Ps. 105:22.

PUAL part. made wise, learned, Prov. 30:24; of an enchanter, Ps. 58:6.

HIPHL i. q. Piel Ps. 19:8.

HITHPAEL—(1) to seem wise to oneself, to be wise in one's own eyes, Ecc. 7:16.

(2) to show oneself wise, followed by ל to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except חכמי, and pr. n. חכמי].

חכם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) skilful in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חכם לב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, *ειδνῖαι πραπίδες*). Jer. 10:9, חכמי “the work of skilful artificers.” Jer. 9:16, חכמות “(mourning women) skilful” (sc. חכמה) of lamentation.

(2) wise, i. e. intelligent (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to נבון Deu. locc. cit. opp. to נבול ibid.; חכיל, חכיל Prov. 17:28; Ecc. 6:8; sagacious, shrewd, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חכמי); endowed with ability to judge (1 Ki. 2:9); hence subtle or crafty, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often חכם לב Pro. 16:23, and חכם לב 11:29; 16:21. Plur. חכמי wise men, magicians Gen. 41:8.



חכמה-הלך

**חֲכָמָה** f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכְמָה No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

**חֲכָמָה** Ch. id. Dan. 2:20.

**חֲכָמָי** ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

**חֲכָמוֹת** f. sing. (like עֲלִילוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמוֹת may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

**חֲכָמוֹת** id. with sing. Pro. 14:1.

**חָל** see חָלַל.

**חָל** in. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלַל PIEL No. 4.

**חָלַל** (kindred to חָלַל)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. **حَلَّ** to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלַל. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלַל No. 2, 3. It occurs once חָלַל 2 Ch. 16:12. Hence חָלַל.

**חָלַל** f.—(1) *rust of a copper pot*, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

**חָלַל** see חָלַל.

**חָלַל** an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלַל, and the words which immediately follow.

**חָלַל** m. with art. חָלַל, const. חָלַל (as if from חָלַל), with suffix חָלַל milk, whilst fresh, differing from

חָלַל, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase אָרַץ וְנָתַתְּ חָלַב וְיָרֵבֶשׁ, see under the root חָלַל. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَب, حَلِيْب id.; whence حَلَب to milk; Æth. ስለ-ሰ: milk.)

**חָלַב & חָלַב** (Isa. 34:6) with suff. חָלַב pl. חָלַבִּים const. חָלַבִּי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(a) *the best or most excellent of any kind*. חָלַב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלַב חֶסֶד Ps. 81:17; חָלַב חֶסֶד Ps. 147:14, fat of wheat, and חָלַב חֶסֶד Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχυς, Lat. pinguis, for foolish, stupid. Some have compared

חָלַב pericardium, but that also seems to be so called from fatness, although under the root חָלַב there are in Arabic all kinds of other things.

(2) [Helab], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלַב, and 27:19 חָלַב.

**חָלַבָה** ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלַב.]

**חָלַבֹּן** ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

**חָלַבָנָה** f. *galbanum*, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلْبَان gum. Comp. Celsii Hierob., t. i. p. 267.

**חָלַל** an unused root.—(I) i. q. Syr. حَلَل to dig, whence חָלַל.—(II) Arabic حَلَل to continue, to be lasting, to be always enduring. Hence חָלַל. [In



Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "to be smooth, slippery."

**חלד** m.—(1) *duration, or time of life* ["life, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, *time* (like חלום).

(2) *the world* (compare חלום). Ps. 49:2; 17:14; חלומים מן חלד "those who love the things of the world;" compare κόσμος, John 15:18, 19.

**חלד** m. *a mole* ["weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حلد to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה.], Lev. 11:29. (Syr. حلد, Arabic حلد, حلد a mole). See Bochart, Hieroz. t. i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

**חלדה** ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

**חלדי** ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m.—(1) see חלום.—(2) Zec. 6:10; for which verse 14, there is חלום ("a dream").

**חלה** properly, to be rubbed (compare חלף), hence—(1) TO BE POLISHED, SMOOTH, whence חלף, חלף ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حلى to be sweet, pleasant (properly smooth), Pael to adorn, حلى sweet.

(2) to be worn down in strength, to be infirm, Jud. 16:7, seq.; Isa. 57:10.

(3) to be sick, diseased, Gen. 48:1. חלה חלי, like the Greek νοσείν νόσον, 2 Ki. 13:14. חלה אש רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה חולה a diseased evil, i. e. one which can scarcely be healed. Ecc. 5:12, 15, חולה חולה sick with love, Cant. 2:5; 5:8.

(4) to be pained, Pro. 23:35; hence metaph. to be careful, or solicitous, followed by על, 1 Sa. 22:8. (Corresponding is Æthiopic ለለዎ: to be careful or solicitous, for the Gr. μεριμνῶν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, חלה—(1) to be worn down in strength, to become wearied, Jer. 12:13.

(2) to be or become sick, Dan. 8:27. Part. f. חלה e. g. חלה חלה a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:19, comp. 10:19; Nah. 3:19.

(3) to be careful, or solicitous, followed by על, Am. 6:6.

PIEL, חלה—(1) to stroke, to smooth any one's face, from the primary idea of the roots חלף and חלה, i. e. that of rubbing, rubbing away, comp. Gr. κηλέω, to soothe, to caress. It is always fully expressed, חלה חלה to stroke some one's face—(a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts."—(b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) to make sick, to afflict with sickness. Deut. 29:21; Psal. 77:11, חליתי חלה "this has made me sick."

PUAL, pass. to be made weak (used of a departed spirit in Hades), Isa. 14:10.

HIPHIL, pret. חלה (Syriac form for חלה), Isa. 53:10.

(1) to make sick or grievous (of a wound), Isa. loc. cit., Mic. 6:13, to make oneself sick. Hosea 7:5, "in the day of our king חלה חלה the princes made (themselves) sick with the heat of wine."

(2) to make sad, Pro. 13:12.

HOPHAL, to be wounded, 1 Ki. 22:34.

HITHPAEL.—(1) to become sick (with grief), 2 Sa. 13:2.

(2) to feign oneself sick, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add חלה]; those which have the idea of *sickness* are חלה, חלה, חלה, חלה [and some proper names].

**חלה** f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלה No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

**חלום** pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. 2. Root חלם.

**חלון** comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון—Eze. 40:16, *a window*, so called from being perforated, see the root חלה. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

[חלון ("strong"), pr. n. of a man, Num. 1:9; 2:7.]



חלון-הלם

**חלון** [*Holon*], pr.n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חֵלָן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חֵרֶן.

**חלון** m. *that which is left behind* (when one dies). Pro. 31:8, חֵלָוִי “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חָלַף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

**חלֹשָׁה** f. *slaughter* [“properly a prostrating of men”], from the root חָלַשׁ.

**חלה** [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακινή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חָלַץ.

**חלחול** [*Halhul*], pr. n. Josh. 15:38, now called Hälhöl, حَلْحُول, Rob. i. 319.]

**חלחלה** f. (from the root חָלַל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

**חלט** a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיְסַרְרוּ וַיְהַלְטוּ הַמַּסְפָּנוּ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיְהַלְטוּ is for וַיְהַלְטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حَلَط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Corr. i. q. Arab. حَلَط, حَلَط to be quick and hasty in any thing.] LXX. ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חלט for חָלַץ).

**חלי** m. pl. חֵלָיִים for חֵלָיִים (Lehg. p. 575) a necklace, a neck chain, so called from being polished, see חָלַף No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلَى id.).

(2) *Halí*, pr. n. Josh. 19:25.]

**חלי** in pause חָלִי with suff. חֵלָיִים pl. חֵלָיִים m.  
(1) *disease* (from the root חָלַף No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.  
(2) *affliction, sadness*, Eccles. 5:16, חֵלָיִים for חָלִי.  
(3) *an evil, a calamity*, ein uebel, Ecc. 6:2.  
**חליה** f. of the word חָלִי a necklace, Hos. 2:15, from the root חָלַף No. 1.

**חליל**—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חֲלִילָה, חֲלִילָה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חולין לך), an exclamation of abhorrence. 1 Sa. 20:2, חֲלִילָה לֹא תָמוּת “far be it! thou shalt not die;” comp. 1 Sa. 2:30. It is used—(a) חֲלִילָה לִי followed by הוּא with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by הוּא with a future, Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added כִּי־הוּא 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see חָלַל 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חֲלִילָה לָנוּ מִמֶּנּוּ לְמַרְדֵּי בְיְהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

**חליפה** f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 22:23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד־בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹת וְצָבָא עִמִּי by ἐν δὲ ἀδυστήρ: “changes and hosts are against me,”



i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

**חליצה** f. spoils, as taken from a man slain [in battle], 2 Sa. 2:21; Jud. 14:19; from the root **חלץ**.

**חלך** an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **عمر** **حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חרך**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חום**.) Hence—

**חלכה** (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלקהים** ver. 10 כחייב **חלכה**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

**חלל**—(1) TO PERFORATE, PIERCE THROUGH (Arab. **حل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **חלה**, **חלה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλαω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חליל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."] PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הבית** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חללת** **לְאֶרֶץ נְדָרָה** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל הפירות** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חלילך**, **חל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חליל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חולל** to wound, to pierce through. Isa. 51:9, **מחוללת תנין** "who pierced through the dragon" (meaning Egypt). Pass. **מחולל** wounded, Isa. 53:5. LXX. **ἐτραυμαρίσθη**.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **חלל**) fut. **חלל**, pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חלל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלֵנוּ מֵעַט מִמִּשְׁמַח מֶלֶךְ** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3, b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **חל** Arab. to open, to begin. Syr. **ܠܗܠܐ** to loose, to open, to begin. German **eröffnen**. It stands with an inf. followed by **?** Gen. 10:8; without **?** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וְהָחֵל רֶשֶׁת**. 1 Sam. 3:12, **וְהָחֵל וְכִלְאוּ** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיַּחֲל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חלל**, **חלה**, **חליל**, **חלון**, **חלה**, **חלה**, and —

**חלל** masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חללי רעב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **חללה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

**חלם** fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskia, page 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, to



become strong or robust (Syr. Pe. and Ethpc. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Eth. ስለፍ; Syr. سدر), Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם a dreamer of dreams, i. q. חלם, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2,4; compare Joel 3:1; Nu. 12:6.

HIPHIL—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלם, חלם, חלם [also חלם and patron. חלם].

חלם m.—(1) emph. חלם Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלם No. 2.

חלם fem. ἄραξ λεγόμε. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלם then (of the form חלם) from חלם properly is dreaminess, dreams, hence fatuity (comp. Ecc. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it حلساء; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من حلساء رجله more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρόν λάχανον, βλίτον, whence βλίτων, βλίτας, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, الحلقاء which very word the Arabic translator of Job used for the Syr. حلساء. The Talmudic word חלם may be compared with this which is used of herbs in general, Chilaim viii. § 8. חלם in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called Kohlschüssel. The Jewish interpreters and the Targums make חלם to be the same as חלם and חלם the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavoury food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלם m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלם Deu. 8:15; 32:13. (In Arabic حلیوس, not حلیوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χάλιξ, silex).

חלם fut. חלם poet. for חלם ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלב also חלם, חלם. Gr. ἀλείφω; and so Germ. schlüpfen, Eng. to slip, with the sibilant prefixed"]. — (1) TO PASS BY, Job 4:15; 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3; to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חלם חלם "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of חלם, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חלם, חלם, חלם, חלם, חלם.



חלף Ch. to pass, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. for, in exchange for, Nu. 18:21, 31.

(2) [Heleph], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חלף fut. חלף—(1) TO DRAW OUT, Lam. 4:3; hence to draw off, or loose, or pull off (a shoe), Deu. 25:10.

(2) to withdraw oneself, to depart, followed by חלף Hos. 5:6; compare Germ. abziehen for weggehen, to depart. (The former signification is found in Arabic, in the root خلع, ʿ and ʿ being interchanged, to draw out, to draw off garments and shoes; the latter is found in خلص to go out from a place, to go away free; see examples in Schröder, De Vestitu Mul. Heb. page 212.)

PIEL—(1) to draw out, to take away, as stones from a wall, Lev. 14:40, 43.

(2) to set free, to deliver, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. to spoil, despoil. Psal. 7:5, "if I have despoiled my enemy." Comp. חלף. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, to be set free, to be delivered, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חלף, חלף.

[In Thesaur. חלף is not divided into two articles, which appears to be a better arrangement.]

II. חלף to be active, to be manful; perhaps a kindred root to חלף. Part. pass. חלף active, ready prepared for battle (Syr. حلف); fully, חלף ready prepared, equipped, or arrayed for war, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חלף "the equipped ones of Moab;" poetically used for the prose term חלף the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, to gird oneself, to be ready prepared for war, Nu. 31:3; 32:17.

HIPHAL, to make active, or vigorous, Isa. 58:11. [Derivatives, the two following words.]

חלף only in the dual, חלף loins, so called from the idea of activity [connected with girded loins]. Hence to gird up one's loins, i. q. to prepare for

battle [or other active exertion], Job 38:3; 40:7; to go out of the loins of any one, to be begotten by him, Gen. 35:11. (Chald. חלף, Syr. حلف, ʿ or ʿ being omitted, see under the root חלף No. II.)

חלף (perh. "loin," i. q. חלף ["liberation"]), [Helez], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חלף 1 Ch. 11:27; 27:10.

חלק fut. חלק—(1) TO BE SMOOTH. (Arabic حلق and حلق id.; but حلق act. to form, to frame, to create, properly to smooth; kindred to which is حلق to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with gl, especially with glc, have the signification of smoothness; as χαλκός, χάλιξ, smooth silex, calculus, κόλαξ, a smooth man, a flatterer = חלק No. 2; γλυκύς, the primary idea of which lies in touch; γλοῖος, γλίσχρος; Lat. glacies, glaber, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleißen = glänzen; comp. Heb. חלק, حلق to polish, etc.) Metaph. to be smooth, bland, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) to divide, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חלק, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חלק a stone used in reckoning, a lot, حلق id. The Arabic حلق to destine, to predestine, is a secondary root; Æth. ስለቁ: huálekuá to number, to count among; ስለቁ: huáleku number, lot; compare Aram. حلق, חלק a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חלק "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by חלק with whom anything is shared, Prov. 29:24; followed by חלק to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by חלק of the thing. Job 39:17, חלק "and he has not imparted to her in (or of) understanding;" comp. חלק No. 2, letter b.

(3) to despoil, from חלק No. 2, b. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. ἔλαβεν τὰ ἐν τῷ οἴκῳ, house being here used for the riches there kept, see חלק No. 9.



**NIPHAL**—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֵּק עָלֵיהֶם "and he divided himself against them," i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלְקוּ "and he divided them," 1 Chr. 24:6. However, the preferable reading is וַיִּחַלְקוּ, see Lehrgeb. p. 462.

**PIEL**—(1) like Kal No. 2, *to divide*, e. g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, אֶחָדָם לֹא בָרַצִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

**PUAL**, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

**HIPHIL**—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i. e. *flattered*; or without these accusatives, Proverbs 29:5, וְיָבֵר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

**HITHPAEL**, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלְקָה.

**חלק** m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i. e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

**חלק** Ch. *portion, lot*, Exr. 4:16; Daniel 4:12, 20; comp. Heb. חֵלֶק.

**חלק** with suff. חֲלֻקֵי pl. חֲלֻקִים const. חֲלֻקֵי, once חֲלֻקִי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, בְּחֲלֻקֵי-בָרָה "in the smoothnesses (i. e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i. e. thou worshippest idols; where there is a play upon the double signification of the word חֲלֻקִים smoothness, a lot, portion. [In Thes. it is suggested that *the smooth stones of the brook* are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֲלֻקִים share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil itself*, poetically for the spoilers, depredators, חֲלֻקֵי חַיִּים. Job 17:5, לְחֲלֻקֵי יוֹדֵי רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10; 36:37 (so with the letters transposed Ch. חֲלֻקֵי אֶרֶץ and Æth. ἄφῆδ: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) *Jehovah is called the portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand יְהוָה חֲלֻקֵי יִשְׂרָאֵל is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) *I have a lot and inheritance*, i. e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:29; 31:2, חֲלֻקֵי אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֲלֻקֵי. Nu. l. c.

**חלק** adj. *smooth*. 1 Sa. 17:40, חֲמִשָּׁה חֲלֻקֵי אֲבָנִים "five smooth things of stones," i. e. five smooth stones; as to this idiom, compare Isa. 29:19 Hosea 13:2, and Lehrg. p. 678.

**חלקה** f. i. q. חֲלֻקָה—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שִׁפְתֵי חֲלֻקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֲלֻקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֲלֻקַת הַצִּיּוּרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֲלֻקַת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֲלֻקַת Josh. 21:31."]

**חלקה** f. *a division*, 2 Ch. 35:5.

**חלקות** f. pl. *flatteries*. Dan. 11:32.



חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkai*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i. e. peculiarly appropriated to God), *Hilkiah*, pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1.—(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3.—(6) 1 Ch. 6:30.—(7) Neh. 8:4.

חלקלקות pl. f.—(1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש—(1) fut. חלשׁ TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשׁוּת.

(2) fut. חלשׁוּת intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. Ethpael, to be weakened, *سُحِم* weak.)

[Derivatives חלשׁוּת, חלשׁוּת.]

חלשׁ m. weak, Joel 4:10.

I. חק [In Thes. referred to חק unused root, to join together], only with suff. חקי, חקיה m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חקיה which see. It follows the analogy of the irregular nouns, חק, חק, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, Æth. *ሐሞ*: a father-in-law; *ተሐሞ*: to contract affinity, to become son-in-law; Sam. *חמ* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμβρός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γαμέω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חק and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חק, חק, especially חק, where more instances are given.)

II. חק—(1) adj. hot, warm (from the root חק), used of bread newly baked, Josh. 9:12; plur. חקים Job 37:17.

(2) pr. n.—(a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot*.

III. חק a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΜΙ*, in the Sahidic dialect *ΚΗΜΙ*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΑΜΙ* signifies black, *ΗΟΥ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opusco. ed. te Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Phar.* i. page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חק masc. heat, Gen. 8:22; from the root חק [classed in Thes. under Inf.].

חק an unused root. Arab. *حما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חק and the remarks under חק"], whence חק, חק and חק No. II.

חק written in the Chaldean manner for חק anger, Dan. 11:44.

חק, חק f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חק.

חק f.—(1) *curdled milk* (from the root חק), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἤδον*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the



Oriental was only accustomed to be used medically; see Michaelis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמח, which see. [See חמחאוח.]

**חמד** fut. חמד and חמד, whence חמדה, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit ל Pro. 1:22. Part. חמד something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמדוהו Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle חמד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, חמדתי וישבתי בצלו "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence חמד, חמד, and the words immediately following.

**חמד** m. beauty, desirableness, pleasantness. Eze. 23:6, חמדו "handsome young men." חמדו pleasant fields, Isa. 32:12; comp. Am. 5:11.

**חמד** f.—(1) desire, regret. 2 Ch. 21:20, חמדו "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חמדו "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. חמדו the pleasant land, Jer. 3:19; Eze. 26:12. חמדו precious jewels, 2 Ch. 32:27; 36:10.

**חמדוהו & חמדוהו** f. pl. precious things, Dan. 11:38, 43. חמדוהו, חמדוהו handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חמדוהו more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חמדוהו verse 11, 19; and without חמדוהו 9:23, a man beloved [of God], delighted in (by heaven).

**חמדוהו** ("pleasant"), [Hemdan], pr. n. m., Gen. 38:26; for which, 1 Chr. 1:41, there is incorrectly written חמדוהו.

**חמדוהו** an unused root. Arab. *ḥmd* to guard, to surround with a wall [to join together, Thes.], whence חמדוהו, and the proper names חמדוהו, חמדוהו.

**חמדוהו** f. (from the root חמד) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. **חמדוהו** f. constr. חמדוהו (for חמדוהו from the root חמד), (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. *ḥmd*, *ḥmd*), Gen. 27:44; Jer. 6:11. חמדוהו Jer. 25:15, and חמדוהו Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. *ḥmd* poison of a scorpion. Eth. *ḥmd*: poison.

II. **חמדוהו** i. q. חמדוהו (with the radical *ḥ* omitted), f. milk, Job 29:6.

**חמדוהו** ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

**חמדוהו** ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמדוהו), [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the *ḥmd* is חמדוהו.

**חמדוהו** ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חמדוהו Nu. 26:21.

**חמדוהו** ("warm" or "sunny," from the root חמד), [Hammon], pr. n.—(1) of a town in the tribe of Asher, Josh. 19:28.—(2) of a town in the tribe of Naphtali, 1 Ch. 6:6

**חמדוהו** m. a violent man, an oppressor, i. q. חמדוהו. Isai. 1:17; from the root חמדוהו No. 3, a. According to others, one who has suffered violence or wrong; LXX. *ἀδικούμενος*, Vulg. *oppressus*; nor do I object to its being thus taken, as the intransitive form (חמדוהו) may assume a passive signification.

**חמדוהו** m. circuit. Cant. 7:2, חמדוהו "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמדוהו.

**חמדוהו**, חמדוהו ["once f. 2 Sa. 19:27"], m.—(1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or



domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חמור.

(2) i. q. חמר a heap; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בלתי החמור חמור חמורתיים "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חמר No. 3.

(3) [Hamor], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמורה f. [dual חמורתים] i. q. חמור No. 2, a heap, which see.

חמות f. (of the form חמות, for חמת, from the masc. חמו = חמי, חם), a mother-in-law, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. to lie on the ground. In the Targums for the Heb. פצע. Hence—

חמט m. Lev. 11:30, prob. a species of lizard, LXX. σαύρα. Vulg. lacerta.

["חמטה (perhaps i. q. Syr. *ḥamṭa* "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54."]

חמיץ m. adj. salted. Isaiah 30:24, בליל חמיץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلا) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישי m. ח- f. adj. numeral ordinal (from card. חמש), fifth, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חלקה being omitted), a fifth part, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמישיהו Lev. 5:24.

חמל fut. חמל inf. חמלה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed *ḥam* to be gentle, longsuffering, *ḥam* μακροθυμία, *ḥam* حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀπαλός.) Hence—

(1) to pity, to have compassion on, followed by *ל* of pers. Ex. 2:6; 1 Sa. 23:21.

(2) to spare, followed by *ל* 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by *ל* Isa 9:18; also, to be sparing of any thing, to use sparingly, followed by *ל* Jer. 50:14; *ל* with inf. 2 Sa. 12:4;

*ל* Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence *חמל* (unless it be from the Arab. *ḥam*) [also pr. n. *חמול*] and—

חמלה f. mercy, gentleness, Gen. 19:16; Isa. 63:9.

חמם fut. *חמם* with Vav conv. *חמם*, but fut. *חמם* Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is *חם*. Arab. *ḥam* to make warm, Med. Kesara to be warm; *ḥam* to be hot (as the day). Ex. 16:21; Isa. 44:16. *ביום חם* at noon, Gen. 18:1; 1 Sa. 11:9. Impers. *ל* *חם* fut. *ל* *חם* to become warm (German *es warb ihm warm*), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps. 59:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. *ל* *חם* is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. *חמים* Isa. 57:5, made hot, burning, sc. with lust, followed by *ל*. The other forms which have been referred to this conjugation in part belong to Kal (*חם* compare Lehrgeb. p. 366), and in part to the root *חם* fut. *חם*, *חם*. [In Thes. they are put under this verb.]

PIEL, to make warm, Job 39:14.

HITHPAEL, to make oneself warm, Job 31:20.

Derivatives, *חם* No. II, *חם*, *חמה*, *חמן* and the pr. n. *חמון*, *חמון*. [חמון דור, חמת].

חמן plur. only *חמנים* a certain kind of images, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (*אשרים*); from 2 Ch. 34:4, it appears that *חמנים* stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions *בעלחמן* (read *בעל חמן*) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa, repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq. against the publisher of them, who had read *בעל חמל*, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese



stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands לבעל חמן (לבעל חמן), although he thus connects the separate words חמן אבן to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words חמנא דנה ועלחה ד (נה) "this (statue) of the sun and this altar they made and consecrated to the sun," etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain חמן לעל the sun Baal, or the sun Lord (from חמן sun, with an adjectival termination, compare חמן, חמן, חמן), and חמן I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxx. A); and because allusion is perhaps made in the sound to חמן 'Αμμων of the Egyptians. The plural חמנים is in Scripture concisely used for חמנים חמנים, and occurs in the same connection as elsewhere חמנים is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers חמן to be supplied, explaining the expression a Sun-image, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples. Compare also Bochart, Geogr. 8. ii. 17.

חמם fut. חמם—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. חמץ No. 3, a. (Arabic حَمَس in a good sense, to be bold, manly,

stedfast, حَمَاسَة martial valour, comp. חמץ. Nor does חמץ to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. חמץ No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, חמץ חמץ hurts (or does violence to) his own life." Job 21:27, חמם על חמם "counsels with which you wish to oppress me;" die ψάνε, wie ihr mich schlagen wollt. חמם חמם to violate the law, Eze. 22:26; Zeph. 3:4.

(2) to tear away violently (a covering or shelter). Lam. 2:6, to tear off from oneself. Job 15:33, חמם חמם "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, to be treated with violence, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence חמם and—

חמץ m.—(1) violence, wrong, oppression,

Gen. 6:11,13; 49:5. חמץ חמץ Psal. 18:49; Pro. 3:31, and חמץ חמץ 2 Sa. 22:49; Ps. 140:2,5, the violent man. חמץ חמץ a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, חמץ חמץ his wrong, i. e. the wrong which he causes, Ps. 7:17; חמץ חמץ 58, 3, compare Eze. 12:19; of the latter are חמץ חמץ the wrong done to me, Gen. 16:5; חמץ חמץ Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word injuria, e. g. Cæs. Bell. Gall., i. 30, "pro veteribus Helvetiorum injuriis populi Romani," i. e. populo Romano illatis, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) that which is gained by violence and wrong, Am. 3:10. ["Plural id., Pro. 4:17."]

חמץ fut. חמץ, inf. חמץ TO BE SHARP, EAGER. Used with regard—

(1) to taste, hence to be sour, of leavened bread, Ex. 12:39, of vinegar (חמץ), also to be salted (see חמץ). Arab. حَمَضَ, Syr. سَحَى. When used with reference to sight—

(2) to be of a bright (i. e. a splendid) colour, such as dazzles the eyes; especially used of a bright red. Part. pass. חמץ splendid, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, χρώμα δξύ, i. e. κόκκινον, πορφύραι δξύταται, δξύφιγγη ρόδα; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(a) to act violently, like the kindred word חמץ, whence part. חמץ violent, Ps. 71:4; comp. חמץ and חמץ No. 2. (Æth. ሰፀፀ: to be unjust, violent, to injure.)—(b) to be bitter, spoken of pain, see HITHPAEL.

HITHPAEL, to be embittered, i. e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence חמץ, חמץ and the following words.

חמץ m.—(1) that which is leavened, Ex. 12:15; 13:3, 7, etc.

(2) probably that which is gained by violence and wrong, i. q. חמץ Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חמץ m. vinegar, Num. 6:3; Ruth 2:14; Psal. 69:22. Ὀμφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by



Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

**חמק**—(1) TO GO ROUND, a kindred root to חמק. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:2. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative חמק.

**חמר**—(1) TO BOIL UP, TO FERMENT (Arab. *خمر* Conj. I., II., VIII., to ferment, as leaven; and Couj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4, of wine; Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., חמר wine, חמר No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. *خمر* Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, *خمر* red, *خمر* redness, *خمر* very vehement ardour, *خمر* to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence חמר, חמר, חמר No. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence חמר, חמר, חמר a heap.

(4) denom. from חמר to daub with bitumen, Exod. 2:3.

Pass. of a gem. form *Poalal*, חמר to be made to boil (gähren, brausen), used of the bowels when much troubled (comp. חמר No. 3, חמר), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

**חמר** m. *ἀσφαλτος*, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, altes und neues Morgenland, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. *خمر*. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, *ἀσφαλτος διαφέρει ἢ λουδαϊκὴ τῆς λοιπῆς ἔστι δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα* ..... Γεννάται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

**חמר** m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root חמר No. 1. (Arab. *خمر*, Syr. *ܚܡܪ* id.)

**חמר** Chald. emph. *ܚܡܪܐ* m. id., Ezr. 6:9; 7:22; Dan. 5:1, 2, 4, 23.

**חמר** m.—(1) boiling, or foaming (of waves), Hab. 3:15; compare חמר No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called *פר*, which see.

**חמר** [*Amran*], pr. n., see חמר.

I. **חמש** an unused root, to be fat, whence חמש abdomen. Arabic *حمش* fat, Kam. p. 826; but much more commonly with the letters transposed, *شحم* fat, fatness, *شحم* to be fat; also *حشم* to become fat after having been lean.

II. **חמש** a root nearly allied to the roots חמש and חמש i. q. Arabic *حمش* to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; *حمش*, *حمش* brave, warlike, *حمشة* martial valour, comp. *حمش* to be angry, *حمش* to kindle with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. *חמשים* (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context *חמשים*, Josh.



4:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνωπλισμένοι*. Sympm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חמשה No. III; comparing *خميس* i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. *πεμπταίζοντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמשה constr. חמשה f. and חמשה, חמשה m., the numeral FIVE. Arabic *خمسة*, *خمسة*, in the other cognate languages חמשה. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πίμπε*), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lypus*, *ἵππος*, *equus*, *ἴσομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolators around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשים *fifty*, with suff. חמשי, חמשי thy fifty, his fifty, 2 Ki. 1:9—12. חמשי א a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמשה PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמשה m. a *fifth part* (from חמשה five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמשה m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמשה No. 1. (Syr. *ܚܡܫܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ሕሙሻ*: womb; Talmud. *חמשה*; ח and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמשה see חמשה.

חמשה an unused root. Arab. *حمت* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حميت* and *تحموت* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حى* to be hot; whence *حميت* for *حمية*. Either from חמשה or from חמה is—

חמה m. Gen. 21:15, 19; constr. חמה verse 14 (but חמה Job 21:20; Hos. 7:5, is constr. from חמה heat), a *bottle*.

חמה ("defence," "citadel," from the root חמה, kindred to חמה a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks *Epiphania*, by the Arabs by the ancient name *حماة*: called more fully Am. 6:2, חמה רבה "Hamath the great," and חמה צובה 2 Chron. 8:3. The Gentile noun is חמה Gen. 10:18. חמה ארץ 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), *Tab. Syriae*, page 108, 109; *Relandi Palæstina*, page 119, seq.; *Burckhardt's Travels*, i. page 249, 514, Germ. trans.

["חמה ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it *Ἀμμαούς*, which he interprets by *θαρμά*, B. J. 1, 3. The same prob. is—

חמה ארץ pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חן with suff. חני m. (from the root חן).

(1) *grace, favour, good-will*.—(a) חן בעיני to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חן בעיני "if now thou art favourable



to me," Gen. 30:27; 47:29; 50:4. In the same sense נָתַן לְיָ אֱלֹהֵי אִתְּךָ Est. 2:15, 17.—(b) נָתַן לְיָ אֱלֹהֵי אִתְּךָ "to give some one favour with somebody. Ex. 3:21, וְנָתַתִּי אֶת־חַן הָעַם הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, וְיִשְׂלַח חַן "the beautiful wild roe." Psa. 45:3 [?]; Eccl. 10:12. חַן חֶבְלֵי "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

חֲנָדָד (for חַן הַדָּד "the favour of Hadad," see חֲדָד), [*Henadad*], pr. n. Ezr. 3:9; Neh. 3:18.

חָנָה fut. יִחְנֶה, apoc. יִחַן—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חָנַן, חָנַף. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare חָנַף.) Jud. 19:9, וְהִנֵּה חָנֹת הַיּוֹם "behold the inclining of the day," the day already declining. Hence חֲנִית a spear, from its flexibility.

(2) to set oneself down, to pitch one's tent, Gen. 26:17; to encamp, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחֲנֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by אֶל to encamp against any person or city; hence to besiege, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by לְ Zec. 9:8; compare Ps. 34:8.

(3) to inhabit, Isa. 29:1.

Derivatives, חֲנֹת, חֲנִית, חֲנִיָּה, חֲנִיָּה, pr. n. חֲנַן.

חֲנִיָּה f. (from the root חָנַן)—(1) pl. חֲנִיָּהוֹת *grace*, *mercy*, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like חַן No. 3. Job 19:17, וְחֲנִיָּהוֹתִי לְבָנֵי בֶטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חֲנִיָּהוֹת (which some take for 1 pret. from חָנַן, although contradicted by the accent) for חֲנִיָּהוֹת.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חֲנִיָּהוּ ("initiated," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:4; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. חֲנִיָּהוּ Nu. 26:5.

חָנוּן ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חָנוּן m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 119:4; from the root חָנַן.

חֲנוּת f. a stall, cell, dwelling (Chald. and Syr. חֲנוּת, سبيل a tradesman's stall, Gewölbe, Arabic حَانَاءٌ, حَانُوتٌ), so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast אֶל בַּיִת הַחֲנוּת וְאֶל הַחֲנוּת "into the dungeon, and into the stalls (or vaults)" (sic Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called סֵר, סֵרִיסָה, compare Jer. 20:2, 3; 29:26; Gr. κύρω, from κύρω; compare Arab. حنو the crooked wooden frame of a saddle.

["חָנָה an unused root, i. q. חָנַף & חָנַף (which see; comp. Gr. ἀγχω, Lat. ango), to press upon, to make narrow; hence to suffocate, to strangle, and intrans. to be narrow. Two nouns are doubtless derived from this root, חָנַף and חָנַף."]

חָנַף TO SPICE OR SEASON, used in the sense—(a) to embalm corpses, Gen. 50:2, 3, 26 (حنط I. II. id.).—(b) poet. the fig spices, i. e. fills its fruit with aromatic juice, to mature, Cant. 2:13. ["Arabic حنط to mature (fodder for camels), etc." See Thes.] Hence חֲנִיָּהוּ ["also חֲנִיָּהוּ, חֲנִיָּהוּ"].



**חַנְמִים** m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חַנְמִים**, **חַנְמִים**), Gen. 50:3.

**חַנְמִין** m. pl. Chald. *wheat*, Ezr. 6:9; 7:22, i. q. Heb. **חַמְטִים**, which see.

**חַנְיָאֵל** ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

**חַנְיָהּ** m. properly *initiated*; hence *skilled*, of *tried fidelity*, Gen. 14:14. Root **חַנְיָהּ** No. 2, b. Arab.

**حَنَّكَ** tried, proved; **حَنَّة** experience, proof.

**חַנּוּנָהּ** f. *grace, favour, mercy*, Jer. 16:13. Root **חַנּוּן**.

**חַנְיָת** pl. **חַנְיָתִים** 2 Chron. 23:9, **חַנְיָתוֹת** Isa. 2:4; Mic. 4:3, fem. a *spear*, so called from its flexibility (see **חַנְיָהּ** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

**חַנְיָהּ**—(1) TO MAKE NARROW, and intrans. TO BE NARROW, *enge seyn*, i. q. **חַנּוּן**, **חַנּוּן**, which see.

Hence **חַנּוּן** for **חַנְיָהּ**, Arab. **حَنَّكَ** jaws; compare **חַנּוּן** a neck, (from the kindred root **חַנּוּן**), & **חַנּוּן** to strangle.

(2) denom. from **חַנּוּן**, **حَنَّكَ** jaws, palate, properly *επιβίβειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חַנּוּן** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **حَنَّكَ** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَّكَ** to understand. As to the meaning to perceive as ascribed to the Æth. **ሐንዳ**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חַנּוּן**, **חַנּוּן**, **חַנּוּן**, pr. n. **חַנּוּן** and—

**חַנּוּנָהּ** f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, a *dedicatory sacrifice*, verse 10; Ps. 30:1.

**חַנּוּנָהּ** f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

**חַנּוּם** adv. (from **חַנּוּן** the syllable **חַנּוּ**, with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חַנּוּם לְחַנּוּם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חַנּוּם חַנּוּם** innocent blood; Pro. 26:2; compare Lehrgeb. p. 827.

[**חַנּוּם** an unused and doubtful root, whence the two following words.]

**חַנּוּמֵאל** (perhaps i. q. **חַנּוּמֵאל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

**חַנּוּמֵל** quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חַנּוּל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نَمَل** ants, **نَمَلَة** an ant, with the letter **ח** prefixed; see **חַנּוּמֵל**, **חַנּוּמֵל**. See more in Bochart, Hieroz. iii. page 256, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حَابِل**, etc.]

**חַנּוּן** fut. **חַנּוּן** and like regular verbs **חַנּוּן** Am. 5:15; the former with suffix **חַנּוּנִי**! Psa. 67:2; 123:2; **חַנּוּנִי**! Isa. 27:11; but with suffix 2 pers. **חַנּוּנֶיךָ** for **חַנּוּנִי**! Gen. 43:29; Is. 30:19; inf. absol. **חַנּוּן** Isa. loc. cit., constr. with suff. **חַנּוּנֶיךָ** Isa. 30:18, with **חַנּוּנֶיךָ** Ps. 102:14.

(1) to be inclined towards (compare the kindred **חַנּוּן**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَّ** to feel desire, or commiseration towards any one; followed by **الى**, **على**.) Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **חַנּוּנִי**, **חַנּוּנֶיךָ** (once **חַנּוּנֶיךָ** Psa. 9:14), have mercy on me, on us; Psa. 4:2; 6:3; 31:10.

(2) to give some one anything graciously, followed by two acc. of pers. and thing, Genesis 33:5; Psa. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17; absol. Ps. 37:21, 26. As to Job 19:17, see **חַנּוּן** No. 2.

NIPHAL **חַנּוּן** (of the form **חַנּוּן** from the root **חַנּוּן**, **חַנּוּן** from the root **חַנּוּן**; see Lehrgeb. p. 371), to be







*kindness*, specially — (a) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, עָשָׂה חֶסֶד עִמָּךְ to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by חָסַד Zec. 7:9; על 1 Sa. 20:8; more fully, עָשָׂה חֶסֶד וְחַמִּדָּת עִמָּךְ Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים "I will act kindly towards him like unto God." וְנָתַתָּ חֶסֶד לְ to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, וְעָלֵי הָפָה חֶסֶד לְפָנַי הַפְּלִיא " (God) turned kindness upon me before the king," and Dan. 1:9, וַיִּשְׁמַע הָאֱלֹהִים אֶת־דַּוִּד וְנִיחָא לְחֶסֶד " and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. חֲסִידִים = אֱנָשֵׁי חֶסֶד the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with חַמִּדָּת (see חַמִּדָּת No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as עָשָׂה חֶסֶד עִמָּךְ Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10; עָשָׂה חֶסֶד וְחַמִּדָּת עִמָּךְ 2 Sa. 2:6; 15:20. Pl. חֲסִידִים mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חֲסִידֵי דָוִד "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. *his faith, faith*. Ps. 144:2; Jon. 2:9. — Once, like its synonym חַמִּדָּת, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δέξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *real, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָהּ ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יִחָסֶה and יִחָסֵה] properly TO FLEE (see the root חָסָה), specially to take refuge, to flee some where for refuge, followed by לְ of the place, as חָסָה תַּחַת צֵל עֲבָדִים under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; חָסָה תַּחַת צֵל כַּנְּפֵי אֱלֹהִים under the shadow of the wings of God, Ps. 57:2; 61:5; hence to trust in some one, especially in God, followed by לְ, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חָסָה בְּמוֹתוֹ צְדִיק "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, חֲסִידָהּ, חֲסִידָהּ, חֲסִידָהּ, and —

חָסָה ("fleeing for refuge," or "a refuge"), [*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

חָסִים adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסָה.

חֲסוּת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חָסִיד adj. (from the root חָסָה) — (1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חֲסִיד לֹא Ps. 4:4.

חֲסִידָהּ f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich ظَلِيم *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, חֲסִידָהּ is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, חֲסִידָהּ וְכַנְּפֵיהָ but (is her) wing and feather (also) *pious?*" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסָה), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["ἀκρίς, and in 2 Ch."] βροῦχος [Aqu.], i. e. a locust not yet winged, so called from βρώκειν, to devour.

חָסִים adj. *strong, mighty*, Ps. 89:9. Root חָסָה.

חָסִיד Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסָה TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to חָסָה, חָסָה, which see.) Hence חָסִיל.

חָסָה TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, חָסָה הֵיא אֶת־הַעֲבָרִים " (this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop



up the way against passers by." ["Kindred to חָסַן, which see."] Hence מְחַסֵּן.

**חָסַן** — (1) TO BE STRONG, like Syr. and Chald. חָסַן, חָסִין, חָסִין, חָסִין. ["The primary idea lies in *binding together*; comp. in Piel No. 3."]

(2) *to be wealthy* (see חָסַן); whence *to heap up, to lay up* in store. (Arabic حَزَن, whence مَخْزَن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

**חָסַן** Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

**חָסַן** Ch. emphat. חָסַן, *strength, power*, Dan. 2:37; 4:27.

**חָסַן** m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חָסַן יְשׁוּעוֹת "abundance of salvation." In the other member is חָסַן. (Ch. חָסַן to possess.)

**חָסַף** root unused in Kal, i. q. חָסַף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حَسَف to peel dates, and transp. حَسَف to scrape or rub off; hence Ch. חָסַף; Arab. حَرْشَف and حَرْشَف a scale, a sherd; Syr. حَسَف id. There are of the same origin in the Western languages, σκάπτω, *scabo, squama*; German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. *scab, scale, sherd*]; in all of which the sibilant comes first, as in Hebr. and Arab. חָסַף, حَسَف.

Quadril. חָסַף part. pass. חָסַף Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

**חָסַף** m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חָסַף.

**חָסַף** fut. יְחַסְפוּ plur. יְחַסְפוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חָסַף חַמְשֵׁים צְדִיקִים "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab.

حَسِر and حَسِر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, וְיַחְסְרֶהוּ מְעַט מְאֹלָהִים "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מֵן of the thing, Ecc. 4:8.

HIPHIL — (1) causat. *to make to fail* (fehlen, managen lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18

Derivatives, חָסַר, חָסַר, and the following words.

**חָסַר** [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by acc. מֵן Ecc. 6:2. חָסַר לֶחֶם in want of bread, 2 Sa. 3:29. חָסַר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

**חָסַר** m. *want, penury*, Pro. 28:22; Job 30:3.

**חָסַר** m. id. Am. 4:6.

**חָסְרָה** [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חָרָה.

**חָסְרוֹן** m. *want*, Ecc. 1:15.

**חָף** adj. m. *pure*, in a moral sense, Job 33:9. Root חָפַף No. II.

**חָף** see חָף.

**חָפַף** prob. i. q. חָפַף and חָפַף No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. *to act perfidiously*"], 2 Ki. 17:9.

**חָפַף** — (1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8.

(Syr. حَفَف, Arab. حَفَف id.). Compare חָפַף No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חָפַף *to be covered, protected*, followed by מֵן like many other verbs of covering, Isa. 4:5, מֵן חָפַף "all glorious things shall be covered over (or protected)." LXX. σκεπασθήσεται. Others take חָפַף in this place as a noun in the same sense; "over all the glory (is) a covering (or defence);" which seems more harsh; [perhaps not to every one; Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

**חָפַף** f. (from the root חָפַף No. I)—(1) properly *a covering* (see חָפַף Pual); hence a bed with a canopy, a nuptial bed, Himmelbett, Brautbett; compare חָפַף. Ps. 19:9; Joel 2:16.

(2) [Huppa.], pr. n. m. 1 Ch. 24:13.



חפז fut. חפזו ["TO LEAP OR SPRING UP, kindred to חפז, חפז; comp. חפז, חפז, חפז, חפז"]—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حفز to thrust forward, to impel. A kindred root is חפז.) 2 Ki. 7:15 (כחיב); Job 40:23; to be in alarm, Psa. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. fugere, trepidum esse, used of any kind of haste, Virg. Georg. iii. 462; iv. 73; so Hebr. חפז, Syr. حوٓ to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste; 1 Sa. 23:26. Hence—

חפזו m. a hasty flight, Ex. 12:11; Deu. 16:3.

חפיים ("coverings"), [Huppim], pr.n.m.—

(1) Gen. 46:21, otherwise called חפיים.—(2) 1 Chr. 7:12, 15.

חפז an unused root. Arab. حفن to take with both hands, to fill both hands. Hence (unless the verb should rather be taken as a denominative)—

חפז, only in dual חפזים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. حفٓ, Arab. حفة. Hence by transposition πύγμα, fist).

חפזי (perhaps "pugilist," "fighter"), [Hoph-ns], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. חפח i. q. חפה TO COVER, followed by על (compare חפה), hence TO PROTECT, Deut. 33:12.

(Arab. حف to cover with a garment. The signification of covering is founded in the syllable חפ, as also in the cognates חב, חב, חב, חב, compare besides חפה and חפה the roots חפה and חפה to hide; חפה, חפה, חפה and חפה to cover, חפה Isaiah 31:5, חפה, חפה etc., also חפה, חפה, in which Nun and Lamed are inserted in the primary syllable, as in חפה, חפה etc.)

Derivatives, חפה, חפיים.

II. חפה an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. حف to rub off.)

(2) to wash off, to wash.

Derivatives, חפה, חפה.

חפץ fut. חפצו and חפצו—(1) i. q. Arabic حفض to bend, to curve. Job 40:17, חפצו "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חפצתי צדקתי "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by א Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Psa. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפץ m. (with Tzere impure), ["pl. constr. חפצו, Ps. 35:27; 40:15; but חפצויהם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e. g. 1 Ki. 21:6, חפץ אלהי "if thou art willing," if it please thee. Mal. 3:1, חפצו אלהים "you wish for," delight in, חפצו אלהים a willing mind, 1 Ch. 28:9.

חפץ m. with suff. חפצו [pl. חפצוים]—(1) delight. 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, חפצויהם "every thing in which she delighted." חפצויהם pleasant, acceptable words. Ecc. 12:10; 5:3, חפצויהם "God has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חפץ). חפצויהם precious stones, Isa. 54:12; plural חפצוים precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πρᾶγμα. Ecc. 3:1, חפצויהם "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, חפצויהם "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חפצויהם "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حفة a thing, an affair, from حاف i. q. חפץ to will, desire.)

חפצויהם ("in whom is my delight," "in whom I delight"), [Hephzi-bah], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. חפר fut. חפרו, Arabic حفر—(1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, חפרו "they dig in the valley." Virg. Georg. 3:87, 88, "cavat tellurem." (In the Western languages this power is found in the same letters transposed in the roots grf, glf, as γράφω, χρίπτω; γλάφω, γλύφω; sCRiBo, sCaLPo, sCuLPo;



graben.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חָפַר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2,3. As to Isa. 2:20, see חֲפְרֵי־מִצְרַיִם.

II. חָפַר fut. יִחְפֹּר once in plur. תִּחְפְּרוּ, Isa. 1:29.

Arabic خَفِرَ to blush, to be ashamed. (Perhaps kindred to חָפַר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of מִיִּם Ps. 34:6; Job 11:18, וְחִפְרָה לְבָטַח תִּשְׁכַּב, "(now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מִן of the thing in which any one is disappointed, Isa. 1:29 (comp. בּוֹשׁ).

HIPHAL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חָפַר see חֲפְרֵי־מִצְרַיִם.

חָפַר ("pit," "well"), [Hepher], pr.n. —

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men — (a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2. — (b) of one of David's captains, 1 Ch. 11:36. — (3) 1 Ch. 4:6. Patron. No. 1. חֲפְרֵי־מִצְרַיִם Nu. 26:32.

חֲפְרַיִם ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חֲפְרַיִם pr. n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρῆ (perhaps priest of the sun, Coptic ΟΥΜΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saïtic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρίης).

חֲפְרֵי־מִצְרַיִם f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחֹפְרֵי־מִצְרַיִם i. e. "into the hole of the mice." It would be much more suitable to the context to read לְחֲפְרֵי־מִצְרַיִם to the mice, or rats, or moles. Compare חֲפְרֵי־מִצְרַיִם.

חָפַשׁ TO SEARCH FOR ["LXX. σκάλλω, Psalm 76:7. Ch. and Sam. חָפַשׁ, id. Kindred perhaps to חָפַר, the 7 and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:7. Ps. 64:7, יִחְפְּשׁוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חָפַר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וַיִּחְפֹּשׂ רֹחִי "and my spirit made diligent search."

PUAL — (1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וַיִּחְפֹּשׂ בְּצָנַף עַל־עֵינָיו "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, גָּרַב־בְּחַיִּת יִחְפֹּשׂ "by (its) great power my garment (i. e. skin) is changed," comp. verse 19.

חָפַשׁ m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חָפַשׁ pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence — (1) to spread out loose things on the ground (see חָפַשׁ). Arabic خَفَشَ II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חָלַשׁ. Arabic خَفَشَ Med. E.). Hence חֲפֹשֶׁת, חֲפֹשֶׁת.

(3) to set free, to liberate (a slave). Arab. خَفَشَ to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words —

חָפַשׁ m. a spreading out, once Ezek. 27:20, בְּגָדֵי־חָפַשׁ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמַתֵּי־חָפַשׁ "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חָפַשׁ in verse 5, also the root No. 2, and חֲפֹשֶׁת."]

חֲפֹשֶׁת f. liberty, freedom, Lev. 19:20; see the verb No. 3.



**חֲפָשׁוֹת & חֲפָשִׁית** f. *infirmity, disease*, whence **בֵּית חֲפָשִׁית** *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

**חֲפָשִׁי** adj. (pr. from the subst. חֲפָשָׁה = חֲפָשָׁה with the adj. termination י) pl. חֲפָשִׁים—(1) *prostrate, infirm*, Ps. 88:6. [See חֲפָשָׁה.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **שָׁלַח חֲפָשִׁי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **שָׁלַח לְחֲפָשִׁי** id. Ex. 21:26, 27, **לְחֲפָשִׁי**, **יָצָא חֲפָשִׁי** *to be set free* (see יָצָא).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

**חֶצֶן** m. with suff. חֶצֶי pl. חֶצִים.

(1) *an arrow*, from the root חָצַץ. **בְּעֵלֵי-חֶצִים** archers, Genesis 49:23. *Arrows of God* are—(a) *lightnings*, as Habak. 3:11, then—(b) *poet. evils, calamities* inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially *famine*, Ezek. 5:16.—Nu. 24:8, **חֶצֶי יִסְחָץ** “he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιόντα*, flying wounds).

(3) **רֹאשׁ חֶצֶי** 1 Sa. 17:7 (כְּחֵיב) is *the iron head of a spear*; but in קָרִי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **עֵץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that חֶצֶן can have the same meaning, and denote the wooden part of a spear.

**חָצַב & חָצַב** fut. יִחָצֵב—(1) *TO CUT, TO HEW OUT*, especially *stones* (compare חָצַב) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חָצֵב** *a stonecutter*, 2 Ki. 12:13; also *a woodcutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire;” i. e. sends out divided flames of fire.

(2) *figuratively, to destroy, to slay*. Hos. 6:5, **חָצַבְתִּי בְּנִבְיָאִים** “I have hewed (them) by the prophets;” i. e. I have declared to them death and destruction. In the other member there is **חָרַבְתִּים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חָצֵב**.

**חָצַץ** i. q. חָצַץ (which see) *TO DIVIDE*, especially—(a) *into two parts*, Genesis 32:8; Ps. 55:24, **לֹא יִחָצְצוּ יָמֵיהֶם** “let them not halve (or divide) their days” (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—

חָצַץ...חָצַץ *to divide and distribute between...and between*, Nu. 31:27, 42. Isa. 30:28, **עַד צִוְאָר יִחָצְצוּ** “(the river) shall divide (a man) unto the neck,” i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially *into two parts*, Eze. 37:22.

Derivative nouns, **חֶצֶן**, **חֶצֶוֹת**, **חֶצְוָה**, **חֶצְוִי** and the pr. n. **חֶצְוִיאל**, **חֶצְוִיאל**.

**חֶצְוִר** (“village,” “hamlet” [“fence, castle, i. q. Arab. حصار.”]), [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.

—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[“**חֶצְוִר הַדְּרִי** (“new castle”), [Hazor Hadattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.”]

**חֶצְוִרָה** see **חֶצְוִרָה** *a trumpet*.

**חֶצְוִת** [“Inf. used as a noun.”] only in constr. **חֶצְוִת** f. sing. *middle*, from the root חָצַץ *to divide, to halve*, Job 34:20; Ps. 119:62; Ex. 11:4.

**חֶצֶי & חֶצֶי** constr. **חֶצֶי**, with suff. **חֶצֶי** m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חֶצֶינֵנוּ** our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חֶצֶן** *an arrow*, from חָצַץ in the signification of *dividing*, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

**חֶצֶי הַמְּנוּחֹת** (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חֶצֶי הַמְּנוּחֹת** verse 54.

I. **חֶצֶיר** i. q. **חֶצֶר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **בֵּית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חֶצֶר** No. I.

II. **חֶצֶיר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חֶצֶר** No. II.

[“**חֶצֶן** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حَصَن to be strong, to be fortified.”]

**חֶצֶן** Psalm 129:7, and **חֶצֶן** Isai. 49:22; Neh. 5:13, m., *THE BOSOM* of garments in which any thing



is carried. Arabic <sup>ص</sup>حَص, Æth. ሕሪ: id., whence denom. verb <sup>ص</sup>حَص to carry in the bosom. [In Thes. <sup>צ</sup>צַף arm, forearm; so called from strength (root <sup>צ</sup>צַף); — <sup>צ</sup>צַף id., also bosom where any thing is carried.]

<sup>צ</sup>צַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*.

Part. Aphel <sup>צ</sup>צַף *severe or hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

<sup>צ</sup>צַף TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic <sup>ص</sup>حَص Conj. III. to divide one's share with

another, <sup>ص</sup>حَص a part, a portion. Talmud. to cut up,

to cut in pieces (whence <sup>צ</sup>צַף an axe or adze),

hence figuratively, to distinguish. Kindred roots are

<sup>צ</sup>צַף, <sup>צ</sup>צַב, Chald. <sup>צ</sup>צַף. The primary syllable <sup>צ</sup>צַ has

the power of cutting, dividing, or sharpening, in

common with the cognates <sup>צ</sup>צַ (see <sup>צ</sup>צַ), <sup>צ</sup>צַ (see <sup>צ</sup>צַ),

also <sup>צ</sup>צַ, <sup>צ</sup>צַ, <sup>צ</sup>צַ (see the roots <sup>צ</sup>צַ, <sup>צ</sup>צַ, <sup>צ</sup>צַ).

Pro. 30:27, "the locusts have no king, <sup>צ</sup>צַ and yet they all go forth divided," i. e. in a divided

host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. <sup>צ</sup>צַף Jud. 5:11, *those who divide*

(booty), (compare Isai. 9:2; 33:23; Psal. 68:13).

Others, following the Targum and the Jewish writers,

translate it *archers*, taking it as a denom. from <sup>צ</sup>צַ.

[So Gesenius himself in Thes. "Compare Targ.,

Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of

the months of one's life), Job 21:21.

Hence <sup>צ</sup>צַ and the following words.

<sup>צ</sup>צַף m. — (1) *a small stone, gravel stone*

(from being broken up, made small), and collect.

*small stones, gravel*, Prov. 20:17; Lam. 3:16.

(Syr. <sup>ص</sup>صِي, Arab. <sup>ص</sup>صِي.)

(2) i. q. <sup>צ</sup>צַ an arrow, poetically for lightning, Ps.

77:18.

<sup>צ</sup>צַף-<sup>צ</sup>צַף, <sup>צ</sup>צַף-<sup>צ</sup>צַף ("pruning of the

palm"), [*Hazazon-tamar, Hazezon-tamar*],

Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in

the desert of the tribe of Judah, celebrated for its

palms; afterwards called <sup>צ</sup>צַף. As to the palms of

Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

<sup>צ</sup>צַף & <sup>צ</sup>צַף f. a trumpet, Nu. 10:2, seq.;

31:6; Hos. 5:8; 2 Kings 12:14. ["This was the

straight trumpet, different from the <sup>צ</sup>צַף *buccina* or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from <sup>צ</sup>צַף, Arab. <sup>ص</sup>حَص to be present, Conj. X.

to call together; hence the form <sup>צ</sup>צַף was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence <sup>צ</sup>צַף a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive <sup>צ</sup>צַף from <sup>צ</sup>צַף No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarata*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner *haddidera*. From this noun is derived the verb—

<sup>צ</sup>צַף *to blow a trumpet, to trumpet*. It occurs in part. <sup>צ</sup>צַף (מְחַצְרִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28 כְּחַיֵּב; where in קָרַי one <sup>צ</sup> being rejected, it becomes מְחַצְרִים (מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptural error.

I. <sup>צ</sup>צַף an unused root. Arabic <sup>ص</sup>حَص, Æthiop. ሕሪ: *to surround to enclose with a wall*, whence <sup>צ</sup>צַף an enclosure, defence, castle. Kindred roots are <sup>צ</sup>צַף, and those given under the words <sup>צ</sup>צַף and <sup>צ</sup>צַף. Hence <sup>צ</sup>צַף, <sup>צ</sup>צַף No. I, and pr. n. <sup>צ</sup>צַף.

II. <sup>צ</sup>צַף an unused root, i. q. <sup>צ</sup>צַף *to be green*, whence <sup>צ</sup>צַף grass, which sec. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek *χόπος*, which, like <sup>צ</sup>צַף, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. <sup>צ</sup>צַף (P) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:4; 29:28, *to blow with a trumpet*; see <sup>צ</sup>צַף and <sup>צ</sup>צַף.]

<sup>צ</sup>צַף constr. <sup>צ</sup>צַף with suff. <sup>צ</sup>צַף, pl. <sup>צ</sup>צַף constr. <sup>צ</sup>צַף and <sup>צ</sup>צַף const. <sup>צ</sup>צַף comm. an enclosure, a place surrounded by a fence, specially—



(1) a court, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. חצר הפנימית the inner court, or court of the priests. 1 Ki. 6:36, חצר הגדולה the great court, 1 Ki. 7:12.

(2) a village, hamlet, country village, such as are elsewhere called חצר, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the moveable villages of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חצר אדר ("the village of Addar"), [Hazar-addar], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אדר, Josh. 15:3.

(2\*) חצר גדה ("village of good fortune"), [Hazar-gaddah], in the southern part of the tribe of Judah, Josh. 15:27.

(3) חצר סוסים, Josh. 19:5, and חצר סוסים ("the village of horses"), [Hazar-susah, Hazar-susim], 1 Ch. 4:31, in the tribe of Simeon.

(4) חצר עינות Eze. 47:17, and חצר עינות ("the village of fountains"), [Hazar-Enan], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) חצר שועל ("the fox's village"), [Hazar-shual], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) חצר חתיכות ("the middle village"), [Hazar-hatticon], Ezek. 47:16, on the borders of Auranitis.

(7) plur. חצרות [Hazaroth], a station of the Israelites in Arabia Petraea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

[חצרי see חצרו.]

חצר ("enclosed," "surrounded by a wall"), [Hazar], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. Ἐσρώμ, Mat. i. 3. Patron. is חצרי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

חצרי (id.), [Hazarai], pr. name of one of David's captains, 2 Sam. 23:35 כחייב. In קרי and 1 Ch. 11:37, חצרו.

חצרים [Hazarim], pr. n. Deu. 2:23.]

חצרמת ("the court of death"), [Hazar-mat], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs حصرموت, حصرموت, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45; Niebuhr's Description of Arabia, page 283—294.

[חציר (כ) Piel part. 2 Ch. 5:12; see חציר.]

חק see חק.

חק m. followed by Makk. חק, with suff. חקי, but חק Lev. 10:13; חק Ex. 5:14; plur. חקים, constr. חקי and חקי Ezek. 20:18, properly that which is established or definite (from the root חק No. 3), e.g. חקי that which is appointed for me, Job 23:14. Specially—

(a) an appointed portion of labour, a task, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) a defined limit, a bound, Job 26:10; Prov. 8:29. חק לבל without limit, Isa. 5:14; 24:5.

(c) an appointed time, Job 14:13; 38:26.

(d) an appointed law, a statute, an ordinance, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1; a decree of God, Psa. 2:7; a custom observed as though it were a law, Jud. 11:39; right, privilege, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God].

חקה unused in Kal, i. q. חק pr. TO CUT INTO (hatten, hauen), to hack; hence to engrave, to carve (Pual, No. 1); to draw, to paint (Pual, No. 2; see חק, No. 2); also, to hack up the ground (aufhaden); see Hithpael.

Pual part. חקה — (1) something carved, engraved, 1 Ki. 6:35.

(2) drawn, painted, Eze. 8:10; comp. 23:14.

HITHPAEL, to dig up, to hack up the ground, aufhaden, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, על שרשי רגלי תחקה "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חקה f. from חק, that which is established or defined ["Sing. spoken always of a single law or ordinance; e.g. חקה חק "law, ordinance of the passover"]; specially—(a) law, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:22, חקה עולם "an everlasting law."—(b) practice, custom, e.g. of the Gentiles, i. e. idolatry, 2 Ki.



17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חֲקַף = حَفَّ TO BEND ONE'S SELF.

חֲקַף prop. TO CUT, TO CUT INTO, TO HACK, hauen, einhauen; compare the kindred roots, all of which are onomatopoeic, חֲקַף, חֲקַף, חֲקַף and חֲקַף to strike with a sword, hauen, then to stamp violently; also, to encounter violently; חֲקַף and חֲקַף id.; hacten, to hack. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as חֲקַף *licken* [to lick], חֲקַף, חֲקַף, tappen, חֲקַף, חֲקַף, hallen, חֲקַף, חֲקַף, tinnio, schallen, חֲקַף to beat, to heat to powder, etc.; and in the geminate forms, חֲקַף *gargarizavit*, חֲקַף *pipivit*, חֲקַף *tintinnum edidit*, etc. Specially —

(1) to carve out a sepulchre, in a rock, Isaiah 22:16; to engrave letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφω, to delineate, to paint, Isa. 49:16; Eze. 23:14.

(3) to decree, to ordain (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; to determine, to appoint, to describe, Prov. 8:27, 29. Part. חֲקַף poet. for חֲקַף a judge, Jud. 5:9.

PUAL part. חֲקַף what is decreed, Pro. 31:5.

HOPHAL, fut. חֲקַף for חֲקַף (with the omission of Dag. forte) to engrave, to inscribe, Job 19:23.

POEL, i. q. Kal No. 3, to decree, Pro. 8:15. Part. חֲקַף — (1) a law giver, Deut. 33:21; Isa. 33:22; a leader, Jud. 5:14. — (2) a sceptre, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חֲקַף, חֲקַף, [חֲקַף], and —

חֲקַף m. only in pl. const. חֲקַף decrees, things determined, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חֲקַף, verse 16).

["חֲקַף *Hukkok*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חֲקַף 1 Ch. 6:60."]

חֲקַף fut. יִחְקַר (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חֲקַף, חֲקַף, see חֲקַף Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14; followed by acc. of person or thing, to explore, search out, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, חֲקַף חֲקַף but a poor man who has understanding searches him." LXX. καταγνώσεται. Aqu. Theod. ἐξεχνιάσει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, חֲקַף חֲקַף "the weight of the brass could not be searched out," comp. חֲקַף חֲקַף.

Hence חֲקַף and —

חֲקַף (1) searching, investigation, Job 34:24. חֲקַף חֲקַף that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also deliberation, Jud. 5:16.

(2) that which is known by investigation, hidden, secret. Job 38:16, חֲקַף חֲקַף "the most secret recesses of the sea." Metaph. חֲקַף חֲקַף Job 11:7, i. q. τὰ βάθη τοῦ θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חֲרַב m. only in plur. חֲרַב, noble, freeborn, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חֲרַב Ecc. 10:17. Root חֲרַב No. 3.

חֲרַב a hole, see חֲרַב.

חֲרַב see חֲרַב.

[חֲרַב חֲרַב see חֲרַב.]

חֲרַב or חֲרַב an unused root. Arabic حَرَى

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חֲרַב חֲרַב, חֲרַב חֲרַב, and —

חֲרַב m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word חֲרַב is found [as the חֲרַב]; the vowels of which are subjoined to this.

חֲרַב whence imp. חֲרַב, and חֲרַב future יִחְרַב —

(1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from חֲרַב to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, חֲרַב חֲרַב חֲרַב. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same stock is Gr. κάρρω to become dry, κάμβω dry.)



(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21); Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חָרַב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words חָשַׁם and חָשַׁר.

(Arab. حَرِبَ to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حَرَب I. II. IV. to wage war.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12.

The derivative nouns all follow.

חָרַב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Ezr. 4:15.

חָרֵב adj. fem. חָרֵבָה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חָרַב [in pause חָרַב, with suffix חָרַבִּי, pl. חָרְבוֹת, const. חָרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. حَرَف, حَرَفٌ, to be sharp, acrid, whence حَرَفٌ edge of a sword"]. (Arab. حَرِب, Syr. سَحَابٌ, whence Greek ἄραξ, see Bochart, Hieroz. ii. p. 760.) חָרַב לְפִי חָרַב to smite with the edge of the sword; to kill with the sword, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Den. 28:22. [This meaning is not needed in this passage; so Thes.]

חָרַב & חָרְבָה ("dry," "desert"), pr. n. Horeb, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 4:4; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth. des Pentat. ii. p. 896." Robinson.]

חָרַב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. חָרַב אֶרֶץ towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חָרְבוֹת plur. חָרְבוֹת, with art. חֵרְבוֹת const. חֵרְבוֹת f. ["(1) *dryness, pl. dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, חָרַבְתִּי אֶתְעָרִיכֶם חָרְבוֹת "I will lay your cities waste." חָרַבְתִּי אֶתְעָרִיכֶם חָרְבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth חָרְבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhausen aufbauen. Synonymous with this is חָרְבוֹת חֵרְבוֹת Isaiah 44:26. חָרְבוֹת מְחִים the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חָרְבוֹתָהּ (for חָרְבוֹתָהּ) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חָרְבוֹן plur. constr. חָרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חָרְבוֹנָא (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חָרְבוֹנָה 7:9.

חָרַב ἄραξ λεγόμεν. Psalm 18:46, TO SHAKE, TO TREMBLE. Ch. חָרַב fear, trembling. (The primary syllable is חָרַב, which equally with רַע denotes tremulous movements, see רָנַע, רָנַו). Loc. cit. וַיִּזְרְזוּ מִמְסְקֹרוֹתֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خَرَج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is וַיִּזְרְזוּ.

חָרְבָל an unused quadril. i. q. Arab. حَرَجَل to leap, to gallop as a horse, to spring as a locust. It is formed from the trilateral חָרַב to tremble, which is applied to leaping (see חָרַב). By the omission of ר from this root another trilateral is formed, חָרַב. Hence—



**חרגל** m. a locust, so called from its leaping (see the root, comp. ἄττακος, ἀττέλαβος, from ἄττειν), with wings and fit for food, Lev. 11:22. (Arab, حرجلة a troop of horses, also of locusts, حرجوان, l and n being interchanged, a kind of locust without wings).

**חרד** fut. יחרד—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused חרד prob. had the signification of terrifying, compare ערץ, ἀράσσω.) Exod. 19:16; 2 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by ? of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, ויחרדו איש אל אחיו, "they were afraid (i. e. afraid they turned) one to another, saying."

(2) Followed by אל prop. to fear for any one, i. e. to take care of him, 2 Ki. 4:13 ["followed by אחרי to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare חפז NIPHAL), followed by מן from a place, Hos. 11:10, 11; לקראת to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. חרוד.

**חרד** adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by על, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, החרדים במצות אלהינו "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, חרד על דברי "who reverences my words," followed by אל verse 5.

**חרדה** f. constr. חרדות plur. חרודות, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared a great fear." A genitive after this word sometimes refers to the person who is feared, as, חרדת אדם the fear of man, Prov. 29:25; sometimes to him who inspires fear, חרדת אלהים terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [Haradah], Nu. 33:24.

**חרה** fut. יחרה apoc. יחר.

(1) TO BURN, TO BE KINDLED, cogn. to חרד. Always spoken of anger, concerning which these expressions are used—(a) חרה אפו, Exod. 22:23; followed by ? against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by אל Nu. 24:10; על Zec. 10:3.—(b) without אף לו: חרה לו "anger) was kindled

to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) חרה בעיניו "anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb λυπέομαι, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas עם NIPHAL, and עצב HITHPAEL.

(2) to be angry, followed by ? Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root חרד]). part. נחרים pl. i. q. Kal No. 2, to be angry, Isa. 41:22; 45:24; followed by ? against any one, Cant. 1:6 [but this should be referred to חרד].

HIPHAL חרה fut. ויחר—(1) to make to burn, to kindle anger, Job 19:11; followed by על.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, אחרי חרה אחרי ברך "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. יתחרה (of the form תתקבל) to emulate, to rival, Jer. 22:15; followed by את with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Psa. 37:1, 7, 8; Pro. 24:19.

Derived nouns, חרון, חרי, חריא, חריא.

[חרהיה (Harhahah), according to other copies חרהיה ("who was dried up"), pr. n. of a man, Neh. 3:8.]

**חרוד** ("fear," "terror"), [Harod], pr. n. of a fountain, or of a place near it. עין חרוד Jud. 7:1. Hence Gentil. חרודי 2 Sa. 23:25.

**חרוזים** m. pl. strings of pearls, or other gems, or coral, Cant. 1:10; from the root חרז which see. Syr. حروز and Arab. حرز a necklace composed of gems or pearls.

**חרול** m., Job 30:7; Zeph. 2:9; pl. חרולים Prov. 24:31, the nettle, so called from its burning, from the root חרל = חרד. Comp. Æth. ለሕለለ: to singe, for ለሕረረ: See Celsii Hierobot. t. ii. p. 166.

[חרומא (contracted from חרומא flat-nosed), [Harumaph], pr. n. of a man, Neh. 3:10].

**חרון** m. (from the root חרז) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase חרון אף "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. חרון is used for wrath, Neh. 13:18; Ps. 2:5. Plur. חרונים angers, Ps. 88:17.



[גית חרון see חרון.]

**חָרַץ** (Kametz pure, see Amos 1:3), part. pass. from the root **חָרַץ** to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. חָרַץ.) Compare the root No. 1, *b*, where the verb **חָרַץ** can only be referred to **חָרַץ** by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for *a threshing wain*, an agricultural instrument used for rubbing out corn; more fully **מִלְרֵץ חָרַץ** a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. **חָרָצוֹת** Amos 1:3. As to the form of this instrument, see **מִלְרֵץ**.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, **בְּעֵמֶק הַחָרָצִים** "in the valley of judgment," i. e. of punishment. LXX. *ἐν τῇ κοιλάδι τῆς δίκης*.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see **חָרִיץ** No. 3), or else from its being eagerly desired by men (see **חָרַץ** No. 4, *b*. Arab. **حرص** to be eager, to covet), or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. **χρυσός**.

**חָרַץ** (of a form which regularly receives dagesh, for **חָרַץ**)—(1) *sager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. **חָרָצִים** Pro. 10:4; 12:24; 13:4; 21:5.

(2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

**חָרַץ** an unused root, cognate to **חָרַץ** to puncture, hence to perforate, to bore through. Arab. **خرز** to perforate e.g. pearls or gems, in order to string them. Hence **חָרַץ**.

["**חָרָחַס** (*Harhas*), pr. n. m., 2 Ki. 22:14, written **חָרָחַס** 2 Ch. 34:22."]

**חָרָחַר** m. (from the root **חָרַח**)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. *ἰσθισμός*. Vulg. *ardor*.

(2) [*Harhur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

**חָרַט** an unused root. Syriac **ܫܚܘܬܐ** to cut in, to engrave, like the kindred root **חָרַץ**, **חָרַח**, **חָרַשׁ**, **חָרַשׁ**, **חָרַשׁ**, **חָרַשׁ**. See more under the root **חָרַץ**. Hence **חָרַט** a graving tool or chisel, and Arab. **خرط** to turn [as in a lathe]. [Hence **חָרַט** and **חָרַט**, **חָרַט**.]

**חָרַט** m.—(1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, **בְּחָרַט אָנוּשׁ** "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

**חָרַטִּים** m. only in plur. **חָרַטִּים** *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), *ἱερογραμματεῖς*, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3; 14:15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from **חָרַט** a style, and **חָרַט**-formative (comp. **חָרַט** from **חָרַץ**, from **חָרַץ**), or whether it be taken as a quadrilateral, formed from the triliterals **חָרַט** and **חָרַט** to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. **חָרַט**, **חָרַט**, **חָרַט**); thus, according to Jablonski (loc. cit., and Opusc. ed. te Water, i. p. 401) **εραχου** *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) **καρδοτου** i. e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from **خردمند** *chyledmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

**חָרַטְמִין** Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

**חָרַח** m. with the addition of **חָרַח** *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root **חָרַח**.

I. **חָרִי** m. *white bread*, made of fine flour, from the root **חָרַח** No. I. It occurs once, Gen. 40:16, **סֵלִי חָרִי** Vulg. *canistra farinæ*; LXX. *κανῆ χονδριῶν*. In the treatise of the Mishnah, Edaioth, iii. § 10, **חָרִי** is a kind of loaf or cake; Arab. **حورارى** white bread, white flour.

II. **חָרִי** ("a troglodyte," "cave-dweller," from **חָרַח** No. II, a hole, a cavern, and the termination **חָרִי**), [*Horite*], pr. n.

(1) of a people, who in very ancient time inhabited



Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Horî*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

**חַרְי יוֹנִים** for **חַרְי יוֹנִים** (from the root **חָרַא**), *doves' dung*, 2 Ki. 6:25 כתיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرو العصفار), and in the shops of the chymists [in Germany] *assa foetida* is called *Teufelsbrot*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **חַרְי יוֹנִים**, which see.

**חַרְיִט** m. pr. *something turned or carved* (from the root **חָרַט**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic **خريطة**. Compare Schræderus, De Vestitu Mulierum Heb. c. 17.

**חַרְיָה** (Arabic **خريف** "autumnal showers," from **חָרַף** autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, **יָרֵה** (also signifying autumnal showers).

**חַרְיִץ** (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*, **τμήμα**. 1 Sam. 17:18, **עֲשֶׂתָּהּ חַרְיִצֵי הַחֶלֶב** "ten cuttings of (thickened) milk (or of soft cheese)." LXX. **τροφαλίδες**, i. e. according to Hesychius, **τμήματα τοῦ ἀπαλοῦ τυροῦ**. Vulg. *decem formellæ casei*. Arab. **كريص** (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חַרְיִץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

**חַרְיִשׁ** (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, **ἀπορός**, Gen. 45:6; Ex. 34:21.

**חַרְיִשִּׁי** adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

**חָרַךְ** a root, **ἀπαξ λεγόμεν**. Pro. 12:27, prob. to BURN, TO SINGE (like Chald. **חָרַךְ** and Arab. **حرق**), hence to *roast* flesh. Prov. loc. cit., **לֹא יִחַרְךָ בְּסֵיף אִידוֹ**

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, **der Träge brät kein Wildpret**. **חָרַךְ** for **חָרַשׁ**. LXX. **οὐκ ἐπιτεύξεται θήραν**, pursues not prey. Chald. and Syr. **ܢܫܬܩܩܠ** *will take, will catch*; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַכִּים**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַכִּים** net-work, lattice. [To this Gesenius accedes in Thes.]

**חָרַךְ** Chald. *to burn, to singe*, i. q. Arab. **حرق**.

ITIPAEL, **חָרַךְ** *to be singed*, Dan. 3:27.

**חָרַכִּים** m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. **δίκτυα**. (Chaldec **ܘܪܟܐ** a window.)

**חָרַל** see **חָרַל** [given as an unused root in Thes.].

**חָרַם** unused in Kal, properly to SHUT UP (comp. **חָרַם** a net, No. 1.)—

(1) specially *to shut in, to contract the nose* (comp. **חָסַם**). Hence part. **חָרֹם** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. **خرم** and **خزم** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit to common use; to consecrate to God* (opp. to **חָלַל**). Arabic **حرم** to prohibit, especially to common use. II. to render sacred. IV. to devote. **حرم** a sacred place, adytum, also women's apartment [*Haram*]. Æth. **ሐረመ**: to account unlawful, **ሐረሙ**: to forbid, to prohibit. See HIRPHIL.

HIRPHIL, **חָרַם**—(1) *to consecrate, to devote* (Æth. **ሐረሙ**: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly, cities* (Luth. *verbannen*), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַב** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם אֶחָרֵי** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **אֶחָרֵי** 1 Ki. 14:10; 21:21). Poetically, God himself is said to



devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, וְהָחֵרִים יְהוָה אֶת לְשׁוֹן יָם סֻפְרִים "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL הֵחֵרֵם *to be devoted, to be consecrated*, Ezr. 10:8; when used of men, i. q. *to be slain*, Ex. 22:19; Lev. 27:29.

חֵרֵם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חֵרֵם for חֵרִים (i. q. חָרוּם "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חֵרֵם, once חֵרֵם (Zec. 14:11), with suffix חֵרְמִי, pl. חֵרְמִים.

(1) *a net*, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. *nets* are used of the blandishments of women, Ecc. 7:26.

(2) *the devoting* of any thing to utter destruction, Mal. 3:24; Zec. 14:11. אִישׁ חֵרְמִי a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חֵרְמָה ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:41; Joshua 12:14; 19:4; formerly called צִפְתָּ Jud. 1:17.

חֵרְמוֹן (i. q. حَرَمٌ prominent summit of a mountain; properly it seems the nose of a mountain; compare حَرَمٌ), *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called *Jebel esh-Sheikh* (جبل الشيخ) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. חֵרְמוֹנִים Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites שִׁנִּיר, by the Sidonians שִׁיִּון; and they were also sometimes called שִׁיִּאן; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חֵרְמָשׁ quadril. prob. compounded of חָרַם *to cut off*, and חָרַשׁ *to cut into*. Hence—

חֵרְמָשׁ m. *a sickle, reaping hook*, Deut. 16:9; 23:26.

חֵרְוֵן (i. q. Arab. حَرَانٌ a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Káppai, Carræ*, Arab. and Syr. حَرَانٌ, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alferg. p. 249; Schult. Ind. Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֵרְוַיִּם ("two caverns," dual from חֵרְוֵן = חוֹר), [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is חֵרְוֵי Neh. 2:10, 19. חֵרְוֵן page cxvii, B, is altogether a different place.

חֵרְנֵפֶר (perhaps for חֵרְנֵפֶר from נָחַר *to snore*, and נָחַץ *to inhale, to pant*), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרַשׁ an unused root.

(1) i. q. حَرَشٌ and حَرَشٌ *to scrape, to scratch* and intrans. *to be rough*; حَرَشٌ a potsherd, so called from its being scratching, rough. Hence חָרַשׁ a sherd, and חָרַשׁוֹת.

(2) perhaps *to be dry, arid, hot*. The idea of roughness is applied to things which are *dried up, arid*, and thus to *heat*; see under the root חָרַר. Hence חָרַם the sun.

חָרַם m. [in pause חָרַם, root חָרַם].—(1) *the itch*, Deut. 28:27; so called from scratching (κράσσει von fragen).

(2) *the sun*, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with הֵּ parag. חָרַםֵּהּ Jud. 14:18 (like חָרַםֵּהּ, חָרַםֵּהּ). It seems properly to signify *heat*, like חָרַם, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that חָרַם properly is the *orb*, or *disc* of the sun, die Sonnen-scheibe, from the idea of scraping or forming, as the Germ. Scheibe from the verb schaben (see Adelung h. v.).—עֵיר חָרַם, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (Ἀχερές), Symm. (πόλις ἡλίου), Vulg. (civitas solis), Saadiah (قريّة حرس), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean *the city of the sun*; i. e. Helio-



polis in Egypt; called elsewhere *בית שקט*, *אן*, whatever may be thought of the authenticity of the words, *עיר החרם יאמר לאחת*. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage *حرس* to defend, to preserve, it may be rendered "one shall be called a city preserved," i. e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other *עיר החרם*, concerning which see p. cccxxv, B.

*חרסות* f. a pottery, potters' workshop, *Ἀδύφειον*, where earthen vessels are made (from *חרש*). Hence *שער החרסות* the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under *שער*."] In *קרי* there is *חרסית*.

*חרע* an uncertain root ["Syr. Ethpaël to be cunning"], see *חרע*.

*חרף* fut. *יחרף* (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. *حرف*). With this accord the Lat. *carpo*, and (with a prefixed sibilant) German *scarp*, *scharf*. The primary syllable *חר* has also in other roots the signification of plucking (*rapiendi*), as *חרף*, *חרף*, *חרף*, see *רפא*. Hence *חרף*, *חרیف* the time when fruits are plucked, autumn, and from this—

(2) denom. to pass the autumn (and winter), to winter, *χειμάζω*. Isa. 18:6, *יכל-צבחהמת הארץ עליו תחרף*, "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to *קוץ* to pass the summer (from *קוץ*). The Arabic verb *حرف* has also many significations derived from *حريف* and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, *לא-יחרף לבי מימי* "my heart (my conscience) shall not reproach me as to any day of my life;" i. e. I do not repent of any day.

PIEL *חרף* — (1) i. e. Kal No. 3, to reproach, to scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by *ל* 2 Chr. 32:17; *ל* 2 Sam. 23:9. *חרף חרפה* Ps. 79:12; 89:52.

(2) followed by *נפש* to scorn life, to count one's life as of little worth, i. e. to expose one's life to very great danger, especially in battle, *παρὰβάλλεσθαι*. Jud. 5:18, *נפשו לטוה חרף עם חרף* "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs *عرض*, *بذل*, *أهان*, see my Comment on Isa. 53:12. [It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speaking of a woman; prop. abandoned, i. e. given up, or delivered to a husband. Levit. 19:20, "a maid-servant *נחרפת לאיש* who is betrothed to a husband." So in the Talmud *חרופה* is i. q. *ארוסה* espoused. There is a similar use made of the Arabic verbs *رخص*, *بذل*, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of *חרף*.

*חרף* ("plucking"), [*Haraph*], pr. n. m., 1 Chr. 2:31.

*חרף* m. autumn, the season in which fruits are gathered (see the root No. 1). Arabic *حريف*, see

Schultens on Job 29:4. It commonly includes also the winter, and thus *קוץ וחרף* summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. *בית חרף* a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. *ὄπωρα* Pind. Isthm. ii. 8; Nem. v. 11; *ῶρα*, Plato. Legg. viii. p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4, *במי חרפי* "in the days of my maturity," i. e. of my manly vigour; *τῆς ἀκμῆς μου*, the flower of my age.

[It may, I think, be questioned, whether *חרף* really means winter as well as autumn; the phrase *קוץ וחרף* will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i. e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the autumn having been regarded as the beginning, the prime of the year, see Thes.]

*חרפה* f.—(1) reproach, scorn, contempt—(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, *חרפת עמי* "the reproach of my people," i. e. the reproach which the people cast upon me—(b) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i. e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i. e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 19. Plural *חרפות* Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.



**חרץ** fut. **יחרץ** — (1) properly to cut, to cut into; kindred to **חרש**, **חרת**. (LXX. sometimes render it *συντέμνειν*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence **חרץ** a slice. Specially — (a) to cut skin deep, to wound slightly. (Arabic *حرس* to cut the skin, *حارصة* to wound skin deep, *حارصة* such a wound on the head.) Part. **חרוץ** somewhat wounded, Levit. 22:22. — (b) to dig, see **חרוץ** No. 1.

(2) to sharpen, to bring to a point (comp. Arab. *خريص* the point of a spear. Schult. on Prov. 21:5).

Only occurring in the proverbial expression, Exodus 11:7, **לכל בני ישראל לא יחרץ כלב לשנו** "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence **חרוץ** No. 2.

(3) This word is also figuratively used to decide, to determine. 1 Ki. 20:40, "this is thy sentence, **אתה חרצתה** thou thyself has decided it." Job 14:5, **אם חרוצים ימי** "seeing that his days are determined." Isaiah 10:22, **בגליון חרוץ** "destruction is decreed." Compare NIPHAL, and **חרוץ** No. 3.

(4) from the idea of sharpening; to be sharp, as applied to taste, to be sour, whence **חרוצים** sour grapes [or grape stones]; and also —

(5) to be eager, i. e. strenuous, active, diligent (Germ. *frisch* sauer werden lassen). Hence adj. **חרוץ** eager, which see; and once as a verb. 2 Sa. 5:24, **אדחחרץ** "then be thou diligent." on the alert; i. e. hasten.

(Arab. *حرص* to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, *حرص* desire, pursuit.)

NIPHAL, part. **חרוצה** construed **חרוצה** something determined, decreed, especially in the phrase **בגליון חרוצה** "destruction, and that which is decreed;" *in dia dnoiv*, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36. — Daniel 9:26, **חרוצה שוקמות** ["a decree of desolations," i. e.] "the desolations decreed."

Derivative nouns **חרוץ** I. and II., **חרוץ**, **חרוץ**.

**חרץ** Chaldee, loin, the lower part of the back, round which the girdle was bound, i. q. Hebr. **חלצים**, **ל** and **ר** being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural **חרוצין** (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular **חרץ**

(Rish being omitted) is frequently used for the back (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis, p. 316). So Dan. 5:6, **קטרי חרצה משתרון** "the bands of his loins were loosed," i. e. the joints of his back, the vertebrae.

**חרצב** an unused quadril. root, i. q. Arab. transp. **حزب** to bind a cord fast, comp. **حصرم** and **حظرب**. Hence —

**חרצבות** pl. **חרצבות** — (1) bands tightly fastened, Isa. 58:6.

(2) pangs, griefs, Ps. 73:4; comp. **חבל** and **חול**.

**חרץ** only in pl. **חרוצים** sour or unripe grapes, compare the root **חרץ** No. 4; Nu. 6:4. Arab. Sam.

transp. **حصرم** id., **حصرمية** food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

**חרק** fut. **יחרק** TO GNASH with the teeth, an onomatopoeitic root (Arab. *حرق* Syr. *ܚܪܩ* id., *ܚܪܩܐ* gnashing of teeth. With this accords the Gr. *κρίλω*, Aor. *ἐκρίων*, of which the root is KP:Γ). It occurs Job 16:9; and Ps. 35:16; 37:12; 112:10; Lam. 2:16.

**חרר** (1) TO BURN. (Arab. *حار* to be warm, to glow; Æth. *ሐረረ*: to be hot. The signification of burning is found in the stock **חר**, comp. **חרה**, **חרר**, **חרל**, **חרק**, Lat. *areo*, *uro*, and Germ. *har*, *hür*, fire; *herb*, *harsten*, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare **חרב**, **חרב**). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. *حر* for *حرر* born of a noble race, to be free, to be freeborn, whence **חר**, Heb. **חר**, noble, freeborn, Syr. *ܚܪܐ* to set at liberty, *ܚܪܐ* free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL **חרר**, and **חרר** (Psalm 69:4; 102:4, of the form **חרר** from **חרל** and **חרר** from **חרת** fut. **יחר** (Ezek. 15:5), to be burned up, Jer. 6:29; Ezek. 15:5; 24:10; to be dried, Ps. 69:4. [Also trop. to burn



with anger, Cant. 1:6, נִתְרוּ בִי. See Thes. In Man. from חָרַח.]

PILPEL inf. חָרַח to kindle (contention), Proverbs 26:21.

Derived nouns [חָרַח, חָרַח, חָרַח] and—

חָרַח m. pl. parched, or sunburnt places, Jer. 17:6.

חָרַח i. q. חָרַח which see. Hence—

חָרַח m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרַח a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:2; instead of which, poetically, חָרַח stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַח [fut. יִחְרַח and יִחְרַח]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַח, חָרַח, חָרַח, which see. Syr. حَرَس is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַח), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרַח); followed by אֶל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; κακὰ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. יִחְרַח to plow (Arab. حَرَس Æth. ἠἰλἰ: id., حَارِث a plowman, a husbandman, مِحْرَاث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with אֶל before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, חָרַח חָרַח חָרַח "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (unheil rinatern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. יִחְרַח to be deaf (compare חָרַח deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرَس, Med. E., Arab. خرس id., dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַח properly is blunted, stumpf, stumpffinnig like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַח as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַח implies only voluntary silence, and so differs from חָלַח which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to אָזַן). Ps. 35:22, חָלַח חָלַח "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by אֶל in a pregnant sense, Psalm 28:1, חָלַח חָלַח "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַח.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:8; Mic. 3:12.

HIFHIL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by אֶל to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by אֶל to be silent from some one, i. e. to hear some one silently; followed by אֶל id., Isa. 41:1; to be silent about any thing (etwas ver- schweigen), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּחְרַחוּ and you shall keep quiet," or be still. Followed by אֶל quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except [חָרַח, חָרַח, חָרַח].

חָרַח (of a form which takes dagesh, for חָרַח) constr. חָרַח (Exod. 28:11; Isa. 44:12, 13; compare חָרַח constr. חָרַח Eze. 26:10)—

- (1) an engraver, of stones, Ex. 21:11.
- (2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַח חָרַח an artificer of iron. Isa. 44:12, חָרַח חָרַח an artificer of wood, ib.



verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרשי משהו artificer of destruction, Eze. 21:36.

חרש (of the form קטל) adj. pl. חרשים deaf (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) work of an artificer. Hence חרשים the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:33.

(2) an artifice, used in a bad sense of magic arts, like the Syr. *ܫܢܗܐ*, *ܫܢܗܐ*, compare *ܫܢܗܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3, חרשים "one skilled in artifices," i.e. in magic: there follows חרש לבון a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) silence (root No. 4), and adv. silently, Josh. 2:1.

(4) [*Heresh*], pr. n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, cutting, fabricating, hence a cutting instrument, edged tool. Gen. 4:22, כל החרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. a thick wood, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש a wood, חרשית a thicket of trees, compare Sam. אֲרָבִים a wood, Isaiah 17:9; Eze. 31:3. With חרש parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) the working of wood, or stones, Ex. 31:5; 35:33.

(2) חרשית [Harosheth of the Gentiles], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare *χαράσσω*, *χαράρτω*. It occurs once, Exod. 32:16. (Chald. *ܫܪܗ* id.). [Hence in Thes.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"]), [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חשופה ("made naked"), [*Hasupha*, *Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חשיף m. properly separated [as if peeled off], used of a little flock separated from others. 1 Kings 20:27, חשיפי עינים LXX. *δύο ποίμνια αἰγῶν*. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well *قطيعان*, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare *حسف* to drive a flock." This word is only found defectively *חשיף*.]

חשף fut. *יחשף* —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܫܫܦ*, *ܫܫܦ* id. A kindred root is *חשף*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חשף שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אל-חשף keep not back (thy throat or mouth)." Followed by *חשף* to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) to preserve, to keep safely from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) to withhold something from any one, i. e. to deny it to him; followed by *חשף* of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without *חשף* of person.

(4) to spare, to be sparing of—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by *חשף* to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL—(1) to be restrained, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, to be reserved for any thing, Job 21:30.

חשף fut. *יחשף*, a kindred root to חשף (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab. *حسف* and *سحف*). Joel 1:7.

(2) to strip off a covering, followed by an acc. of the covering. Isa. 47:2, חשפי שקלי "strip off the train." Jer. 13:26, with acc. of person, to make bare or naked, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חשפי שקמי "with the buttocks uncovered." To make a tree bare, i. q. to strip off its leaves, Ps. 29:8.

(3) to draw (as water), properly from the sur-



face, oben abſchöpfen, Isaiah 30:4; Hagg. 2:16. (In Arabic حَسُوف is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَف to let down]).

Derivatives, חֲשִׁיב, חֲשִׁיבָה and pr. n. חֲשִׁיבָה.

[חֲשִׁיב see חֲשִׁיבָה.]

חֲשַׁב fut. (חֲשִׁיב but חֲשַׁב Ps. 40:18; חֲשַׁבָה Ps. 35:20)—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Æth. ስሰብ: and ስሰብ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and حَسَب, whence חֲשַׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חֲשַׁבָה), Ex. 31:4; whence חֲשַׁבָה an artificer, 2 Chron. 26:15; especially *poly-mitarius*, a weaver of damask adorned with figures (different from חֲשַׁבָה) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as חֲשַׁבָה חֲשַׁבָה Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֲשַׁבָה רָעָה על Genesis 50:20; Mic. 2:3; Nah. 1:11; חֲשַׁבָה מִחֲשַׁבוֹת על (against some one), Jer. 11:19; 18:11, 18; followed by חֲשַׁבָה Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose to do something*, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added על of the person).

(2) *to think, to take to be so and so*, followed by acc. and dat. (λογίζεσθαι τινα εις τι). Gen. 38:15, חֲשַׁבָה לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and חֲשַׁבָה Job 19:11. Absol. *to make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, חֲשַׁבָה לֹא כֶסֶף "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute something to some one*; followed by חֲשַׁבָה of pers. and acc. of the thing; e. g. sin, Psalm 32:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by חֲשַׁבָה to, Josh. 13:3; חֲשַׁבָה 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֲשַׁבָה is counted wise." Gen. 31:15; Isa. 40:15. Followed by חֲשַׁבָה to be reckoned equal to some one, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by חֲשַׁבָה id. 1 Ki. 10:21; Lam. 4:2. חֲשַׁבָה Isa. 2:22, חֲשַׁבָה הוּא "to what shall he be made equal," i. e. at how much is he to be estimated? followed by חֲשַׁבָה Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed to some one*, followed by חֲשַׁבָה Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (etwas berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, חֲשַׁבָה (חֲשַׁב) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (bedenken), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by חֲשַׁבָה of pers. חֲשַׁבָה מִחֲשַׁבוֹת על Dan. 11:24; חֲשַׁבָה of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 24:9.

The derivatives follow, exc. חֲשַׁבָה, חֲשַׁבָה.

חֲשַׁבָה Ch. i. q. Heb. No. 2, *to reckon, to take for any thing*, followed by חֲשַׁבָה Dan. 4:32.

חֲשַׁבָה m. *the girdle* of the high priest, with which his חֲשַׁבָה was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֲשַׁבָה חֲשַׁבָה Ex. 28:27, 28; 39:20, 21; חֲשַׁבָה חֲשַׁבָה Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֲשַׁבָה (for חֲשַׁבָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֲשַׁבָה ("estimated," for חֲשַׁבָה with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֲשַׁבָה m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17; 1 Ch. 6:66), afterwards enumerated among the cities



of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syriae, p. 11). It is now called *حسان* as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

**חֲשָׁבוֹן** plur. חֲשָׁבוֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֲשָׁבֵב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

**חֲשָׁבִיָּהּ**, **חֲשָׁבִיָּהוּ** ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:11; 11:22.

**חֲשָׁבָהּ** (i. q. the preceding, from which this seems to have originated, ' being changed into ח), [*Hashabnah*], pr. n. m. Neh. 10:26.

**חֲשָׁבְנִיָּהּ** (id.) [*Hashabniyah*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

**חֲשָׁה** fut. חֲשִׁיחַ—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under חֲשָׁה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by שׁוֹט to turn oneself silently away from any one, Ps. 28:1. Compare חֲשִׁיחַ No. 4.

HIRPHIL חֲשִׁיחַ—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare חֲשִׁיחַ, חֲשִׁיחַ, Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2. Isa. 57:11; 1 Ki. 22:3. As to the form חֲשִׁיחַ [from חֲשָׁה] Job 31:5, see Analyt. Ind.

**חֲשָׁב** ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

**חֲשָׁךְ** Chald. *darkness*, Dan. 2:22. Root חֲשָׁךְ.

**חֲשָׁקִים** see חֲשָׁקִים.

**חֲשָׁה** Chald.—(1) *to be needful*. (Syr. *ܚܫܘܐ* to be fit, useful.) Ezra 6:9, *ܚܫܘܐ* "what things are needful."

(2) *to reckon needful*, followed by a gerund, Dan. 3:16. Hence—

**חֲשָׁחוֹת** f. *need*, what is needful, Ezr. 7:20.

**חֲשִׁיכָהּ** see חֲשִׁיכָהּ.

**חֲשִׁים** see חֲשִׁים.

**חֲשָׁךְ** fut. יִחְשַׁךְ TO BE DARK, TO BE DARKENED,

TO BE SURROUNDED WITH DARKNESS. (Syr. *ܚܫܘܐ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIRPHIL—(1) *to darken, to make dark*. Amos 5:8, *יִחְשַׁךְ לַיְלָה* "he makes the day dark (even unto) night;" followed by לָ 8:9. Metaphorically Job 38:2, *מִי זֶה מְחַשְׁיֵךְ עֵצָה וְגוֹי* "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֲשִׁיחַ and the following words.]

**חֲשָׁךְ** pl. חֲשָׁכִים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֲשָׁכָא, חֲשִׁיכָא id.

**חֲשָׁךְ** m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. *אוצרות חֲשָׁךְ* treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22, *לֹא יֵאֱמִין שׁוֹב מִי חֲשָׁךְ* "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אִוֵּר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—["(d) *wickedness*, Prov. 2:13; comp. τὸ ακόρος, John 3:19; also Rom. 13:12."]

**חֲשָׁהּ** fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5; also חֲשִׁיכָהּ Pa. 139:12. Plur. חֲשָׁכִים Isa. 50:10.

**חֲשָׁהּ** or **חֲשָׁכָהּ** (with Tzere pure), constr. חֲשָׁכָהּ (without dagesh lene), Ps. 18:12.

**חֲשָׁהּ** f. id. *darkness*. Mic. 3:6, *וְחֲשָׁכָהּ לָכֵן מִקִּבְלֵם* "and darkness shall surround you, so that ye shall not divine." Some copies have חֲשִׁיכָהּ, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לַיְלָה in the other clause.







חשקים-חתם

חשקים m. pl. *the spokes of a wheel, by which the nave and the rim are joined*, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשָׁרָה or חֲשָׁרָה constr. חֲשָׁרָה f. *the gathering together, collection of waters, poet. used of the clouds*, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשָׁרָה.

חֲשָׁרִים masc. plur. *nave of a wheel* (Stabe bei Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חָשַׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. חָשַׁשׁ, חָשַׁשׁ). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, חֲשֵׁשׁ לְהִבָּה "dry grass of flame," i. e. burning. Isa. 33:11.

חָת (from חָתַת) with suff. חָתָם (Gen. 9:2).  
(1) adj. *broken* (as a bow), 1 Sam. 2:4; *confounded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.  
חָת ("fear," "terror") [Heth], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [Hittites], sometimes called חָתִי Gen. 23:3, seq.; 25:10 (חָתִי 27:46); sometimes חָתִים plur. חָתִים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. חָתִי מֶלְכֵי הַחָתִים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

["Fem. חָתִיָּה Eze. 16:3, plur. חָתִיּוֹת 1 Ki. 11:1, also חָתִיָּה Gen. 27:46."]

חָתַת fut. יִחַתּוּ TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַת, whence by softening the third radical might be formed חָתַת and חָתַת). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, חָתַת לְחַתּוֹת "to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. חָתַת חָתַת "for thou wilt take coals of fire (and heap them) on his head." See under the word חָתַת.—Hence חָתַת fire-pan, censer [and חָתַת].

חָתַת (from חָתַת) f. *terror, fear*, Gen. 35:5.

חָתַת (from חָתַת) m. *a bandage for binding up a wound*, Eze. 30:21.

חָתַת plur. חָתַתִּים adj. *timid, fearful*, Ecc. 12:5. Root חָתַת.

חָתַת see חָתַת.

חָתַת (from חָתַת) f. *terror, alarm*, Eze. 32:23, 26. With suff. חָתַתִּים their alarm, i. e. that which they cause. Eze. 26:17.

חָתַת properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with חָתַת, חָתַת, חָתַת), hence to decree, to determine.

NIPHAL pass. Dan. 9:24, "seventy weeks על חָתַתךְ are determined (and shall come) upon thy people." Theodor. and Gr. Venet. συνεμύθησαν, τέμνηται. LXX. ἐκρίθησαν.

חָתַת TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. حتل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חָתַת [and the following words]—

חָתַת f. *a bandage, a swaddling band*, Job 38:9.

חָתַת ("a hiding-place," "a place wrapped up"), [Hethlon], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַת fut. יִחַתּוּ—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָתַת, חָתַת, חָתַת. Arab. حتم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ስጠ: see Ludolph, p. 282. Construed absol. Jer. 32:10, 44; followed by חָתַת of the signet ring, 1 Ki. 21:8; Est. 8:8; with an accus. Isa. 8:16, חָתַת חָתַת "seal up the oracle" [rather, the law]; also חָתַת Job 9:7 (compare חָתַת No. 3), and חָתַת Job 37:7, חָתַת "he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, חָתַת יִחַתּוּ properly "he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. حتم followed by ב to reveal to some one; see Schult ad h. l.) Part. pass. חָתַת sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—



(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לחתם תזון ונביא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, *to put a barrier, to set a lock on something*. Job 24:16, יומם חתמו למו "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHIL, i. q. Piel, once occurs, Lev. 15:3, או החתים בשרו מלבו "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חתמת, חותם.

חתם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חתם see חותם a seal.

חתמת f. id. Gen. 38:25.

חתן (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (*verheyrathen*). Hence part. Kal חתן a *father-in-law, the wife's father* (a husband's father is called חתן), who gives his daughter in marriage. חתן משה the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חתנת a *mother-in-law, wife's mother*. Deu. 27:25.

(2) *to take in marriage, heyrathen*. Hence חתן, חתנה.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by את, with any one, Gen. 34:9; 1 Ki. 3:1; Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختن* Conj. III. id., *ختن* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. *to circumcise* an infant; *ختان* circumcision, place of circumcision

*ختين*, *مختون* a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חתן) but also by *ختن* Conj. I. *to provide a nuptial feast, or a feast at the circumcision of an infant, ختان, ختن* a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in *ختن* to diminish, *ختن* a cutting off (comp. the roots *קטן, קטר*, and others which begin with the syllable *kat*); and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

חתן m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) a *bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חתן* bridegroom of blood [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb *ختن* to contract affinity, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, a *son-in-law*, Gen. 19:12; Jud. 15:6.

(3) a *connection by marriage*, 2 Ki. 8:27.

חתנה f. marriage, nuptials, Cant. 3:11.

חתף i. q. חטף TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חתף m. prey, used poet. for חטף איש a robber (like חטף for חטף 2 Sa. 12:4), Pro 23:18.

חתר fut. יחתר TO BREAK OR DIG THROUGH a wall, followed by ע Eze. 8:8; 12:5, 7; with an acc. חתר בתים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אם יחתרו בשאל "if they break through into Hades." Metaph. *to break through the waves in rowing, to row*. Absol. Jon. 1:13.

Derivative, *מתחרת*.

חתת—(1) prop. TO BREAK (kindred to other onomatopoetic roots, *פתח, פתח; פתש, פתש; פתח, פתח*), see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken, specially to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as *שקר* Job 41:16; Arab. *كسر, فرق* Schult. Opp Min. p. 93. As those who are seized with great terror or fear



strike their knees together as if they were broken, (sic brechen zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb שָׁבַע.

NIPHAL חָתַת (which is identical in tor. with חָתַל and Niphal of the verb חָתַת), fut. חָתַת, pl. חָתַתוּ—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym חָתַת, as Deut. 31:8, חָתַת לֹא, חָתַת לֹא "fear not, neither be confounded;" Deut. 31:8; Josh. 1:9; 8:1; 10:25. Followed by חָתַת before the person, Jer. 1:17; Eze. 2:6; 3:9; חָתַת before the thing, for fear of which one flies (compare חָתַת No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

חָתַת וְשָׁבַע שְׁמִי וַיִּחַת הוּא "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensitive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIFHIL חָתַת, fut. חָתַת, with suff. חָתַתִּי, once חָתַתִּי Hab. 2:17, for חָתַתִּי (see Lebrg. p. 369), rarely like regular verbs חָתַתִּי Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37;

Job 31:34. (Arab. أَخْبَت to be terrified, put to shame.)

Derivatives, חָתַת, חָתַתָּה, חָתַתִּית, חָתַתְתִּים, חָתַתְתָּ, pr. n. חָתַת, and—

חָתַת m.—(1) terror, Job 6:21.

(2) [Hathath], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [Teth, LXX. in Lam. טֶת, טִיט], the ninth letter of the alphabet; as a numeral, nine; whence ט 9 + 6 is written instead of ט 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. طيط a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it something rolled or twisted together, טִיט from the root טִיט, Arab. طيط, so Lee; or perhaps it is Egypt. tōt, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, ט is t uttered with a certain roughness of the throat (appropriately written t'); different from ט whether aspirated (th, θ) or smooth (t, τ): in the same manner as p, k' uttered at the back part of the palate towards the throat, differs in sound from כ, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds ט to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (טִיט, θήρα) and its place in the alphabet agrees with ט, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (θ=E; η=H; γ=O; κ=A).

(2) Ewald refers to the ט, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration.—The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render ט by τ: טִיט Saravās, טִיט Taw-bias, טִיט Ταρφαλαῖοι; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ט, and for θ, λ, as Τιμόθεος טִיט, Τίτος טִיט.

To this letter there correspond in the Arabic alphabet ط and ط, but more often the former; the latter, which is almost a sibilant, commonly answering to the Hebrew צ. Compare the roots טִיט, טִיט, טִיט.

It is changed—(a) with צ, see that letter.—(b) ט, as טִיט, טִיט to seize, טִיט, טִיט to kill, טִיט, טִיט, טִיט to err.—(c) with ט, which see, page CLXXX, A.

טִיט Ch. TO BE GLAD, followed by טִיט Dan. 6:

24. Syr. טִיט id. See טִיט No. 3.

[טִיט see טִיט and also טִיט.]

טִיט Chald. good, i. q. Hebr. טִיט. Dan. 2:32; Est. 5:17, טִיט על־טִיט טִיט "if it seem good to the king," i. e. if pleasing. Compare טִיט Est. 1:19; 3:9.



טבאל in pause טבאל ("the goodness of God," or, "God is good." Syriac form for טובאל comp. טוביה, טברסון), [Tabeal, Tabeel], pr.n. Syriac— (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. —(2) of a Persian governor in Samaria, Eze. 4:7.

טבב an unused root. Syriac טבב Aph. i. q. Hebr. טבב No. 2, also, in a good sense, to spread a good report. Hence טבבת.

טבולים m. plur. head-bands, tiaras, turbans, Eze. 23:15. Commonly derived from טבל to dip, to which corresponds Arab. طمل to die. I prefer taking it from Æthiop. ጠብሰሰ: to twist round, to twist round with bands.

טבול m. lofty place, summit, from the root טבר i. q. צבר. Jud. 9:37, ירדו מעם טבול הארץ (verse 36, ראשי ההרים) "they come down from the height of the land." Eze. 38:12, ישבו על-טבול הארץ "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. טבול ישראל Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. 999 Æth. ጠብረ: a mountain. LXX., Vulg., translate טבול umbilicus, as though it were the summit of the belly. Compare Talmud טבול the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb טבח is used, which see. (Æth. ጠብሐ: to kill, to cut the throat. Arab. طبخ to cook, to roast, compare טבוחים.) (2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, טבחה and the following words—

טבח m. a slayer, hence—

(1) a cook, 1 Sa. 9:23, 24. Arab. طبخ id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and טבחה Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the Kapijji-Pasha of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טבח Chald. i. q. Hebr. No. 2, an executioner, hence one of the king's guard, Dan. 2:14.

טבח m. suff. טבחה.—

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare טבח No. 1.

(3) [Tebah], pr. n. of a son of Nahor, Genesis 22:24.

טבחה f. a cook, 1 Sa. 8:13.

טבחה f. i. q. masc. טבח—(1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טבחה [Tibhath], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written טבח; see this latter word.

טבל fut. יטבל TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and ט before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job. 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down ויטבל בירדן שבע פעמים and dipped himself in the Jordan seven times." (Chald. טבל, Arab. طمل id.)

NIPHAL, pass. Josh. 3:15. Hence טבולים and—

טבליהו ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr. n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. طبخ), whence טבעת a seal. (Kindred is טבע, טבע to dip into, to immerse, Æth. ጠብሰ: id., also טבל. The primary syllable is טב, which has also in the languages connected with the German, the signification of depth and dipping; compare Goth. diup, Germ. deep, tief; also boufan, taufen, stippen, Ital. tuffare. In Gr. δύρω, and by a softening of the labial, δέω, besides, with the letters transposed, βαθύς, βύθος. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by ט. Psa. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, טבעו בארץ שעיר "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,



והטבע האבן בְּמִצְחוֹ "and the stone sank (i. e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טַבְּעוֹת plur. טַבְּעוֹת constr. טַבְּעוֹת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טַבְּעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 2:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טַבְּרִמּוֹן (for לְרִמּוֹן, "who pleases Rimmon" ["for רִמּוֹן טָבַר Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טַבַּת (perhaps i. q. حَبَّاطٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טַבַּת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβη (in la Croze Τώβη; in Cod. Vienn. Τήβη. Arabic طوبه), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהָר Job 17:9; Prov. 22:11 [separated in Thes., see טָהָר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, לב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהָר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots נִתְהַר, צָהַר. ["Syr. نَوَّرَ noon, Ch. טִינְרָא id."] Hence טָהָר No. 1, טָהָר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Æthiop. ለጥሁረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר.—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:69.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24.

HITHPAEL הִטְהַר and הִטְהָרָה to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Eze. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהוֹר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) const. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, ק."] ]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁכַּחַת טָהָרְךָ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁכַּחַת with טָהָר following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have טָהָר, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Aben Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that טָהָר or טָהָר (as it is found in some copies) would be for טָהָר, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָרָה fem.—(1) purity of heart, 2 Ch. 30:19.

(2) purification, cleansing, Lev. 13:35; 14:2. דְּמֵי טָהָרָה "blood of purification"—from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.



**טוּב** or **טוּבָה** an unused root; prob. to be miry, clayey; whence Arabic طاب clay. [This root is rejected in Thes., see טבט.] Hence—

**PILPEL** טָפַל to take away clay (compare טָפַל to take away ashes, from טָפַל), as in the Talmud טָפַל and טָפַל, which latter may also be derived from טָפַל. Isa. 14:23, טָפַלְתִּיָּהּ בְּמִטְאָטָא הַשְּׂמֵר "I will sweep her (Babylon) away with the besom of destruction;" i. e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, טָפַלְתִּיָּהּ.

**טוּב** pret. טָבַו; (for the future, the form טָבֵב, from טָבַו is used.)

(1) TO BE GOOD (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare טָבַו, טָבַו). Only used impersonally in the following phrases—(a) טוּב לִי it is good for me, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by טָבַו id. 1 Sa. 20:12. Job 13:9, טוּב לִי it is well for you that.—As to the passage Job 10:3, see letter b.—(b) טוּב בְּעֵינַי it is good in my eyes, i. e. "it pleases me," Nu. 24:1. In the later books it is followed by טָבַו 1 Chr. 13:2. Est. 1:19, טוּב לְמַלְכֵנוּ "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by טָבַו Job 10:3, טוּב לְךָ "does it please thee?" So Vulg. Ch.

(2) to be beautiful, pleasant, Numbers 24:5; Cant. 4:10.

(3) to be cheerful, merry (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

**HIPHIL** הִטִּיב—(1) to do well, to do something rightly, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) to do good to some one, to confer benefits, Eze. 36:11.

(3) to make fair, to adorn, Hos. 10:1.

(4) to make cheerful, Eccl. 11:9. הִטִּיב, from טָבַו, is more commonly used.

[Derivatives, the following words, and pr. n. טָבַו, and טָבַו.]

**טוּב** f. טוּבָה adj.—(1) good, in various senses—(a) physically, as a good (i. e. fertile) land, Exod. 3:8; a good tree, 2 Ki. 3:19; good gold, i. e. pure, Gen. 2:12.

(b) ἡθικῶς, good, kind, upright, Isa. 5:20; and

neutr. goodness, uprightness, kindness. טָבַו he acted well, he lived honestly, Ps. 34:15; 37:3; Ecc. 7:20. טָבַו לְעַמְּךָ to shew kindness to some one, Gen. 26:29. טָבַו לְךָ to be kind towards some one, Lam. 3:25. טוּב עֵינַי a man of a kind eye, i. e. merciful, opp. to טָבַו, Pro. 22:9, where see LXX. Vulg. טָבַו לְךָ by λυτρός, wicked, evil, Prov. 18:5; 20:23.—Often used—(aa) of a good, i. e. a happy lot, compare No. 4. טוּב הָיָה לִי "it is well with me," Eccl. 8:12, 13. טוּב לָנוּ, לָהֶם that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for לְךָ טוּב, as in לְךָ טוּב לִי). לְךָ טוּב well for me! Ps. 119:17; Lam. 3:27. טוּב לְךָ in a good sense, for welfare (compare טוּבָה), often in medial phrases, Ps. 119:122; Deut. 30:9.—(bb) טוּב בְּעֵינַי טוּב good in the eyes of some one, what pleases some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, טוּב לְךָ עֲשֵׂי לָהּ הַטוּב בְּעֵינַי "do to her that which seems good to thee"=do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by טָבַו Ecc. 2:26; and לְךָ Job 10:3 [but see verb]; Deu. 23:17.—Adv. well, very good, 2 Sa. 3:13; Ru. 3:13, and subst. something good, that which is good, Job 7:7; placed as a genitive after a noun, as בְּרִפְתָּ טוּב a blessing of good, for a good blessing, Pro. 24:25.

(2) goodly, fair, beautiful, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of טָבַו Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) pleasant, agreeable, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, טוּב הַטוּב sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. טוּב הַטוּב sweet calamus, Jer. 6:20.

(4) well off, prosperous, happy, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, טוּב אִישׁ "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. ἡδυστῶ O the blessings of.—Often used for Heb. טָבַו, see Matt. 5:2, Pesh.)

(5) distinguished, great, excelling. Ps. 69:17, טוּב חַסְדֵּךָ "for great is thy loving-kindness."

Ps. 109:21 (comp. Ru. 3:10). Syr. ἡδυστῶ adv. very.

(6) cheerful, merry, Est. 8:17; 1 Kings 8:66; טוּב בְּלִבְךָ with a merry heart. Ecc. 9:7.

(7) [Tob], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. Τοῦβιον, LXX. Vat. Τώβιον, 1 Macc. 5:13.

טוּב אֲדוֹנֵיהֶוּ [Tob-adonijah], pr. n. m. 2 Chr. 17:8.

**טוּב** m.—(1) goodness. Ps. 119:66, טוּב טוּב "goodness of intelligence," good understanding;



the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אֶעֱבֹר פְּלִטוּבִי. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:19.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טובה & טוביהו (i. q. טוב ליהוה "pleasing to Jehovah"), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טוה, טוה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, régyw, tingo, tündæn.) Isaiah loc. cit. the pret. is טוה for טוה (as if from טוה).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טוה, טוה.

טוה an unused root, see טוה. ["Arab. ضوط to collect." To this root in Thea. are referred טוה, טוה and טוה.]

טוה pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפילין, φυλακτήρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוה, טוה a bracelet, a frontlet. This word is for טוה, like טוה for טוה, for טוה, טוה, Syr. طو, Lehg. p. 869. Root טוה, which see; and not טוה, to which the signification of binding has been hastily attributed.)

טוה unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHAL טוה to throw down at length, to prostrate (ber Länge lang hinwerfen, comp. Isai. 22:17); to throw, to cast, as a spear, 1 Sa. 18:11; 20:33; to cast out as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; to send forth a wind, Jon. 1:4.

HOPHAL, to be prostrated, Ps. 37:24; Job 41:1; to be cast as a lot, Prov. 16:33; to be cast out, Jer. 22:28.

PILPEL טוה i. q. Hiphil, to prostrate, to cast forth, Isa. 22:17. Derivative, טוה.

טוה an unused root. Arab. طاف Med. Waw, to surround.

Hence טוה bands, as if girdles.

טוה an unused root, like the kindred roots טוה, טוה to surround (see Hartmann's Linguist. Einleit. p. 82). Hence טוה [טוה, טוה].

טוה m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (טוה a boundary, טוה a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things."]

טוה Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צר. Syr. طور id. ["Arab. طور"]

טוש TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German



stoßen, a word appropriated to birds of prey, whence Stößer, Stößvogel, the English word *to toss*. Job 9:26, בְּנִשְׂרֵי יָטוּשׁ עָלַי אֶבֶל. (With this corresponds Syr. <sup>7</sup> used of the flying of an eagle or vulture, for Hebrew <sup>7</sup> Jer. 48:40; 49:22; Pael, Deut. 32:11; Job 39:13; <sup>7</sup> a lofty or vehement flight.)

**טָוַח** Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root טָוַח i. q. Heb. טָוַח No. 2, to fast, to abstain from food, which see. ["The form is like טָוַח from טָוַח."] ]

**טָוַח** unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طحا to spread out.

PILEL part. מִטְוַחֵי קִשְׁת׃ those who draw the bow, i. e. archers, Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. טָוַח, Hithp. הִשְׁתַּוַּח.

**טָוַח** masc. *a mill*, worked by hand, Lam. 5:13; Root טָוַח.

**טָחוּרִים** m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see טָחוּר), protruding through tenesmus in voiding. 1 Sam. 6:11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in כְּחִיב קָרִי for כְּחִיב עֲפָלִים which seems to have been thought a less decent word. Hence Syriac טָחוּר to suffer from tenesmus, טָחוּר טָחוּר tenesmus with flow of blood, Arabic زحير.

**טָחוּת** pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root טָחוּח II. to cover over with fat. Compare טָחוּח No. 2. Used equally with טָחוּח and טָחוּח as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is טָחוּח the mind. Whatever be the meaning ascribed to this passage, the word טָחוּח must have the same meaning as in Ps. loc. cit.

**טָחוּח** (טָחוּח Isa. 44:18), see טָחוּח.

**טָחוּח** TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. طاحن, Aram. طحن id.) טָחוּח "to grind the face ["*person not face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare טָחוּח Job 31:10, טָחוּח לְאִשְׁתִּי "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek μύλλαιν, Theocr. iv. 58, Lat. *molere, permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טָחוּח and the two following words.  
**טָחוּחָה** f. *a mill* worked by hand, Ecc. 12:4  
**טָחוּחוֹת** pl. f. *those that grind, the grinders*, or *molar teeth*. Arab. طاحنة, Ecc. 12:3.

**טָחוּח** an unused root, which I suppose to have had the same meaning as טָחוּח (ח being changed into the harsher letter ט), <sup>7</sup> to be, or become conspicuous, *to shine forth*, hervor-, zum Vorschein kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. טָחוּח to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. طاحر id.]

Hence טָחוּחִים which see.  
**טָחוּח** m. *covering over, plaister*, Tünche, Eze. 13:12. Root טָחוּח.

**טָחוּח** masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.  
(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic ጸጥ; clay, Arab. ضويطة clay collected in the bottom of a pond, from ضوط to gather.)

**טָחוּח** Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, חֲסָפָה טָחוּח "earthenware." (Syriac and Arab. طين id., whence the denominative verb طان Med. Ye to daub with clay, to form out of clay.)

**טָחוּחָה** fem. — (1) *a wall, a fence*, round about, Ringmauer, i. q. טָחוּח No. 1, from the root טָחוּח to surround.  
(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; 1 ze. 25:4.

**טָחוּח** in pause טָחוּח, suff. טָחוּח m. *dew*, Gen. 27:28, 39; xod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec.



8:12. (Arabic طل light rain, Æthiop. ጠል: dew.) Root טלל No. I.

טל Chald. id. Dan. 4:14.

טלל TO PATCH, TO SEW UP. (Chald. טלל id.) Joshua 9:5, נתעלוט סנדליו "patched up shoes." [But this belongs to Pual.]

[Kal, pass.] Part. טלל spotted, having large spots like patches on a garment (comp. Germ. fleck, which signifies both a spot and a patch, i. q. fließen, whence fließen). Gen. 30:32, seq.; Eze. 16:16.

[PUAL part. Josh. 9:5; see above.]

טללים see טל and טלל.

טל an unused root, i. q. טל to be fresh, comp. Gr. θάλλω.

Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25. (Arab. طل a young animal of any sort, especially a new born gazelle. Æth. ጠል: a kid, Syr. طلم a boy, طلمة a girl; [ταλιθα κουμι. Mark 5:41].

טלטה fem. a casting forth, Isa. 22:17. Root טל Pilp.

טל i. q. טל, only in plur. masc. טללים for טללים (compare Lehrs. 575) young lambs, Isa. 40:11.

I. טלל, Arab. طل, Æth. ጠልል: to moisten gently, as the earth with dew or showers. Hence טל dew.

II. טלל i. q. טלל No. III. Arab. طل II. TO OVERSHADOW, hence to cover over.

PIEL טלל to cover, especially with beams or planks (elsewhere טלל), Neh. 3:15. Compare Gen. 19:8, יצל קורתיו.

PILPEL טלל is from טל, which see.

טלל Chald. i. q. Hebr. No. II.

APHEL טלל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم, Æth. ጠለ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טללים (young lambs). [(2) pr. n. m. Eze. 10:24.]

טלמח ("oppressed"), [Talmon], pr. n. m. Eze. 2:42; Neh. 7:45.

טמא inf. טמא (Lev. 15:32)—(1) TO BE or TO BECOME UNCLEAN, TO BE POLLUTED (Syr. طمأ, which follows the analogy of guttural verbs, to pollute, طمأ polluted, comp. Lat. contamino, attamino, intamino). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טהר. Lev. 11:24, seq. Followed by ט to be unclean by any thing. Levit. 15:32; 18:20, 23. ["Also to defile oneself, followed by ט with any thing, Ps. 106:39; Eze. 22:4."]

NIPHAL טמא part. plur. טמאים Eze. 20:30, 31, pass. of Piel, to pollute one's self, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by ט of the thing with which any one is defiled, as with idols, Eze. 20:43; 23:7, 30.

PIEL טמא—(1) to pollute, to defile, Lev. 15:31, hence—(a) to profane a land with wickedness, Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (טמאות) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טמא i. q. Niph. to pollute one's self, followed by ט (Lev. 11:43; 18:30) and ט (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL טמא id. Deu. 24:4.

[Derivatives the following words.]

טמא f. טמא adj. impure, unclean—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טמא שם polluted of name, infamous, Eze. 22:5.

טמאה f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טמאה f. uncleanness, pollution, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טמאות Lev. 16:19. [Used in Levitical and moral senses like the verb].



טמה i. q. טמא; at least some of the forms of this verb follow the analogy of verbs לה. So—

NIPHAL נטמיתם Lev. 11:43, and Job 18:3, נטמיתו "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take טמה to be the same as טמם, טמם to be stopped up, i. e. to be stupid. Vulg. sorduimus.

טמן (cogn. to טפן) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, to bury, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. טמן פח ל? Psalm 140:6; 142:4; טמן רשת ל? Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. נטל טמן a hidden abortion, Job 3:16. Followed by ל? to hide for some one, to reserve for him. Job 20:26, נטל חשך טמן ל?פניו "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words טמן and טפן. Similar is Deut. 33:19, טפני טמוני חול "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טמן עצל ידו בצלחת "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, to hide one's self underground, Isa. 2:10.

HIPHIL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of immersing, as found in many roots beginning with the syllables טם, טב.]

Derivative טמון.

טנא an unused root, perhaps i. q. Arab. وزن

to twine, to weave, as a basket, whence ميسنة a basket. Hence טנא. [In Thes. this root is rejected, and the noun stands as a primitive.]

טנא [const. טנאה] m. a basket. Deut. 26:2, 4. (Ch. טנא id.)

טנה unused in Kal. Aram. טנה to be soiled, to be dirtied.

PIEL, to dirty, to soil, Cant. 5:3.

טעה i. q. טעה TO GO ASTRAY, Aram. טעה and Arab. طغا, طغى.

HIPHIL, to lead astray, Eze. 13:10.

טעם—(1) TO TASTE (as in all the cognate languages)—(a) to try the flavour, Job 12:11.—

(b) to taste, to eat a little, 1 Sa. 14:24, 29, 43; Jon. 3:7.—(c) to perceive by the taste or flavour, 2 Sa. 19:36. Metaph.

(2) to perceive mentally [or spiritually], Prov. 31:18. Psalm 34:9, טעמו יראה כי טוב יהוה "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and טעמתי.

טעם Ch. id.

PAEL, to give to taste, i. e. to eat, Daniel 4:22; 5:21.

טעם m.—(1) taste, flavour of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. taste for judgment, discernment, reason (as in Lat. sapere, sapiens, sapientia, and on the other hand insipidus), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אשה טרת טעם "a woman without discernment," Prov. 11:22. טעם טעם to change one's reason, i. e. to fr'gn one's self mad, Psalm 44:1. טעמי טעמי who give an answer intelligently. Prov. 26:16.

(3) the sentence of a king; hence a royal decree, Jon. 3:7. See Chald.

טעם m. Ch. i. q. Heb. No. 3, a decree, mandate, Eze. 6:14. More frequently used is—

טעם m. Chald.—(1) taste, flavour; specially, pleasant. Dan. 5:2, בטעם חמרא "in the taste of wine," i. e. in his cups, whilst drinking.

(2) intelligence, reason, Dan. 2:14. יהב טעמא to give account, Dan. 6:3. טעם טעם to regard any thing, make account of it, Dan. 3:12.

(3) sentence, royal edict, Dan. 3:10, 12, 29. טעם טעם to give forth a mandate, Eze. 4:19, 21; 5:3, 9, 13; 6:1, 7, 13. Used of a cause to be judged, Eze. 5:5. טעם טעם holder of judicial authority, or rule, a royal prefect, Eze. 4:8, 9, 17.

I. טען TO PIERCE THROUGH with a sword.

(Arab. طعن id., طعن pierced through, طعنة stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

II. טען TO LOAD beasts of burden, Gen. 45:17.

(Aram. טען, טען to be laden. Arab. ظعن VIII. to sit on a camel, ظعون a loaded camel, ظعينة a camel's saddle. Compare טען.)

טף m. with suffix טפוי collect. little children, boys and girls; so called from their brisk and trip-



ping gait (from the root טפף, compare עלל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the whole family, and is opposed only to the head of the house. 2 Chron. 20:13, וְטַפָּם וְנָשֵׂיהֶם וְבָנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּף "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Svr. טפח to spread out. Cogn. טפח.

PIEL טפח — (1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, טפח, and the words immediately following.

טפח m. — (1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טַפְחוֹת יָמַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (*Stragstein*), 1 Ki. 7:9. LXX. τὰ γείσα.

טפח m. i. q. טפח No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפח m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον βάπτειν, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתַטֵּל עָלַי וְאֵי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. טַפְלוֹת עָלָיו שֶׁקָּרָא "ye devise (and would add) upon him words of falsehood." (Arabic *طافل* to frame speech artfully, compare Gr. *βάπτειν ἔπη*, whence *βαψφδός*.)

טפסר m. Jer. 51:27, plur. טפסרים Nah. 3:17, a foreign word, a satrap, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorschach and Bohlen (*Symb.* p. 20), تاوسر a military leader, and

this is better than what Ewald supposes (*Heb. Gram.* page 520), تاوسر prince of height, from تاب and سر. ["Bohlen, in his posthumous sheets, compares Sanscr. *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפף, Arabic طَف and دَف TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence טפ), also of women loving display. It once occurs Isa. 3:16, הִלְכוּ וְטַפְפוּ הַלְלָנָה, where Luther follows the sense happily enough: *ſie treten einher und ſchwänzen*, i. e. to wag, to waddle, like Saad. تطرفن, Ch. טפפון. (Arab. طَف and دَف to be quick, as a horse, to amble; see Schröder, *De Vest. Mulier.* page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, טפף.]

טפר Ch. pl. טפרין m. i. q. Hebr. צפרן — (1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare *παχύς*, Lat. *pinguis*. Psa. 199:70. (More frequently used in Chaldee.)

טפת ("a drop" = נטפה, root טפף), [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, דָּלֶקֶת טֵרֵד "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. *طرد* to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. *טרד* i. q. Conj. I.) Hence pr. n. *טטרד*.

טרד Ch. to thrust out, to drive out, to cast out, Dan. 4:22, 29, 30.

טרח an unused root, i. q. טלה to be fresh. Arab. طرى and طرو id.; Æth. ጥረዳ: raw, undrest. The primary idea is perhaps that of plucking off, so that טרה (טרב, טרו), may be i. q. טרף, which see, No. 1, 2. Hence טרי.

טרומ (טרום) i. q. טרם not yet, Ru. 3:14 כתיב טרומ.



**טרת** unused in Kal. Arab. طرح Conj. I. IV. VIII. TO CAST DOWN, TO THROW.

HIPHIL, Job 37:11, אֶת־עַבְיָתוֹ יִטְרֵן עָבֹד "also upon the showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Wolkenbruch). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טרת a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσαι.

**טרת** m. burthen, trouble, Deu. 1:12; Isa. 1:14. (Chald. אֲרִיזָה labour, weariness, אֲרִיזָה to be wearied; Æth. ሰርሐ: id.)

**טרת** adj. f. טרת fresh, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרת.

**טרת** an unused root, prob. i. q. טרת to pluck off; compare טרת to cut off. Hence—

**טרת** pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgetrennt ist); hence beginning ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **טרת** prop. in the beginning, before the beginning, i. e. before that, previously, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, אֶת־אֱלֹהִים אֶת־בְּרִיתִי "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, אֶת־בְּרִיתִי. Ibid. twice pleonast. אֶת־בְּרִיתִי לֹא יָבוֹא, comp. the Germ. the er nicht kommt. (The usage is similar of the particles טרת and ל not yet, and אֶת then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **טרת** i. q. **טרת** properly from the beginning,

for before the beginning, Hag. 2:15. Compare טרת in the phrase אֶת־אֱלֹהִים אֶת־בְּרִיתִי Isa. 46:10.

(3) **טרת** (in acc.)—(a) not yet, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **טרת** before that, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

**טרת** fut. טרת, once טרת Gen. 49:27.—(1) TO PLUCK OFF (kindred to טרת, טרת, comp. Gr. θρίπτω), hence Arab. طرف to be fresh (frisch abgetroffen), Heb. טרת, טרת No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, אֶת־אֱרֶצְךָ "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, to tear up food, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

**טרת** adj. fresh, newly plucked, of a leaf. Gen. 8:11; see the root No. 1.

**טרת** m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. אֲרִיזָה, Syr. اريز id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. אֶת־טָרֵי הַטָּרִי "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

**טרת** f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

**טרת** Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting ten. There can be no doubt that the name of this letter י as well as the Heb. י signifies hand (comp. י pl. י from the unused י); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of Yaman (i. e. right hand).

A large portion of the roots whose first radical is Yod (י), are in Arab. and Æth. י, as grammarians have shown (see Lehrs. § 105, A). as י, י, י, י:



etc. As to the relation of verbs יב with other roots, especially verbs יב and יב, see Lehrs. § 112, 2.

**יב** TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπιπόθου." (Syr. יב and the quadrilateral יב id. Kindred roots are יב, יב, יב).

**יב** TO BE SEEMLY, BECOMING, i. q. יב, יב (Ps. 33:1; Prov. 17:7). Impers. followed by ל to become some one. Jer. 10:7, יב יב "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρόκειται. (Syr. יב, suitable, seemly, followed by ל becoming, πρόκειται.)

**יב** see יב a river.

**יב** ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

**יב** (id.)—(1) 2 Ki. 25:23; contr. יב Jer. 40:8; יב Jer. 42:1.—(2) Eze. 8:11.

**יב** ("whom he (sc. God) enlightens" from יב), [Jair], pr. n. (Gr. Ἰάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יב 2 Sa. 20:26; from No. 2.

I. **יב** prop. יב unused in Kal, TO BE FOOLISH, i. q. יב which see. ["The primary idea appears to be that of perverseness, i. q. יב."] NIPHAL יב to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, יב "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. יב Job 12:17; Isa. 44:25).

II. **יב** unused in Kal, kindred to יב, Arab. יב TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL יב to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, יב "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, יב "be content now, and lodge." Ex. 9:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδεῶς (Deu. 1:5; Hos. 5:11). [Note in Ges. add. all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

**יב** & **יב** masc. A RIVER, an Egyptian word, in the Memphitic dialect יב, in the Sahidic יב (see Jablonskii Opuscc. ed. de Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, יב (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22; 2:3; 7:15, seq.; in one passage, of another river, Dan. 12:5, 6, 7.

Plural יב rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence יב יב Isa. 7:18; 19:6; 37:25.

**יב** unused in Kal. Arabic یأس and transp. یأس to despair, to be cast down in spirit.

NIPHAL id., followed by ל to desist from any person or thing. 1 Sa. 27:1, יב לך "Saul will desist from me to seek me any more." Part. יב void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. יב, followed by ל to give over to despair Ecc. 2:20.

**יב** (see the following word), [Josiah], pr. n. m., Zec. 6:10.

**יב** pr. n. ("whom Jehovah heals," from the root יב = יב to heal, and יב), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

**יב** [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, יב.

**יב** unused in Kal.

PIEL, to exclaim, to cry out, Jud. 5:28. (Aram. id.; specially used of joyful exclamations; found in the Targums for Hebr. יב, יב, Syr. also to blow a



trumpet, **שֹׁחַב** the sound of a trumpet. Arabic **اب** id.; especially of a battle-cry or shout; comp. (יבול).

Hence יבב pr. n.

**יבול** m. produce of the earth, from the root **יבל**, like **פְּרוּצָה** produce, from **פוצ**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, יבול ביתו יגל "the produce of his house shall rejoice," i. e. riches laid up in his house.

**יבוס** (a place trodden down, as a threshing floor, from the root **בוס**), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יבוס** *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **עיר היבוס** Jud. 19:11); Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כַּשְׂדִּים** for Chaldaea.

**יבחר** ("whom He (sc. God) chooses"), [*Ibhar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

**יבין** ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

**יביש** see **יבש**.

**יבל** [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وبل** to flow copiously, to rain, whence **وابل** a shower. Answering to this, is German *wallen*, whence *Belle*.) Hence **יבול**, **יבול**, **אובל** a river, **בול** for **יבול** shower, **מבול** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יבל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet. for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv. p. 1366); see **HIPIIL**.

**HIPIIL** **הוביל** (Syriac **ܘܒܝܠ**), causat. of No. 3, poetically for **הביא**—

(1) to lead, to bring, e.g. persons, Psa. 60:11; 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יבול**, **יבול** produce, **יבול** fertile or inhabited earth.

**HOPHAL** **הוביל**—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see **Kal** No. 1, and **HIPIIL** No. 3.

[**יבל** to rejoice, an onomatopoeic root, unused; hence **יבול**, **יבול** II.]

**יבל** Chald. i. q. Hebr.

**APHEL** **היבל** to carry, Ezr. 5:14; 6:5.

**יבל** m.—(1) river, stream. **יבול-ים** Isa. 30:25; 44:4. Root **יבל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

**יבל** fem. **יבלת** adj. flowing out, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *papulas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **ابلة** *defluxus pilorum*.

**יבלעם** (from **יבלע** and **עם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יבלעם**.

**יבם** m. **LEVIR**, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

**יבם** **PIEL** to act as the levir, to perform his duty, to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

**יבמת** with suff. **יבמתה**, **יבמתו** f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

**יבנאל** ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

**יבנה** ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean



sea, taken from the Philistines by Uzziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. *Ίαμνία*, 1 Macc. 4:15, and *Ίάμνεια*, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

**יבניה** ("whom Jehovah will build up," i. e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

**יבניה** (id.), [*Ibnijah*], ibid.

**יבץ**, an unused root; Arab. *وَصَّ* to shine. Hence pr. n. *יבצב*.

**יבק** *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called *وادي زرقا* *Wady Zūrka*, i. e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromiach (Arab. *يرموك*). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving **יבק** from **יבק** to empty, by a Chaldaism, for **יבק**; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for **יבאק** from the root **יבאק**.

**יברכיהו** ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

**יבשם** ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

**I. יבש**, fut. **יבש**, pl. **יבשו** inf. constr. **יבוש**, **יבשת** Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, **יבש כחתי** "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11; Gen. 8:14; Joel 1:20. (Arab. *يبس* id.) As to its difference from **יבב** to be dry, see under that word.

**PIEL יבש** to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where **יבשהו** is for **יבשוהו**).

**HIPHAL הוביש**—(1) to dry, to make dry, Josh. 2:10; 4:23.

(2) intransit. to become dry, used of plants, fruits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12, "joy is dried up (i. e. has perished) from the children of men."

**II. יבש** **HIPHAL הוביש**, with a signification taken from that of **בש**—(1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. **בש** in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. *zu Schanden werden*), Jer. 48:1, 20; 50:2, 3.

(3) to do shameful things, to act basely, Hos. 2:7.

**יבש** adj. fem. **יבשה**—(1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(a) of a town in Gilead, which also is written **יבש** 1 Sa. 11:1; 1:3; Jud. 21:8.—(b) of a man, 2 Ki. 15:10, 13, 14.

**יבש** (an intensitive form) i. q. **יבש**, only in fem. **יבשה** that which is dry, *bas* *Erödene*. **יבשה** on the dry, dry footed, Ex. 14:16; 22:29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Psa. 66:6. So in Gr. *ἡ ξηρά* and *τὸ ξηρόν*, Matt. 23:15 (opp. *ἡ θάλασσα*), Sir. 37:3; Vorstius, *De Hebraismis N. Test.* ed. Fischer, cap. 2, § 2.

**יבשת** f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. **יבשתה** Dan. 2:10.

**יגאל** ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

**יגב** i. q. **גב** TO CUT ["spec."], TO PLOW. Part. pl. **יגבים** plowmen, husbandmen, 2 Ki. 25:12 קרי; Jer. 52:16. Hence—

**יגב** m. pl. **יגבים** a field, Jer. 39:10.

**יגבה** with **ה** parag. **יגבהה** ("lofty"), [*Jogbethah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

**יגדליהו** ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

**I. יגה** unused in Kal, TO BE PAINED in mind, TO BE SAD. A kindred root is **גע**.

**PIEL יגה** to grieve, to make sad. Fut. **יגה** for **יגה** Lam. 3:33. Compare **יגה** Piel.

**HIPHAL הוגה** to grieve, to make sad to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

**NIPHAL נגה** (for **נגה**), part. afflicted, grieved,



sad, Lam. 1:4. Zeph. 3:18, נִגְּיָה מְמוּעָר "grieved (and excluded) from the holy convocation."

Derivatives, יָגַן, יָגַה.

II. יָגַה i. q. הָנָה No. II. to be removed.

HIPHIL הוֹנָה to remove, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܘܢܘܢ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

יָגוֹן m. grief, sorrow, Gen. 42:38; 44:31; Ps. 13:3. Root יָגַה No. I.

יָגוּר ("lodging," deriv. of the fut. from יָגַר), [Jagur], pr. n. of a town of the tribe of Judah, Josh. 15:21.

יָגִיעַ m. adj. wearied, exhausted, Job 3:17. Root יָגַע.

יָגִיעַ (from the root יָגַע) m.—(1) labour, toil, especially that which is wearisome, and thus grief (Job 39:11). Gen. 31:42, יָגִיעַ כַּפַּי "the labour of my hands."

(2) product of labour, hence work done, Job 10:3; more often riches, wealth. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps. 78:46; 128:2. יָגִיעַ כַּפַּי Hag. 1:11, id.

יָגִיעָה [def. יָגַע], f. labour, weariness. Ecc. 12:12.

יָגִיל ("led into exile"), [Jogil], pr. n. m. Nu. 34:22.

יָגַן an unused root. Arab. وَجَن to beat abroad, to pound, to press.

Hence יָגַן (for יָגַת, יָגַת) a wine-press, like prelum (qs. premulum) a premento. [This derivative is in Thes. referred to יָגַן, a preferable arrangement.]

יָגַע fut. יָגַע.—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَع, to be pained, compare יָגַה). Const.—(a) absol. Job 9:29, לָמָּה אֶעֱבֹד הָקָל אֲיִנַּע "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by אֵל of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) to be fatigued, wearied out, 2 Sa. 23:10; Isa. 40:31. Followed by אֵל of the thing, Psa. 6:7, אֲיִנַּע אֶת אֲזְנוֹתַי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with אֵל of the person, Isa. 43:22, אֲיִנַּע אֶת אֵלַי "for thou art wearied of me, O Israel."

PIEL, to weary. Josh. 7:3; Ecc. 10:15.

HIPHIL, הוֹנִיעַ to weary some one, to be wearisome to some one, followed by an accus. of the person and אֵל of the thing. Isai. 43:23, לֹא הוֹנִיעְתִּיךָ בְּלִבְנָה "I have not wearied thee with incense" (which I might have demanded). Verse 24, הוֹנִיעְתָּנִי בְּעֹנוֹתַיךָ "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, יָגִיעַ, יָגִיעָה, and the words which immediately follow.

יָגִיעַ m. fruit of labour, what is earned by labour. Job 20:18.

יָגִיעַ verbal adj. one who is wearied, tired, exhausted. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, כָּל הַדְּבָרִים יָגִיעִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[יָגִיעָה (the form actually occurring) see יָגִיעָה.]

יָגַר an unused root. [Omitted in Thes. and the deriv. placed under יָגַע.] Æth. ጠገረ: to cast, to throw, to stone; ጠገረ: a hill, a heap of stones. Kindred to which is the Heb. יָגַר. Hence—

יָגַר m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. ܝܓܪ id.)

יָגַר 2 pers. יִגְרֶנִּי i. q. נָחַר No. 2, to fear, to be afraid of, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and מִסָּגְרִי Deu. 9:19; 28:60. (Arab. وَجَرَ id.)

יָגַר part. or verbal adj. fearing, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָדְךָ, but יָדְכֶם, יָדְכֵן (for יָדְכֶם, יָדְכֵן), dual יָדַי const. יָדַי. Plur. יָדוֹת; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE HUMAN HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܝܕܐ, Arab. يَد id., Æth. ለደ:). The principal phrases in which the proper signification of hand is retained are the following:—

(a) יָדִי עִם אִשׁוֹ "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּכַף "my hand is upon some one," i. e. against him (Gen. 16:12), I do violence and



harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19. So **בְּיַד יְיָ** used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added **לְרַעַה** Jud. 2:15. The following expressions are used only in a bad sense, **בְּיַד יְיָ** (of God) Ex. 7:4; and **בְּיַד יְיָ** Ruth 1:13; in a good sense we find, Isa. 25:10, **בְּיַד יְיָ** "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. **בְּיַד יְיָ** "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6, **בְּיַד יְיָ** "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, **בְּיַד יְיָ** Ezr. 7:9; Neh. 2:8; also there is added **לְטוֹבָה** Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, **בְּיַד יְיָ**, but in a bad, Am. 1:8, **בְּיַד יְיָ** "I will turn my hand upon (against) Ekron;" and so followed by **לְעַל** (for **עַל**) Eze. 13:9; and in New Test. Acts 13:11, **χειρ Κυρίου ἐπὶ σε, καὶ ἔση τυφλός κ. τ. λ.**

(d) The phrase, **the hand of God is upon** (**עַל**) any one, is also used in this sense, **the Spirit of God is upon a prophet, begins to move him**, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by **לְעַל** (for **עַל**) 1 Ki. 18:46. The same is **עַל יְיָ** Eze. 3:14 (compare Isa. 8:11) and **עַל יְיָ** Eze. 8:1 (compared with Eze. 11:5, where for **יְיָ** there is **רִיחַ**). Thus may be understood Jer. 15:17, **בְּיַד יְיָ** "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) **יָדוּ לְיְיָ** to give the hand, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, **תָּנוּ יְדֵיכֶם לַיהוָה** "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:13, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, **يد** security by pledge, rendering subjection, **χειρωσις**.) Similar is **יָדוּ לְיְיָ** to subject oneself to any one, 1 Ch. 29:24.

(f) **the hand**, **κατ' ἐξουσίαν** (**הַיָּד**) is sometimes used (a) of **the hand of God** (like **הַיָּד** for **יְיָ** for **שָׁמַיִם**). So Isa. 8:11, **בְּיַד יְיָ** (comp. letter d) and Job 23:3, **בְּיַד יְיָ** "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of **the hand**, i. e. the aid of man, **human aid**. **בְּיַד יְיָ** Job 34:20, and **בְּיַד יְיָ** Dan. 8:25, without any human power. Chald. **בְּיַד יְיָ** Dan. 2:34, 45. Compare Lam. 4:6.

(g) **יָד לְיָד** from **hand to hand** (**von Hand zu Hand**), i. e. through all ages and generations, and, when accompanied by a negative particle, **never**. Pro. 11:21, **יָד לְיָד לֹא יִנָּקָה רָע** "through all generations the wicked shall not be unpunished;" 16:5. In Persic a similar phrase is used, **دست بدست**, Schultt. Animadverss. ad Prov. loc. cit., and Syr. **حَسْبُ حَسْبُ** is, **one by one**, one after another. To the same usage belongs the Arabic interpretation of **يد** by succession.

(h) **יָד לְפִי** **hand to the mouth**, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 39:34; Mic. 7:16). Pers. **دست بر دهان**.

(i) **יָד עַל רֵאשִׁית** 2 Sam. 13:19, **die Hände über dem Kopf zusammenschlagen**, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs **מָצָא**, **מָצָא**, **נָטָה**, **נָטָה**, **נָטָה**, **נָטָה**, **נָטָה**, etc., and the adjectives **חָזַק**, **חָזַק**.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(aa) **בְּיָדִי** (a) **in my hand**, often for **with me**, after verbs of carrying or leading, as, **to bring with oneself**. 1 Sa. 14:34, **וַיָּבִיאוּ כָל־הָעָם אִישׁ אִישׁ שׁוֹרוֹ** "and all the people brought each one his ox with him." Jer. 30:10, **קַח בְּיָדְךָ מִנָּה שְׁלֹשִׁים אָנָשִׁים** "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry **with me**, hence it is applied to possession, like **אֵם**, **עַם**; Lat. **penes**. Ecc. 5:13, "he begets a son **מִיָּדוֹ מֵאִימָה** who has nothing" (comp. Germ. etwas in der Hand haben, and Hebr. **מִיָּדוֹ מֵאִימָה** under the word **מִיָּדוֹ**). Chald. Ezr. 7:25, "the wisdom of thy God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence **יָדוּ לְיְיָ** the flock delivered into his hand, 95:7; and to the same usage are the words to be referred, Isaiah 20:2, **בְּיַד יְיָ**. LXX. **πρὸς Ἡσαΐαν**, viz. being about to deliver a revelation to him.—(γ) **through my hand**, often for **through me, by means of me**, Nu. 15:23, "whatsoever God commanded you **בְּיַד מֹשֶׁה** through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent **בְּיַד יְיָ**." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.



12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i. e. *before me, in my sight*, i. q. *לפני*. (In this sense the Arabs are accustomed to use *بين يدين* between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek *ἐν χειρῶν*, Apollon., Rhod. i. 1113; comp. *πρὸ χειρῶν*, Germ. *vorhanden*, *ἐὰν χειρῶν ἔχειν*, Lat. *hostes sunt in manibus*, i. e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. *Æn.*, xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρόχειρά ἐστιν*.) 1 Sa. 21:14, "he feigned himself mad *לפניהם* in their sight." Job 15:23, "he knows *כִּי נִכּוֹן בְּיָדוֹ יוֹם חֹשֶׁךְ* that the day of darkness is ready at hand to him."

(bb) *לפני* *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. *לפני עינים* on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:16? It surely must be taken without gloss.]

(cc) *לפני* *according to the hand*, in the phrase *לפני המלך* according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king*; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) *לפני* *out of the hand*, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(ee) *לפני* *על*, *על* *לפני*—(a) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver *לפני* *על* into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, *לפני* *על*, under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) *לפני* *על* (Ezr. 1:8), more often *לפני* *על* on or at the hands of any one, i. e. some one taking the matter in hand, or under his guidance (an *ber* *hand* *jemandes*, *je-mandem zur Hand*). 1 Chr. 25:3, *לפני* *על* "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, *לפני* *על* "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began *לפני* *על* according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacre, p. 240. (Arab. *على يديه*, *على يديه* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) *לפני* see No. 1, let. *g*, and No. 5.

Dual *לפני* a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. *לפני* *artificial hands*, or *handles*, also used of things which resemble handles.—(a) *tenons* of boards (*zapfen*), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. *يد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܢ* handles, hinges.) Comp. *לפני*.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). *לפני* with force, or power, Isa. 28:2; *לפני* the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found *לפניהם* their hands," i. e. have found themselves devoid of strength. (Vice versa Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. *Æn.* vi. 688). Specially *aid, assistance*, Deu. 32:36, *לפני* "help is departed." (So Arab. *يد الصبا* the power of the east wind, *لا يد لك ب* thou hast no power in such a thing, Syr. *ܝܕܝܢܐ* the power of the Romans, Pers. *دست* power. As to the expression *a long* or *a short hand*, see under the word *לפני*.

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, *לפני* *על* "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual *לפני* properly both sides, especially in the phrase *לפני* *על* *broad of both*



sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

2:37 (Syr. <sup>ܫܘܪܐ</sup> shore). With prepositions, <sup>ל</sup>יד 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; <sup>ב</sup>יד 1 Sa. 4:18; <sup>על</sup>יד 2 Sa. 14:30; 18:4; Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; <sup>על</sup>יד Num. 34:3; Jud. 11:26;

by the side of, near (Syr. <sup>ܩܪܝܒܐ</sup> near). 1 Ch. 6:16, <sup>אשר העמיד דוד על ירי שיר בית יהוה</sup> "whom David constituted for (by the side of) the singing of the temple," like the German, er stellte ihn an bey dem Gesänge. See farther as to the particle <sup>על</sup>יד No. 1, cc.—Plur. <sup>יָדוֹת</sup> sides—(a) of a royal throne, arms as of a chair, lateral supports, 1 Ki. 10:19.—(b) lateral projections on bases, 1 Ki. 7:35, 36.

(6) a place, Deu. 23:13; Nu. 2:17, <sup>איש על ידו</sup> "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, <sup>יד חזית</sup> "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, <sup>לא היה בהם ידים לנוס</sup> "they had no place to flee."

(7) a part (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. <sup>יָדוֹת</sup> 2 Ki. 11:7, <sup>ושתי הידות בכם</sup> "and two parts of you," opposed to the third part. Gen. 47:24, <sup>ארבע הידות</sup> "four parts," opposed to <sup>החמישית</sup> the fifth part. Neh. 11:1. (Compare <sup>פָּה</sup>.) Also in the connection, Dan. 1:20, "and he found them <sup>עשר ידות על כל החכמים</sup> ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) a monument, trophy, i. q. <sup>יד</sup> (a hand being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house <sup>יד ושם</sup> a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuversii ad eadem Animadverss. p. 5, seq.

As to the Dual, see Nos. 1, 3, 5, 6.

As to the Plural <sup>יָדוֹת</sup> Nos. 2, 5, 7.

<sup>יד</sup> Ch. emph. <sup>יד</sup> Daniel 5:5, 24; with suff. <sup>יָדִי</sup>, <sup>יָדְךָ</sup>, <sup>יָדָם</sup>, Ezr. 5:8. Dual <sup>יָדַי</sup> Dan. 2:34, 45, i. q. Heb. <sup>יד</sup> hand. <sup>יד</sup> from the hand, i. e. the power after a verb of liberating (compare Heb. <sup>פָּדַי</sup>), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, aa.

<sup>יד</sup> Ch. i. q. Heb. <sup>ידה</sup>.

APHEL, to praise (God). Part. <sup>מְהוֹרָא</sup> Dan. 2:23; contr. <sup>מְהוֹרָא</sup> Dan. 6:11.

<sup>ידאלה</sup> ("that which God has shown," for <sup>ידללה</sup>, with a Syriac inflexion from <sup>ל</sup> to show [So according to Simonis; "or, perhaps from a doubtful root <sup>ידאל</sup> i. q. Arab. <sup>دال</sup> and <sup>ذال</sup> to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

<sup>ידבש</sup> (perhaps "honed," compare <sup>ידבש</sup>), [*Id-bash*], pr. n. m. 1 Ch. 4:3.

I. <sup>ידד</sup> i. q. <sup>ידה</sup> TO THROW, TO CAST, as a lot. Pret. pl. <sup>ידדו</sup> Joel 4:3; Nah. 3:10; Obad. 11.

II. <sup>ידד</sup> [an unused root], i. q. <sup>ידד</sup> to love. Arab. <sup>يدد</sup>.

Hence are <sup>ידד</sup> beloved, <sup>ידדית</sup> dearly beloved, and the proper names <sup>ידדית</sup>, <sup>מידד</sup>, <sup>ידד</sup> [<sup>ידד</sup>].

[<sup>ידדית</sup> (the actually occurring form), see <sup>ידדית</sup>.]

<sup>ידה</sup> TO THROW, TO CAST, i. q. <sup>ידד</sup> No. I; kindred is <sup>ידה</sup>. Æth. <sup>ወደደ</sup>: id. Imp. <sup>ידה</sup> Jer. 50:14.

PIEL, i. q. Kal, to throw, as stones. Fut. <sup>ידה</sup> for <sup>ידדה</sup> Lam. 3:53. Inf. <sup>ידות</sup> Zec. 2:4.

HIPHIL <sup>הוֹדָה</sup>, fut. <sup>יֹדֶה</sup>, sometimes <sup>יֹהֲדֶה</sup> Ps. 28:7; 45:18; Neh. 11:17.

(1) to profess, to confess; perhaps properly, to show or point out with the hand extended; from the idea of the hand being cast forth, i. e. extended (see Kal; comp. <sup>יד</sup> and <sup>ידה</sup>, Kal and Hiphil, to cast, and thence to shew by the extended hand). Arab. <sup>دى</sup> Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:13; and followed by <sup>על</sup> (concerning), Ps. 32:5.

(2) to give thanks, to praise, to celebrate, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and <sup>ל</sup> of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. <sup>הוֹדָה</sup> "שם to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; "שם id., Ps. 106:47; 122:4.

HITHPAEL <sup>הִתְהוֹדָה</sup> (Vav being taken in the place of Yod) i. q. Hiphil.

(1) to confess, prop. to confess concerning one's self, to shew one's self as guilty. Æth. <sup>ለተዋደደ</sup>: to accuse, to criminate; properly, I believe, to object, cast against; (Germ. *vorwerfen*, from the idea of casting; <sup>ወደደ</sup>: an accusation, *Borwurf*), Dan. 9:4;



followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; *ל* of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by *ל* 2 Chr. 30:2.

Derived nouns, [יָדָה], מְדַבֵּר, and the proper names יְדוּחָן, יְדִיָּה, יְהוֹדָה, and those which are secondarily derived from them, יְהוֹדָה, יְהוֹדָה, יְהוֹדָה [also perhaps יְהוֹדָה, יְהוֹדָה].

יָדָה (for יָדָה, "loving," "given to love"), [Iddo], pr. n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

יָדוֹן ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

יָדוּעַ ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתָן, יְדוּתָן, & יְדוּתָן; 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּתָן; praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination תָּן), [Jeduthun], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יָדָה [Jadau], pr. n. Ezr. 10:43 קרי.

יָדִיד (from the root יָדָה No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְהוָה יָדִיד יְהוָה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת; charms. Psa. 45:1, שִׁיר יְדִידוֹת "a pleasant song." Others, "a song of loves," i. e. an epithalamium. (Syr. *ܝܕܝܕܐ* beloved.)

יְדִידָה ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוֹת fem. *delight, that which is loved*, Jer. 12:7.

יְדִידִיָּה ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדַיָּה ("whom Jehovah has shewn" ["who praises God"]), [Jedaiiah], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדַיָּעַל ("known by God"), [Jediael], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִידוֹן; see יְדוּתָן.

יְדִלָּף ("weeping"), [Jidlaph], pr. n. of a son of Nahor, Gen. 22:22.

יָדָה, fut. יָדַע, once יָדַע (see Lehrs. 389), inf. absol. יָדַע, constr. יָדַע, obviously corresponding to the Gr. *εἶδον, oída, to see*; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, *das Kennenlernen, Erfahren*, and as completed, *das Kennen, Wissen, Weißseyn*. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. *εἶδω, ἴδω, οἶδα, δαίω*; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. *to wit*]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze, to see*; Bohem. *wedeti, to see*.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off *לֹא יָדָעָה מִהּ יַעֲקֹב* to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, *וְיָדָעוּ וְיִרְאוּ וְיִשְׁמְעוּ וְיִבְיִינוּ* "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, *וְיָדָעוּ וְיִבְיִינוּ* (in the same connection elsewhere *וְיָדָעוּ וְיִבְיִינוּ* Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:4; Esth. 2:11, i. q. *וְיָדָעוּ וְיִבְיִינוּ* Gen. 37:14. Sometimes *יָדָע* to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, *הֲלֹא תִדְעוּ אִם לֹא תִשְׁמְעוּ* "have ye not seen? have ye not heard?" Ver. 28; 44:18, *וְיָדָעוּ וְיִבְיִינוּ* "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where *יָדָע* is applied to the eyes, just as *וְיִשְׁכַּח לֵב* to the heart or mind. *יָדָע* then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (*wahrnehmen, gewahr werden*), whether by the eyes (Isa. 6:9), or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of *עַם לִבָּב* Deut. 8:5. Followed by *ל* of the thing through which any thing is understood, Gen. 15:8, *וְיָדָעוּ מִמֶּנָּה* "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. *du wirst es schon gewahr werden, erfahren, fühlen*; Lat. *tu ipse videbis, senties*). Hos. 9:7, *וְיָדָעוּ יִשְׂרָאֵל* "Israel shall see." Job 21:19, *וְיָדָעוּ אֱלֹהֵי יוֹרֵעַ* "(God) recompenses him that he may



sec." Ex. 6:7. "and ye shall know that I am Jehovah your God." Ezek. 6:7; 7:5, 17; 11:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen ternen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. *ܡܚܘܒܐ*, Arab. *عرف*, *أرى*, *أعرف*, *أعلم*; Greek *γινώσκω*, see Fesselii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. *cognosco*, Justin, v. 2; and thus Italian and French *conoscere*, *connoître*, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(b) of a woman, *ידעה איש* "to have lain with man," Genesis 19:8; Jud. 11:39; more fully *ידעה איש למיטבב זכר* Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. *ידע בנים* to know by name, Ex. 33:12, 17; *ידע פנים אל פנים* to know face to face, Deu. 34:10. Part. act. plur. *ידעים* "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. *ידוע* known, followed by *ל* Deut. 1:13, "men *ידעים לביטבטיכם* who are known to your tribes," without the dative, verse 15. Isaiah 53:3, *ידוע חלי* "known to sickness," i. e. *bekannt*, *vertraut mit Krankheit*, for the prose expression *ידוע לחלי*, according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. *ܡܚܘܒܐ* known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like *ידע בינה* (see *בינה*), *ידע דעת* to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. *ב* (German *um etwas wissen*), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; *אל* Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not *לעשות רע* that they do evil;" like the Germ. *sie glauben nicht übel daran zu thun*; by a finite verb, Job 32:22, *לא ידעתי אכנה*

"I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. *י* Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know *מי שם* who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, *לא תדע לי* as in Lat. *si nescis*, wenn du es nicht weißt; *י* is here redundant, as Job 5:27. Specially the phrases are to be noticed—(a) *מי ידע* "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully *מי ידע אם* Est. 4:14, "who knows whether," i. q. Lat. *nescio an*, *haud scio an*, for *fortasse* (comp. *אם* B. 2). As to Pro. 24:22, see No. 6.—(b) *ידע טוב ורע* "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence *ידע טוב ורע* ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, *οἶδα ἕκαστα, ἐσθλά τε καὶ χέρεια, παῶς δὲ τε νήπιος ἦα*.

(6) to foresee, to expect any thing. Psa. 35:8, "let destruction come upon him *לא ידע* not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," *לא ידעו* (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them *ولا يشعرون* not expecting it." Lokm. Fab. 28.) Cant. 6:12, *לא ידעתי נפשי שמתי* "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So *מי ידע* who foresees? i. e. no one knows, or foresees, for *suddenly, unexpectedly*, Pro. 24:22; parall. *אפתאם*.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. *nach etwas sehen*. Gen. 39:6, *לא ידע מאומה* "he took care of none of his things;" Prov. 9:13; 27:23; Job 9:21 (opp. to *מאם*). Job 34:4, *נדעה בגינו מה טוב* "let us see to it amongst ourselves what is good?" i. e. let us attend to it, let us investigate. In the other hemistich *נבחרה*. Followed by *ב* Job 35:15, *לא ידע בפשי* "he does not regard iniquity." Specially used—(a) of God as caring for men; Psalm 144:3; Neh. 1:7; followed by *מן* Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, *ידעתי למען אשר* "him (Abraham) have I known (cared for, chosen) that he may command," etc. Compare Psa. 1:6.—(b) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, *ידעי שמך* "those



who know (regard or worship) thy name." Job 18:21, לֹא יָדַע אֱלֹהִים ("who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. to be knowing, or wise, Psalm 73:22; Isa. 44:9, 18; 45:20; 56:10. Part. יָדָעִים i. q. חֲכָמִים Job 31:2; Eccles. 9:11. Hence יָדָעַתְּ wisdom, or knowledge, which see.

NIPHAL נִדְעָה—(1) to be, or to become known, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ל of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא נִדְעָה בְּיָבֹאוֹ אֶל־קַרְבָּנָהּ "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, to be taught by experience, i. e. to be punished, comp. Kal No. 2. Prov. 10:9, קַעֲשֵׂת דַרְכָיו יִדָּע "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִנָּדַעְתִּי "after I was instructed." Well rendered by Luther, nachdem ich gewißigt bin.

PIEL, causat. to make to know, to shew anything to any one; with two accusatives, Job 38:12.

PUAL, part. מִדְּעָה known, with suff. מִדְּעָי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. something known. Isa. 12:5 כְּחֵיב.

POEL יִדְעֵה i. q. PIEL, to shew, with acc. of pers. 1 Sa. 21:3. But should it not be read הִנָּדַעְתִּי instead of יִדְעֵתִי?

HIPHIL הִנָּדַעַתְּ (imp. הִנָּדַע) —(1) to cause some one to know something, to shew something to some one, —(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נִדְעֵה אַתְּכֶם דָּבָר "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) to teach, to acquaint, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, " (he took) the thorns of the wilderness and threshing instruments וַיִּדְעֵה בָהֶם אֶת אַנְשֵׁי סַבּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דָּגַשׁ). LXX. Vulg. ἠλόγησεν, contrivit, from the Hebrew נִדְעָה, which seems to me more suitable to the context than the common reading.

HOPHAL הִנָּדְעָה to be made known. Lev. 4:23, 28. Part. מִדְּעָה Isa. 12:5 קָרִי.

HITHPAEL הִתְנַדְּעָה to make one's self known, Gen. 45:1; to reveal one's self, Nu. 12:6; followed by לָאֵל.

Derivatives יִדְעָה, יָדָעַתְּ, יָדָעַתְּ, מִדְּעָה, מִדְּעָה, מִדְּעָה, מִדְּעָה, and the pr. n. יָדָעַתְּ, יָדָעַתְּ, יָדָעַתְּ.

יָדָעַתְּ Ch. fut. יִדָּעַתְּ Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

- (1) to perceive, to understand, Dan. 2:8; 5:23.
  - (2) to get to know, to learn, Dan. 4:6; 6:11.
  - (3) to know, to have knowledge of, Dan. 5:22.
- Part. pass. יָדָעַתְּ לְמַלְכָּא be it known to the king. Ezer. 4:12, 13.

APHEL הִנָּדְעָה fut. יִהְיֶה part. מִתְנַדְּעָה to make known, to shew, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16.

Derivative מִתְנַדְּעָה.

יָדָעַתְּ ("wise"), [Jada], pr. n. m. 1 Ch. 2:28, 32.

יָדָעַתְּ ("for whom Jehovah cares"), [Jedaiah], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדָעַתְּ m. pl. יָדָעַתְּ—(1) properly knowing, wise, hence a prophet, a wizard, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. עַלְמֵי prop. knowing, a magician, like the Germ. weiser Mann, kluge Frau, used of wizards uttering words to the deluded people.)

(2) a spirit of divination, a spirit of python with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אֹוֹב.

יָהּ Jah a word abbreviated from יְהוָה Jehovah, or rather from the more ancient pronunciation יְהוֹה or יְהוֹה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יָהּ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה) then by the omission of the unaccented ה, יָהּ, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלֹהֵי יָהּ, and אֱלֹהֵי יָהּ, the final ה in these compounds being always without Mappik. יָהּ is principally used in certain customary phrases, as הַלְלוּ יָהּ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2; וְיָהּ יְהוָה "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שְׁמוֹ "Jah is his name" (comp. בְּ יֵצֵא D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as ܩܘܪܒܢܐ ܕܝܗܘܘܐ glory to Jehovah, Assem. Bibl. Orient. ii. 230; iii. 579.)



**יָהַב**, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהַב, سَبَّ, وَهَب, ወሰደ:) i. q. יָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הִשְׁלַח עַל-יְהוָה יְהַבְּךָ "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for יָהַב לְךָ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see יָתַתְּנִי Josh. 15:19; compare Arab. اَعْطَى, نَادَى, and so وَهَب with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יָהַב in this place as a subst. burden, grief.)

Found besides only in imper. יָהַב (Prov. 30:15); often with הַי parag. הִבְּהָ, f. הִבְּהִי (Ruth 3:15) pl. הִבְּהוּ —(1) *give, give here.* Genesis 29:21; Job 6:22; 2 Sam. 16:20, הִבְּהוּ לְכֶם עֲצָה "give counsel!"

(2) *place, put, set.* 2 Sa. 11:15; Deu. 1:13, הִבְּהוּ לְכֶם אַנְשֵׁים "set for yourselves men." Josh. 18:4.

(3) *adv. of exhorting, come! come on! come now, go to.* Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. هَب give, grant.)—As to הִבְּהוּ Hos. 4:18, see Analyt. Ind.

Derivative הִבְּהָבִים.

**יָהַב** (Dan. 3:28) imp. יָהַב Dan. 5:17; part. act. יָהַב, pass. יָהַב, pret. pass. יָהַב, יָהַב, Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from יָתַן, comp. Syr. يَهَب, fut. يَهَبُ from يَهَبُ = יָתַן. Ch. i. q. Heb.

(1) *to give.* Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay (a foundation),* Ezr. 5:16.

ITHEPAL, יָהַב, fut. יָהַב, part. יָהַב *to be given, or delivered,* Dan. 4:13; 7:25, etc.

**יָהַב**, a secondary verb, denom. from יָהַב.

HITHPAEL, הִתְיָהַב pr. *to make one's self a Jew,* i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קָשַׁת from קָשַׁת, and from this again is formed هَجَب; بِسْمِ اللّٰهِ from بِسْمِ اللّٰهِ; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

[“So Arab. هَانَ to become a Jew, from هَانَ for هَانَ Kor. ii. 59; lxii. 6; Couj. II. to make a Jew.” Thes.]

**יָהַב** (for יָהַב “whom Jehovah directs,” from יָהַב), [Jahdai], pr. n. m., 1 Ch. 2:47.

**יָהוּ** *Jehu*, pr. n. (perhaps i. q. יְהוָה [“for יהוה”] “Jehovah is He,” like יָהַב for יָהַב).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B.C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

**יְהוֹאָחָז** masc. (“whom Jehovah holds fast”), [Jehoahaz], pr. n.—(1) of a king of Israel 856—840 B. C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יְהוֹאָחָז. LXX. 'Iωαχάζ.

**יְהוֹאָשׁ** (“whom Jehovah gave,” שָׁפַט prob. from שָׁפַט, אָסַף to give), [Jehoash], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יְהוֹאָשׁ [Joash], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יְהוֹאָשׁ ibid. verse 9. LXX. 'Iωάζ.

**יְהוּדָה** Chald. i. q. יְהוּדָה *the land of Judah, Judæa.* (Arab. يَهُود, يَهُود collectively the Jews.) Dan. 2:25, בְּנֵי יְהוּדָה “the captives of Judæa;” 5:13; 6:14; Ezr. 5:1, 8.

[“(2) *Jehud*, a town of the Danites, Joshua 19:45.”]

**יְהוּדָה** (verbal from fut. Hoph. “praised,” comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (בְּנֵי יְהוּדָה), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. הַר יְהוּדָה the mountain district of Judah; see הַר p. cccxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יִשְׂרָאֵל or (especially in the prophets) אֶפְרַיִם. אֶרֶץ יְהוּדָה the land of Judah, the kingdom of Judah, Isa. 19:17. עִיר יְהוּדָה (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. עִיר יְהוּדָה 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14; 2:2. Where it signifies the land (Judæa) יְהוּדָה is fem., Psalm 114:2; where the people (the Jews [or



tribe of Judah]) masc., Isa. 3:8; The same name was borne by—

(2) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודיה 1 Ch. 4:18.

(2) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודים emphat. יהודים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודית adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה Jehovah, pr. name of the supreme God (יהוהאלהים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Moses t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה, שם המפורש), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ביהוה, ליהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (יהוה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שםא (i. q. יהוה). Where the text has יהוה, in order that Adonai should not be twice repeated, the Jews read יהוהאלהים, and they write יהוהיהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יהוה),

rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ιστοροῦσι . . . τούς νόμους δίδοναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν. Macrob. Sat. i. 18. Hesych. v. Ὀξείας, intrp. ad Clem. Alex. Strom. v. p. 666. Theod. quest. 15 ad Exod.: καλοῦσι δὲ αὐτὸ Σαμαρείται ΙΑΒΕ [יהוה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermand, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהוה and יהוה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהוה and יהוה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverend a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]. (Compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see שםא, ביהוה).

To this origin, allusion is made Exod. 3:14; יהוה יהוה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos.



12:6, יהוה זכרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, ἐγὼ εἰμι τὸ γεγονός καὶ ὄν καὶ ἐσόμενον. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אֱלֹהִים הַאֱלֹהִים (ὁ θεός, ὁ ἀλλῶς), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נַאֲמָה יְהוָה, נִאֲמָה יְהוָה, רִגַח יְהוָה, עָבַד יְהוָה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אֱלֹהִים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 82:14; Jon. 4:6; also יהוה אֱלֹהִים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 26:18; 23:16. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אֱלֹהֵי יִשְׂרָאֵל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אֱלֹהֵי אֲבוֹתַי Deu. 1:21; 6:3; 27:3; יהוה אֱלֹהֵי Deu. 1:1, 31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צְבָאוֹת "Jehovah (the God) of the (heavenly) hosts," see צְבָא.

(c) אֲדֹנָי יְהוָה (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase לִפְנֵי יְהוָה see לִפְנֵי, under the word פָּנִים.

יהוֹזָבָד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוֹזָבָד].

יהוֹחָנָן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 2 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוֹיָדָע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki. 11:4 [also contr. יוֹדָע].

יהוֹיָכִין ("whom Jehovah has established"), *Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יוֹיָכִין Eze. 1:2; יְכִיָּא Est. 2:6; Jer. 27:20; 28:4; יְכִיָּא (for יְהוֹיָכִין) Jer. 24:1; כְּתִיב and כְּנִיָּא Jer. 22:24, 28; 37:1.

יהוֹיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהוֹיָרִיב and יוֹיָרִיב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19 Hence Gr. Ἰωαρίβ, 1 Mac. 2:1.

יהוּחַל (verbal of the fut. Hoph. from יָכַל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3; written contractedly יֹחַל 38:1.

יהוֹנָדָב & יוֹנָדָב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רִכָּב.—(2) 2 Sa. 13:5, seq.

יהוֹנָתָן & יוֹנָתָן m. ("whom Jehovah gave," Gr. Θεοδώρος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוֹסֵף i. q. יוֹסֵף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוֹסֵף.

יהוֹעָדָה ("whom Jehovah adorned"), [*Jehoaddah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יְעָדָה.

יהוֹעָדָן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כְּתִיב); 2 Ch. 25:1.

יהוֹצָדֵק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Eze. 3:2, 8; 5:2 [also יוֹצָדֵק].



**יהורם** ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יורם**.

**יהושבע** ("whose oath is Jehovah," i. e. she who swears by Jehovah, hence worships him, compare **אלישבע**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יהושבעת** in 2 Ch. 22:11.

**יהושע** & **יהושע** m. ("whose help [salvation] is Jehovah;" comp. **אלישע**, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **הושע** Num. 13:16 (see also **ישוע**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **ישוע**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

**יהושפט** ("whom Jehovah judges," i. e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

**יהיר** lofty, swelling, proud (root **יהר**, which is akin, perhaps, to the noun **הר** ["Arab. **تيجور** a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **יהיר** to be proud; **יהירא**, pride.)

**יהללאל** ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

**יהלם** m. a kind of *hard gem*, so called from the idea of striking (root **הלם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **ישפה**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

**יהץ**, an unused root. Arab. **وحس** to trample, to tread down. Hence—

**יהץ** & **יהצה** (i. q. **وحصة**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

**יהר** see **יהיר**.

**יואב** ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

**יואח** ("whose brother (i. e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

**יואחז** see **יהואחז**.

**יואל** ("to whom Jehovah is God," i. e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יואש**; also the name of others.

**יואש** [*Joash*], pr. n.—(1) **יהואש** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

**יוב** [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **ישוב** Num. 26:24; 1 Ch. 7:1 קרי.

**יובב** (probably i. q. **ياباب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יבב**, **يب**), [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαβραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαββραι* ( $\rho$  being changed into  $\beta$ ). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

**יובל** comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet*, *trumpet signal*, like **קריעה**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp.



יובל (יובל): such in the Phœnicio-Shemitic languages are **أَب**, **يَب**, and with the radical Beth **יבב**, **יבל**; in Greek *ὀλολύζειν*, *ἀλαλάζειν*, *ιάλεμος*, Lat. *ejulare*, *ululare*, in the German dialects, the Swedish *iolen* (whence the festival of the ancient Scandinavians called *Iulfest*), Dutch *ioelen*, vulg. German *jobeln*. In all these words the signification of the syllable *jól*, *jobl*, *jodl*, is that of *jo*, of *crying out*, as in the Germ. *juden*, *jauchzen*, which is no other than to cry out, *io*, *jud*. Hence—

(1) **קֶרֶן הַיּוֹבֵל** the horn of jubilee, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. **יּוֹבֵל** Exodus 19:13; pl. **שׁוֹפְרוֹת יּוֹבֵלִים** Josh. 6:6; with art. **שׁוֹפְרוֹת הַיּוֹבֵלִים** Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. **יּוֹבֵלִים** see note), i. e. with which a signal is sounded, *fermtrompeten*, plainly the same as **שׁוֹפֵר תְּרוּעָה** Lev. 25:9. Between **קֶרֶן הַיּוֹבֵל** (*fermhorn*) and **שׁוֹפֵר הַיּוֹבֵל** there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — **בְּמִשְׁחָה הַיּוֹבֵל** Ex. 19:13, and **בְּקֶרֶן הַיּוֹבֵל** Josh. 6:5, "as soon as a signal is sounded," which is elsewhere **בְּשׁוֹפְרוֹת הַיּוֹבֵלִים** compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate **יּוֹבֵל** a ram, and **קֶרֶן הַיּוֹבֵל** a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, *Miscell.* iv. 8. *Carpzov*, *Apparat. Antiqu. Cod. S.* p. 44, seq. *Bochart*, *Hieroz.* i. lib. ii. c. 43.

*Note.* The plur. use in **שׁוֹפְרוֹת הַיּוֹבֵלִים** trumpets of soundings, where there might have been expected **שׁוֹפְרוֹת הַיּוֹבֵל**, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (*Hoffmanni Gram. Syr.* p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as **גְּבוּרֵי הַיּוֹל**, pl. **גְּבוּרֵי הַיּוֹלִים**; or—(b) the noun governed, or in the genitive is also made pl., as **גְּבוּרֵי חַיִּלִּים** 1 Chron. 7:5; **שָׂרֵי חַיִּל** for **שָׂרֵי חַיִּלִּים** Ex. 1:11; **גְּבֵי אֱלִים** Ps. 29:2, for **גְּבֵי אֱלִים**; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in **בְּתֵי אֲבוֹתָם** paternal houses, for **בְּתֵי אָבִים** (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(2) **שְׁנַת הַיּוֹבֵל** Lev. 25:13, 15, 31, 40, and ellipt. **יּוֹבֵל** Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word **שְׁנַת** Leviticus 25:10) the year of jubilee, Vulg. *annus jubileus*, *annus jubilei*, so called from the sound of the trumpets on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. *ἔτος ἀφείσεως, ἀφείσεως*. Luth. (following the Vulgate) *hundertjahr*.

**יּוֹבֵל** m.—(I) a river, a moist country, Jer. 17:8. Root **יבב**, No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the sound and noise of the trumpet and other instruments, *music*, (kindred with **יּוֹבֵל**), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

**יּוֹזָבָד** ("whom Jehovah gave"), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22.

**יּוֹזָכָר** ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written **יּוֹזָבָד** (by a manifest [transcriptional] error).

**יּוֹחָנָן** (perhaps contracted from **יּוֹחָנָן** whom Jehovah called back to life, compare **מִיכָיָה** for **מִיכָיָהוּ**), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

**יּוֹחָנָן** ("whom Jehovah bestowed"), pr. n. *Johanan*, see **יְהוֹחָנָן**. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all.

**יּוֹיָדָע** ("whom Jehovah cares for"), [*Jehoiada*, *Joiada*], pr. n.—(1) see **יְהוֹיָדָע**—(2) Neh. 3:6; 12:10.

**יּוֹיָכִין**, see **יְהוֹיָכִין**.

**יּוֹיָקִים** ("whom Jehovah sets up"), [*Joiakim*], pr. n. m. Neh. 12:10.

**יּוֹיָרִיב** [*Joiarib*]—(1) see **יְהוֹיָרִיב**—(2) Neh. 11:5.

**יּוֹכָבֵד** ("whose glory is Jehovah"), [*Jochabed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

**יּוֹכָל** [*Juchal*], see **יְהוֹכָל**.

["**יּוֹם**"] an unused root, apparently signifying *heat*, compare the kindred roots **חָמָם**, **חָוָם**, **יָחַם**; **حمى**; the



ן being by degrees softened into (ן and) י. "Three roots are thus found with the softer letter יום, ימים, ימי. Hence יום, ימים." Thes.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימי m. —

(1) the day. (Syr. ܝܘܡܐ, Arabic يوم id. The primary signification appears to me to be that of the heat of the day. For the roots יום and ין or ין appear to have originated by softening the guttural, from the roots יום, to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. دح, to be hot (as the day), and Gr. λαιω.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יומם Ps. 88:2 (see יום, ימים). יום יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום יום יום ibid. 2:11). יום יום (properly יום an יום, see י letter B, No. 1); Neh. 8:18; יום יום 1 Sa. 18:10; יום יום 2 Ch. 24:11, daily.

The day of any one is specially — (a) in a good sense, the festival day of any one. Hos. 7:5, יום מלכנו "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, ימי העצליים "the festival days of idols"; 2:2, יום יזרעאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4). — (b) in a bad sense, a fatal day, the day of one's destruction. Obad. 12, יום אחיך "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic دهر times, sc. unfortunate). Hence — (c) day of battle and slaughter. Isa. 9:3, יום מדין "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم بدر the day of the battle of Beder. — (d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1. (2) time, like ημέρα, a day. See the phrases יום, יום, יום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed — (a) in this day, to-day, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); by day, in the day time (opp. to הלילה), Neh. 4:16; Hos. 4:5, i. q. יום; at this time, Deu. 1:39; 1 Sam. 12:17; 14:33; also, at that time, then, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is, on a certain day, at some time, i. q. يوما, the force of the article being neglected).

(b) יום followed by inf. in the day in which, as Gen. 2:17, יום אכלקך "in the day in which thou eatest;" Lev. 7:36; at that time in which, i. e. when. Gen. 2:4, יום עשות יי אלהים ארץ ושמים "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) יום by day, in the day time. Jer. 36:30, "in this very day," i. e. at once, presently, Pro. 12:16; Neh. 3:34; in that day, i. e. lately, Jud. 13:10.

(d) יום in this day, at this time, now, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: before that, 1 Sam. 2:16; 1 Ki. 22:5. Often also יום הנה at this time, now, 1 Sa. 22:8, 13; at that time, then, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is — (e) יום היום i. e. to-day, 1 Sa. 9:13; Neh. 5:11 (immediately); יום היום at this time, now, Ezr. 9:7, 15; Neh. 9:10; at that time, then, Gen. 39:11, also as at this time (when י has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) יום from the time when — Ex. 10:6; Deu. 9:24.

(g) כל-היום — (a) in all days, every day, daily, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. כל-בקר every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἐκάστην ἡμέραν). — (β) all the day, Isa. 62:6 (parall. כל-הלילה). Psal. 32:3; 35:28; 37:26; 38:7, 13. LXX. ὅλην τὴν ἡμέραν. — (γ) in all time, perpetually (allezeit, immerdar). Ps. 52:3, חסד אל כל-היום "the mercy of God (is exercised) continually." Pro. 21:26. כל-היום "the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אש יקרה כל-היום "a fire continually burning." There is often added חסיד Isa. 51:13; 52:5; Psal. 72:15. In the same sense there is frequently used in prose כל-הימים which see; the expression now under consideration is peculiar to poetry.

Dual יומי two days, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, מימים ביום השלישי "after two days, on the third day," i. e. presently [surely it ought to be taken in its exact meaning]; comp. Joh. 2:19, 20.

Plural ימים (as if from the singular יום), in the Chaldee form ימי Dan. 12:13; constr. ימי, poetically יום Deut. 32:7; Psal. 90:15 (compare Aram. יום,



שבעה ימים).—(1) *days*, e.g. שבעת ימים seven days, Gen. 8:10, 12. ימים אחרים some days, i.e. *some time*, for a while, Gen. 27:44. ימים put absolutely has the same power as Arab. ايام some days, some while, Syr. ܫܘܒܘܬܐ; ܫܘܒܘܬܐ after some time (Barhebr, Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, ויהיו ימים במשקט "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, ימים או חרש או ימים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me ימים או ימים now for several (or many) days, or rather years." מתימים some while after, Jud. 11:4; 14:8; 15:1. מתימים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that ימים always means something less than a year is a mere *assertion*; the cited passages prove nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, ימי שני חיך "the time (period) of the years of thy life." בימי אברהם in the time of Abraham, Gen. 26:1; שלמה, בימי דוד 2 Sam. 21:1; 1 Ki. 10:21, in the time, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. في ايام during the reign of king N.N.). Exod. 2:11, "it came to pass בימים ההם at that time." כל-הימים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is *the time of life, lifetime*. advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, ימים ידברו "let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i.e. let the old speak. כל-הימים through all the time of life, Gen. 43:9; 44:32. מתימך since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. יהאריך ימיך to live long, to be long-lived, see ארך. Metaph. כל-ימי הארץ all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) ימים is often put in the acc. pleonastically after words denoting a certain space of time, as שנתים ימים two years of time, שנה Zeit, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, שנה Zähler Zeit), חרש ימים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; ימים Deu. 21:13; 2 Ki. 15:13; ימים Dan. 10:2, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab. there is added زمان time, and in

Aethiopic ወዮሴል: days, just as in Hebrew, see Ascensio Jesaia ed. Laurence, i. 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a year, as in Syr. and Chaldee יון signifies both *time* and a year; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see פונד). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יום הולדת an anniversary sacrifice. 1 Sa. 2:19. מתימים יוממה yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שנה verse 7); 2:19. For ימים על-שנה Isa. 32:10; there is found in Isa. 29:1 שנה על-שנה. Also used in a plural sense for *years*, with the addition of numerals (as פנים plur. Gesichter). 2 Ch. 21:19, פעם צאת הקץ לימים שנים "at the end of two years." The interpretation of Amos 4:4 is doubtful, לשלש ימים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. a day. יום ביום every day, Eze. 6:9. Emphat. יומא Dan. 6:11.

Plur. found in three [two] forms—(a) יומין const. יומי, emphat. יומיא;—(b) const. יומת Eze. 4:19 and—(c) as in Hebrew, const. ימי Eze. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew ימים in plur. denotes *time*, especially *life-time*, פיש יומיא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יומם adv. (from יום and the adverbial termination ם)—(1) *by day*. יומם ולילה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. ביומם Neh. 9:19, and—(b) it is put in the genit. יומם יומי daily enemies, Eze. 30:16.

(2) *daily*, see Ezeck. l. c. (Syr. ܫܘܒܘܬܐ a day, ܫܘܒܘܬܐ daily.)

יון an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, being in a ferment, whence יון clay and יון wine, just like חמר mire, clay, and חמר wine, from חמר to boil up, to ferment. Cognate roots have been given under יום.

יון [Javan], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece;



this has been expressly remarked by Greek writers themselves (Æschyl. Acharn. 504, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢܐ, ܝܘܢܐ, ܝܘܢܐ Greece; Arab. يوناني a Greek.) The patron. is יוני. Hence יוניי הַיִּוּנִים sons of the Greeks, υἱες Ἀχαιῶν. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare یوان Jawan, a city of Yemen, Kamûs.

יון m. const. מִירֵ מִירֵ mire, clay. Psalm 69:3; 40:3, מִירֵ מִירֵ mire of clay, comp. Dan. 2:41. Root יון.

יונדב see יהונדב.

יונה f. pl. יונים — (1) a dove, Genesis 8:8, seq. יונתי my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, עֵינֶיךָ יונים "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. יוני young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from יני, to be weak, gentle, and thus it would properly be, feeble and gentle bird.)

(2) [Jonah], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another יונה see under ינה.

יוני see יון No. 1.

יונק m. Isa. 53:2, and יונקת f. properly sucking, figuratively a sucker of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek μόσχος, and pullulare is used of plants.

יונתן [Jonathan], — (1) see יהונתן. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

יוסף m. Joseph, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) = יוסף he takes away, and — (b) fut. Hiph. apoc. from יסף he shall add, which latter is confirmed by the Chaldaic form יוסף. Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name יוסף and יוסית is used — (a) of these two tribes, Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same יוסף Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. יוסף No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

יוסףיה ("whom Jehovah will increase"), [Josiphiah], pr. n. m. Eze. 8:10.

יועאלה (perhaps for יועלה "he helps" ["perhaps for יועלה Jehovah aids him"]), [Joelah], pr. n. m. 1 Ch. 12:7.

יועד ("for whom Jehovah is witness"), [Joed], pr. n. m. Neh. 11:7.

יועזר ("whose help is Jehovah"), [Joazer], pr. n. m. 1 Ch. 12:6.

יועש [Joash] (i. q. יושש), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

יועדק see יהועדק.

יוצר — (1) a potter, see יצר. — (2) Zec. 11:13, יוצר (perhaps יוצר), i. q. אוצר treasury of the temple; formed by a change of letters according to the Aramaean pronunciation (as in יוש, אש, איתי). The true interpretation was seen by the copyists, and also partially expressed; some having written בית יצר, and others אל אוצר. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means a potter in this place; the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. ]

יוקים (contr. from יויקים), [Jokim], pr. n. m. 1 Ch. 4:22.

["יורה" [Jorah], pr. n. m. Eze. 2:18.]

יורה m. — (1) part. act. Kal of the root ירה, pr. watering, sprinkling (Hos. 6:3), hence the former rain which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see יורה. [This should be יורה; see above.]

יורי (for יוריה "whom Jehovah teaches"), [Jorai], pr. n. m. 1 Ch. 5:13.

יורם ("Jehovah is exalted"), [Joram], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is יהורם.

יושב חסד ("whose love is returned"), [Jushab-hesed], pr. n. m. 1 Chr. 3:20.



ישביה ("to whom God gives a dwelling"), [Josibiah], pr. n. m. 1 Ch. 4:35.

יזשה [Joshah], pr. n. m. 1 Ch. 4:34.

ישויה ("whom Jehovah raises up"), see the root ישה ["for יושביה"], [Joshabiah], pr. n. m. 1 Ch. 11:46.

יותם ("Jehovah is upright"), [Jotham], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7. —(2) a king of Judah, the son of Uzziah, 759—43 B. C. 2 Ki. 15:32—38.

יתר & יתר—(1) pr. part of the root יתר: remainder, hence gain, emolument. Ecc. 6:8.

(2) Adv.—(a) more, farther. (Chald. and Rabb. יתר ["Syr. ܝܬܪ"], followed by מן more than), Ecc. 2:15; 7:11; 12:12.—(b) too much, over. Eccl. 7:16.—(c) besides, like יתר Esther 6:6; יתר כמני besides me. יתר conj. inasmuch as. Ecc. 12:9; יתר שיהיה קהלת חכם "and inasmuch as Koheleth was wise."

יותרת [only found defect. יותרת], f. of the preceding word, that which is redundant, hanging over, specially על-הקבד Ex. 29:13; Lev. 3:4; יותרת Ex. 29:22 and יותרת מן הקבד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it. LXX. λοβὸς τοῦ ἥπατος, Saad. زبادۃ id. and of the same origin as the Hebr. from יתר; i. q. יתר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. reticulum hepatis; according to which, some later writers understand omentum minus hepatico-gastricum; but this could hardly have been used in sacrifice, as being devoid of fat.

יזח an unused root. Arab. وزي to gather selves together. Hence—

יזחל ("the assembly of God"), [Jeziel], pr. n. m. 1 Ch. 12:3.

יזחל (contracted from יזחל and יזח, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יזח), [Jeziah], pr. n. m. Ezr. 10:25.

יזח ("whom God moves," "to whom God gives life and motion"), [Jaziz], pr. n. m. 1 Ch. 27:31.

יזחל ("whom God draws out," i.e. "will preserve," Jeziah], pr. n. m. 1 Ch. 8:18, from the unused root יזח.

יזח with art. 1 Chr. 27:8, [Izrahite], stands for יזחל.

יזחל ("whom Jehovah brought to light," see the root יזח, No. 2), [Izrahiah], pr. n. m.—(1) 1 Ch. 7:3, see יזחל.—(2) Neh. 12:42.

יזח a fictitious root, which some have adopted on account of the form יזח Gen. 11:6, which is from the root יזח, which see.

יזח an uncertain root, see יזח Hophal. [In Thes. Pu. part. is given under this word; see יזח.]

יזחל see יזחל.

יזח an unused root, Arab. وزي, to flow, to run (as water), Amhar. ወዘ: for ወዘዐ: to sweat. Hence—

יזח m. sweat, i. q. יזח, ἀπαλ λεγόμε. Eze. 44:18.

יזחל & יזחל ("that which God planted"), pr. n. [Jezreel].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יזחל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יזחל Jos. 17:16; Jud. 6:33 (afterwards called Ἐσδρήλωμ, now بروج ابن عامر, Burokhardt's Travels, p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יזחל Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of Jezreel (1:4), and he afterwards with his brother Lo-Amni and his sister Lo-Ruhamah (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יזחל יזחל "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i. e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יזחל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of my people, and not



my people, must also be remembered.]—The Gentile noun is יִרְעָאֵל 1 Ki. 21:1, f. יִרְעָאֵלִית, יִרְעָאֵלִית 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 5:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4.—(b) 1 Ch. 4:3.

["יְחֻבָּה" ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְחַבֵּה."]

יָחַד fut. יִחַד (cogn. אָחַד, אָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by אֶת Gen. 49:6; followed by אִתָּא (אִתָּא) Isa. 14:20. (Arab. وحده and وحده.)

PIEL, to unite, to join together, Ps. 86:11. Hence יִחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד לְכֹל all together, all at once; Job 34:15, כָּל בָּשָׂר יָחַד "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לְכֹל id.; Job 3:18; 24:4; 38:7, בְּרוֹן יָחַד בּוֹכֵי בֶקֶר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד עָלַי יִתְמַלְּאוּן "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַדוּ, יָחַדוּ, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לְכֹל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לְכֹל Job 24:17.

(4) i. q. mutually, with one another, e. g. יָחַדוּ they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחֻדוּ (for יָחַדוּ "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחֻדֵאל ("whom God makes glad," from the root יָחַד), [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחֻדֵייהוה ("whom Jehovah makes glad"), [from the root יָחַד], [Jedeiah], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יָחֻדֵאל ("whom God preserves alive," for

יָחֻדֵאל, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחֻזֵאל ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחֻזֵיהוה ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Eze. 10:15.

יָחֻזֵקֵאל (for יָחֻזֵקֵאל, יָחֻזֵקֵאל, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like אֶבְרָהָם Ex. 33:3, for אֶבְרָהָם), [Ezekiel, Jehzekel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחֻזֵקֵיהוה, Ἰεζεκιῆς, Ezechias), Luther has imitated the Greek, Ἰεζεκιήλ.

יָחֻזֵקֵיהוה m. i. q. יָחֻזֵקֵיהוה, which see.

יָחֻזֵקֵיהוה [Hezekiah], pr. n. m. 2 Ch. 28:12.

יָחֻזֵרָה ("whom God brings back," fut. Hiph. parag. from חָזַר to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחֻזֵרָה.

יָחֻיֵאל (probably for יָחֻיֵאל, "whom God preserves alive," ["'God liveth,' according to Simonis"]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחֻיֵאֵל, 1 Chron. 26:21, 22.

יָחֻדֵד m. יָחֻדֵד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחֻדֵדָה Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחֻדֵדָה only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. כָּבוֹד.

["יָחֻיֵיהוה" ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24"]

יָחֻל m. expecting, waiting, hoping, Lam. 3:26. Root יָחַל.



יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל. — (1) causat. to cause to hope for something; followed by אל Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים, ליהוה, לאלהים Ps. 31:25; 33:22; 69:4; " אל Ps. 130:7; 131:3.

HIPHIL יחיל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:9; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL יחל, fut. יחל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, יחיל, יחילת [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahleel], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form יחם from יחם, compare יחם fut. יחם, יחם fut. יחם), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחם for יחם Genesis 30:39; 3 plural masc. יחם (in the Chaldee and Arabic form for the common יחם, see Lehrgeb. p. 276) i. q. יחם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to יחם.] Impers. לו יחם Ecc. 4:11; and לו יחם 1 Ki. 1:1, to become hot. [See יחם.]

Note. Above at יחם I have followed the common arrangement, and referred the forms יחם, יחם to the root יחם; however, let grammarians inquire, whether they should not all be referred to יחם; compare the form יחם Hosea 7:7.

PIEL יחם I. יחם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7, ובחטאת יחםתי אמי "and in sin did my mother conceive me." יחםתי for יחםתי as יחםתי for יחםתי Jud. 5:28.

Hence יחם for יחם,

יחם Dent. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root יחם)

No. 2), with serrated horns, probably cervus dama. See Bochart, Hieroz. P. i. p. 913. (T. ii. page 284, Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחמי (for יחםיה "whom Jehovah guards"), [Jahmad], pr. n. m. 1 Ch. 7:2.

יחף an unused root, to be barefoot. (Arab.

id., Syr. unshod, نكف) to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חף No. II. Hence חף is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יחף m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחר i. q. יחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כתיב ויחר (read ויחר). יחר, קרי is Hiph. in a Chaldee form from the root יחר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, ספר היחש pedigree, genealogy (Chald. יחם is used in the Targums for Heb. משפחה and תולדות. Simonis also compares יחש nature, origin; but this word properly signifies brass, i. q. יחש and the phrase كريم النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL יחש to cause one's name to be recorded in genealogical tables, απογράφειν, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. יחש is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—לחש so that the particulars are related in the manner of a genealogical table."

יחת (perhaps "union," contr. from יחת) [Jahath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.



**יטב** i. q. טוב, only used in the fut. יִטַּב, יִטְבּ (once תִּיטְבֵי Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers.—(a) יִטְבֵּ לִי "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40.—(b) וַיִּטְבַּ בְּעֵינַי "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by לִפְנֵי Est. 5:14; Neh. 2:5, 6; followed by לְ Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לֵב). Jud. 19:16; Ruth 3:7; Ecc. 7:3.

הִפְחִיל הִיטִיב fut. יִיטִיב, once יִיטִיב.

(1) *to do well, or rightly* (any things which have been done), Deut. 5:25, הִיטִיבוּ כָּל־אֲשֶׁר דִּבַּרְתִּי "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, הִיטַבְתָּ לְרֵאוֹת "thou hast seen rightly." 1 Sa. 16:17, מִיטִיב לְגַן "who can play well," i. e. skilfully; without לְ poetically Isa. 23:16. Inf. absol. הִיטִב in *doing well, or rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. הִיטִיב דְּרָכָיו Jer. 2:33; 7:3; 5; Jer. 35:15, *to act, or live, well, or honestly*, without accus. elliptically, Jerem. 4:22, וְלֹא־יָדְעוּ "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good to any one*, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by עַל Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. zurechtmachen (Syr. هَتَّ), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by לְ to please, as in Kal, 1 Sa. 20:13.

Hence מִיטְבַּ [and יִטְבְּתָה].

יִטְבֵּ fut. יִיטְבֵּ Chald. id., followed by עַל to seem good to any one. Ezr. 7:18.

יִטְבְּתָה ("goodness," as if Agathopolis), [Jotbath, Jotbathah], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. יִטְבָּה [Jotbah], 2 Ki. 21:19, seems to be a different place.

יִטְבָּה & יִטְבָּה ("stretched out," or "inclined," verbal fut. Hoph. from יָטַב), [Juttah], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16.

[Now Yütta, יִטְבָּה Rob. ii. 190.]

יִטְוֹר (prob. i. q. טִירָה "an enclosure," "an encampment of Nomades," from the root טוּר of the

form יָטַב), pr. n. *Jetür*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of *Ituræa* (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidür* (جيدور, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münter in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafnise, 1824, 4to.

יִי const. יִי, once יִי Cant. 8:2; with suff. יִי m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see יִי, unless it be deemed better to regard it as a primitive. (Arab. وِين collect. clusters becoming black, with the noun of unity وِينَة, Æth. ወንድ: a vineyard, wine, Greek οἶνος, Latin vinum, Armen. գինի ginî). יִי בֵּית הַיִּין house of wine, Cant. 2:4, poet. for בֵּית מִשְׁתֵּה הַיִּין Est. 7:8, convivial room, and the words in the cited place, הֵבִיאֲנִי אֶל־בֵּית הַיִּין "he brought me to the house of wine," for he intoxicated me with love, μεθύσασμαι ἔρωτι. Vulg. cella vinaria. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יִי 1 Sa. 14:13 כחֵיב, by a manifest error of transcribers, for יִי (a side), which is in the קרי.

יִכַּח unused in Kal, prob. i. q. יִכַּח TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. وَجَّح ["i. q. وَضَّح"] IV. *to make clear, to demonstrate, to prove*, see הִפְחִיל.

הִפְחִיל הוֹכִיחַ—(1) *to argue, to shew, to prove anything (beweisen)*. Job 13:15, אֲדַרְכֵּי אֱלֹהֵי אֹכְלֵי אֹכְלֵי "yet my ways I will argue before him;" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down any one, to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8; 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke any one (verweisen)*. Job 6:25, מַה־יֹּכִיחַ הוֹכִיחַ סָפָם "what does your reproving prove?" i. e. your censure. Job 13:10; 40:2, מוֹכִיחַ אֱלֹהִים "reprover of God." Gen. 21:25, וְהוֹכִיחַ אֲבְרָהָם אֶת־אֲבִימֶלֶךְ "and Abraham reproved



Abimelech; also, more strongly, *to upbraid*, 2 Ki. 19:4; Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יָסַר.

(4) *to judge, to decide*, syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like לָרַם, שָׁפַט), 11:4; followed by לְ: *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge* for any one, Gen. 24:14, 44.

(5) *to dispute, to altercation* with any one; prop. *to argue down, to try to convince* (compare שָׁפַט, נָדוֹן, and Niphal); followed by an accus. Job 22:4; followed by לְ Job 13:3; followed by לְ 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נִזְכָּח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנִזְכָּחָה “and she (Sarah) was convicted,” she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנַחֵחַ i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תְּנַחֲחָה, תְּנַחֲחָה.

יְבִילֶיהָ, [Jecoliah], 2 Ch. 26:3 כתִּיב for יְבִילֶיהָ.

יָכִין (“whom God strengthens,” “founds”), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִין Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יָכִיל (properly, fut. Hophal, *to be made able*, see Lehrz. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכִיל Jer. 38:1, is also spelled יָכֹל 37:3), pl. יָכִילוּ, inf. const. יָכִילֹת.

(1) TO BE ABLE, CAN. (A cognate root is כָּאֵל to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָּכָה אֶכְרֹם אֶתְּךָ “how shall I be able to see,” etc. Specially it is—(a) *to be able to bear* (comp. כָּאֵל), Isa. 1:13; Psalm 101:5; more fully יָכִילֹת Jer. 44:22; Pro. 30:21; or הִכִּיל Am. 7:10.—(b) *to be able to bring oneself* to do anything. Gen. 37:4, “they could not (bring themselves to

speak) friendly to him.” Job 4:2. Hos. 8:5, ellipt. (to practise) innocency?” i. e. are they not able to resolve to act uprightly?—(c) *to be able lawfully*, i. e. *to be lawful, or permitted* to any one. Gen. 43:32, “the Egyptians could not eat with the Hebrews,” i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. *to prevail over any one in fighting*, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master of anything difficult*, i. e. *to comprehend it*, Pa. 139:6.

Derived proper names, יְהוֹכָד, יֹבֵל, יֹבֵל.

יָכַל, Ch. fut. יָכִיל Dan. 3:29; 5:16; and the Hebr. form יָכִיל 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְבִילֶיהָ & יְבִילֶיהָ (“for whom Jehovah shews himself strong,” [“strong by means of Jehovah”]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יָכִין; see יְהוֹיָכִין.

יָלַד (Arabic يولد, Æth. ጠለደ), 1 pers. יָלַדְתִּי, but with suff. יָלַדְתִּיךָ Psa. 2:7, יָלַדְתִּיךָ Jer. 15:10; יָלַדְתִּיךָ 2:27 (which some would take from יָלַד, יָלַד, without any need), inf. absol. יָלַד constr. לָרַח (לָרַח Isa. 37:3; Hos. 9:11); לָרַח, once לָרַח 1 Sam. 4:19; with suff. לָרַחְתִּי, fut. יָלַד, part. יָלַד, fem. יָלַדְתִּי and יָלַדְתִּי Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay eggs*, as a bird, Jer. 17:11. Part. fem. יָלַדְתִּי *one who brings forth*; poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative children is omitted by ellipsis; Genesis 6:4, וַיִּלְדוּ לָהֶם “and they bare (children) to them;” 16:1, לֹא יָלַדְתָּ לוֹ “and Sarai Abraham's wife bare him no (children);” 30:3 (comp. Niphal and Pual). Metaphorically, *to bring forth* fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, “thou knowest not what a day may bring forth;” Zeph. 2:2.

(2) *to beget*, as a father (like the Greek τίκτειν;



γεννην, Lat. *parere*, used of either sex, whence of *τεκόντες*, parentes), Gen. 4:18; 10:8, 13. Used of God, to create. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolators) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare *א* No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. *א* No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became *the first begotten of the dead*; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL *לָלַד* to be born. Gen. 4:18, *וַיֵּלֶד לְחֵנוֹךְ* "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *וַיֵּלֶד הַלְבֵן מֵאָה שָׁנָה יֵלֶד* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for *וַיֵּלֶד* Lamed is doubled *וַיֵּלֶד*.

PIEL *לָלַד* to aid a woman who brings forth, Ex. 1:16. Part. f. *לֹלֶדֶת* a midwife, Exod. 1:15; Gen. 35:17.

PUAL *לָלַד* and *וַיֵּלֶד* Jud. 18:29; Ruth 4:17—(1) to be born, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *וַיֵּלֶד לְשֵׁם יוֹלֵד נְסִיחָה* "and to Shem even to him was born," i. e. children were born.

(2) to be created, Ps. 90:2.

HIPHIL *הוֹלִיד*—(1) to cause a woman to bring forth (spoken of God), Isa. 66:9; to beget children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; to make (the earth) fruitful (as showers), Isa. 55:10.

(2) to beget, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically to beget wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) to create. Job 38:28, *מִי־הוֹלִיד אֲנֹלִידֶיךָ* "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence to be born. Inf. *הוֹלִיד* Gen. 40:20, and *הוֹלִיד* Eze. 16:4, 5, birth. Genesis loc. cit., *יום הולדתו את־פַּרְעֹה* "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, to declare one's self to be born, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is *הוֹלִיד*.

Derivative nouns, besides those which immediately follow, *יֹלֵד*, *מֹלֵדֶת*, *מֹלֵדֶת*, *וֹלֵד*, *וֹלֵד*, and pr. n. *מֹלִיד*, *מֹלֵדֶת*, *מֹלֵדֶת*.

*יֹלֵד* m. plur. constr. *יֹלְדֵי* and *יֹלְדֵי* (Isa. 57:4)—

(1) one born, a son, poetically i. q. *בֵּן*. Hence *בְּנֵי־יֹלְדֵי נְכַרִּים* sons of strangers, poet. for strangers (compare *א* p. cxxv, B.), sons of wickedness, for the wicked, Isaiah 57:4. Used *kar' ἔξοχῆν*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. *בְּנֵי* 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) a child, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, a young man, Gen. 4:23 (in the other hemistich *אִישׁ*). Ecc. 4:13; 1 Ki. 12:8 (opp. to *זָקֵן*).

*יֹלְדָה* [pl. *יֹלְדוֹת*], f. a girl, Gen. 34:4; Joel 4:3; Zec. 8:4.

*יֹלְדוֹת* (denom. from *יֹלֵד*), f.—(1) youth, as a period of life, Ecc. 11:9, 10.

(2) youth, young men, Ps. 110:3.

*יֹלֵד* verbal adj. born, i. q. *יֹלֵד*, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

*יֹלֵד* ("passing the night," "tarrying," from *לָלַד*), [*Jalon*], pr. n. m. 1 Ch. 4:17.

*יֹלֵד*—(1) verbal adj. born, especially in the phrase *יֹלֵד בֵּית־אֲדֹנָיו* "a slave born in the house of his owner," *verna*, Arab. *وَلِيد*, *وَلِيد* id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. a son; *יֹלְדֵי אֲנָק* the sons of Anak, Nu. 13:22, 28; *יֹלְדֵי רָפָח* 2 Sam. 21:16, 18, the sons of Raphah, i. q. *רָפָאִים*.

*יָלַד* TO GO, TO WALK; see *יָלַד*.

*יָלַל* an onomatopoeic root, unused in Kal, to YELL, TO WAIL. See for similar words under *יָלַל*.



page cccxxxix, B; also Arm. *lall*, Germ. *lullen* Low Saxon, *lilauen*.

הִלְלִיל fut. הִלְלִיל (Isa. 52:5), הִלְלִיל (Lehrg. p. 389).

(1) to cry out, to lament, to howl, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הִלְלִילוּ שִׁירוֹת הַיְקָל "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so הִלְלִיל of the sound of war, Barhebr. p. 411, 413, Gr. ἀλαλίζειν of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary ἀλαλάζειν for lamentation, Eurip. Phœn. 358. Also הִלְלִיעַ, הִלְלִיעַ, הִלְלִיעַ are used for outcry of either kind.—There seems to be a trace of the form הִלְלִיל (compare הִלְלִיעַ and the noun הִלְלִיל), Ps. 78:63, where for הִלְלִילוּ the parallelism requires us to read הִלְלִילוּ (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, הִלְלִיעַ and—

לָל, m. yelling or howling of wild beasts, Deu.

32:10; comp. Arab. ياب ياب yelling, for خراب ياب a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. לָל.

לָל const. state לָל f. howling, yelling, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לָל i. q. לָל [i. q. לָל Thes.], Arab. لَغى to utter anything rashly (Syn. لَغى), Pro. 20:25. In Arabic the verb لَغى is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable لָל see under لָל.

[Hence לָל and לָל in Thes.]

לָל, an unused root. Arabic لَب Conj. III. to adhere firmly. Hence—

לָל f. a scab, an itching scab, so called from sticking fast, Levit. 21:20; 22:22; LXX. λειχήν, Vulg. impetigo.

לָל, an unused root, i. q. לָל to lick, to lap, to lick up, to browse upon, like cattle (comp. לָל Nu. 22:4). Hence—

לָל, m. a species of locust, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לָל a bag, a purse, so called from collecting (root לָל), 1 Sa. 17:40.

ים const. ים, more rarely ים; with suff. ים Jer. 51:36; with ה parag. ים; pl. ים m.—

(1) THE SEA (Arab. يم, Syr. بحر and بحر but the latter word is generally used for a lake; Ægypt. Iou id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, the boiling, foaming of the sea; compare ים and ים; [referred in Thes. to the unused root ים]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. بحر). So ים the lake of Tiberias, Nu. 34:11; ים Gen. 14:3 (the salt sea), ים (sea of the desert) Deu. 4:49, ים (eastern sea) Joel 2:20; Zec. 14:8, lacus Asphaltites, or the Dead Sea; ים (the weedy sea, see ים) and ים Isa. 11:15, the Red Sea; ים the great sea, Nu. 34:6, 7, and ים the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; ים with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; ים wealth of the sea, is the wealth of maritime and trans-marine nations (ים) procured by sea voyages; Isa. 60:5, i. q. ים ים Deu. 33:19; Job 7:12, ים ים "am I a sea, or a seamonster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, ים ים "thy ruin is great like the sea." Plur. ים seas, poet. for the sing., e. g. for the prose ים Gen. 32:13; 41:49; poet. is said ים Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically ים the sea of brass was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of sea is also applied to—

(2) a great river, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. يم and بحر compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) the west, the western quarter, from the Mediterranean sea being situated to the west of Palestine; ים the west wind, Exod. 10:19; ים the west side, Ex. 27:12; 38:12; ים westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently ים); ים from the west, Gen. 12:8; ים on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) ים is joined with the north (ים); and on this account some suppose it, at least in these places, to signify the south;



but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

ים, emphat. יָמָה Ch. the sea. Dan. 7:2, 3.

יָמָה an unused root, which appears to have signified *heat, warmth*; kindred words are יָמָה, יָמָה, which itself follows the analogy of this root; יָמָה = יָמָה, יָמָה, &c., to be hot (as the day). See under יָמָה. [Hence the three following words—]

יָמָה ("the day of God," יָמָה = יָמָה comp. יָמָה i. q. יָמָה, יָמָה i. q. יָמָה a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמָה Nu. 26:12.

יָמָה pl. of the noun יָמָה, which see.

יָמָה id. see *ibid.*

יָמָה m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in *Quæst. ad loc. cit.* "Nonnulli putant aquas calidas juxta punicæ linguæ viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָמָה and יָמָה. In the Samaritan copy of the Pentateuch it is יָמָה Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמָה (i. q. يَمَامَة "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

יָמָה subst.—(1) m. ["com. but mostly fem."] *the right side, the right quarter.* (Arab. يَمِين). When put in the genitive after other nouns it has the force of the adj. *right* (יָמָה). יָמָה הַיָּמִין the thigh of the right side, i. e. the right thigh; יָמָה עֵינַי the right eye, 1 Sa. 11:2; יָמָה יְדַי Genesis 48:14; יָמָה יְדַי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. يَمِينُ the right hand). Also—(a) *on the right* is יָמָה עַל Job 30:12; יָמָה 1 Kings 7:39, 49; יָמָה (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָמָה עַל Neh. 8:4; Zec. 4:11; יָמָה עַל 1 Sa. 23:24; יָמָה לְיָמִין Ps. 109:31; Isaiah 63:12; יָמָה מִיָּמִין Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָמָה מִיָּמִין 2 Ki. 23:13; יָמָה 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) לְיָמִין Neh. 12:31; of some one לְיָמִין פֶּה Psalm 110:1. שָׁב לְיָמִי "sit thou at my right hand."—(d) *towards the right* is יָמָה עַל 2 Sa. 2:19; Isa. 9:19; יָמָה עַל Ezek. 1:10; יָמָה Gen. 13:9, and יָמָה 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָמָה לְיָמִין אוֹ לְשִׁמְאל to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7; 23:6.—*To stand on the right hand of any one* is the same as *to aid him*, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמָה הַיָּמִין the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like הַיָּמִין, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Ps. 80:18, יָמָה אִישׁ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on יָמָה No. 2. יָמָה הַיָּשִׁימֹן 1 Sa. 23:19, "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يَمِين, see pr. n. יָמָה Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמָה [*Jaminites*], Nu. 46:12.

יָמָה —(1) i. q. יָמָה right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 נְחִיב.

(2) יָמָה and ellipt. יָמָה a Benjaminite, Gentile noun from יָמָה see page cxxviii, B.

יָמָה & יָמָה ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.



**ימלך** ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon, 1 Ch. 4:34.

**ימם** an unused root, see **ימימה**. ["(1) i. q. **המם** and **המח** to make a noise; hence **ים** sea.

(2) i. q. **יום**, **ימה** to be hot, whence **יממה** day, applied to love, whence **ימימה**." Thes.]

**ימן** unused in Kal; ["kindred to **אמן**"].  
Hiphil **הימן** and **הימן** 2 Sam. 14:19, denom. from **ימן**.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. **אמן** No. II.

(2) to use the right hand. Part. **מימני** 1 Ch. 12:2.

Derived or cognate nouns, **ימין**, **ימיני** No. 1, **ימין** and—

**ימנה** ("prosperity," i. q. **ימנה**), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

**ימני** m. **ימיני** f. adj. right (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from **ימן**, **ימן** the right side.

**ימנע** ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

**ימר** unused in Kal, i. q. **ממר** to exchange. Hence—  
Hiphil **הימר** to change, to exchange, Jer. 2:11.

Hithpael **התימר** to exchange oneself with any one, i. e. to change places with any one (compare Arab. **بدل** to change, to exchange, Conj. V. to take the place). Isa. 61:6, **התימרו** "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as **התאשר**.

**ימרה** ("stubborn," from **מרה**), [*Imrah*], pr. n. m., 1 Ch. 7:36.

**ימוש** i. q. **משש**, unused in Kal.

Hiphil, Jud. 16:26 in **ימשיני** (הימשיני) let me feel

**ינה** fut. **ינה**.—(1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to **נ**, also to **ום** etc."] Part. **הינה**, Zeph. 3:1, "the oppressing city." In other passages it is used as an epithet for a sword. **ינה** the oppressing or violent sword, Jer. 46:16; 50:16; and without

**ינה** probably id.; 25:38, **ינה** "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read **ינה**. Psalm 74:8, **ינה** "let us oppress (i. e. let us destroy) them all."

Hiphil **הינה** fut. **ינה** i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. **אשש** Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by **נ** to cast out, from possession, Ezek. 46:18. (Chaldee Aph. **אנה** id.) Compare **ינה**.

**ינה** ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With **ה** local **ינה** Josh. 16:6, 7.

**ינה** ("sleep"), Josh. 15:53, **ינה**, for which in **קרי** there is **ינה** ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

**ינה** an uncertain root, ["a spurious root"], whence the Hiphil **הינה** is commonly derived. But see for this form the root **ניח**.

**יניקה** f. i. q. **יניקה** a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root **נק**, pass. form, but with active power. To this word corresponds Ch. **יניק**, Syr. **سَمَّ** suckling.

**ינק** fut. **ינק**. ["Ch. **ינק**, Syr. **سَمَّ**"] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 66:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, **ינקו** "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. **ינק**—(a) suckling, Deu. 32:25; Ps. 8:3.—(b) a shoot, a sucker, see under the word **ינק**.

Hiphil **היניק** to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. **מיניקה**, with suffix **מיניקה** 2 Ki. 11:2. Plural **מיניקות** Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, **יניקה**, **יניקה**.

**יגשוק** m. and once **יגשוק** (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit.



11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua, ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁף). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrbommel), *ardea Agami* (ber Trompetervogel), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁף to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by חֲנִיפֵי־חַמָּה, which is almost from the same root (נֶשֶׁף = חֲנִיפֵי).

יִסְדַּךְ ["Inf. with prefix לִי־יִסְדַּךְ Isa. 51:16; לִי־יִסְדַּךְ (as if from a verb יִסְדַּךְ), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:17.

(2) Metaphorically to constitute, to establish, as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יִסְדַּךְ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפַּחַת שְׂמֵחוֹ. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יִסְדַּךְ לְצִיִּים "Assyria appointed it for, the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL יִסְדַּךְ—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence יִסְדַּךְ for יִסְדַּךְ, prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. ديوان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יִסְדַּךְ—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לִי־יִסְדַּךְ הַבַּיִת אֲבָנֵי נֹזֶה "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדַּךְ עָלַי "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by לָעַל Est. 1:8.

PUAL יִסְדַּךְ to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הוֹסְדַךְ subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מוֹסְדַךְ (with dag. forte euphon.) founded. Isai. 28:16, מוֹסְדַךְ מוֹסְדַךְ a founded foundation, i. e. firm, comp. חֲפֵשׁ חֲפֵשׁ Ps. 64:7; בָּשָׁל מְבֻשָּׁל Ex. 12:9.

Derivatives besides those immediately following, יִסְדַּךְ, מוֹסְדַךְ, מוֹסְדַךְ, מוֹסְדַךְ, מוֹסְדַךְ [and pr. n. יִסְדַּךְ].

יִסְדַּךְ m. foundation, metaph. beginning. Ezr. 7:9.

יִסְדַּךְ m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יִסְדַּךְִים Mic. 1:6, and יִסְדַּךְִים Lam. 4:11. Metaph. used of princes (comp. שְׂחֹת). Eze. 30:4.

יִסְדַּךְִים f. foundation, Ps. 87:1.

יִסְדַּךְ m. a corrector, a reprover, verbal subst. of the form יִסְדַּךְ from the root יִסְדַּךְ. Job 40:2, הַיִּבֵּן עִמִּי יִסְדַּךְ "shall the reprover (of God contend) in contending with the Almighty?" יִבֵּן is inf. absol. from the root יִבֵּן used instead of the finite verb, compare Jud. 11:25, הַיִּבֵּן רַב עִמִּי יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יִסְדַּךְ Junius and Tremell., as to the form יִבֵּן see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יִסְדַּךְ m. drawing back, withdrawing, verbal fut. from יִסְדַּךְ (as יִבֵּן from יִבֵּן). Jer. 17:13, כְּחַיִּב יִסְדַּךְ "those who depart from me," for יִסְדַּךְִים, as יִסְדַּךְִים for יִסְדַּךְִים.

יִסְדַּךְ an uncertain root, i. q. יִסְדַּךְ to pour out, but intrans. to be poured (comp. שָׁיַם and יָשַׁם). Once found Ex. 30:32, יִסְדַּךְ "shall be poured." But perhaps the reading should be יִסְדַּךְ. [This is not inserted as a root in Thes.]



יסכה-יעזר

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה), [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכְּיָהוּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יָסַף in Kal and Hiph. fut. יִסְפֶּה, apoc. יִסְפֵּה, conv. יִסְפֶּה (fut. Kal unused), inf. יִסְפֶּה; part. יֹסֵף for יִסְפֶּה (Isa. 29:14; 38:5), and יִסְפֶּה Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. *אָסַף*, *اسف*). Followed by an accus. of the thing added, and *עַל* of that to which it is added. Lev. 5:16, *וְזָת הַחֲמִישִׁיתוּ* "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by *לְ* 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, *לֹא-תִתְּנוּ עָלָיו וְלֹא תִקַּח מִמֶּנּוּ* "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *detrahere (aliquid) de laudibus alic.* Followed by *עַל* Ps. 71:14, *וְהוֹסַפְתִּי עַל-בְּרַחֲמֶיךָ* "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by *לְ* Eze. 23:14; followed by *לְ* Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, *וַיִּסַּף יְהוָה אֶת-כָּל-אֲשֶׁר לְאִיּוֹב לְמִשְׁנָה* "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing to any one sometimes means i. q. *to give more, plentifully.* Ps. 120:3, *מַה-יִתֶּן לְךָ וְיִסַּף לְךָ לְשׁוֹן רַמְיָהּ* "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. *to surpass.* 2 Ch. 9:6, *וַיִּסַּף עַל הַשְּׂמֹעָה* "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with *לְ* prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus.* Genesis 4:2, *וַיִּסַּף לְלֶדֶת* "and she bare again." Gen. 8:10, 12; 18:29, *וַיִּסַּף עוֹד לְדַבֵּר* "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) *to do something afterwards, to continue to do anything, to do it any longer.* Genesis 4:12, *לֹא-יִתְּן עֲצָתָהּ לְךָ* " (the earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa 47:1, 5.—(c) *to do more.* Genesis 37:5, *וַיִּסְאוּ עוֹר* "and they hated him yet more;" 37:8. 1 Sam. 18:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, *עֵינַי שָׁפְטוּהוּ וְלֹא תוֹסִיף* "the eye has seen him, but it shall not add," sc. *לְשׁוֹן* i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. *to sin.* Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before *לֹא-יִתְּנוּ* (sc. *לְהִיוֹת*) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied *וְלֹא יִסְפֶּה* (sc. *לְהִתְּנֶבֶא*) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יִסְפֶּה there is sometimes written יִסְפֵּה. Ex. 5:7; 1 Sa. 18:29; and on the contrary יִסְפֶּה, יִסְפֵּה Ps. 104:29; 2 Sam. 6:1, for יִסְפֵּה from יִסְפֶּה. For the imp. there occurs twice יִסְפֵּה, but this is more correctly referred to the root יִסְפֵּה.

NIPHAL יִסְפַּח—(1) *to be added*, followed by *עַל* Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נִסְפַח Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יִסְפֵּה, יִסְפֵּה, יִסְפֵּה.  
יִסְפֵּה Ch. unused in Kal.  
HOPHAL (as in Hebrew) יִסְפַּח *to be added*, Dan. 4:33.

יָסַר, rarely occurring in Kal, fut. יִסְרֶם Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יֹסֵר Pro. 9:7; Ps. 94:10. Elsewhere in—

PIEL יִסַּר, fut. יִסְרֶם, inf. also יִסְרֶה Lev. 26:18, יִסְרֶה Ps. 118:18.

(1) *TO CORRECT* by blows or stripes, *TO CHASTISE*, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Æth. *ገሠገ*: to correct, to reprove, to instruct; the palatal being changed into the harsher *ገ*.)

(2) *to correct* by words; hence—(a) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, *אֲהַלִּילֹת יִסְרֵנִי בַלַּיְלָהּ* "also by night my reins admonish me," to praise God. Followed by *לְ* *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36; 8:5; Psa. 94:12.—(b) *to instruct, to teach.* Isa.



28:26, יִרְנֶהוּ אֱלֹהֵיוּ יִרְנֶהוּ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. gädhtigen (from Zucht, ziehen, erziehen), like the latter is Heb. לָמַד.

[“HIPHAL i. q. Kal and Piel. Once אִסְרִים Hos. 7:12.”]

NIPHAL נִסְרַת to be corrected, to be admonished, to receive discipline, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—נִסְרַת Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for נִסְרַת. The common analogy is however preserved, if the word be written with other vowels, נִסְרַת.

Derivatives, מִסְרַת, מִסְרַת, מִסְרַת.

עָ, [pl. יָעִים] m. a shovel for taking away ashes, from the root יָעַח to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. forceps. (In Arabic many nouns derived from the root وَعَى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעִבַּי [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעִבַּי (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַר fut. יָעִיר—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) to espouse, a wife or concubine, Ex. 21:8, 9. (Arab. عَد, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL נִיעַר—(1) to meet with any one at an appointed place, to come with him to such a place; followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by לְ Nu. 10:4.

(2) recipr. to come together at an appointed time or place, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, to come together, Josh. 11:5; 1 Ki. 8:5; followed by אַלְּ against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIPHAL הוֹעִיר to appoint any one to meet at a certain time or place, specially for judgment; to

summon to a court, to call on to plead. Job 9:19, מִי יוֹעִידֵנִי "who shall cite me?" Jer. 49:19; 50:44.

HOPHAL—(1) to be appointed, set, Jer. 24:1.

(2) to be turned, as the face, Eze. 21:21.

Derivatives, מוֹעֵד, מוֹעֵד, מוֹעֵד, and pr. n. מוֹעֵד.

יָעִדוּ [Iddo], m. 2 Chron. 9:29 in קָרִי (for which יָעִדוּ, pr. n. m.; elsewhere יָעִדוּ, which see.

יָעַח, a root, ἀπαξ λεγόμεν. Isaiah 28:17, [“TO SNATCH AWAY”], TO REMOVE, TO TAKE AWAY. Arab. وَعَى = عَسَى to gather, IV. to lay up; perhaps, to take away, to snatch away; whence عَصَى a shovel, and—

יָעִיאל & יָעִיאל (perhaps “treasure of God”), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִיץ (“counsellor,” part. fut. from יָעִץ), [Jeus], pr. n. m. 1 Ch. 8:10.

יָעוּרִים, pl. woods, i. q. יָעִיר, Eze. 34:25 כְּחֵיב.

יָעוּשׁ (verbal, from fut. of the verb יָעוּשׁ, “whom God hastens”), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׁ, verse 5, 14 כְּחֵיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַז, unused in Kal, prob. i. q. יָעַז to be hard, firm, robust.

NIPHAL, Isa. 33:19, עַם נִיעַז “a hard (or obstinate) people;” or, as well rendered by Jerome, impudens. Symm. ἀναίδης.

יָעוּיאל (“whom God comforts,” from the root יָעָז to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעוּיאל.

יָעוּיָהּ (“which Jehovah comforts”), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעוּר & יָעוּר (“which Jehovah aids”), [Jaazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called Sár. As to the sea of Jazer (יָעוּר, Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ.







in opposition to the context and the authority of the ancient interpreters.

ענין ["whom Jehovah answers"], [Jaana], pr. n. m., 1 Ch. 5:12.

ענין, fut. ענין.—(1) i. q. Arab. عني, to go swiftly, to run. See HOPHAL, and the derived nouns ענין and ענין.

(2) to be fatigued, wearied out (compare ענין), whether in running, Jerem. 2:24, ענין לא יעייף "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative ענין.]

HOPHAL, part. wearied. Daniel 9:21, ענין ענין "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take ענין from the root ענין, and translate it flying, but this is unsuitable to that which follows ענין.

Derivatives, ענין and the following words.

ענין, m. fatigued, wearied, tired, Isa. 40:29 ["of a people"]; 50:4.

ענין, masc. a swift course, ["weariness, arising from swiftness of course"], Dan. 9:21.

ענין, fut. ענין, for imp. there is twice ענין (from the root ענין) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully ענין ענין 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. ענין subst. a counsellor, adviser, Prov. 11:14; 24:6; especially the counsellor, or minister of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural ענין chiefs, leaders, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Psa. 62:5, ענין להדיח "they have decreed to cast (him) down from his height;" followed by ענין against any one, Isa. 7:5; 19:17; 23:8; followed by ענין Jer. 49:20. ענין ענין to devise evil councils, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, ענין עלי, pregn. for ענין "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. ענין one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) i. q. Arab. عني, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL ענין—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by ענין 1 Ch. 13:1; or ענין Isa. 46:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by ענין 2 Ki. 6:8, ענין לאמר "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, ענין ענין "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4. Derivatives, ענין, ענין.

עקב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. Jacob, the younger of the twin sons of Isaac; also called Israel (ישראל); the ancestor of the nation of Israel, Gen. 25—50. עקב אלהי the God of Jacob, i. e. Jehovah, Isaiah 2:3; Psa. 20:2. עקב בית and simply עקב the house or family of Jacob; poetically used of the people of Israel, i. q. ישראל, ישראלי, compare עקב. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41:43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

עקבה [Jaakobah], (id.), pr. n., 1 Ch. 4:36.

עקב see עקב.

ענין, an unused root, i. q. Arab. عني, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

ענין [with suff. ענין] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans άκτρον μέλι, mel acetum (Plin. N. H. xv. 11), Cant. 5:1; more fully ענין ענין 1 Sam. 14:27. Some have carelessly and inaccurately rendered this favus mellis, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, expressis mella liquata favis). It is rather i. q. ענין ענין the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is



erroneously explained by some to mean the honey-comb (*honiggelle, honigstübe*), while it rather signifies liquid honey, as if *saliva mellis* (Salm, i. q. Schelm, saliva).

(2) a thicket of trees, so called from the luxuriant growth of trees and shrubs, see the root (Syr.) **יערה** thicket of briars, Arab. **عر** rugged place, whence the verb **عر** to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any wood or forest, Deu. 19:5; Josh. 17:15, 18. **יערת** the house of the forest, Isa. 22:8; fully **בית יער** the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called **בית יער**, its name arose from the cedar wood, of which it was built. Used of a rugged rough country (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. **יערים** Ps. 132:6.

**יערה** [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see **יהוערה**.

**יערה** see **יער** No. 1.

**יערי ארנים** see **יעיר**.

**יערשיה** ("whom Jehovah nourishes," from the unused root **יערש**, Syr. **حرف** to fatten), [*Jaresiah*], pr. n. m., 1 Ch. 8:27.

**יעשו** (abbreviated from **יעשית** "whom Jehovah made"), pr. n. masc., Ezra 10:37 כחייב **יעשו** [*Jaasau*].

**יעשיאל** ("whom God made"), [*Jaasiel, Jasiel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

**יעשהיה** ("whom Jehovah frees"), [*Iphedseiah*], pr. n. m., 1 Ch. 8:25.

**יפה** fut. **יפיה**, **יפיה**—

(1) properly TO SHINE, TO BE BRIGHT, cogn. root **יפע**, compare **יפע** **وجع** and **יפה**. Hence **יפי** No. 1, and **יפיה** an illustrious deed, a miracle.

(2) to be beautiful, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

PIEL, to make beautiful, to adorn, to deck (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled **יפיה** to be very beautiful, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as **יפיה**, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters **יפי** at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, to adorn oneself (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, **יפי**, **יפי**, and probably **יפיה**.

**יפה** adj. m., constr. **יפיה**; f. **יפיה** constr. **יפיה**—

(1) fair, beautiful, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of **יפיה** 1 Sa. 17:42; or **יפה** Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) good, excellent, *καλός*. Ecc. 3:11, "God made all things beautiful;" *καλώς*, 5:17.

**יפהפיה** adj. f., Jer. 46:20, *fairish*; from masc. **יפה** (of the form **יפיה**, Lehg. 497), the letter **י** quiescing in the middle of the word (Lehg. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

**יפה** ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and **יפוא** Ezr. 3:7; pr. n. Gr. *Ἰόππη*, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jafa* (يافا, يافا), and noted for its port. Relandi Palestina, p. 864.

**יפה** i. q. **יפה**, **יפה** TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, to pant, to sigh deeply, Jer. 4:31. Hence—

**יפה** adj. breathing out; Ps. 27:12, **יפה** **יפה** "and breathing out wickedness;" compare **יפה**.

**יפה** Eze. 28:7, and **יפה** in pause **יפה**; with suff. **יפיה** m.

(1) splendour, brightness (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) beauty, gracefulness, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.



יפי ("splendid"), [Japhia], pr. n.—(1) of a town in the tribe of Zebulun, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יפלט ("whom God frees"), [Japhlet], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable י, Josh. 16:3.

יפנה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יפע unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יפה.

HIPHIL יפיע.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like יפח), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יפי, יפיע and—

יפעה fem. beauty, splendour of a city, Ezek. 28:7, 17.

יפת, a spurious root, which some have invented on account of the noun יפתח. But this comes from יפה.

יפת pr. n. Japheth, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of widely-extending, from the root יפתח; see Gen. 9:27, LXX. Ἰάφεθ.

יפתח (prob. "whom, or what God sets free," see the root יפתח Isa. 14:17), pr. n.—(1) [Jiphthah], a town in the tribe of Judah, Joshua 15:43.—(2) [Jephthah], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek Ἰεφθα, Ἰεφθαί, Vulg. Jephth.

יפתחה ("which God opens"), [Jiphthah-el], pr. n. of a valley in the tribes of Zebulun and Asher, Josh. 19:14, 27.

יצי pret. once without י: יצי Job 1:21; fut. יצי, imp. יצי, with ה parag. יצי Jud. 9:20; pl. once ἀνομαλῶς יצי Cant. 3:11; inf. absol. יצי, const. יצי, part. יצי, f. יצי for יצי, יצי and without י: יצי Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. ወል: id. In Syriac and Chaldee the word which radically corresponds, יצי to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things יצי, יצי as the Arabs do (خرج).

Const. followed by ה of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin egressi urbem; Gen. 44:4, ה ה ה ה ה ה "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, ה ה ה ה ה ה "that which goes out from the field," its produce; Jerem. 10:20, ה ה ה ה ה ה "my children have gone out from me," i. e. have forsaken me; Am. 4:3, ה ה ה ה ה ה "go out through the breaches." Part. יצי [יצי] יצי; Gen. 32:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs יצי Pro. 24:31; יצי Lam. 4:38; Am. 5:3, ה ה ה ה ה ה "the city which poured forth thousands;" ה is prefixed to the gate by which one goes out, Jud. 11:31; and ה Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:12; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(b) out of a city in order to surrender it, Isa. 36:16.—(c) merchants and sailors for purposes of trade, Deut. 33:18.—(d) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יצי Ex. 21:5; and יצי verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(e) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, ה ה ה ה ה ה "kings shall come forth from thee," shall be amongst thy descendants. More fully ה ה ה ה ה ה, to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(f) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, ה ה ה ה ה ה "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to יצי 1 Sa. 14:41).

It is applied to inanimate things. So—(g) the sun is said to go forth, i. e. to rise, Gen. 19:23; Pa. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(h) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. יצי to shoot



up, and the noun **צ'צ'צ'**.—(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; **צ'צ' צ'צ'** Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16, **צ'צ' צ'צ'** "at the end of the year," Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

**HIPIEL צ'צ'צ'** causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e. g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out as from a case*, Gen. 24:53. Specially it is—(a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by **צ'**; *to lay on a tribute*, 2 Ki. 15:20 (comp. Arab. **خرج** tribute).—(c) causat. of Kal letter *l*, *to publish a report*, followed by **צ'** of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report words*, followed by **צ'** of the pers. to whom they are brought, Neh. 6:19; *to promulgate doctrine*, Isa. 42:1, **צ'צ' צ'צ'** "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) *to produce as an artisan*, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

**HOPHAL**, *to be brought forth, to be taken out*, Eze. 38:8; 47:8.

Derivatives, **צ'צ'**, **צ'צ'**, **צ'צ'**, **צ'צ'**, **צ'צ'**, **צ'צ'**, **צ'צ'** [and in Thes. **צ'צ'**].

**צ'צ'** Ch. unused in Kal.

**SHAPHEL צ'צ'צ'** and **צ'צ'** in the Targums is, *to bring something to an end, to finish*.

Hence in the Scripture **צ'צ'צ'** finished, Ezr. 6:15.

**צ'צ'** [unused in Kal] *TO SET, TO PUT, TO PLACE*, i. q. **צ'צ'**, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

**HITHPAEL**—(1) *to set oneself, to take a stand* (**צ'צ'** **צ'צ'** **צ'צ'**, **צ'צ'** **צ'צ'** **צ'צ'**), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, "and took his stand (for the fight) forty days." Job 33:5, followed by **צ'צ'** Ex. 8:16 and **צ'** of pers. **צ'צ' צ'צ'** used of the angels as presenting themselves before God, Gr. *παραστήναι*,

Luke 1:19. Job 1:6; Zec. 6:5, comp. Prov. 22:29. The same phrase in a hostile sense, *to stand up against God*, Ps. 2:2.

(2) *to stand* (**צ'צ'**, **צ'צ'**), followed by **צ'צ'** before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (**צ'צ'** **צ'צ'**), whether a victor before an enemy, followed by **צ'צ'** Deu. 9:2; Job 41:2; **צ'צ'** Deut. 7:24; 11:25; Josh. 1:5; **צ'צ'** 2 Ch. 20:6; or a just person before a judge, followed by **צ'צ'** **צ'צ'** Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (**צ'צ'**), followed by **צ'** of pers. Ps. 94:16.—Ex. 2:4, **צ'צ'צ'** **αμαλως**, for **צ'צ'צ'**, see Lebrg. p. 386.

**צ'צ'** Ch. unused in Pe. to be firm, sure.

**PAEL**, *to speak that which is true, certain*, Dan. 7:19; comp. 16. Hence adj. **צ'צ'**.

**צ'צ'** unused in Kal, but cogn. to the roots **צ'צ'**, **צ'צ'**, **צ'צ'**, and **צ'צ'** Hiphil.

**HIPHIL צ'צ'צ'** (in the manner of verbs **צ'צ'**) pr. *to make to stand*, hence—

(1) *to place, to set* (**צ'צ'** **צ'צ'**) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; things, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, "establish right in the gate."

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (**צ'צ'** **צ'צ'**) Gen. 33:15.

**HOPHAL צ'צ'צ'** pass. of Hiph. No. 3. Ex. 10:24.

**צ'צ'צ'** (from the root **צ'צ'** to shine, compare **צ'צ'** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12; Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with **צ'צ'** must, and it appears to differ from **צ'צ'**, as **צ'צ'** does from **צ'צ'**. **צ'צ'צ' צ'צ'צ'** sons of oil, i. e. anointed ones, Zec. 4:14. Hence denom. **צ'צ'צ'** [see **צ'צ'**].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in **צ'**, Nu. 3:27.

**צ'צ'צ'** subst. see **צ'צ'** part. Paül.]

**צ'צ'צ'** ("sporting," as if it were part. fut. from the root **צ'צ'**, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. Isaac (LXX. *Ἰσαάκ*), a patriarch, the son of Abraham and Sarah, Gen. 21:28. In the poetical books it is sometimes written **צ'צ'צ'** (Syr. **آسحق**), Arab. **اسحق**) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel, i. q. **צ'צ'צ'**.



יצר see צחר No. 3.

יציא m. verbal adj. pass. (but of active signification), from the root יצא; gone forth, come out, 2Ch. 32:21.

יצב m. Ch. adj.—(1) established, firm, valid. Dan. 6:13.

(2) true, trustworthy. Dan. 2:45; 3:24. קר יצב adv. certainly, Dan. 2:8.

יצע TO SPREAD OUT. (Arab. وضع to place, to spread out. Cognate roots are יצב, יצנ, יצק.) Part. pass. יציע subst. [simply taken as such in Thes.]

(1) a bed, a couch, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) a story, floor. Vulg. tabulatum. 1 Kings 6:5, 6, 10 (יציע קרי). Const. fem. verse 6 (ter) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צלעות) on three of the sides of the temple, five cubits in height one above another; יציע fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבן את היציע על כל הבית המש אמות קוקחו.

HIPHIL יציע to spread out, to spread under. Ps. 139:8, ויאציעה שאול "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיה יצע רמה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative מצע.

יצק fut. יצק, pl. יצקו (once fut. E. יצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. צק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצק.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצוק cast, 1 Kings 7:24, 30; hence hard, firm, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר בלעל יצוק בו "a wicked purpose is poured out upon him."

(2) to pour self out, to flow out, 1 Ki. 22:35; Job 38:38, בצקת עפר למוצק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, to pour out. Part. מוצקת 2 Ki. 4:5 כחייב. HIPHIL הוציק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHIL הציק is to place, to set, i. q. הצינ (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוצק.—(1) to be poured out, Lev. 21:10; Ps. 45:3.

(2) to be cast from metal, 1 Ki. 7:23, 33; Job 37:18. Metaph. מוצק firm, fearless, Job 11:15. Derivatives, מוצק, מוצקה [מוצקת], and—

יצקה f. a casting (of metals), 1 Ki. 7:24.

I. יצר fut. ויצר, ויצר, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; יצרת which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יצר a potter), Gen. 2:7; 8:19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, יצר עין "he who formed the eye," Ps. 33:15; 74:17; 99:5; Isa. 45:7, 18, in which sense it is often joined with יצר. Part. יצר as a subst. is—(a) a potter, Ps. 94:9, 20; whence יצר קלי a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28.—(b) an artist, a maker of statues, Isa. 44:9.—(c) creator, Isa. 43:1; 44:2, 24. As to the word יצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means the potter.]

(2) Followed by ל to form for any thing, to destine for any thing; Isa. 44:21, יצרתיה לעבד לי "I have formed thee, that thou mayest be my servant;" Isa. 42:6, יצרתה ואמנתה לברית עם "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) to form in the mind, to devise, to plan, 2 Ki. 19:25; על against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, to be formed, created, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, to be predestined, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יצר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED, TO BE NARROW, (comp. Gramm. § 76, Lehrs. § 112).



Only found in fut. יצר, pl. יצרו Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לו יצר *it was narrow to him* (in pret. לו יצר), i. e. — (a) *to be in distress*, Judges 2:15; 10:9; Job 20:22. — (b) *to be in perplexity*, Gen. 32:8 (and so in f. לו יצר 1 Sa. 30:6). — (c) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יצר m. with suff. יצרו. — (1) *frame, formation*; Ps. 103:14, יצרונו ידע ירהונו "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) *Metaph. a meditation, thought*, more fully לב יצר Gen. 8:21; 6:5; Deu. 31:21; יצר סמוך "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יצרי Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יצרי).

יצרים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יצת only found in the fut. יצת; pl. in pause יצתו for יצתו.

(1) TO SET ON FIRE, TO KINDLE, followed by א Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יצת. — (1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by א against any one, 2 Ki. 22:13, 17.

HIPHAL הוצית 2 Sam. 14:30 כתיב; elsewhere הציית i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of ש Josh. 8:19; Jer. 32:29; א ש הציית *to kindle a fire in any thing*, Jer. 17:27; 21:14; followed by על Jer. 11:16.

יקב an unused root, *to make hollow*, like קב Med. Waw; whence קב, a cave in a rock. Cognate roots are קב to bore, קב Ch. to make hollow, and others which are to be found under the root קב.

יקב with suff. יקבו (without dagesh lene), Deut. 15:14; 16:13; pl. const. יקבי Zec. 14:10, m.

(1) *the vat of the wine press*, *ἰπολήνιον*, the reservoir into which the must squeezed out in the press

(flows), Joel 2:24; Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press itself*, Job 24:11; 2 Ki. 6:27.

יקבצאל ("what God gathers"), [*Jekabzeel*], Neh. 11:25, and קבצאל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יקר fut. יקר Isa. 10:16, and יקר Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قد, id., Syr. م). Part. pass. יקר "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL היקר *to be kindled, to burn*, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יקור, יוקר.

יקר Ch. id. Part. fem. יקר and יקר, burning, Dan. 3:6, 11, 23, 26.

יקרא f. Ch. a burning, Dan. 7:11.

יקרעם ("burning of the people;" [In Thes. "possessed by the people, from the root יקרעם"], [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יקה an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יקה, יקותיאל.]

יקה ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יקותיאל.

יקה an unused root. Arab. وقى to obey. Hence—

יקה fem. only const. st. יקה (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יקוד m. a burning, Isa. 10:16.

יקום m. *whatever lives* (in the earth), from the root קום in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יקוש Hos. 9:8, and יקוש, Psal. 91:3; Prov. 6:5. Pl. יקושים Jer. 5:26, m. a fowler. Root שקש. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יקותיאל (perhaps, "the fear of God," from the subst. יקות, from the root יקה, of junction, and אל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יקמן ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is



also called قحطان *Kahtân*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m.—(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יקיר adj. *dear*, Jer. 31:20. Root יקר.

יקיר adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקמה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקמה עם), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root קמה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קמצים, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה עם), [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

יקע only in fut. יקע i. q. יקע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) *metaph. to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by יז and יצל.

HIPHAL הוּקַעַת to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יקץ used only in fut. יקץ, יקץ, once יקץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form יקץ Hiphil, from קץ. (Arab. يقظ id.)

יקר fut. יקר 2 Ki. 1:13; יקר Ps. 72:14, and יקר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܩܪܝܐ, Arabic قر id.) *Metaph. to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by י and יקץ to be precious or dear to any one, 1 Sa.

26:21, אֲשֶׁר יִקְרָה נַפְשִׁי בְּעֵינֶיךָ "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psa. 72:14; also, followed by מַעַל to be highly estimated by any one (compare מן צדק, (רשע מן). Zec. 11:13, "a goodly price, אֲשֶׁר יִקְרָתִי מַעַלֵּיהֶם at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare קָבַר.

HIPHAL הוּקַרַת to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקר.

יקר m. יקרה fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. יקרה יקרה collect. *precious stones, gems*, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יקרונים 1 Ki. 5:31; 7:9, seq. *Metaph. Psal. 36:8, מַה יִקְרַת חַסְדְּךָ אֱלֹהִים "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.*

(2) *dear*. Psa. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. בְּיִקְרֹתֶיךָ by a Syriacism for בְּיִקְרֵיךָ, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. *magnificence, beauty*. Psa. 37:20, קִיֶּר פְּרִים "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יִקְרֵיתָּ in קרי, perhaps "with a quiet spirit," compared with Arab. وقر to be quiet, meek. In כתיב it is יקר רות.

יקר m. (with Kametz impure).—(1) *preciousness, costliness*. יקר קלי a precious vessel, Pro. 20:15. Concr. יקר כל whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יקר m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקש (*yakōsh*) 1 pers. יקשתי i. q. יקש and קש (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. יקש a fowler, 124:7. Followed by ל of pers., Jer. 50:24; and more fully ל יקש פה to lay snares for, i. e. to plot against any one. (Fut. יקשן Isa. 29:21, is from קש.)



NIPHAL נִקְשׁ, to be snared, to be taken in a noose, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically to be snared, or seduced by avarice, Deu. 7:25.

PUAL, part. מִיקְשִׁים for מִיִּקְשִׁים Ecc. 9:12.

Derivatives, מִקְשֵׁשׁ, יִקְשֵׁשׁ, and—

יִקְשָׁן ("fowler"), [Jokshan], pr. n. of the second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites, Gen. 25:2, 3.

יִקְתָּאֵל ("subdued by God," for יִקְתָּהּ from the root קָתַהּ = קָטַ to serve), [Joktheel], pr. n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָרָא pret. pl. יָרְאוּ Deut. 5:5, and יָרְאוּ Josh. 4:14; fut. יִירָא, יִירְאוּ, יִירְאוּ; plur. יִירְאוּ and יִירְאוּ, 2 Ki. 17:28; imp. יִירָא, plur. יִירְאוּ, by a Syriacism for יִירְאוּ, Lehg. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יִירָא Josh. 22:25; with pref. לִירָא for לִירְאוּ 1 Sam. 18:29; elsewhere fem. יִירְאוּ, prop. TO TREMBLE. For this root is softened from יִירַע יִירַע to tremble, comp. יִירַע Aramaean יִירַע to sow, נִסַּע and נִסַּע to swallow greedily, חָבַע and חָבַע to hide. Hence—

(1) to fear, to be afraid. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יִירְאוּ, אֶל-יִירְאוּ, fear not, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also יָרַא and יָרְאוּ Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare יָרַא No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, וְנִירְאוּ מְאֹד לְנַפְשֵׁינוּ מִפְּנֵיכֶם, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by לְ and יָרַא with an inf. to fear (to hesitate) to do any thing. Genesis 19:30, וְיָרַא לְשָׂכְחָהּ בְּצֶעַר "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by יָרַא to fear lest any thing may be done, like δεῖδω μὴ, Gen. 31:31; 32:8.

(2) to fear, to reverence, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָרַא אֱלֹהִים — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence to be godly, upright. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as

وقى, رهب, ورع, حشى Conj. III.

(3) to tremble for joy, like the synonym. פָּחַד. Isa. 60:5, where the more correct copies have יִירְאוּ i. q. יִירְאוּ, not יִירְאוּ. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יִירְאוּ is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִירָא to be feared, Psa. 130:4. Part. נִירָא δεινός.

(1) terrible, dreadful, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) venerable, august, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) stupendous, admirable, Psa. 66:3, 5; Ex. 15:11. Plural נִירְאוּ wonderful, or illustrious deeds, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [always], Deu. 10:21; 2 Sam. 7:23; adv. in a wonderful manner, wonderfully, Ps. 65:6; 139:14 (like נִפְלְאוּ).

PIEL יָרַע to terrify, to put in fear, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירָא.

יָרַא m. constr. יָרְאוּ fem. יִירְאוּ constr. יִירְאוּ (Prov. 31:30); verbal adj. —

(1) fearing, reverencing; with personal pronouns it forms a periphrasis for the finite verb, as יָרַא אֲנִי I fear, Gen. 32:12; יָרַא אַתָּה thou fearest, Jud. 7:10; אֲנִינוּ יִירְאוּ we fear, 1 Sa. 23:3; אֲנִינוּ יִירְאוּ he does not fear, Ecc. 8:13. Followed by the case of the verb יָרַא אֱת-יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָרַא אֱלֹהִים religious, pious [one who fears God], (timidus Deorum, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) fearful, Deu. 20:8.

יִירְאוּ f. — (1) prop. inf. of the verb יָרַא to fear, to reverence. Neh. 1:11, לְיִירְאוּ אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, מִיִּירְאוּ אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. fear, terror. Jon. 1:10, וְיִירְאוּ קִרְבָּנֵיהֶם "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase metus hostium, Gell. N. Att. ix.10). Hence יִירְאוּ thy fear. Deu. 2:25; Isaiah 7:25, יִירְאוּ נִשְׁמֵי "fear of thorns and briers." Compare Eze. 1:18, יִירְאוּ לָהֶם "terror (was) in them;" i. e. they caused terror.



(3) reverence, holy fear, Ps. 2:11; 5:8. **יִרְאָה** <sup>יְהוָה</sup> reverence towards God, piety. Pro. 1:7, **יִרְאָה** <sup>יְהוָה</sup> <sup>יְהוָה</sup> <sup>יְהוָה</sup> Job 28:28; Isa. 11:2; Psa. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without <sup>יְהוָה</sup> Job 4:6; 15:4.

**יִרְאָה** ("timid," "pious" ["piety?"]), [Iron], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

**יִרְאָהוּ** ("whom Jehovah looks on"), [Irijah], pr. n. m. Jer. 37:13, 14.

**יָרַב** Hosea 5:13; 10:6; commonly taken as a substantive, see under the root **רִיב** [**יָרַב**] an adverse king].

**יָרִיבֵעַל** m. (contr. from **יָרַב בְּעַל** "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is **יָרִיבֵשֶׁת** [Jerubbesheth], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰεροβάαλ. Compare **אִישׁ בְּשֶׁת** and **אִישׁ בְּעַל**.

**יָרִיבֵעַם** ("whose people are many"), Yaro-beam (for so it should be pronounced, not Yoro-beam), [Jeroboam], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

**יָרַד** fut. יָרַד, יִרְדּוּ, in pause יִרְדוּ, imp. יָרֵד, once יָרַד (Jud. 5:13), inf. absol. יָרַד (Gen. 43:20), const. יָרַד, with suff. יָרַדְתִּי, once יָרַדְתָּ Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["Æth. ወረደ:"]) In Arabic the word which literally corresponds to this is **وَرَد** to go for drink, for water, so used because one goes down to the spring: the word in common use is **نَزَلَ**. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a spring or river, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the sea, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (**שְׁפֵלָה**) Gen. 38:1; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle **לָ** 2 Sa. 11:9, 10; ? Cant. 6:2; or is put in the accusative (**לְ** paragogic either added or omitted). Ps. 55:16, **יָרְדוּ שְׂמֹאל חַיִּים** "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. **יָרִידִיבוֹר** those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to let fall down. Lam. 3:48, **פָּלְגֵי מַיִם יִרְדּוּ** "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic **العين البكا** **وردت البكا** my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, **יָרַד בְּבִכָּי** " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare **נָפַל**, **נָצַף**), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

**הִרְבִּיל יָרַד** to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (**hin-abführen**, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20; and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.







tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that ירושלים stands for ירוש-שלום the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in ירוב for ירוב; besides the form ירוש with the meaning of possession (= ירושה) neither occurs separately nor yet in composition. I prefer regarding ירו as a segolate noun (of the form רעו, רעו), i. q. Arabic رى men, and ירושלם men or people of peace; or perhaps, house or habitation of peace; just as, on the contrary, בית and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, ירואל, which may be more suitably rendered house of God than people of God; and the same interpretation of this name is found in Saadiah, who translates مدينة دار السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name ירו from the root ירה, signifying foundation, and thus ירושלם the foundation of peace]. As to the latter of the compound parts of this name, some suppose שלום and שלים to be the dual of שלה quiet, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ם in this word is originally radical, not servile; as shewn by the forms שלום, Arab. شلم, Chald. ירושלים, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively ירושלם, it should be pronounced ירושלים the dwelling of peace: and at length the later writers regarded ם as an ancient form of the Dual, and on this account every where to have read ירושלים, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently, שפרון, Ch. שפרן, and hence as if it were a dual, שפרון; compare Lehrs. page 538.

ירושלם & ירושלם, Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

["ירח" an unused root, probably (as noticed by Maurer), i. q. ירק to be yellow; ן and ף being interchanged." Hence]—

ירח m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לפני ירח "before the moon," i. e. as long as the moon shall shine.

ירח m. (comp. Lehrs. p. 512, note 11); pl. ירחים const. ירחי.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חרש, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the Alilæi, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been בני هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be the coast of the moon (غيب القمر) and the mountain of the moon (جبل القمر), near Hadramaut; for ירח Gen. loc. cit. is joined with the country of Hadramaut.

ירח Chald. the moon [a month, so expressly corrected in Thes.], Ezr. 6:15.

ירחון Num. 22:1; also ירחו Josh. 2:1, 2, 3, and ירחו 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικουῦς, xvi. 2, § 41, Arabic ريجا, Ritha, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be ירחו, it may be rendered city of the moon, from ירח and ה, as in the words עכו, שלמה, שילו; if ירחו, it signifies a fragrant place, from the root ירח.)

ירחם ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron.



9:12.—(3) 1 Ch. 27:22 —(4) 2 Ch. 23:1.—(5) Nch. 11:12 all.

**ירחמאל** ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in יִרְחָמֵאל [Jerahmeelites], 1 Sa. 27:10.

**ירחע** [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."] ]

**ירט** fut. יִרְט.—(1) TO THROW any one HEAD-LONG, TO PRECIPITATE, TO CAST DOWN (Arabic **ورط** II. id. **ورط**, a precipice, destruction). Job 16:11, **על־יְדֵי רָשָׁעִים יִרְטֵנִי** "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. *ἑρπίσει*. יִרְטֵנִי (to be marked with the line Metheg) for יִרְטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation **הרע (הרע)**.

[PIEL, Job 16:11; see above.]

Derivative **טרם** [in Thes. referred to **טרם**].

**יריאל** ("people of God"=**ירואל** ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

**יריב**—(1) m. *an adversary*, from the root **ריב**, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see יִרְיָ No. 1.—(b) Ezr. 8:16.

**יריב** (from **יריב** with the adj. termination יִ-), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

**יריהו** & **יריהו** "people of Jehovah;" see **ירואל** ["either 'founded by God,' (or else,) i. q. יִרְאֵהוּ 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

**יריחו**; see יִרְחוֹ.

**ירימות** [*Jerimoth*]; see יִרְמוֹת.

**ירימות** ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

**יריעה** f. *a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. **سِتْر** the curtain of a tent, and the tent itself).

**יריעות** ("curtains"), [*Jerioth*], pr. n. f. 1 Ch. 2:18.

**ירך** an unused root, perhaps of the same or a similar meaning as the cognate root **רכך** *to be soft, tender*. Hence—

**ירך** const. **ירך**, with suff. יִרְכִי f. (Nu. 5:21); dual **ירכים**.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. *μηρός*. (Arab. **رُكْب** *thigh, haunch, buttocks*.) Wherein it differs from **מִתְחַנֵּים** *the loins*, *ἀσφύς*, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness **מִתְחַנֵּים וְעַד יִרְכֵים** from the loins even to the thighs," and also from the general use of the word. For thus **מִתְחַנֵּים** signifies the lower part of the back, **ירך** dual **ירכים** the double thick and fleshy member extending from the bottom of the spine to the legs (**שׁוֹקַיִם**) i. e. the two thighs with the buttocks. **קַף הַיָּרֵךְ** the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (**עַל יָרֵךְ**) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Keule, Schinken*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form **ירכה** is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (קֶנֶף) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual **ירכים** *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

**ירכה** [*Jerka* Thes.] f. i. q. **ירך** No. 2, *the hinder part, or side (of a country)*, Gen. 49:13. Compare **קַתָּם**, **שָׂקָם**.

Dual **ירכתים** constr. **ירכתי**, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:23.

(2) *in the interior area, the parts farthest in, the extremities inmost recesses*, as of a house,



Psa. 128:3; of a ship, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:19. Hence יִרְכָּתִי לְכַנּוֹן the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יִרְכָּתֵי הַר אֶפְרַיִם "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions.* [Is not this meaning wholly needless?] יִרְכָּתֵי צִפּוֹן the extreme regions of the north, Isa. 14:13. [But see Psa. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתֵי אֶרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. בְּנִפְּוֹת הָאָרֶץ).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרְם an unused root, probably i. q. יָרַם and יָרַם *to be high, lofty.* Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmūk, *يرموك* Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמוֹת 24:30. —(5) 25:22; for יִרְמוֹת, verse 4. —(6) Ezra 10:29 כְּחֵיב קְרִי, *קְרִי*.

יִרְמִי ("dwelling in high places"), pr. n. m., Eze. 10:33.

יִרְמִיָּהוּ & יִרְמִיָּהוּ (יִרְמִיָּהוּ probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. *Ἰερεμίας*, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרְעַע —(1) properly *TO TREMBLE.* (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, גִּפְּשׁוֹ יִרְעָעָה לוֹ "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic *يرع, ورع*. In the same sense in Hebrew יִרַע is commonly used, which is formed from this root, the letter *y* being somewhat softened. Compare also יִרַע).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרְעַע (the other forms, as pret. רָעַע, Hiphil רָעַע are from רָעַע, from which also the fut. itself of יִרְעַע may be taken, as יִמַר from יָמַר, יִקַּל from יָקַל; but comp. pret. טוב fut. יִטַב). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed—(a) יִרְעַע לִי it will be ill for me, will go ill, Psa. 106:32. —(b) וַיִּרְעַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעַע גְּדוּלָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרְעַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרְעַע לְבָבְךָ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּאֵל ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרְקַע —(1) *TO SPIT*, i. q. רָקַע. (Ch. רָקַע, Æth. Ὠζφ; id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַע.

II. יִרְקַע an unused root; *to be green*, as an herb, a plant. Arab. *ورق* to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of verdure. Hence the following words [also יִרְקַע].

יִרְקַע masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. יִרְקַע הַגַּדִּים a garden of herbs, Deu. 11:10; 1 Ki. 21:2. יִרְקַע אֶרְצוֹת יִרְקַע a portion of vegetables, Pro. 15:17. (Syr. *ܝܪܩܥܐ*, *ܝܪܩܥܐ* herb.)

יִרְקַע m. *greenness*. קֵל-יִרְקַע עֵשֶׂב all greenness of herb, Gen. 1:30; 9:3. יִרְקַע יִשְׂשָׁן greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (bas Grün), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקַע m. *χλωρότης, ὠχροτης*—  
(1) of persons, *paleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. *يرقان* id.)

[*יִרְקַעִים* ("paleness of the people?"), *Jorkeam*, pr. n. of a town of Judæa, 1 Ch. 2:44.]



ירקק plur. fem. ירקקו — (1) adj. *greenish, yellowish*, *χλωρίζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawnyness* (of gold), Psa. 68:14. (Æth. ጠርቅ; denotes gold itself. Arab. <sup>sl-</sup> ورق money, coins.)

ירש (Jer. 49:1) & ירש fut. ירש imp. רש Deu. 1:21; רש ib., 2:24, 31; and fully ירש with ה parag. ירשה 33:23; inf. רשח suff. רשחו.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by force, 1 Ki. 21:16. (This, and not to inherit, is shewn to be the primary signification, by the derivatives רשת a net, so called from taking or catching; and ירשת must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in רם, רץ, such as רמח which see. In Arabic and Syriac there is a secondary sense of inheriting in the verbs رث, رثا; and perhaps the Lat. *heres, hereditis*, is of the same stock, unless, indeed, it be from αἰρέω, capio). Constr. — (a) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13. — (b) followed by an acc. to take possession of any one, i. e. to take possession of his goods; to expel, to drive him out from the possession, to succeed in his place. Deu. 2:12, וּבְנֵי עֲשׂוּ יִירְשׁוּם וַיִּשְׁמְדוּם מִפְּנֵיהֶם, "and the Edomites expelled them (the Horites) and destroyed them before them." Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, "a handmaid when she expels her mistress," succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, "the Lord will destroy those nations before thee, וַיִּרְשׁוּם and thou shalt occupy their possession." Jud. 11:23, "Jehovah drove out the Amorites before his people, וַיִּרְשׁוּם and wilt thou occupy their land?"

(2) to possess, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, ירש ארץ to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially to receive an inheritance, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), to inherit any one's goods, Gen. 15:3, 4. Absol. Gen. 21:10, "the son of the

bond-woman shall not inherit with my son, even with Isaac." Part. ירש an heir, Jer. 49:1.

NIPHAL, to be dispossessed of one's possessions (pass. of Kal No. 1, b); reduced to poverty, Gen. 45:11; Pro. 20:13. In this signification it is kindred to רש to be poor.

PIEL ירש i. q. Kal No. 1, with an acc. of the thing, Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, to make poor. Jud. 14:15, where there is ירשנו which I prefer placing here rather than under Kal. Inf. Kal would be ירשנו.

HIPHAL הוריש — (1) to give the possession of any thing to any one, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, וְתוֹרִישֵׁנִי עֲוֹנוֹתַי וְעַרְיָ "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by ל of the pers. Ezer. 9:12.

(2) i. q. Kal No. 1, to occupy — (a) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19. — (b) followed by an acc. of pers. to possess the property of any one, i. e. "to expel him from possession." Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, "God shall drive them out from his belly" (the riches swallowed up). Hence to dispossess of goods, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) to blot out, to destroy, Nu. 14:12.

Derivatives, ירשה, ירשה, מורש, מורשה, תירוש, and pr. n. ירושה or ירושה [מורשה].

ירשה f. Nu. 24:18, and —

ירשה f. a possession, Deut. 2:5, 9, 19; Joshua 12:6, 7.

[“(2) inheritance, Jer. 32:8.”]

ירשה see ירשה.

ישראל (“whom God makes,” i. e. creates), [Jesimiel], pr. n. m. 1 Ch. 4:36.

ישם — (1) i. q. שם TO SET, OR PLACE. Hence ירשה Jud. 12:3 בחייב.

(2) intrans. to be set, placed (compare יצר and צור). Fut. יישם Genesis 50:26, and 24:33 בחייב, where the קרי is יישם, Hoph. from שם.

ישראל (“contender,” “soldier of God,” from ירה to fight, and אל, Gen. 32:29; 35:10; compare 12:4), Israel, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. יעקב). — ישראל or ישראל signifies —

(1) all the descendants of Israel, or Israelites.



Gen. 34:7; 49:7. ארץ ישראל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and ישראל f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically ישראל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλίται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere יִשְׂרָאֵל (which see). Hos. 8:2, יִדְעֵנוּךְ יִשְׂרָאֵל "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called מַלְכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מַלְכֵי יְהוּדָה. Other names of the ten tribes were אֲפַרְיָם (which see), taken from the more powerful tribe, and שִׁמְרֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed שְׁקַל יִשְׂרָאֵל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרָאֵלִי 2 Sam. 17:25; fem. יִשְׂרָאֵלִית Lev. 24:10, *Israelite*.

[יִשְׂרָאֵלִהּ, pr. n. m. 1 Ch. 25:14, see יִשְׂ.]

יששכר [Issachar], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בני יששכר) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like יְהוֹרָה, יְרוּשָׁלַיִם, etc., see Simonis, *Analys. Lect. Masoreth. in Pref.*), takes the vowels belonging to a continual קרי, יִשְׁכַּר (bought with wages or price, see Gen. 30:16). The more full reading in כתיב may be read in two ways, either יִשְׁכַּר he is wages, or יִשְׂכַּר (for יִשְׂא שְׁכַר) he brings wages, et bringt den Lohn.

יִשְׁ followed by a Maccaph, יִשְׁ—(1) prop. subst.

*esse, being, existence* (see יִשָּׁה); whence *that which is present, ready; ovōia, wealth* (compare עֲתִידוֹת). So prob. Prov. 8:21, לְהַנְחִיל אֲהָבֵי יִשׁ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. אִישׁ, אִישׁ, which see, id.; Arab. ايس. Opposed to אין, אין, there is not). Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יִשׁ יְהוָה בְּמַקוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:5, יִשׁ וַיִּשׁ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Eze. 10:4; 2 Chron. 6:19. יִשׁ אֲשֶׁר there are those who, there will be those who (Syr. ? אִישׁ), Neh. 5:2, 3, 4. יִשׁ לִי there is to me, I have, Genesis 43:7; 44:20; hence כָּל-אֲשֶׁר יִשׁ לוֹ whatsoever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, יִשׁ דְּבַר נְשִׂאִמָּר "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יִשׁ מְתַעֲשֶׂר "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יִשׁ אֲשֶׁר יְהוּדָה "there was, when there was," etc., i. e. there was sometimes, like Ch. אִית רְהוּי.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יִתְּךָ thou art, Jud. 6:36; יִשְׁכֶּם ye are, Gen. 24:49; יִשְׁנֹה he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יִשְׁךָ מוֹשִׁיעַ "if thou savest," Gen. 24:42, 49.

ישב fut. יִשֵּׁב, inf. abs. יִשְׁבּ (1 Sa. 20:5), constr. יִשְׁבָּה, with suff. יִשְׁבְּתִי, imp. יִשֵּׁב, יִשְׁבָּה.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, וַתֵּשֶׁב לָהּ "and she sat down." Also, *to be seated, to be sitting*, followed by לְ (Gen. 19:1; 2 Sa. 7:1); עַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יִשֵּׁב הַכְּרֻבִים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, כִּי שָׁמָּה יִשְׁבוּ כְּסֵאוֹת לְמִשְׁפָּחָם "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יִתְבּ, id. Arab. verb وَثَب has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in *Spec. Hist. Arab.* page 15; edit.



White; but this sense is found in the substantives **سَاب** a sitting down, habitations, places, **وَتَاب** a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Ps. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** "those who sit on (thrones)," i. e. kings.—(b) of those who lie in wait for others, Psal. 10:8; 17:12; Job 38:40. Followed by **ל** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λοχεύω**, **λοχίζω**, to lie in ambush, from **λέγω**, to sit down; **ἴδω** *legen*, and Arabic **وَتَب**, (see above).—(c) of an army, which sits down in a place, and holds possession of it (*einen Ort besetzt haben*), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13. (e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) To sit with any one, followed by **ע** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **ע** **הָלַךְ עִם**.—As to the phrase, "to sit at the king's right hand," see above, page CCCLII, B [and see the note added there].

(2) to remain, abide, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יֹשְׁבֵי אֹהֳלִים** "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, **שָׁבוּ לָכֶם פֹּה** "remain here." Followed by a dat. of pers. to remain for some one, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וַיִּשְׁבּוּ בְּאֵיתָן** "but his bow remained strong."

(3) to dwell, to dwell in, to inhabit, Gen. 13:6, 7, 12; 19:29; followed by **ל** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יֹשְׁבֵי תְהִלָּתוֹ** "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** an inhabitant, a dweller, Gen. 19:25; Jud. 1:21; 3:3. But **יָשַׁב** followed by an accus. is also to dwell near, by anything, to be neighbour (comp. **יָשַׁב**). **יֹשְׁבֵי** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יֹשְׁבֵי אֹהֳלֵי וּמִקְנֵהָ** "those who dwell in tents and amongst flocks."

(4) pass. to be inhabited, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יָשַׁב** and Greek *vaiw*, *vaieraw*, signify both to inhabit and to be inhabited.

NIPHAL **יִשְׁבַּב** to be inhabited, Exod. 16:35, and often in other places.

PIEL **יָשַׁב** to place, to make to sit down, Ezek. 25:4.

HIPHAL **הִשְׁבִּיב**—(1) causat. of Kal No. 1, to cause to sit down, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, to cause to inhabit, Psal. 68:7; 113:8; followed by **ל** of place, Gen. 47:6; 2 Ki. 17:26. Also, to cause a woman to dwell with one, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. **ጠሰ**: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, to cause a land to be inhabited, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) to be made to dwell, Isa. 5:8.

(2) to be inhabited, Isa. 44:26.

Derivatives, **יֹשִׁיבָה** (for **יֹשִׁיבָה**), **יֹשִׁיב**, **יֹשִׁיבָה**, and the pr. names which follow.

**יֹשִׁיב בְּשֵׁבֶת** ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages **יֹשִׁיבָה**.

**יֹשִׁיבָה** ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

**יֹשִׁיבָה** ("praising"), [*Ishbak*], pr. n. m. 1 Ch. 4:17.

**יֹשִׁיבֵי בְנוֹב** ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 **כַּחַיִּב בְּנוֹב**, קרי **יֹשִׁיבֵי בְנוֹב** ("my seat is at Nob"), [*Ishbi-benob*].

**יֹשִׁיבֵי לֶחֶם** [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:24.

**יֹשִׁיבָה** I. *Yashov'am*, like **יֹשִׁיבָה** ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

**יֹשִׁיבָה** ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

**יֹשִׁיבָה** ("a seat in a hard place"), [*Jashbekashah*], pr. n. m. 1 Ch. 25:4, 24.

**יָשַׁב**, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יש** *esse, being*, and **יָשַׁב** a setting upright (aid), *uprightness, truth*. Prop. to stand, to stand out, to stand upright; hence to be. (With this agree Sanscr. *as*, to be, Pers. *هستن*, Latin *esse*.) Kindred in signification is **יָשַׁב** to stand, whence **יש** to be. Other traces of this root are found in the pr. names **יֹשִׁיב**, **יֹשִׁיבָה**.

**יֹשִׁיב** ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יֹשִׁיב** Nu. loc. cit.

**יֹשִׁיבָה** ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.



ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישוהיה ("whom Jehovah casts down"), [*Jeshohaiiah*], pr. n. m. 1 Ch. 4:36.

ישוע [*Jeshua*], a contracted form of the pr. n. ישועה used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see ישועה No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

["(4) a city of Judah, Neh. 11:26."]

ישועה f. with ה parag. poet. ישועה Ps. 3:3; 80:3 (from the root ישע).

(1) Verbal adj. f. that which is delivered, safe, Isa. 26:1, 18.

(2) Subst.—(a) deliverance, help; ישועה יהוה "aid vouchsafed by God," Ex. 14:13.—(b) welfare, Job 30:15.—(c) victory, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישח an unused root. Arab. transp. وحش to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحشا fasting, having taken no food. Hence—

ישח m. found once Micah 6:14; hunger, prop. emptiness of stomach.

ישח only found in הושיט ידו TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اوسح, اوسح id.)

ישח (perhaps "wealthy," see ישח No. 1), pr. n. Jesse, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies ישח 1 Sa. 20:27; 30:31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); the stem of Jesse, Isa. 11:1; poet. used of the family of David, and the root, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

ישחיה ("whom Jehovah lends"), [*Ishijah, Ishaiiah*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישחיה (id.), [*Jesaiiah*], pr. n. m. 1 Ch. 12:6.

ישחיה m. a waste, a desert, Ps. 68:8; 78:40; 106:14. Root ישח.

ישחיה pl. f. desolations, destruction, Psalm 55:16 כחיה. Root ישח; compare pr. n. of the town ביהחיה ישחיה p. cxvii, B.

ישח m. an old man, properly hoary, (from the root ישח); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this قسيس, قسيس, the letter ' being changed into the hardest of the palatals (see under the letter כ).

ישחיה ("descended from an old man"), [*Jeshishai*], pr. n. m. 1 Ch. 5:14.

ישח i. q. שחם TO BE LAID WASTE, DESOLATED. Hence fut. שחם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שחם itself, like יפל from קלל, see Hebrew Grammar § 66, note 3); plur. שחם Eze. 6:6.

Derived nouns, ישחיה, ישחיה and—

ישחיה ("wasteness"), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישחיה ("whom God hears"), [*Ishmael*], pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. ישחיה 1 Chron. 2:17; 27:30; pl. שחיה Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 25:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישחיה ("whom Jehovah hears"), [*Ishmaiah*], pr. n. m. 1 Ch. 12:4. A different person is ישחיה 1 Ch. 27:19.

ישחיה (for ישחיה, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישח & ישח fut. ישח, inf. ישח Ecc. 5:11, pr. TO BE LANGUID, WEARY (schlaff, müde seyn), hence—

(1) of persons, to fall asleep, Gen. 2:21; 41:5; Ps. 4:9; to sleep, to be sleeping, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber,

schlummern; سنه the beginning of sleep. As to sleep



itself, they commonly use the verb שָׁם, which on the contrary is used in Hebrew of slumbering, see נָדָם. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence ἀνθρωπομόρφως, Psalm 44:24, "why sleepest thou, O Jehovah?" Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accens. following, יָשָׁן שָׁנַת עוֹלָם, Jer. 51:39, 57, and יָשָׁן מָוֶת, Ps. 13:4.

(2) used of inanimate things, to be flaccid, dried, hence to be old (opp. to fresh or new), compare נָבֵל, נָבֵלָה. So adj. יָשָׁן, and—

NIPHAL יָשָׁן—(1) to be dry, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) to be old, inveterate, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, to cause to sleep, Jud. 16:19.

Derivatives, שָׁנָה, שָׁנָה and those which follow immediately.

יָשָׁן, m. יָשָׁןָה, f. adj. old, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firm), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשָׁן, f. יָשָׁןָה. Pl. const. יָשָׁןָה. Dan. 12:2.—(1) part. and verbal adj. sleeping, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, אֲרָמָה יָשָׁןָה "thy handmaid was sleeping." Cant. 5:2.

(2) [Jushon], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is דָּשָׁןָה.

יָשָׁןָה ("old"), [Jeshanah], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשַׁע, unused in Kal, Arab. وَسِعَ TO BE SPACIOUS, AMPLE, BROAD, figuratively to be opulent, kindred to שָׂוָה. See Jenbari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of ample space is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָחֵב, רָחֵב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צָרָה). Hence—

NIPHAL יָשַׁע fut. יָשַׁע, the ה rarely retained יָשַׁעָה, Ps. 116:6, apoc. יָשַׁע, יָשַׁעָה.

(1) to set free, to preserve, followed by כִּי Ps. 7:2; 34:7; 44:8; יָשַׁעָה Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36.

(2) to aid, to succour. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and לְ Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. to give victory, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יְדִי "my own hand has helped me," [saved me] or, הוֹשִׁיעָה לִי זְרָעִי "my own arm has helped me," i. e. "by my own valour (without the aid of any one) have I gained the victory." Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשִׁיעַ יָדְךָ לְךָ "to help thyself with thy own hand," i. e. to take private vengeance, 1 Sa. 25:33. יָדְךָ and יָדְךָ 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 17:13); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) to be freed, preserved, followed by כִּי Nu. 10:9; Ps. 33:16.

(2) to be helped, Isa. 30:16; 45:17; to be safe, Ps. 80:4, 8; also to conquer, [Is it not saved in the alleged passage?] Deu. 33:29. Part. נֹשֵׁעַ conqueror, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשִׁיעוֹת, מוֹשִׁיעוֹת, and the pr. n. מוֹשִׁיעַ, מוֹשִׁיעַ, מוֹשִׁיעַ, מוֹשִׁיעַ [also מוֹשִׁיעַ and מוֹשִׁיעַ].

יָשַׁע & יָשַׁע with suff. יָשַׁעְךָ, יָשַׁעְךָ Ps. 85:8.

(1) deliverance, aid, [salvation], Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לִישַׁע אֱלֹהֵי מִשְׁחָה "to deliver thine anointed." יָשַׁע אֱלֹהֵי יָשַׁע God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) safety, welfare, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, salvation].

יָשַׁע ("salutary"), [Ishi], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ ("the salvation of Jehovah"), [Jeshaiiah], LXX. Ἰσαΐας, Vulg. Isaias, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.



ישעיה (id.) [*Jeshaiiah, Jesaiiah*], pr. n. m.—  
 (1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—  
 (4) Neh. 11:7.

[“*ישר*, an unused root, kindred to the roots *שפה* to make smooth, and *צפה*, *صفي* to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived”—]

ישפה (read *Yah-sh'p'heh*), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. *يشب*, *يشم*, *يشف*, also *يصب*, *يصف*, id.) If an etymology is to be sought in Hebrew, it may be from the root *שפה* to be smooth [but see *ישר*, above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps “bald,” from *שפה*), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. *יִישַׁר* (once *יִישַׁר* 1 Sa. 6:12).

(1) i. q. *יָשַׁר* (kindred roots are *יָשַׁר*, *יָשַׁר*) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, *וַיִּשְׁרְרוּ* *וַיִּשְׁרְרוּ* prop. “and the kine were straight in the way,” i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, *יִישַׁר בְּעֵינַי* to be straight in my eyes, i. e. “it is pleasing to me,” I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare *שָׁנָה* Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, *הִנֵּה עָפְלָה* *לִאֱ-יִשְׂרָאֵל* “behold the puffed up, his soul is not tranquil in him.”

PIEL—(1) to make a way straight, Pro. 9:15, “those who make their ways straight,” i. e. those who go on in a straight way, the upright. *יִישַׁר לְלֶכֶת* to go straight forward. Prov. 15:21, “God makes straight the ways of any one,” i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:2.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by *?* for any one.

PUAL, pass. of Piel No. 3. Part. *מִישַׁר* gold made even, spread out, 1 Ki. 6:35.

HIFHIL *הִישִׁיר* and *הִשְׁיִיר* (Ps. 5:9; Isa. 45:2 כתיב) —(1) to make a way straight. Ellipt. Pro. 4:25, “let thy eyelids *נִגְדְּךָ* *יִישְׁרוּ* make straight (sc. a way) before thee,” i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, *מִישַׁר*, *מִישַׁר*, pr. n. *יְשָׁרוֹן* and those which immediately follow.

*יָשָׁר*, adj. f. *יִשְׁרָה*—(1) straight. Eze. 1:7, 23; Job 33:27, *יִשְׁרָה הָעֵצִים* “I have made the straight crooked;” I have acted perversely. Figuratively *יִשְׁרָה בְּעֵינַי* that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, “every one did *יִשְׁרָה בְּעֵינָיו* what was right in his own eyes,” what was pleasing to himself. Deu. 12:25, 28, *יִשְׁרָה בְּעֵינֵי יְהוָה* “that which is pleasing to God.” Followed by id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed *יִשְׁרָה לֵב* Ps. 7:11, and *יִשְׁרָה לֵב* 37:14. *סֵפֶר יִשְׁרָיִם* *kar' iξoxηρ*, are the Jews, Daniel 11:17. *סֵפֶר הַיִּשְׁרָיִם* [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that *יָשָׁר* is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called *جماعة* i. e. valour.) Neutr. *יִשְׁרָה* uprightness, integrity, Psa. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Psa. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence *יִשְׁרָה* an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. *יִשְׁרָה לֵב* ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic *يسر* to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

*יִשְׁרָה* (“uprightness”), [*Jeshor*], pr. n. masc., 1 Ch. 2:18.

*יִשְׁרָה* m.—(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, “who withholds *מִיִּשְׁרָה* more than is just and meet.” With suffix *יִשְׁרָהוּ* what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of *לֵב*, *לֵב*, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.



ישראלה ("right before God"), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

ישרה or ישרה, constr. ישרה f. i. q. ישרה *uprightness, integrity*, 1 Ki. 3:6.

ישרון, m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that ישרון was a diminutive of the name ישראל, used among the people and in common life for the fuller form ישראל (as to the syllable ה added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Grüßlich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root ישר; compare ישרים Nu. 23:10. So Gr. Venet. *Ἰσραηλιστος*. Others regard ישרון as a diminutive from ישר (as if ישרון), as though *rectulus, justulus* [the righteous little people], das liebe, fromme Böldchen (Aqu., Symm., Theod. εὐθὺς); but the passage in Isaiah appears to hinder this, where it stands for ישרה, parall. ישרה: [Yet this was Gesenius' corrected judgment].

ישיש, an unused root; cogn. to ישיש *to be white, hoary*; hence *to have hoary hairs, i. e. to be an old man*; comp. ישיש.

Hence ישיש, pr. n. ישיש, and—

ישיש, m. *an old man, prop. hoary*, 2 Ch. 36:17.

ת, Chald. i. q. Heb. ת, the mark of the acc. With pron. תהם *them*, Dan. 3:12.

יתב, Chald. i. q. Heb. יתב—(1) *TO SIT, TO SIT DOWN*, Dan. 7:9, 10, 26.

(2) *to dwell*, Ezr. 4:17.

APHEL הויתב *to cause to dwell*, Ezr. 4:10.

יתד, an unused root. Arabic *وَدَد* and *وَدَد* *to make firm, to fix firmly*. Hence—

יתד, const. יתד, plur. יתדות, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) *a pin, a nail*, which is fixed into a wall, Eze. 15:3; Isa. loc. cit.; specially *a pin of a tent*, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. *To drive in a pin or nail*, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense יתד is used Ezr. 9:8; comp. יתד verse 9, and the roots יתד, יתד. Also, a *nail or pin* is used metaphorically of a *prince*, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called יתד or *corner stone*, on whom the state is builded.

(2) *a spade, paddle*, Deu. 23:14. יתד-הארץ Jud. 16:14, *a weaver's spatha*. [In Thesaur. this last passage is not put under this head.]

יתום, m. *an orphan*, from the root יתום, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יתור, m. (from the root יתור, of the form יתור), *searching out*; meton. that which is found by searching, Job 39:8.

יתח, an unused root. Arab. *وتح* *to beat with a club*, *ميتحة* a club. Hence יתח a club, which see.

יתיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:42. [Perhaps *Attir*, *عتير* Rob. ii. 194.]

יתיר Ch.—(1) adj. *very great, excellent, pre-eminent*, Dan. 2:31; 5:12, 14.

(2) f. יתירה adv. *abundantly, very*, Dan. 3:22; 7:7, 19.

יתלה ("height," "lofty place," root יתלה), [*Jethlah*], pr. name of a town of the Danites, Josh. 19:42.

יתם, an unused root. Arabic *يتم* and *يتم* *to be solitary, bereaved*. The signification of *solitariness* appears to have sprung from that of *silence*, so that it is kindred to the roots יתם, יתם. Hence יתום an orphan.—יתם Psa. 19:14, is from יתם see Analyt. Ind.

יתמה ("bereavedness"), [*Ithmah*], pr. n. m. 1 Ch. 11:46.

יתן, an unused root, i. q. יתן *to be constant, perennial*, used of water (comp. יתן); hence *to be firm, stable*.

Derivative, יתן.

יתניאל ("whom God gives"), [*Jathniel*], pr. n. m. 1 Ch. 26:2.



יתן ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יתר—(1) pr. TO BE REDUNDANT (*überflüssig* [*εὑρη, περισσεύειν*]), see יתר No. 1, and יתר; hence—

(2) to abound (*überflüssig* [*εὑρη, περισσεύειν*]).

(3) to be over and above, to be left (*übrig* [*εὑρη*]).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. יתר that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV, A.

HIPHAL הויתר—(1) to cause some one to abound with something; followed by an acc. of pers. and ׀ of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הויתר בני תמונתה "let remain (i. e. keep alive) the sons of death," i. e. those doomed to die.

(3) to make profit (like Syr. *ܝܬܪ* Pe. and Aph.). Gen. 49:4, אל תויתר "thou shalt not lay up gain" [in Thes. "thou shalt not excel, shalt not be superior to thy brethren"].

NIPHAL נוותר—(1) to be left, to be let to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נוותר, fem. נוותרת rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be preeminent.) Dan. 10:13, ואני נותרתי שם אצל מלכי פרס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יותר, יותרת, יותר, מותר, מותרת, and those which immediately follow.

יתר with suff. יתרו m.—(1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. *وتر* id. a bow string, harp string), Jud. 16, 7, seq. Specially—(a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נסע יתרים קדם "their cords are torn away," their tents are removed, i. e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(b)

of the string of a bow, Ps. 11:2.—(c) of a cord used as a bridle; Job 30:11 כתיב יתרו פתח "he looses his bridle," or coll. "they loose their bridle," i. e. they are unbridled, unrestrained; קרי יתרי they loose my bridle, i. e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; על יתר abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יתר העם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יתר דברי ש' the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יתר הארצה "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יתר 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(a) Jud. 8:20.—(b) 1 Ch. 2:32.—(c) 1 Ch. 4:17.—(d) 1 Ch. 7:38, for which there is יתרון verse 37.—(e) the father-in-law of Moses, elsewhere called יתרו Ex. 4:18.—(f) 1 Kings 2:5, for which there is יתרא 2 Sam. 17:26. Patron. יתרי 2 Sa. 23:38.

יתרה i. q. יתר No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יתר No. 2.]

יתרו (i. q. יתרון), [*Jethro*], pr. n. of the father-in-law of Moses; compare יתר and חקב; Exod. 3:1; 4:18.

יתרון m.—(1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac *ܝܬܪܝܢ* gain"].

(2) pre-eminence, followed by ׀ Ecc. 2:13.

[יתרון] *Ithran*, pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[יתרת; see יותרת.]

יתרעם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:3; 1 Ch. 3:3.

יתת (according to Simonis for יתרת "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

כ

*Caph*, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כף) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters,



and is interchanged — (a) with the softer ones א (see p. cl, A); and also י, as יָשָׁר and יָשָׁרָה (compare also יָשָׁרָה and יָשָׁרָה an old man). — (b) with the harder palatal פ; see פָּקַד and פָּקַדָה; פָּקַד and פָּקַדָה; פָּקַד and פָּקַדָה; פָּקַד and פָּקַדָה, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskiaë, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלַד, חָלַד, חָלַד a mole; חֶבְרֹן and חֶבְרֹן the river Chebar; חֶבְרֹן חֶבְרֹן cheese; חֶבְרֹן חֶבְרֹן a young lion, חֶבְרֹן and חֶבְרֹן to surround.

כִּי, before monosyllables and barytones often כִּי (Lehrg. § 151, 1); with suff. כִּי־ם, כִּי־ם, כִּי־ם (with the other pers. pronouns there is put כִּי־ם, כִּי־ם, which see).

(A) adv. of quality, abbreviated from כִּי (like כִּי for כִּי and the like, see Hebr. Gramm. § 100, ed. 10); — (unless it be preferred to regard the adverb כִּי as having sprung from כִּי properly the relative pronoun qui, quæ, quod, hence quomodo (wie beschaffen), like ως from the relative ο, also ὅσον, ὅσον adv. from the relatives ὅσος, ὅσιος; ut, uti, from ὅτι. If this etymology be adopted the power of the word would be properly relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. thus, so, in this manner, Gr. ὡς. Hence repeated כִּי...כִּי as...so; how...thus; when two things are compared with each other (old Germ. so...so, for the common wie...so). Lev. 7:7, כִּי־כַּסֵּף כִּי־כַסֵּף "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely so...as; thus...how, Gr. ὡς...ὡς; Gen. 44:18, כִּי־כַּסֵּף כִּי־כַסֵּף "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, as well...as, tam...quam; Lev. 24:16, "all the congregation shall stone him כִּי־כַּסֵּף כִּי־כַסֵּף as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4; how great, so great, quantus, tantus; qualis, talis (ὅσος, ὅσος ὅσιος...ὅσιος); Josh. 14:11, כִּי־כַּסֵּף כִּי־כַסֵּף "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; as soon as...so or then (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὡς, Il. i. 512. More fully expressed כִּי...כִּי Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כִּי...כִּי Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. in what way, how, auf welche Weise, after the verb וָלָא (as elsewhere וָלָא Jud. 3:8); Ecc. 11:8, "as thou dost not know what is the course of the

wind, וָלָא וָלָא and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, in some way, some measure (ein nigermaassen), hence, when numbers, or measure of space or time are expressed in round numbers; about, Gr. ὡς (ὡς πενήκοντα), ὡς, ὅσον; German, ungefähr, etwa. 1 Ki. 22:6, כִּי־כַסֵּף כִּי־כַסֵּף "about four hundred men." Ex. 12:37; Ruth 2:17, כִּי־כַסֵּף כִּי־כַסֵּף "about an ephah of barley." Nu. 11:31, כִּי־כַסֵּף כִּי־כַסֵּף "about one day's journey." Ruth 1:4, כִּי־כַסֵּף כִּי־כַסֵּף "about ten years." — Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כִּי־כַסֵּף כִּי־כַסֵּף "about midnight." Ex. 9:18, כִּי־כַסֵּף כִּי־כַסֵּף "to-morrow about this time." Dan. 9:21, כִּי־כַסֵּף כִּי־כַסֵּף "about the time of the evening sacrifice." (In these examples כִּי may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) as, like, as if, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כִּי־כַסֵּף כִּי־כַסֵּף like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כִּי־כַסֵּף כִּי־כַסֵּף like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כִּי־כַסֵּף כִּי־כַסֵּף "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כִּי־כַסֵּף to experience the same as—p. ccxxii, A, and כִּי־כַסֵּף under the word כִּי־כַסֵּף); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—(a) A substantive with כִּי prefixed signifies that which is like this thing, a thing or person similar thereto, Dan. 10:18, כִּי־כַסֵּף כִּי־כַסֵּף "(an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengestalt. Deut. 4:32, "has there been כִּי־כַסֵּף כִּי־כַסֵּף anything like this great thing?" Gen. 41:38, כִּי־כַסֵּף כִּי־כַסֵּף "can we find (a man) like this man?" such a man. So כִּי־כַסֵּף כִּי־כַסֵּף may often be rendered in Latin, talis, tale, talia, Jud. 13:23. Isa. 66:8, כִּי־כַסֵּף כִּי־כַסֵּף מי שמע כִּי־כַסֵּף מי "who has heard such a thing, who has seen such things?" Job 16:2; also כִּי־כַסֵּף (what) is like this, the same, in like manner, Jud. 8:8; 2 Ch. 31:20. כִּי־כַסֵּף כִּי־כַסֵּף such and such, so and so, Jud. 18:4; 1 Ki. 14:5; כִּי־כַסֵּף כִּי־כַסֵּף id. 2 Sam. 17:15.—(b) כִּי may be added pleonastically to verbs of similitude, כִּי כִּי־כַסֵּף like the Germ. ähnlich seyn wie jem.—



(c) As to the article being frequently put after *כְּ* denoting comparison, see above, ¶ art. 2, c, p. CCXII, A.

(2) *according to, after, secundum* (κατά), denoting agreement with some rule, standard, or model. Gen. 1:26, *כְּדְמוּתֵנוּ* "according to our likeness." 4:17, "and he called the name of the city *כְּשֵׁם בְּנוֹ הַנּוֹחַ* after the name of his son Enoch." Joshua 6:15, *כְּדַבַּר הַיְהוָה* "after this manner." 2 Ki. 1:17, *כְּדַבַּר הַיְהוָה* "according to the word of the Lord." 1 Sa. 13:14, *כְּלִבּוֹ אִישׁ* "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah *כְּצִדְקוֹ* "according to his righteousness," i. e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare *כְּיַד* according to the hand of, i. e. bounty, under *יָד* lett. cc. Also in this signification in the apodosis there follows *כֵּן*. Gen. 6:22, *כֵּן עָשָׂה בְּנֵי אֱלֹהִים בְּנֵי עֲשָׂה*.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. *um*, in the phrase *um drei Uhr*, which, not only means about three o'clock, but also three o'clock itself. So *שֶׁמֶלְשֹׁם* = *שֶׁמֶלְשֹׁם יְשֵׁרְמֹל* yesterday, and the day before yesterday, formerly, 1 Sa. 14:21; 21:6; *כְּהַיּוֹם*, *כְּיָמַי* to day, at this time, now (see *יָמַי* lett. d. e); *כְּרִנְעַת* at one moment, Nu. 16:21; *כְּמִעֹט* for a little while.

(4) On the other hand, from the idea of *likeness*, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when *כְּ* stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree*. (*Caph veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles *ὡς, ὅσον, quam* prefixed to the superlative, *ὡς βέλτιστος, ὡς τάχιστα, ὅσον τάχιστα, quam excellentissimus, quam velerrime*, but also, more rarely to the positive, *ὡς ἀληθῶς*, Germ. *wie* (nur irgend möglich) *wahr, so wahr als möglich, ὡς μνημονικῶς ὁ Κύρος* (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words *ὡς, ὅσον*, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. — (a) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, *כִּי הוּא אִישׁ אֲמִתּוֹ וַיִּרְא אֶת־הָאֱלֹהִים מֵרַבִּים* "for he was a man faithful to the highest degree (so

frei als möglich) and fearing God more than many." 1 Sa. 10:27, *וַיְהִי כְּמַחְרֵישׁ* "he was so quiet," er benahm sich ganz ruhig. Num. 11:1, *וַיְהִי הָעָם כְּמִתְאָנְנִים רַע* "and the people were so complaining of evil," wir Leute nur thun können, die ein großes Unglück bejammern, i. e. complained most bitterly, Hos. 11:4. — (b) it is prefixed to adverbs *כְּמִעֹט* how very little (*ὅσον, ὀλιγον*), Pro. 10:20; *כְּמִעֹט שְׂרִיר* a remainder so small, Isa. 1:9; in like manner *כְּרִנְעַת* Ps. 73:19; *כְּרִנְעַת* Isa. 26:20, how very speedily. — (c) to substantives Isa. 1:7, *כְּשִׁמְמָה כְּמִתְפַּחֵת זְרִים* "a desolation such as ever was wrought by enemies," wie nur irgend Feinde verheeren können. It is once thus prefixed to the subject. Lam. 1:20, *כְּחוּץ שֶׁבֶלֶה חָרַב בְּבַיִת כְּפִתּוֹת* "without, the sword destroys; within, the pestilence;" i. e. the pestilence destroys with the utmost virulence. Compare Eze. 7:15, where there is a similar expression without *כְּ* intensitive. Some other examples which I would not bring under this head, are, Job 24:14, *וּכְלִילָה יְהִי כְּגַנֵּב* "and by night he is as a thief," he acts the thief. Ex. 22:24, *לֹא תִהְיֶה לוֹ כְּנֹשֶׁה* "thou shalt not be to him as an usurer." Isa. 13:6, *כְּשֶׁשׂר מִשָּׁמַי יָבוֹא* "as a storm cometh from the Almighty," i. e. suddenly, as tempests usually rise. The letter *כ* is radical in *כְּמַחְרֵישׁ* Job 3:5.

(5) *כְּ* prefixed to an inf. is— (a) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (alē ob); Isa. 10:15, *כְּהִיף שֶׁבֶט אֶת־מַרְיָמוֹ* "as if (indeed) a staff should take up him who lifts it up." — (b) *as=often, when, as soon as*, like the Gr. *ὡς* for *ἐπει* (Passow v. ὡς B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, *כְּהִרְמִי קוֹלִי וַיַּעֲזֹב* "as I lifted up my voice... (so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10, *וַיְהִי כְּבֹא אֲרוֹן אֱלֹהִים וַיִּזְעַקוּ* "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, *וְעַתָּה כְּבָאִי אֵל וְעַתָּה כְּרָאִתוּ... וְהָיָה כְּרָאִתוּ... וְהָיָה כְּרָאִתוּ* "and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, *כְּצִר הַמִּצֵּעַ מִהִשְׁתַּרֵּץ* "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

*כְּ* is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, *כְּהִזְקָחוֹ* "as his strength increased;" Isa. 23:5, *כְּשִׁמְעוּ צֶרַח* "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, *כְּהָיָה מְשִׁיב יָדוֹ* for *מְשִׁיב יָדוֹ* "as he drew back his hand;" Gen. 40:10.



(C) כֹּ is also rarely a conj. i. q. כֹּאֵשׁ so that it is prefixed to a whole sentence; Isa. 8:23, בָּעֵת הַרְאִשׁוֹן "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for כֹּאֵשׁ הָעֵת Isa. 61:11. As to prepositions changed into conjunctions by their being added to the relative conjunctions אֲשֶׁר or כִּי (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix כֹּ after כִּי, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

כֹּ Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. כֹּאֵשׁ Hebr. כֹּאֵשׁ *as if this, i. e. so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. "כֹּ=כִּי *as, when*, see 7.

כֹּאֵשׁ (Aram. כֹּ, כִּי) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to (that) which*, hence—(a) *according as, as much as*. Gen. 34:12, "and I will give כֹּאֵשׁ תִּשְׁאַלְנִי *as much as ye shall ask from me*;" 1 Sa. 2:16.—(b) *according to what manner, i. q. as, like as, i. q. כִּי* A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, כֹּאֵשׁ צִוָּה אֱלֹהִים "as God had commanded him;" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee כֹּאֵשׁ בְּרִאשֹׁנָה *as they fled formerly*");—(c) *because* (demgemäß daß). Num. 27:14, כֹּאֵשׁ קִרְיתֶם פִּי "because ye have rebelled against me;" 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix כֹּ in such phrases as כֹּאֵשׁ צִוָּה corresponds with this. Very often כֹּ...כִּי answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis כֹּ...כִּי...כִּי, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אֲשֶׁר Conj. No. 4); Job 10:19, כֹּאֵשׁ לֹא הָיִיתִי אֲהִיָּה "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as, of time, i. q. כִּי* prefixed to infinitives, Germ. *wie, sowie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, וַיְהִי כֹאֵשׁ קָרַב "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 17:11; Est. 4:16, כֹּאֵשׁ אֲבָדְתִי אֲבָדְתִי "when I shall perish, I perish," wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) thou shalt go to the house of God." 5:3, "when thou shalt vow a vow."

כֹּאֵב or כֹּאֵב (see Syr. and Arab.) fut. יִכְאֵב TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Psa. 69:30; Job 14:22; pain is attributed to a corpse, followed by ל of cause. (Syr. כֹּאֵב *to be in pain, to be sorrowful*. Arab. كَيْب *to be sorrowful*).

HIPHL.—(1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict, i. e. to mar, to destroy*. 2 Kings 3:19, וְכָל הַחֲלָקָה הַטּוֹבָה תִּכְאֵבוּ בְּאֲבָנִים "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀφειώσατε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers כֹּאֵב to be put by a Syriacism for כֹּאֵב from the root כֹּב Syriac כֹּב to harm, which, however, it is not necessary to suppose.)

Derived nouns, כֹּאֵב and—

כֹּאֵב m. (Tzere impure) constr. כֹּאֵב (Isa. 65:14), *pain of body*, Job 2:13; 16:6; and *sorrow of mind* (with the addition of ל), Isa. loc. cit. (Germ. Schmerz).

כֹּאֵה unused in Kal, properly TO REPROVE, TO REBUKE, like the Syr. כֹּאֵה, hence *to become fearful, faint-hearted, to be sad*, compare כֹּאֵה כִּי to be faint-hearted, Arabic كَا to be sad, كَا faint-hearted, كَا to terrify, to restrain, intrans. Med. E. to be fearful, faint-hearted.

HIPHL, *to make sad, faint-hearted, to afflict*, with the addition of ל Eze. 13:22.

NIPHAL—(1) *to be rebuked, followed by הוּא to be cast out, expelled*. Job 30:8, נִכְאֵוּ סִרְהָאָרְץ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נִכְאֵוּ, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כֹּאֵה m. *sad, unhappy*. Plur. כֹּאֵהִים Ps. 10:10 קרי. But the כֹּאֵב is preferable, see חֲלָקָה.

[כֹּאֵב see כֹּב.]



כבד an unused root, see כבד; see also כבד

Hiphil. ["Arabic كَب, Æth. ከበበ: to roll up, ከበ-በ: round, ከበ-በ: globe, Syr. فَحَا a ball."] [Derivatives, כבד, and pr.n. כבד.]

כבד & כבד (Jud. 20:34) fut. יכבד.

(1) TO BE HEAVY (Æthiop. ከበበ: id. In Arabic

there is but one trace of this signification in كَد Conj. III. to bear up under any thing, to endure adversity ["and so in Syr. لَامَح to be indignant, angry"]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. βαρύς, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare כבד.

(3) i.q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by על Isa. 24:20; Neh. 5:18; 2 Sam. 13:25, וְלֹא נִכְבַּד עָלֶיךָ "lest we should be burdensome to thee;" compare 14:26. קבדה יר "the hand of God is heavy upon" any one, i. e. God afflicts some one heavily (compare βαρῆλας χεῖρας, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by על 1 Sa. 5:6. Job 23:2, וְיָד קבדה על אַנְחָתִי "the hand of God which presseth on me is heavier than my sighing," i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare כ letter f. (In Arabic also verbs of weight, such as كبر, ثقل followed by على denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (Schwermüdigkeit), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (Schwermhörig); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare קשה). In like manner verbs of fatness are applied to indolence; compare חלב, טפש.

PIEL כבד—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by ל of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, וְכִבַּדְתָּ לֹא כִבְדִיתִי "thou hast not honoured me with thy sacrifices."

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL כבד to be honoured, Prov. 13:18; 27:18; Isa. 58:13.

HIPHIL—(1) to make heavy, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, "the former governors על העם על הכבד sc. על, laid a heavy (yoke) upon the people," greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. כבד שם a glorious name, Deut. 28:58. Pl. נכבדות things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by ל in any thing, Exod. 14:4; 17:18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24, כעננות נכבדי סים "heavy (i. e. copious) fountains of water." Isa. 23:8, 9, נכבדי ארץ "the most wealthy of the earth."

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nuh. 3:15.

The derived nouns follow, except כבוד.

כבד const. כבד Ex. 4:10, and כבד Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine schwere Menge; Lat. graves pavonum greges. Varr.); חיל כבד a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (ære gravis), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (drüdenb), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, עון כבד "a people) laden with iniquity."

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. كبد, كبد, كبد), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11, וְלִשְׁכֹּן לִשְׁכֹּן לְאֶרֶץ כְּבֹד "my liver is poured out upon the earth;" hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.



**נבד** adjective, everywhere fem. **נבדה** for **נבדה** magnificent, splendid, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נבד**—(1) *heaviness* (of a weight), Prov. 27:3.
  - (2) *vehemence*, e. g. of fire, Isa. 30:27.
  - (3) *multitude*, Nah. 3:3.
  - (4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
- נבדות** f. *heaviness, difficulty*, Ex. 14:25.

**נבד** TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **كبا** to cover a fire with ashes, not quite to extinguish, but **خبا** is to be extinguished. The primary idea is that of covering over, hiding, compare **קבה**, **קבה**. To this answers the Gr. *σβίω*.)

PIEL, to extinguish, put out, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֵּה אֶת-נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see **נחלת**, page CLXVII, B.

**נבד** m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psal. 19:2; 79:9; 96:8. And thus, **נבד יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. **מֶלֶךְ הַנְּבוֹד** the king of majesty, of glory, used of God, Psal. 24:7, 8, 9 [The person of the Son]; **כִּסֵּא נְבוֹד** a throne of glory, 1 Sa. 2:8; **הַנְּבוֹד הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נְבוֹד יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יִתְיָדָה** (if it be not i. q. **נבד** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Psal. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נפש**). Gen. 49:6, **בְּקִהְלָם אֵלַי אֶתְחַד נְבוֹדִי** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

**נבדה** see **נבד**.

**נבול** [*Cabul*], pr. n.—(1) of a region in Galilee, containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθιερμηνευόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נבול** is the same as **נבול** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabul **كابول** see Rosenmüller, *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

**נבון** ("bond," from the root **נבן** [In Thes. "cake, from **נבב**"]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **מבנא** 1 Ch. 2:49.

**נביר** m. adj.

(1) *great, large* (Arab. **كبير**). **מַיִם נְבִירִים** great waters, Isa. 17:12; 28:2; **נְבִיר יָמִים** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נבר** No. 2.

**נביר** m. a plaited *mattress*, from the root **נבר** No. 1. 1 Sam. 19:13, 16, **נְבִיר עֲוִים** "a mattress made of woven goats' hair."

**נבל** an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **נבל** and **נבל**; also **נבר**, **נבר**, **נבר**. Hence the quadriliteral **נברל** which see; also pr. n. **נבול** and—

**נבל** pl. const. **נבל** m. a *fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.)

**נבן** an unused root, Talmud, *to bind, to bind together*, i. q. **נבל**, Syr. *to gird*. Hence the pr. n. **נבון** [in Thes. from **נבב**], **מבנא**, **מבנא**, **מבנא**.

**נבס** pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נבש**; as to the syllable **בס**, which is primary in this root, see under **בס** p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from **נבש** to wash (the body), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נבס** Isa. 7:3; 36:2, a *washer of garments, a fuller*, Gr. *πλυντήρ, κναφεύς*, one who cleanses soiled garments, and fulls new ones. See Schneider, *Ind. ad Scriptt. Rei Rusticæ*, p. 385. Schöttgen, *Trituræ et Fulloniæ Antiquitates*, Lips. 1763, 8.



PIEL כָּבַשׁ and כָּבַשׁ — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. מְכַבֵּשׁ i. q. כָּבַשׁ Mal. 3:2.

(2) Metaph. to purge the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. הִכְבַּשׁ Lev. 13:55, 56.

כָּבַע an unused root, like the cogn. וָבַע and וָבַע to be high, specially with a round form as a tumour, cup, head. Hence כְּבֹעַ helmet.

כָּבַר unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. כָּבַל and the roots therewith compared (also כָּבַד No. II). Hence כְּבִיר plaited mattress, כְּבִירָה sieve, כְּבִירָה coarse cloth, כְּבִירָה net work. Like many other words of twisting, plaiting, binding (כָּוַן, חָוַן, חָוַן, חָוַן), it is applied to strength and magnitude. Hence —

(2) to be great, to be much, also to be long, continual, see כָּבַר, כְּבִירָה. (Arabic كَبِر to be great, powerful, كَبِر to grow up, to be advanced in years,

Syr. כָּבַח to increase, to grow up, Æth. ከ-ከ-ከ: to be glorious, illustrious.)

HIPHIL, to make much, to multiply, Job 35:16. Part. מְכַבֵּיר subst. (of the form מְשַׁחֵחַ) abundance, with לְ prefixed, לְמְכַבֵּיר i. q. לָרַב plentifully, much. Job 36:31.

Derived nouns, see under Kal No. 1, also כְּבִיר and those which immediately follow.

כָּבַר pr. subst. length of space, continuance of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called חֲבֹר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (כְּבֹר), while on the other hand חֲבֹר (חֲבֹר) agrees with the Arabic. Although each form affords a suitable etymology (חֲבֹר joining together, and כָּבַר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (långst). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. כָּבַח long ago, already).

כְּבִירָה f. a sieve. Am. 9:9. Root כָּבַר No. 1.

כְּבִירָה [only in const. כְּבִירָה] f. pr. length (from כָּבַר No. 2), hence of a certain measure of distance, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. סָאָה, שֶׁקֶל, מִנָּה, יָסִים; Ch. עָרַן

a long time, specially a year, שָׁעָה, מַחְלָה, ὥρα, a short time, specially an hour; Germ. Ader Sand, ein Raaf Wein, Lat. pondo, whence Pfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπὸδρομος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس)

i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

כָּבַשׁ [an unused root], pr. i. q. כָּבַשׁ and כָּבַשׁ to subdue, force, specially to have coition, to beget offspring (see כָּבַשׁ No. 3). Arab. كَبَس and transp. كَبَس subegit puellam. Hence —

כָּבִישׁ [pl. כְּבִישִׁים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added כָּבִישׁוֹ the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. כְּבִישֵׁי Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes sheep generally, Gen. 21:27. [This is quite a mistake, this word

does not occur there.] (كَبِش a lamb of a year old, see the Arabian grammarians in Bochart. loc. cit.). The feminine of this word is —

כְּבִישָׁה 2 Sa. 12:3, and כְּבִישָׁה Lev. 14:10. Nu. 6:14 [pl. כְּבִישָׁה, const. כְּבִישָׁה] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed כְּבִישָׁה, כְּבִישָׁה is found, but the former is undoubtedly the original form.

כָּבַשׁ fut. יִכְבֹּשׁ — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root כָּבַשׁ. Zec. 9:15, וְיִכְבְּשׁוּ אֲבָנֵי קַלְעֵם "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יִכְבֹּשׁ עֲוֹנוֹתֵינוּ "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of



beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. כָּבַשׁ.

(3) to force a woman, Est. 7:8. (Arab. كَبَس.)

PIEL, to subject, i. q. Kal No. 2, 2 Sam. 8:11.

[“Hiph. i. q. Kal No. 2, Jer. 34:11 כְּבִישׁ.”]

NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

כְּבִישׁ m. a stool for the feet, 2 Ch. 9:18. Syriac כְּבִישׁ id. [“Chald. כְּבִישׁ.”]

כְּבִישׁ masc. a furnace; according to Kimchi a lime kiln, or a furnace for smelting metal, differing from כְּבִישׁ an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its subduing metal; unless it be judged best to refer it to the Arab. كَبَس to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

כַּד fem. (1 Ki. 17:16) plur. כְּבִישׁ m. (Jud. 7:16; 1 Ki. 18:34), [“Sanskrit ghada, Slav. Kad”, κάδος, κάδος, cadus, a bucket, a pail, a vessel both for drawing (see the root כָּדַד No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

כָּדַב Chald. Pael to lie, to tell lies, i. q. Heb. כָּדַב. Hence—

כָּדַב f. כְּבִישׁ Chald. adj. lying, Dan. 2:9.

כָּדַד an unused root; prop. i. q. כָּדַד to beat, to pound; hence—

(1) to strike fire, whence כְּבִישׁ a spark, and כְּבִישׁ a sparkling gem, a ruby.

(2) to labour heavily, toilsomely, like smiths (comp. cudo); specially to draw water from a well.

Hence is כָּדַד. (Arab. كَدَّ to pound, to labour toilsomely, to draw from a well, كَدَّ a striking fire: [“compare Æth. ከደደ:”]).

כָּדַד see כָּדַד

כָּדַד see כָּדַד

כְּבִישׁ m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. the ruby, from the root כָּדַד No. 1. Arab. كَذَّة extreme redness (Chald. כְּבִישׁ, Ex. 39:11, id.).

כָּדַד an unused root. Arab. كَدَّر and كَدَّر (cogn. كَدَّر).—(1) to be turbid, troubled.

(2) to be disturbed, as life by adverse circumstances and calamities (compare كَدَّر). By another metaphor in Hebrew it is applied to warlike disturbances, see כְּבִישׁ.

כְּבִישׁ [Chedorlaomer] (if it be a Phœnicio-Shemitic word “a handful of sheaves,” from כָּדַד i. q. כָּדַד a handful, and כָּדַד sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. [“Perhaps its true etymology should be sought in the ancient Persian.”]

כָּה constr. from כָּהוּ (like כָּהוּ from כָּהוּ, see Hebr. Gramm. ed. 10, p. 24, 82), pr. like as this, i. q. כָּהוּ, Arab. كَذَّ i. e.

(1) so, thus, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase כָּה אָמַר ה', where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. כָּה אָמַר יְהוָה, “thus saith Jehovah,” Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix כָּה in this manner (like כָּהוּ for כָּהוּ), and put twice in this manner...in that manner, 1 Ki. 22:20.

(2) When applied to place, hither, here, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, here, there; hither, thither, Nu. 11:31. כָּהוּ hitherto, thither, Gen. 22:5. כָּהוּ hither, and thither, Ex. 2:12.

(3) Used of time, now כָּהוּ hitherto, Ex. 7:16; Josh. 17:14. כָּהוּ וְכָהוּ till now and till then, bis dunn und dunn, i. e. in the meanwhile; 1 Ki. 18:45.

כָּה Ch. i. q. כָּה No. 3, Dan. 7:28. כָּהוּ hitherto.

כָּהוּ (Cogn. roots כָּהוּ and כָּהוּ) fut. כָּהוּ.—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL כָּהוּ and כָּהוּ.—(1) intrans. to become pale, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also to be feeble, timid, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) to chide, to restrain any one; 1 Sam. 3:13, כָּהוּ וְכָהוּ “and (that) he did not chide them;” i. e. restrain them. Compare כָּהוּ. Hence—

כָּהוּ adj. only used in f. כָּהוּ failing, weak, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes become dim, 1 Sa. 3:2; of a



faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von matt-weißer Farbe; of a spirit broken down, Isa. 61:3.

כהה f. healing, mitigation, Nah. 3:19.

כהל Ch. TO BE ABLE, (kindred to כול, כולל; comp. as to the connection of verbs עה and עה, p. cccxi, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כהן unused in Kal. Arab. كهن and كهن Conj. I. and V. TO PRESAGE, TO PREDICT, كهانة the art of augury, and كاهن a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamūs, p. 1799); من يقوم بأمر الرجل ويسعى في حاجته he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb. כהן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. كاهن to be rich, opulent, كاهن rich, abundant, كاهن riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. xxxiii.)

PIEL כהן—(1) to be or become a priest, Deu. 10:6. (Syr. كاهن.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by להנהגה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כהן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כהן [pl. כהנים], m. a priest (Syr. Chald. كاهن, Ethiop. ኃላክ; id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often. כהן הראש 2 Ch. 19:11; 24:11; 26:20, and often. כהן הגדול Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called הכהן המשיח the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כהן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by רבא a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, ויבני דוד כהנים היו; 1 Chr. 18:17, ויבני דוד הראשונים ליר המלך, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כהן emphat. st. כהנא, pl. כהנין, Ch. i. q. Heb. כהן a priest, Ezr. 7:12, 16, 21.

כהונה f. priesthood, the office or function of a priest, Ex. 29:9; 40:15; Nu 16:10; 25:13.

כח pl. כוח, Chald. a window, Dan. 6:11. Syr.

כחא Arab. كوة id., and كو an aperture in a wall. From the root כנה No. II.

כחב ἀπαξ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כחב Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated أهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כחב a prima manu has כחב.

כובע (Milra) Ezek. 27:10, in pause כובע 38:5, const. כובע (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כובעים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice כובע (Milra) Eze. 23:24, const. כובע (Milél) 1 Sa. 17:38. Root כבע. In this word there is a singular confusion of the segolate and penacute form כבש, כבש with the acute עולם, which may be thus explained. Properly



each of these words was a segolate, of the form פִּעַל (like the Arabic قَبْعَة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוּלָּח Dan. 11:30, שׁוֹכֵךְ 2 Sa. 18:9, Syr. صَوِّم), had such force in this word, that it was retained even in the pl. נוֹבְעִים (for נוֹבְעִים, or נוֹבְעִים *lovaim*), as if from the singular נוֹבֵעַ, of the form עוֹלָם. Hence it was that such a form (נוֹבְעַ) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare נוֹבְעִי, constr. נוֹבְעִי). A longer and secondary form is found in Syr. مَوَّحًا. Intermediate forms, which fluctuate between the two, are נוֹבְעַ Eze. 27:10, קוֹבְעַ 23:24.

**נוה** unused in Kal.—(I) TO BURN; Gr. *kalō* (*xabō*); Arab. كَوِيَ; Syriac صَوِّم to burn in, to brand, to mark by burning, see נוֹי No. II, מְקוּהָ, נוֹיָה. —(II) Like the cognate words נוֹבֵעַ, נוֹבְעִים, also נוֹיָה, נוֹי, appear to have the signification of hollowing, excavating, a trace of which is found in the Ch. נַו a window, Arabic كَوِيَ an aperture, كَوِيَ a window. I formerly derived this from נוֹיָה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, كَوِيَ to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, נוֹי, מְקוּהָ, נוֹיָה, נוֹי.]

נוֹיָה might, Dan. 11:6, see נוֹיָה.

נוֹיָה fem. a burning, a burnt part of the body, Ex. 21:25. Root נוֹיָה.

נוֹבֵעַ [const. נוֹבְעִי], m. a star, Gen. 37:9; Psal.

8:4. (Arabic كَوَّب, Syr. مَوَّحًا, Æthiop. ከውከውከ: and ከውከውከ: id.; whence denom. verb

נוֹבֵעַ to sparkle like a star. The root is נוֹבֵעַ,

Arab. كَب, Æth. ከከከ: to roll up in a ball; whence נוֹבֵעַ, and נוֹבֵעַ being softened נוֹבְעִי, נוֹבְעִי prop. a globe, a ball; compare מוֹקְמֹת.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كَوَّب, often in Hariri.

**נול** TO MEASURE (like the Syr., Chald., Arab. كَال for كِيل). In Kal it occurs once, Isa. 40:12.

PILPEL נוֹלְלָל—(1) to take in, to hold, to contain; prop. used of a vessel (in sich halten, messen). 1 Ki. 8:27, "behold heaven and the heaven of heavens cannot contain thee," 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9. —(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. נוֹלְלָל to be provided with food, 1 Kings 20:27.

HIPHIL נוֹלְלָל.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מְרִבָּה לְהַכִּיל "containing much."

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

**נום** an unused root. Arab. كَام Conj. II. to heap up, كَوْمَة a heap, like the Hebr. נוֹיָה, which see. This root belongs to the very widely extended family of stocks נָם, עָם, אָם, concerning which see below on the root עָמַם.

נוֹמָן (of the form נוֹמְנָן), a globe, little ball of gold (from the root נוֹמַן, נוֹמַן to make globular), perhaps collectively globules, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

**נון** unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHIL; and the noun נוֹן. A secondary root is the Arab. and Æth. كَانَ, ከከ: to exist, to be. As to נוֹיָה Job 31:15; see Analyt. Ind.

PILEL נוֹנָן.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12; the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. נוֹנָן absol. (zielen), followed by נוֹן of the mark, Ps. 21:12. Metaph. with the



omission of כּוֹ (for the full form, see Hiphil, No. 4), to turn one's mind to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) to create, to form, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. כּוֹן. — (1) to be established (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek. 28:13.

Hiphil כּוֹן i. q. Piel. — (1) to set up, to erect, e. g. a seat, Job 29:7; Ps. 103:19; hence, to establish, Ps. 89:5; 2 Sa. 7:12; to strengthen, Ps. 10:17; 89:5.

(2) to constitute, to appoint any one, e. g. a king; followed by לְ 2 Sa. 5:12; Josh. 4:4.

(3) to found, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) to direct, to aim, as a weapon, followed by לְ of pers. (against any one), Ps. 7:14; to set the face, Eze. 4:3, one's way, 2 Chron. 27:6. Specially—(a) לְ לִבִּי לְכַוֵּן to apply one's mind to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezr. 7:10; and without לְ 1 Chron. 28:2, לְכַוֵּן לְבַנּוֹת "I have purposed to build;" Jud. 12:6.—(b) לְכַוֵּן (לְכַוֵּן) to apply the mind, 1 Sa. 23:22; followed by לְ of pers. (for to care for) 2 Ch. 29:36.—(c) לְכַוֵּן לֵב לַיהוָה to direct the heart to the Lord, 1 Sam. 7:3; 2 Ch. 20:33; and without לְכַוֵּן לַיהוָה Job 11:13.

(5) to prepare, make ready, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 39:5, etc.—As to the Inf. absol. כּוֹן (for כּוֹן), and its use as an adverb, see that word.

Hophal, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

Niphal, pass. of Piel and Hiphil.—(1) to be set up, to rise up, Isa. 2:2; Eze. 16:7 (of breasts becoming round); to stand firm, to be established, Ps. 93:2; 101:7; Job 21:8. Hence כּוֹן הַיּוֹם Prov. 4:18, fixed, steady day, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμῶν, σταθερὰ, μισσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Rubnken ad Tim. p. 236. Figuratively—(a) to be right, fit, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) to be true, sincere; Ps. 78:37, לִבָּם לֹא-יִכְוֵן עִשׂוֹ "their heart was not sincere towards him." Part. f. כּוֹנֶה that which is sincere, sincerity, Ps. 5:10.—(c) to be firm, constant; כּוֹן רִחַּת a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, כּוֹן הַדָּבָר מֵעַם הַיְיָ "the thing is certainly decreed of God."—(d) to be firm, intrepid, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) to be sure, certain, כּוֹן לְכַוֵּן certainly, 1 Sa. 26:4; 23:23.

(2) to be founded, Jud. 16:26.

(3) to be prepared; Ex. 19:11, הָיָה נְכוּנִים "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. to be ready for any one, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, to be ready for any thing, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ נִכּוֹן "I am near falling."

Hithpael כּוֹנֵן, once Proverbs 24:3; elsewhere כּוֹנֵן—(1) to be established, confirmed. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) to prepare oneself. Ps. 59:5.

Derived nouns, כּוֹן, כּוֹנֵן, כּוֹנֵנָה, כּוֹנֵנִי, and the pr. n. כּוֹנֵן, כּוֹנֵנִי, כּוֹנֵנָה, כּוֹנֵנִי.

כּוֹן 1 Ch. 18:8 [Chun], pr. n. of a town in Phoenicia, called in the parallel place, 2 Sam. 8:8, בְּרִיתִי. In the itinerary of Antoninus, it is called Conna, see Michaëlis in Suppl. p. 1233.

כּוֹן m. a cake, a small cake [used for idolatrous offerings], Jer. 7:18; 44:19; Greek κωνός, κωνός, χαβών, a word adopted from the Phœnicio-Shemitic. It is from the root כּוֹן, Piel כּוֹן (Ch. כּוֹן) to prepare; not, as some have supposed, from כּוֹן, like the Greek κόπανον, πέμμα, from πίπτω to cook, bake; for this root has the signification of burning, branding, not cooking.

כּוֹם pl. כּוֹסֹת f. (Jer. 25:15)—(1) a cup. Syr. כּוֹס, Chald. כּוֹס, כּוֹס, [“ Sam. כּוֹס and כּוֹס”], Arab. كاس, كاس, كوز a cup full of wine. As to the etymology I have no doubt that the true origin was seen by Leberrecht, a very skillful young Oriental scholar, who of late [1832] made the observation, that כּוֹס appeared to him to be contracted from כּוֹס, כּוֹס a receptacle, a vessel, a cup, like כּוֹס a purse from כּוֹס, according to the analogy of the nouns כּוֹס for כּוֹס, כּוֹס for כּוֹס, compare also כּוֹס. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כּוֹס-יִשׁוּעוֹת אֲשֶׁר-שָׁה "I will take the cup of salvation," i. e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כּוֹס הַתַּרְעֵלָה), so that they rush reeling into destruction. Isa. 51:17, 22; Jer. 25:15;



49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24; and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כור a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כרה, אכר, קר, נקר. Compare Arab.

كور a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'har*, to cleave, to dig. Hence כרה μάχαιρα, a sword, so called from its piercing, קר executioner, also מכרה, מכרה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כְּאֵרֵי יְרֵי וְרִגְלֵי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כְּאֵרֵי is *ὡς ὁ λῑων*, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such *idea* is comprised in what goes before.]

However, all the ancient interpreters have taken כְּאֵרֵי as a verb, and this may be defended, if we regard כְּאֵרֵי a participle of Kal, formed in the Chaldec manner (קום part. קום) and plural, for כְּאֵרֵי (like כְּנֵי Ps. 45:9, for כְּנֵי): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrig. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare

קלל and Arab. حز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. *δρυσαν* (the verb which they use elsewhere for כְּרַ, נקר). Vulg. *foderunt*. Syr. حاز.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, *Christologie d.*

A. T. i. p. 180), compare كور I. V. to fold round a head-dress, كور a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition *ἠσχυραν*, they disfigured, i. e. they stained with blood, prob. ascribing to the root כְּרַ the signification of the Aramæan כְּרַ.—Farther, that כְּאֵרֵי was commonly regarded as a verb is shown by the reading of two MSS. כְּאֵרֵי (כְּאֵרֵי) for כְּרַ.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כְּאֵרֵי in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק' and כ' on the word כְּאֵרֵי, כְּאֵרֵי. 4th, כְּאֵרֵי is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כְּאֵרֵי as a participle pl., or whether we read כְּאֵרֵי pret. of the verb; the latter is apparently preferable. We may either take it from כור with א inserted, or from a kindred root כור (compare כור and כור). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David; the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]



II. כִּיר or כִּיר an unused root, prob. i. q. **כִּי** to be hot, to boil (gāḥren), hence to cook. Hence כִּירִים frying pan, כִּיר basin, and—

כִּיר m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كور**, Syr. **ܚܘܪ** id.)

כִּיר עֲשָׂן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere עֲשָׂן, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כִּיר i. q. כִּר which see.

כִּשׁ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Αἰθιοπία, Αἰθιοπες*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the *Cushites* partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard כִּשִׁים as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from כִּשׁ and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כִּשִׁי m.—(1) Gent. n. from כִּשׁ No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. כִּשִׁים 2 Chr. 21:16; Dan. 11:43; and כִּשִׁי, Am. 9:7, fem. כִּשִׁי Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כִּשְׁיָן [*Cushan*], f. Hab. 3:7, i. q. כִּשׁ, No. 1.

כִּשְׁתִּים רִשָּׁתַיִם ("most malicious," (or wicked) "*Æthiopian?*") [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10.

כִּשְׁרָה f. prosperity, pl. (comp. **כִּשְׁרִי, כִּשְׁרִי**) Ps. 68:7. Root כִּשַׁר No. 2.

כִּשְׁתָּה 2 Ki. 17:30, and כִּשְׁתָּה verse 24, pr. n. *Cuth*, *Cuthah*, the country of the *Cuthæans*; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, כִּשְׁתִּים. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia; others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כִּשְׁתָּה; see כִּשְׁתָּה.

כִּזַּב in Kal part. כִּזֵּב Ps. 116:11; of more frequent occurrence in—

PIEL כִּזַּב TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by ל to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by א id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. אֶקְזֵב.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except אֶקְזֵב, אֶקְזִיב.

כִּזָּב m.—(1) falsehood, lying, Ps. 4:3; 5:7; Prov. 6:19.

(2) any thing that deceives, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כִּזְבָּה ("lying"), [*Chozeba*], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as כִּזְבִּי, which see.

כִּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כִּזְבִּיב [*Chesib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere אֶקְזִיב.

כִּזַּר an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-



lence, to rout an enemy, med. Kesra, to be angry, followed by *على*; compare Syriac *حانت*, bold, daring. (Kindred roots are *קצר*; *קצר*; *קצר*.) Hence *אֲכַרְיָה*, *אֲכַרְיָה*, *אֲכַרְיָה*.

*כח* rarely *כוח* Dan. 11:6, with suff. *כחי* (from the root *כח*; which see).

(1) strength, power, might—(a) of men, Jud. 16:6, 30; Job 26:2, *ללא כח* "to him who is devoid of strength." *כח* *בְּיָדֵי* Ps. 103:20 i. q. elsewhere *בְּיָדֵי* *הַיְלֵל*.—(b) of animals, Job 39:11.—(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of violence, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, *אֲמָה כחי* "thou art my strength" i. e. the son of my strength, begotten in my youthful vigour. The "strength of the earth" is used for its produce, Gen. 4:12; Job 31:39.

(2) the ability, power of doing any thing, followed by a gerund. Dan. 1:4.

(3) substance, wealth, riches (compare *היל* No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i., p. 1069.

*כחך* unused in Kal; kindred root *כחש*, prob. TO DENY, TO DISOWN, i. q. *Æth. ከሕረ*; and Arab. *جحد*.

["This root, like *כחש* and *כחל*, appears to have had the signification of covering, covering over; and this idea was partly transferred to that of denying (in *כחש*, *כחך*), and partly to that of smearing over (in *כחל*)."] Thes.]

PIEL *כחך* (1) to deny, to disown, followed by an accus. Isa. 3:9; Job 6:10.

(2) to cover, to hide, Job 27:11; Ps. 40:11, followed by an accus. of the thing and *?* (Ps. 40:11) or *ל?* of pers. to conceal from any one, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHAL *הִכְחִיר*.—(1) to hide, Job 20:12

(2) to cut off, to destroy, i. q. *ἀφανίζειν*, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

*כחח* an unused root, having, as I consider, the same meaning as Syriac *כח* to pant, Germ. *leudzen* (compare the roots of similar sound, which also are

onomatopoetic, *כחח*, *כחח*, *כחח*); hence, to exert one's strength, whence *כח* strength, power. I consider the Arab. *كاح* to overcome in battle, as a secondary root, formed from the Hebr. *כח*.

*כחל* i. q. Arab. *كحل* TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps to blacken, as if with charcoal, so that it would be kindred to *כחל* charcoal. For the paint of the Hebrew women (elsewhere called *פיה*, Gr. *στίμμι*) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

*כחש* (kindred to *כחך*)—(1) prob. TO LIE (see PIEL).

(2) to fail, used of the body (compare *כחש* Isa. 58:11). Ps. 109:24, *בְּשָׂרִי כחשׁ שֶׁשֶׁן* "my flesh faileth of fatness," i. e. is void of fat, is become lean. Compare *כחשׁ*.

PIEL *כחשׁ*.—(1) to deny, Gen. 18:15; Josh. 7:11; followed by *?* of pers. and thing, to disavow any thing, Lev. 5:21, 22; Job 8:18, *כחשׁ בַּיהוָה* to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, *פֶּן אֶשְׂבַע וְכחשׁתי* "lest I be full and deny (God)."

(2) to lie, Levit. 19:11; Hos. 4:2; followed by *ל* 1 Ki. 13:18, *כחשׁ לוֹ* "he lied to him."

(3) to deceive (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) to feign, to flatter, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; *כחשׁ לַיהוָה* Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45; i. q. Piel No. 4. Hence—

*כחשׁ*—(1) falsehood, fraud, deception, Nah. 3:1; Hos. 12:1.

(2) leanness, Job 16:8; see the verb in Kal; and—

*כחשׁ* m. (for *כחשׁ*, *כחשׁ*, of the form *קפּל*), lying, Isa. 30:9.

*כחי*—(A) prop. relative pron. i. q. *כחי*, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi-



tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, ja, jat* (softened for *gas, etc.*); interrog. *kas, ka, kim*; Latin *qui, que, quod*; Pers. *کی, که*, and even Chinese *tshè, he, and tchè, who*; the correlatives of these words are the demonstr. *הי, הי, הי*, Gr. *ἰ, ἰ=ἰς, ἰς*, Latin *is, idem*; see Buttman's larger Gr. Grammar, i. 290; demonstr. and relat. *די, די* (*die*); interrogatives *מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *אֲדָמָה לְקַחְתָּ מֵעַל* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר לָקַח מִשָּׂמַיִם*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *אֲשֶׁר לָקַח מִשָּׂמַיִם*. An equally probable instance is Gen. 4:25, *אֲשֶׁר הָרְגוּ אֶת קַיִן*, Vulg. *quem occidit Cain* (LXX. *ὃν ἀπέκτεινε Καῖν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Jer. 54:6; "The Lord calleth thee as a wife of youth *אֲשֶׁר נִשְׂחַתְתָּ* who wast rejected" (LXX. *μεμισσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *אֲשֶׁר לֹא יִשְׁקט*;" Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *ὅτι*, Gr. *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes—

(B) A relative conjunction.—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אֲשֶׁר*, and fully *אֲשֶׁר אֵת* (see *אֲשֶׁר* B, No. 1); Gen. 1:10, *וַיִּרְא אֱלֹהִים כִּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֵן* "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 2 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering. Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e. g. *כִּי טוֹב* it is good that; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and *כִּי יָהִי* which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (es trug sich *daß* zu, *daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) *כִּי* *num verum est quod?* is (it so) that? (French *est-ce-que?*) for *num? whether?* Job 6:22, *הֲכִי אָמַרְתִּי* "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare *הֲ* No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce-pas-que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) *כִּי* added to adverbs and interjections, which have the force of a whole sentence, e. g. Job 12:2, *אֱמֵנִים כִּי אַתֶּם הָעָם* "(it is) true that you are the people." So *כִּי הִנֵּה* behold that, does not differ from the simple *הִנֵּה* Ps. 128:4; *כִּי הִלֵּא* id.; 1 Sam. 10:1; *כִּי אַף* also that (see *אֲפִ*); *כִּי אִם* only that (see *אִם*). In all these phrases *כִּי* may in Latin [or English] be omitted; and this is always done—(c) when *כִּי* is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. *ܕ* (see a number of examples in Agrelli Otiola Syr. p. 19); Gen. 29:33, *וַיֹּאמֶר כִּי שָׁמַע* "and she said, Jehovah has heard," prop. she said, that Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as *כִּי יְהוָה* "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; 2 Sa. 2:27; *אֵל כִּי* Job 27:2; *אֱלֹהִים* Isa. 49:18; *כִּי יַעֲשֶׂה לִּי אֱלֹהִים וְכֵן יוֹסִיף* 1 Sam. 14:44; 2 Sam. 3:9; 19:2; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) so that, that, used of consecution and effect (compare Arab. *כי* in the sense of *that final, in order that*). Job 6:11, *כִּי אֵיחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל מִי* "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, "is then the potter as the clay *כִּי יֹאמֶר מַעֲשֶׂה לַעֲשֹׂהוּ וְנֹו* so that the work may say of the workman, he hath not made me." Ex. 3:11, *כִּי אֲנֹכִי כִי אֵלֶיךָ אֶל פְּרַעֲה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will







great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . כִּי חֶמְאָה וְדִבְשׁ יֵאָכְלוּ כָּל-הַנּוֹתָר וְגו' "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and therefore they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places כִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (כִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:25, "fear not . . . 26. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γάρ, Herm. ad Viger, p. 846, ed. 3, and as to enim Ramshorn's Lat. Gram. § 191, i. And כִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, וְיָנִיחַ לְךָ אֱלֹהִים לֵאמֹר כִּי לֹא יֵצֵא מִצֶּפֶר אֲנִי ja das Unheil. Isa. 32:6—8.—Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? כִּי תֹדַע for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא כִּי "for he (Baal) is a god."

From the causal power there arises—(6) its varied use in adversative sentences. For often—(a) after a negation, it is i. q. sed, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan...4. וְלֹא תֵלֵךְ...כִּי אֲלֵךְ אֲרָצָה but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, because the latter is to be done. (Verse 38, with the same context, there is put אֲנִי כִּי.) Gen. 45:8, "you have not sent me hither, but (כִּי) God," pr. for God sent me. Gen. 19:2, וְלֹא יֵרָחֵב לָנוּ כִּי בְּרַחוּב נָלִין " (we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psa. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:5; 65:6, 18; Dan. 9:18. Compare אֲנִי כִּי B, 1. Once for אֲנִי כִּי B, 2. 1 Sa. 27:1, "nothing is well for me, אֲנִי אֶמְלֹט כִּי unless that I flee." LXX. ἐὰν μή.—(b) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (minime vero) sed, and simply enim, as in this example from Cicero (Tusc. ii. 24): "num

tum ingemuisse Epaminondam putas, quam una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmonis relinquebat, quam acceperat servientem," for "Minime vero, nam—;" Germ. nein sondern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (כִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" ich fürchte dich ja, etc. Psa. 44:21—23, "if we have forgotten God...would not God search this out. 24. but on the contrary, (כִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): כִּי עָפָה כִּי אֲפָרָה but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psa. 49:11; 130:2; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(c) without any previous negation, like ἀλλὰ γάρ, enimvero, but truly, yet; aber ja, aber freylich. (Comp. אֲנִי כִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, וְיִשָּׁנוּ יְדֵי אֲדָרָא לְנֹצֵה כִּי לֹא יֵצֵא לְנֹצֵה hard;" aber man drischt ihn freylich nicht stark. Isa. 8:23, הֲלֹא מוֹעֵד לְאִשׁוֹר מוֹצֵק לָהּ כִּי לֹא מוֹעֵד לְאִשׁוֹר מוֹצֵק לָהּ "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel.—(d) It introduces an explanation, like the Lat. atque, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(e) a causal power is also manifest in those examples in which it may be rendered by the Latin quanquam, although. Ex. 13:17, "God led them not by the way through the land of the Philistines, וְהוּא כִּי הוּא אֲרָב although it was near (prop. for this was near): for (כִּי) he said," etc. Psa. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which כִּי is joined (the same as אֲנִי No. 11), are turned into conjunctions, as אֲנִי כִּי and אֲנִי כִּי על account of, because; אֲנִי כִּי until that, until; אֲנִי כִּי וְעַד and אֲנִי כִּי לְמַעַן for the reason that, because; see Lehrs. 637.

In the expression אֲנִי כִּי על the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for אֲנִי כִּי על on account that, because, like אֲנִי כִּי על Job 34:27, for אֲנִי כִּי על. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take כִּי in its own proper causal power, separating it in such cases from the following אֲנִי כִּי; in other passages, he would take the compound phrase unitedly, as signifying on this account







**כירון** m. — (1) *a dart, javelin* (different from **קניח** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (*Microz.* i., p. 135—40) not unaptly derives it from **כיר** destruction, war; so that it would be a weapon of war (compare **קרב** sword, and **חב** war). It might also be from the root **כיר** or **כיר** in the sense of invading, breaking in; compare **כיר** No. 2.

(2) [*Chidon*], pr. n. of a place near Jerusalem. **כירון** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כירון** (prepared threshing floor).

**כירור** m. *warlike disturbance, military tumult*, Job 15:24, from the root **כירר**, which see. Vulg. *prælium*. Syr. war.

**כירין** ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q. Arab. **كِيوان** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), [*prob. a statue, an image, Thes.*]. To the Hebrew words loc. cit. **כִּיּוֹן צִלְמֵיכֶם כּוֹבֵב אֱלֹהֵיכֶם** there answer (some of the members, however, being transposed) the Greek, *καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν, 'Ραιφᾶν τοὺς τύπους αὐτῶν*, so that it is clear that the Hebr. **כִּיּוֹן** is expressed in Greek by *'Ραιφᾶν* Compl. *'Ρομφᾶ*, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that *'Ραιφᾶν* was an Egyptian name for Saturn (see Kircheri *Ling. Ægypt. restit.* p. 49; Jablonskii *Opusc.* t. ii. p. 1, sq.; and on the other hand, J. D. Mich. *Supplem.* p. 1225, sq.). Others give this word the signification of *statue, or image*. [This is the opinion of Gesenius himself in *Thes.*] Vulg. *imaginem idolorum vestrorum*.

**כיר** and **כיר** pl. **כירים** 2 Chron. 4:6, and **כיר**—1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (*Ῥfanne, Feuerpfanne*), a fire pan, so called from boiling or roasting (see **כיר** No. 2); **כיר** eine Feuerpfanne, ein Feuerbeden, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold, or platform*, 2 Chron. 6:13. (This is rendered a round scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, **חֲמִשׁ אַמּוֹת אָרְכוֹ חֲמִשׁ אַמּוֹת רָחְבוֹ**.)

**כילי** Isa. 32:5, and **כילי** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כילילי**, from the root **כילל**; Syr. **ܚܘܠܐ** id. The form **כילי** for **כילילי** is used by the prophet, in order to allude to the following **כיליו**.

**כילפות** pl. f., Ps. 74:6, *mauls, or axes*, from the root **כילף** which see. (Chald. **ܩܝܠܦܐ** a club; Syriac **ܦܚܠܐ** a maul, an axe, a mattock.)

**כִּימָה** f. pr. *a heap, cluster* (from the root **כים** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. **كُرْبَا** (plenty, multitude), more fully **عقد الثريا** the bundle of the Pleiades; Syr. and Hebr. **ܚܘܠܐ**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image the *hast thou fastened together the bands of the Pleiades?* More allusions are given by Th. Hyde on Ulugh-Beigh's *Tabb.* page 32, Niebuhr's *Arabia*, p. 114, Ideler, *üb. Ursprung und Bedeutung der Sternnamen*, p. 146.

**כים** m. contr. from **כנס** from the root **כנס**, like **כוס** (which see), and **כנס** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, *Voyage*, tom. iii. p. 420), Dent. 25:13; Mic. 6:11. Hence **כִּימֵי כִּיִּם**, Prov. 16:11.

[“ (2) *a cup*, i. q. **כוס** Prov. 23:31, **כי**.”]

**כיר** only in dual **כירים**, Levit. 11:35, *a cooking vessel, or pot*, so called from the idea of cooking (see the root **כיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כִּירִים**, LXX. *χυτρόποδες*.

**כישור** ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כישר** to be straight [see *Thes.*].

**כִּכְרָה** (Milél [*“except Exod. 12:11.”*]) contr. from **כִּכְרָה** so and so, i. q. **כִּה** **כִּה** (**כִּה** being for **כִּה** like **כִּה** for **כִּה**), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כִּכְרָה** how? (The Aramæans, rejecting the final **ה**, have **כִּכְרָה** so, and on this account some suppose that **כִּכְרָה** is from **כִּכְרָה** with



7 parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כָּבֶר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), estr. כָּבֶר pr. a circle, globe, for כָּבֶר from the root כָּבַר Pi. כָּבֶר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κύκλος*; comp. קָבַר.) Specially—

(1) a circumjacent tract of country, der Umkreis, Neh. 12:28; כָּבֶר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' éloxhén* הַכָּבֶר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. ἡ περίχωρος τοῦ Ἰορδάνου, Matt. 3:5; now called *الغور el Ghór*.

(2) a cake, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כָּבֶרֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) a talent (Syr. *صَبْل*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כָּבֶר וְהֵב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כָּבֶרִים two talents, 2 Ki. 5:23; כָּבֶרִים כָּבֶרִים two talents of silver, *ibid.*; where כָּבֶרִים holds as it were a middle place between the absolute state כָּבֶרִים and the const. כָּבֶרִי, which could not be used without taking away the numeral distinction. Pl. כָּבֶרִים const. כָּבֶרִי f. talents, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כָּבֶר pl. כָּבֶרִין Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחַיִּב), followed by Makkeph כָּל m. prop. subst. the whole, totality, *bas Ganze, die Gesamtheit*, from the root כָּלל to complete.

(Arabic *كل*, Syriac *ܟܠ* id. ["Sam. 2:2, Æthiop. *ጠል*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, the whole, *totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or by *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all

the earth, Genesis 9:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאֵיִל the whole ram, Exodus 29:18; כָּל הַיּוֹם the whole day (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי all my people, Gen. 41:40; כָּל לְבָבְךָ וְכָל נַפְשֶׁךָ Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי all of thee, Isa. 14:29, 31; 22:1; כָּלּוֹ all of him, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הַר הַקָּדוֹשׁ and the like) as כָּל הַזֵּוּן the whole vision, Isa. 29:10; more often with a suffix, as יִשְׂרָאֵל כָּלּוֹ prop. *Israel, it the whole*, 2 Sa. 2:9; כָּלּוֹ מַצְרַיִם for כָּל מַצְרַיִם Eze. 29:2; כָּלּוֹ Job 34:13. (As to a similar use of the Arabic words *كل* and *جميع* see De Sacy, *Gramm. Arab.* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הַגּוֹיִם all peoples, Isa. 2:2; 25:7; כָּל הַלַּיְלוֹת all nights, Isa. 21:8; כָּל הַרְשָׁעִים all the wicked, Psalm 145:20; כָּל הַנִּפְלְאִים all those who fall, Ps. 145:14; כָּל יְמֵי אָדָם all days (i. e. in all time, always; see יוֹם); כָּל יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל לְוִיִּיִם all the Levites, Exod. 32:25; כָּל יִשְׂרָאֵל חָבֵל Isa. 18:3; כָּל מַלְכֵי גוֹיִם Isa. 14:9; כָּל נִפְלְאוֹתֶיךָ all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל יְמֵי אָדָם Isa. 13:7; כָּל שְׁלֹחַנוֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כָּלֵנוּ all of us, Gen. 42:11; כָּלֵכֶם all of you, Deut. 1:22; כָּלֵם all of them, they all, Isa. 14:10, 17; 31:3; f. כָּלֵנָה Gen. 42:36; כָּלֵהָנָה 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, כָּל אִשָּׁר בָּחָרוּ "all (the virgins) whom they chose;" Gen. 7:22, כָּל אִשָּׁר נִי רוּחַ הַיִּים בָּאֲפִי "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל אֲשֶׁר לֹא "whatsoever he had," and ellipt. כָּל הַכֵּינֹוֹת "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. כָּל יְדֵיךָ in all ages, Ps. 45:18, כָּל יוֹם וַיּוֹם Est. 2:11.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם Gen. 7:21; Jud. 16:17; כָּל הַחַיָּה all animals, Gen. 8:1; כָּלּוֹ they all, Isa. 1:23; כָּל זֶה all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e. g. כָּל שָׁנָה every year, Est. 9:21; כָּל פֶּה every mouth, Isa. 9:17; כָּל בַּיִת every house, Isaiah



24:10; כל־פנים every face, Isa. 25:8; compare Isa. 15:2; 24:11; 30:25; 40:4; 45:24; כל־כבוד all splendour, every thing splendid, Isaiah 4:5; כל־גאון whatever is high, Isa. 2:12. Here also belongs כל־אדם every man, Job 21:33; 37:7; Ps. 39:6; and כל־בשר all flesh, all that is of flesh, *πᾶσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. כל *omnes, all*, Isaiah 30:5, כל־הואשי they were all ashamed "all things (which are)," Isa. 44:24.—(β) with the art. הכל *all* (men); Genesis 16:12, כל־ידו "his hand against all men;" Eccl. 9:2, כל־באשר לכל "to all it shall be, as to all," the same lot awaits all; Job 24:24, הם־כמו־ככל יקפצון "they melt away, like all the rest they are carried away" (where ככל is put for the fuller ככל־האדם Jud. 16:17); also *all things*; Ecc. 1:2, הכל־הקבל "all things are vanity;" Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicumque*; as כל־דבר anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, לא and אין, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, לא־יהיה־אלוה־בכל־נוי... להציל עמו "nor is any god of any people able to save his people." Ex. 12:16, כל־מלאכה לא־יעשה "not any work shall be done," i. e. no work shall be done. Prov. 12:21, לא־יבא־און־לצדיק כל־און "there shall no evil happen to the righteous." Ecc. 1:9, אין־כל־חדש "there is not anything new." Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, לא־יבא־הכל "when he dies he does not take away all this," im Tode nimmt er das Alles nicht mit sich; and also in those passages where כל is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, לא־טעם־כל־העם לחם "the whole people did not taste food." Nu. 13:23, לא־תרואה "the whole of him thou wilt not see (but only a part)." And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, II. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Viel for *Wierterten*, Gram. § 106, 4). כל־עץ trees of every kind, Levit. 19:23; כל־סוּכר saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, כל־הקבל כל־אדם "altogether vanity is every man," *ganß eitel, lauter Eitelkeit*, i. q. הכל־הקבל.—(b) other adverbs, especially in the

later Hebrew. כל־עמח *wholly as, altogether like* (gerade so wie, ebenso wie), Eccles. 5:15; כל־עוד altogether in the same period of time, eben so lange, *ganß so lange*, Job 27:3. Comp. Lehrs. p. 626.

Note. When כל stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. כל־הנשמה תהלל Ps. 150:6; rarely with כל as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—כל is found separated from its genitive, Hos. 14:3, כל־השם עון.

כל followed by Makk. כל־ Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. כל־מלכותא the whole kingdom, Ezr. 6:11; 12:7, 16.

(2) *all, omnes*, followed by a plur. Dan. 3:2; 5:7. With suff. כל־הון all of them, Dan. 2:38; 7:19. Absol. in emphat. st. כלל (Milél, in the Syriac manner) i. q. Hebr. הכל *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, הִישַׁל כלל "breaking to pieces all things;" Dan. 4:9, כִּי־לכלל־היה "food for all (was) in it" (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicumque*, Dan. 6:8.  
(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases כל־קבל־דנה altogether on that account, כל־קבל־דנה wholly because, for the simple *because* (see קבל).

כלל—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by *מן* from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by *מן* of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. כלל, *ل*, Æth. *በለ*: to prohibit, Arab. *ل* to guard, II. to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίς, κλαίς, clavis, claudio*; in the signification of prohibiting: *κωλύω, κολουώ, κολάζω*. Compare also *celo, occulo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb כלל, which see; as כללני 1 Sa. 25:33, כללני 1 Sa. 6:10, כללני Gen. 23:6, and כללני Ps. 119:101. On the other hand, כללני Dan. 9:24, inf. Piel is for כללני or כללני (Lehrs. page 418).



Derivatives, כלוא, כליא, מכלה, מכלאוח, and—

**כלא** m. with suff. כלואו Jer. 52:33, a prison, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully כלית כלוא, בית הכלא 2 Ki. 17:4; 25:27, pl. כלואים Isa. 42:22.

**כלאב** (perhaps for כלב, "whom the father (i. e. creator) has perfected"), [Chileab], pr. n. of a son of David, 2 Sa. 3:3.

**כלאים** dual. two things of diverse kinds, heterogeneous things, prop. two separations, two separated, i. e. diverse, things. (Arab. **كلا** both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ብልል: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

**כלב** an unused root.—(1) onomatopoeic, prop. imitating the sound of striking, beating (like the kindred root כלף, which see), klappen, klopfen, figuratively applied to the barking of dogs (just as it is said in Germ. der Hund schlägt an), klaffen, French clupir, clubauder, Swedish glaffa, to bark. Hence כלב a dog.

(II) i. q. **כלב** to plait, to braid, in the Western languages, with the letters transposed, πλέκω, plico, plecto, flecto, flecten. Hence כלב II. is not given in [Thes.].

**כלב** ([“perhaps ‘dog,’ i. e. כלב”], i. q. **כלב** “rabid”?), Caleb, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כלבי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כלבי ver. 9.—(3) 1 Ch. 2:50.

[“כלב אפרתה” [Caleb-ephratah], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

**כלב**, plur. כלבים, const. כלבי m. a dog, so called from barking, as if, barker, see כלב No. 1. (Arab.

**كلب**, Syr. **كَلْب** idem. Secondary roots, taking their signification from the nature of dogs, are

**כלב** to be rabid, to persecute one's enemies; also,

**כלב** to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11;

16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called dogs, Ps. 22:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called a dog, 2 Ki. 8:13; a dead dog, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; a dog's head, 2 Sa. 3:8 (compare Gr. κύνωψ, Germ. **Weseltopf**, and Hundsfott, i. e. dog's foot); just as, in the East, in the present day, Christians are called dogs by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to scorta virilia (κύρες, Apoc. 22:15), Deu. 23:18; elsewhere קדושים.

**כלה**—(1) TO BE COMPLETED, FINISHED. (Kindred roots כלל and כלף q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence to be prepared, made ready for some one by any one, Prov. 22:8, וְשֵׁבֶט עֲבָרְתוֹ יִכְלֶה “and the rod of his anger shall be prepared;” followed by מעם, מאת of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also to be accomplished, fulfilled, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) to be past, gone by, of a space of time, Gen. 41:53; Isa. 24:13, אִם-כִּלְיָה בְצִיר “when the vintage is ended,” 32:10; 10:25. וְכִלְיָה וְעַם “and the indignation (period of indignation) shall be past,” 16:4.

(3) to be consumed, spent, Gen. 21:15; 1 Ki. 17:16; to be wasted, to be destroyed, to perish, Jer. 16:4; Eze. 5:13; Ps. 39:11; to waste, to pine away, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase כִּלְיָה וְנַפְשִׁי Ps. 84:3, כִּלְיָה רוּחִי Ps. 143:7, כִּלְיָה עֵינַי Ps. 69:4, כִּלְיָה וְרוּחִי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חוים); to vanish away, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once כִּלְיָה 1 Ki. 17:14 in the manner of verbs לָא.

PIEL כִּלְיָה—(1) causat. of Kal No. 1, to complete, to finish, Gen. 2:2; 6:16; also to prepare evil for any one, Prov. 16:30.

(2) to come to an end, i. e. to finish, followed by a gerund, to cease doing any thing, Gen. 24:15, הוּא טָרַם כִּלְיָה לְדַבֵּר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by וְ; Ex. 34:33; Lev. 16:20.

(3) to consume, Isaiah 27:10, to waste (one's strength), Isa. 49:4; to destroy men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַל כִּלְיָה 2 Ki. 13:17, 19, and עַל-לְכִלְיָה 2 Ch. 31:1, even unto destruction; to make to pine away, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כִּלְיָה there is once כִּלְיָה, in the manner of verbs לָא.







בליה only in plur. בליית const. בליית f.

(1) the kidneys, reins. Exod. 29:13, 22; Job 16:13. חלב בליית אילים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the inmost mind, as the seat of the desires and affections. Jer. 11:20, בתי בליית (God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, בלי בליית "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. בליית, Arab. كَلِيَّة, rarely and inaccurately كَلِيَّة id. Schultens supposed the reins to be so called, because of their being double; compare בליית, כלי (which is unsuitable because בליית signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why בליית should not be simply the fem. of the noun בלי and thus signify properly instrument, vessel (Gefäß), just as physicians call the veins and arteries, vessels.

בליות const. בליות m.—(1) destruction, consumption, Isa. 10:22.

(2) pining, wasting away. ב עינים pining of the eyes, i. e. languishing itself, Deu. 28:65. See בליות No. 3.

בליות ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

בליל m. [f. בלילית] (from the root בלל)—(1) adj. perfect, complete, especially of perfect beauty. Eze. 28:12, בליל יפי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. the whole, the totality. Jud. 20:40, בליל העיר the whole city. Ex. 28:31, בליל חבלת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עולה a whole burnt offering, a sacrifice of which the whole is burned, Deut. 33:10; Psalm 51:21.

(4) adv. altogether. Isa. 2:18; Lev. 6:15.

בליל (perhaps "sustenance," from בלל to sustain, Pilpel of the verb בלל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

בלל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. בלל, which see.) Hence בליל, סבלל, סבלל, סבלל.

(2) to put a crown upon, to crown (Arab. كَلَّ Conj. II. Æthiop. ከለለ; Syr. Pa. id). Hence בלל, בללות.

בלל Chald. whence Shaph. ללל to finish, to perfect, Ezra 5:11; 6:14; Pass. אשכלל, Ezra 4:13. Chap. 4:12, in כתיב there is אשכללו, by omission of the letter ח.

בלל ("completion"), [Chelal], pr. n. m., Eze. 10:30.

בלל unused in Kal, pr. to wound; like the Arab. כל Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumni. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as בלב, בלל, בלל"].

HIPHIL בלל and בלל (1 Sa. 25:7).

(1) to reproach, pr. to hurt some one, 1 Sam. 20:34.

(2) to treat shamefully, to injure, 1 Sa. 25:7; Jud. 18:7.

(3) to put any one to shame, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בלל Hi. הושי; comp. Isa. 45:16, 16; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) to be hurt, injured, 1 Sa. 25:15.

(2) to be made ashamed (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) to be insulted, disgraced, 2 Sam. 10:5; 1 Chron. 19:5.

(2) to be put to shame, besdämt bastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. בוש, Num. 12:14; followed by ב of cause, Eze. 16:27, 54; followed by ב, Ps. 69:7.

Derivatives בלל, בלל.

בלל [Chilmad], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadrilateral name (if it be Phœnicio-Shemitic), or of the situation of the place.

בלל f. shame, reproach, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. לבש בלל to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. בלל — Isa. 50:6.

בלל f. id., Jer. 23:40.



**כַּלְנֵה** Gen. 10:10; **כַּלְנֵה** Amos 6:2; and **כַּלְנֵה** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, Phaleg. iv. 18; Michaëlis, Spicileg. i. p. 228. (The origin of this foreign word does not appear.) [See also **כַּלְנֵה**.]

**כָּלַף** a root unused as a verb, onomatopœt. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος, colaphus*; Ital. *colpo*; French, *coup*); Germ. *klappen, klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάληψις*, Germ. *Galopp*); sometimes to hewing, or scraping (**כָּלַף**. *γλύφω, sculpo, scalpo*); sometimes to barking, as similar in sound to beating (**כָּלַף** to bark, der Hund [ch]lägt an). Derivative noun is **כַּלְפָּה**, Gr. *πέλεκυς*, hatchet.

**כָּמָה** TO PINE WITH LONGING FOR ANY THING, it once occurs, Ps. 63:2. Arab. **كَمَس** to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **קָמַף**. With this accords Sanser. *kam*, to desire; Pers. **کام** desire; comp. also the Greek *κάμω, κάμνω*. Derivative, pr. n. **כָּמָה**.

**כָּמָה** see **מָה**.

**כָּמָה** ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כָּמָה** כַּחַיִּב); also **כָּמָה** 2 Sa. 19:41.

**כְּמוֹ** (when followed by nouns and before grave suffixes, **כְּמוֹכֶם, כְּמוֹהֶם**) and **כְּמוֹ** (before light suffixes, **כְּמוֹנִי** like me, as I, **כְּמוֹהוּ, כְּמוֹהָ, כְּמוֹנִי**) a separable particle, especially poet. for the prose **כִּי**, i. q. **כְּמָה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὡς, ita, sic, thus, so*. So in the difficult passage, Ps. 73:15, "if I should say **כְּמוֹ אֲסַפְּרָה** I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כִּי** in this passage as a suffix, **כְּמוֹ** for **כִּי**, but then **כְּמוֹ** would be the reading.) When repeated *as...so; such...so*; Jud. 8:18 **כְּמוֹהוּ כְּמוֹהוּ** *such as thou* (art) *so* (were) *they*; and on the contrary *so...as; so...such*, 1 Ki. 22:4, **כְּמוֹנִי כְּמוֹנִי**, *so* (am) *I, as thou* (art).

(B) A preposition marking similitude, *as, such*

*as, like*, Gr. *ὡς*. **כְּמוֹנִי** a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כְּמוֹ אֶבֶן** like a stone;" Job 6:15; Psa. 58:9; Job 10:22, **אֶרֶץ עִיפֹתָה כְּמוֹ אֶפְלָה** "a land of darkness, like the darkness of night," *so es finster ist, wie stockfinstere Nacht*. — Hag. 2:3, **הֲלֹא כְמוֹהוּ בְּעֵינֵיכֶם** "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כְּמוֹ אֵלֶּה** "(words) like these" (i. e. such words), Job 12:3; **כְּמוֹהוּ** "(such) as he," Ex. 9:18.

(C) Conj. i. q. **כְּמוֹ**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כְּמוֹ יוֹצֵר יִרְמְסֵ-טִיט** "like as the potter treadeth clay."

(2) *as, of time, = when, afterwards, as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כְּמוֹ הַשֶּׁמֶר עָלָה** "as (as soon as) the morning arose;" Isa. 26:18, **כְּמוֹ יָלַדְנוּ רוּחַ** "when we brought forth, it was wind."

To this correspond in the cognate languages **כָּמָה** Ch. **כָּמָה**, Syr. **كَمَا**; from which forms an opinion may be formed as to the signification of the syllable **כָּמָה**. This then is i. q. **כָּמָה** indef. *what, whatever, something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any* (such) *thing*; letter C, *like* (that) *which*.

**כְּמוֹשׁ** m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּשַׁף**, which see; hence **כְּמוֹשׁ** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

**כָּמַז** an unused root. Arab. **كَمَز** to make glabular, whence **כָּמַז**, which see.

**כָּמַן** an unused root. Syr. and Arab. — (1) to *hide away, to lay up*; whence **כְּמַנִּים**, treasures, ["Arab. **كَمَن, كَمِن** id."] ]

(2) Syr. also, to *season*, especially with salt (properly, to lay up in salt); hence —

**כָּמַן** m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كَمُون** ["Ch. **כָּמַן**, Syriac **כָּמַן**, Eth. **ክሙን**"], Gr. *κύμινον*. Isa. 28:25, 27.

**כָּמַז** *ἀπαξ λεγόμεν*. Deu. 32:34, TO LAY UP; perhaps the same as **כָּמַז**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כָּמַז**.







not found so many (women as they needed)," nicht soviel als nötig, nicht genug.—(c) if to time, it is *so long* (so lange); Est. 2:12, כִּן יִמְלֹאוּ יְמֵי מְרוֹקִיָּהוֹן "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2, קָרָאוּ לָהֶם כִּן הִלְכוּ מִפְּנֵיהֶם " (as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by כִּן of time (sobald als); 1 Sa. 9:13, כִּן תִּמְצְאוּן אֹתוֹ "as ye enter...immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without כִּן; Ps. 48:6, רָאוּ כִּן תִּמְהוּ "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12, לִמְנוַח יְמֵינוּ כִּן הוֹרֵעַ "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֵין, אֵין it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; כִּן אֵהְבֵנִי לְנוֹעַ.

With prepositions—(a) אַחֲרֵי-כֵן, אַחֲרֵי-כֵן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵי.

(b) כִּן prop. *in such* a condition, *so, then*, Ecc. 8:10; Est. 4:16. (Of very frequent occurrence in the Targums, *then, so*.)

(c) לְכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לְכֵן כִּלְ-הֵרִג כִּין וְנִי "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other כִּי-וְלֵכֵן because... therefore, Isaiah 8:6, 7; לְכֵן...לְכֵן 29:13, 14; once it is for לְכֵן אֲשֶׁר *on this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לְכֵן אֲשֶׁר על כֵּן for על כֵּן אֲשֶׁר).

—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare לְכֵן). So, when preceded by אַחֲרֵי in protasis, Jer. 5:2, "although (אֲחֵרֵי) they say, as God liveth, nevertheless (לְכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:14; Job 20:2, Zophar thus begins, לְכֵן שִׁבְנִי יִשְׁכַּח "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ *however, nevertheless*, which has undoubtedly sprung from the Hebrew לְכֵן. This adversative לְכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָ = לָא and כֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὕτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לְכֵן which see.

(d) על-כֵּן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for על-כֵּן אֲשֶׁר *on account that, because that* (compare לְכֵן אֲשֶׁר Isa. 26:14, לְכֵן אֲשֶׁר p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... על-כֵּן בֵּרַךְ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shown the connection of these sentences.

(e) עַד-כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כֵּנִי, כֵּנוּ from the root כָּנַן No. 2. i. q. כֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, עַל כֵּנוּ in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead" ?] for which there is, verse 7, כֵּנוּ.

(2) *base, pedestal*, (Gestelle, Fußgestelle); 1 Ki. 7:31, כִּמְעֹשֵׂה-כֵּן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μεσώδμη, ισσοδύκη (Il. i. 434), ισσοπέδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כֵּן אֲשֶׁר *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כֵּנִים Exod. 8:12; Psa. 105:31; LXX. σκνίφες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy



districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskäl). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Oedmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כִּנָּה No. 2]; the gnats may indeed be so called from the idea of covering (root כִּנָּה No. 1); but I prefer rather from the idea of pinching (fneipen); so that this word may be cognate to the Greek κνάω, κνήθω, κνίπος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνίψ, σκνίφες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כִּנָּה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii. p. 572, seq.); compare כִּנָּה.

[כִּנָּה so, found also in the Chal. text, Dan. 2:24, 25.]

כִּנָּה unused in Kal. Arab. كنى, II, IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כִּנָּה—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וַיְדַבֵּר יְהוָה אֵל יִשְׂרָאֵל וַיֹּאמֶר "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְיִקְרָא יְהוָה אֶתְּךָ וְלֹא יִדְעֶמְךָ "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כִּנָּה.

כִּנָּה ἀπαξ λεγόμεν. Eze. 27:23 [Canneh], pr. n. of a town, prob. i. q. כִּנָּה (which see), Ctesiphon, a reading which is found in one codex of De Rossi. Compare כִּנָּה for יִלְכָּה.

כִּנָּה Ps. 80:16; see כִּנָּה [כִּנָּה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כִּנָּה see כִּנָּה.

כִּנָּה Ch. see כִּנָּה.

כִּנָּה m. pl. כִּנָּה Eze. 26:13, כִּנָּה 1 Ki. 10:12, Gr. κινύρα, κινύρα, cithara, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (Ant. vii. 12, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 9:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כִּנָּה.)

כִּנָּה [Coniah], pr. n.; see יְהוֹיָכִין.

כִּנָּה i. q. כִּנָּה gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כִּנָּה, as the Samaritan copy has כִּנָּה. Compare Lehrs. p. 517.

כִּנָּה adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כִּנָּה and כִּנָּה, often in the Talmud used for כִּנָּה, כִּנָּה, the letter כ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כִּנָּה (read כִּנָּה), and 5:4 כִּנָּה (as it has been said). In like manner, Syr. كِنَا to wit, is contracted from كِنَا as if thou wouldst say.

כִּנָּה—(L) i. q. כִּנָּה TO COVER, TO PROTECT, TO DEFEND (compare כִּנָּה, كِن). Imper. with ה parag. כִּנָּה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כִּנָּה Dan. 11:7). [See כִּנָּה.]

[Derivatives, כִּנָּה 2 and 3, כִּנָּה, כִּנָּה.]

[Also perhaps to nip, to pinch, Gr. κνάω, etc.; hence כִּנָּה. See Thes.]

(II.) i. q. כִּנָּה. See כִּנָּה No. II.—From No. II. is—

כִּנָּה ("protector"), [Chenani], pr. n. m. Neh. 9:4.

כִּנָּה ("whom Jehovah defends" ["has set up"]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כִּנָּה (id.) [Chenaniah], pr. n. m. 1 Ch. 15:22; 26:29, for which there is, 15:27, כִּנָּה.

כִּנָּה—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est. 4:16; 1 Ch. 22:2.



[“(3) to hide, see Hithp. and deriv. מְכַנְּסִים.”]

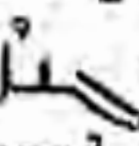
(Aram. כְּנַס to collect, to gather together. Arab.

كَنْس id., also, to lay up, elsewhere كَنْس. Cognate to this are the transposed roots כָּנַס; whence כֶּסֶם treasure, and כִּנְיָן; whence מְסֻכּוֹת stores: also, by a softening of letters, כְּנִיָּה.)

PIEL, i. q. Kal No. 2, to gather together persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, to hide oneself away, to wrap oneself up. Isa. 28:20, וְהִמְסְכָה צָרָה פִּיהָ חֲפִיָּם “and the covering is too narrow for one to wrap himself in it.” Compare בְּ B 5.

Hence מְכַנְּסִים [“בָּוִם, בָּוִם”].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόρυ, γυυ (in γυυπετείν), genu, knee; [“Sanscr. ganu”] γωνία, ἰγνύα, hollow of the knee; Aram. כָּנַע,  to bow down, and, with the third radical hardened, knicken, einknicken. In Hebrew it is—

(1) to fold, or lay together, zusammenbiegen, zusammenlegen; hence to collect, to bind together bundles (see כָּנַע), compare Arab. كَنْع to draw together, to be drawn together, Conj. I., V., VII.

(2) to be low, depressed, used of land (see כָּנַע), to be depressed in spirit (כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע—(1) to be brought low, subdued (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) to submit oneself, to behave oneself submissively, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלְּפָנֶיךָ. 1 Ki. 21:29, “seest thou, how Ahab has humbled himself before me?” 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנַע or כָּנַעָה [with suff. כָּנַעָתָה], ἀπαξ λεγόμεν. Jer. 10:17, package, bundle, Päckchen, Bündel, so called from folding together (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנַע pr. name—(1) Canaan, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the Canaanites (Ex. 15:15, fully כְּנָעַן Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. the depressed, low, region (from the root כָּנַע, with the addition of כָּ, as in כְּנָעַן), opp. to the loftier country אֲרָם (see כָּנַעַן No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phoenicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעַן upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοινικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, “Interrogati rustici nostri,” i. e. Hipponenses, “quid sint? punice respondentes Chanani, corrupta scilicet, ut in talibus solet, una littera, quid aliud respondent, quam Chanani?”—(c) Philistia, Zeph. 2:5, כְּנַעַן פְּלִשְׁתִּים—the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כְּנַעַן a Canaanite, Hos. 12:8; hence any merchant. Isaiah 23:8, כְּנַעַנִיָּה “her merchants.” Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעַנָה (fem. of the preceding), [Chanaanah], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעַנִי f. כְּנַעַנִית 1 Ch. 2:3, pl. כְּנַעַנִים Gent. noun.

(1) a Canaanite, the Canaanites, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֲרָם which see), (Num. 13:30; Josh. 11:3); Gen. 13:7; 15:20; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any merchant, Job 40:30; Prov. 31:24; just as כְּשָׁדִי Chaldean, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كَف to COVER, TO COVER OVER; whence כָּנַף a covering, a wing. (Comp. the root עָוַף.)

NIPHAL, to cover over oneself, to hide oneself away, Isa. 30:20, לֹא יִכְנְפוּ עוֹר מְלִיךְ “thy teachers shall no more hide themselves,” i. e. they shall be able to appear in public, without being any more



troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

**כנף** f.—(1) *a wing*, so called from its covering. **כנף** Pro. 1:17, and **כנפי** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** at-terley *Geslügel*, birds of all kinds, Gen. 7:14. Poet. there are used, **כנפי** the wings of the wind, Ps. 18:11; 104:3; **כנפי** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כנפי** “hide me under the shadow of thy wings.” Ps. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. **جناح** and **كف** Schult. on Job, 472; Gr. **πτερυξ**, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], Isa. 8:8; comp. **כנפים**.

(2) *edge, extremity*—(a) of a garment, *the skirt*, **כנף**, **כנפי**; fully **כנפי** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כנף** “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deut. 23:1, **כנף** “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and **ἐπισκιάζειν**, Luke 1:35 [?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כנפי** “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, **כנפות** “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, **כנפות** “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. **πτερυγιον** τοῦ ἱεροῦ, Matt. 4:5.

Dual **כנפיים** const. **כנפיי** fem. pr. *a pair of wings*; hence often used for the pl. **כנפיים** six wings, Isa. 6:2; **כנפיים** four wings, Eze. 1:6; 10:21. Pl. const. **כנפות** m. used of the skirts of a garment, Deut. 22:12; and of the extremity of the earth (see No. 2, a, b).

**כנר** an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. *(knarren)* (knarren); **כנר** a harp, so called from its stridulous sound. Kindred are the Gr. *κινύρα*, Germ. *wimmernd*,

used of a querulous, mournful sound; whence the Gr. *κινύρα*; also, *γίγγρος*, *γίγγρα*, *γίγγρας*; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (*Geschnatter*), cackling of geese.

**כנרת** Deut. 3:17; **כנרת** 1 Ki. 15:20; **כנרת** Josh. 11:2 (prob. i. q. **כנור** “a harp”), [*Chinneroth*, *Cinneroth*, *Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כנרת** Num. 34:11. In the times of the New Test. this sea [or lake] was called **כנרת** Γεννησαρέτ.

**כנש** Ch. TO GATHER TOGETHER, i. q. Hebr. **כנס**. Inf. Dan. 3:2.

ITHPAEL, *to gather selves together*, Dan. 3:3, 27.

**כנף** unused in sing.; plur. **כנפות** Eze. 4:7; prop. *cognomen* (from the root **כנף**, which see); meton. *one who bears the same cognomen as another*, i. e. performs the same function, is subject to the same king; *σύνδουλος*, *colleague*, *associate in office*. The form **כנף** is for **כנף**, **כנף**, and the plural is formed in the same manner as **כנפות** from **כנף**; see Lehrs. p. 607. To this answers Syriac **כנף**, plur. **כנפות** i. e. *σύνδουλος*, *σύνδουλοι*. As to the feminine form of nouns of office, see Lehrs. p. 468.

**כנף** Ch. id.; plur. **כנפות** const. and with suff. **כנפות** Eze. 4:9, 17, 23; 5:3, 6; 6:6, 13.

**כנף** m. **ἀπ. λεγόμεν.** a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כנף** a throne, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**כנף**), almost demand that we should read **כנף** a standard. [Let the reader judge for himself of this necessity.]

**כנף** an unused root, i. q. **כנף** to cover; whence **כנף**.

**כנף** Prov. 7:20, and **כנף** Psalm 81:4, *the full moon*; Syr. **כנף** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Barhebraeus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כנף**, **כנף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.



**כסא** twice **כסה** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסר**, **כסה**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **כסא המלכות** 2 Sa. 7:13; **כסא הדין** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كرسى**, Aram. **ܟܨܝܐ**, **ܟܨܝܐ** id., the letter **כ** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **כ**. In the root itself the Samaritans have for **כסה**, **כסא**.)

**כסרי** Chald. a Chaldean; elsewhere **כשרי**, Ezra 5:12.

**כסה** TO COVER, TO COVER OVER; kindred roots **כסר** and **כשה**. (Syr. **ܟܨܐ** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

**PIEL כסה**.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**), as if eine Decke machen über etwas; Nu. 16:33, **וַתִּכְסֶה אֶתְּהֵם** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֶה אֶתְּהֵם** "and the worms cover them;" 2 Chron. 5:8; followed by **ל** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **כ** of the covering; Levit. 17:13, **וַיִּכְסֶהוּ בְּעֶפְרָר** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **כ** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטאת** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** **כסה** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֶה** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:18; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֶה אֶתְּפִי** "and (because) he hath (not) covered

the darkness from my sight;" has not set me free from calamities.

**PUAL כסה** and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **כ** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **כָּסוּ הַרִים** "the mountains were covered with its shade v." Pro. 24:31.

**NIPHAL**, Jer. 51:42; Eze. 24:8.

**HITHPAEL**, to cover over oneself; followed by **כ** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **סות**), **כסה**, **כסיה**.

**כסה** i. q. **כסא**; which see.

**כסוחה** Isa. 5:25; see **סוחה**.

**כסוי** m. const. **עור כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

**כסות** f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*bas Auge subrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, **הִנֵּה הוּא לְךָ כְּסוּת** **עֵינַיִם** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; *τιμη*, i. e. a mulct, a price (ll. i. 159), i. q. elsewhere *τιμημα*. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

**כסה** TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

**כסיל** m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, etc.;



often with the additional idea of impiety, compare the synonyms אָוִיל, נָבֵל and the opp. חָכָם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call *جبار*, *يحيى*, *نسيلا* i. e. *the giant*. They seem to have looked on this constellation as the figure of an *impious giant bound to the sky*, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be *سهييل* i. e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. *כסילים* Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i. e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

*כסילות* f. *folly*. Prov. 9:13.

*כסל* a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence *כסל* *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. *כִּסְמָה*), *firmness, boldness*, whence *כִּסְמָה*, *כִּסְמָה* confidence; and—

(3) in a bad sense to *languor and inertness* (Arab. *كسل* to be languid, inert); also applied to that which is nearly allied to these, *folly* (compare *נבל*, *נבלה*, and on the contrary compare words signifying strength applied to *virtue*, as *חיל*). So once as a verb fat. A., Jer. 10:8 (compare the transposed verb *כָּסַל*); also in the derivatives *כָּסִיל* a fool, foolish, *כָּסִילוֹת*, *כָּסִיל* folly.

*כסל* m.—(1) *loin, flank*, Job 15:27. Plural *כסלים* the internal muscles of the loins, near the kidneys, to which the fat adheres, *ψόαι, ψοῖαι*, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, *וַיַּעַשׂ שֵׁמֶן עַל יָדָיו* "and (because) he made (i. e. produced) fat upon his loins," fattened himself, *γαστριδουλος*. Hence *the bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

*כסלה* f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

*כסלון* m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Greek *Χασελευ*, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persian.]

*כסלון* ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called *הר-יערים* Josh. 15:10.

*כסלון* (id.) [*Chislon*], pr. n. m. Nu. 34:21.

*כסילות* ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

*כסילות-תבור* ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called *תבור*. Josh. 19:22; 1 Ch. 6:62. [Probably the same place as *כסילות*.]

*כסלהים* pl. Gen. 10:14; 1 Ch. 1:12 [*Casluhim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), *the Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. *نَسَمٌ* i. q. *نَسَمٌ* a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

*כסם* TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are *כָּסַף* and others beginning with *כָּס*, see *כָּס*. Hence—

*כסמת* f. Ex. 9:32; Isai. 28:25, pl. *כסמים* Ezek. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adonum, spelt*, (*triticum spelta*, Linn.), Gr. *ζέα, ὄλυρα*, Germ. *Spelt, Dintel*, Arab. *كرسنة*, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

*כסם* ["prop.—(1) TO DIVIDE OUT, TO DIVIDE, TO DISTRIBUTE (kindred to the verb *כָּסַף*, and to other roots beginning with *כָּס*, *כָּס*, *כָּס*); whence *כָּסָם*"]



TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מִכָּסֶּף, מִכָּסֶּפֶת, מִכָּסֶּף.

כָּסַף fut. יִכְסֹף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּסַף silver; hence—

(2) to desire anything, followed by לְ of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חָרַף and Talmud. הִלְבִּין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הִנְנוּ לֹא נִכְסָף "a nation without shame," impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כֶּסֶף suff. כֶּסֶפִי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand זָהָב gold, from its tawny colour, comp. צָהָב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל-כֶּסֶף "four hundred shekels of silver;" more often, however without the word שֶׁקֶל, e. g. אֶלֶף כֶּסֶף "a thousand (shekels) of silver," Gen. 20:16; עֶשְׂרִים כֶּסֶף "twenty (shekels) of silver," Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כֶּסֶפוֹ "for he is his money." Pl. pieces of silver, money, Gen. 42:25, 35.

כֶּסֶף Ch. id. silver, emphat. st. כֶּסֶפָּא Dan. 2:35; 5:2, 4, 23.

כֶּסְפִיָּא Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כִּסְפִיָּא pl. f. כִּסְפִיָּוֹת cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כָּסַף. The letter ט, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כִּסְפִיָּוֹת, compare Lehrg. p. 474.

כִּעַל Isa. 59:11; see עַל No. 8.

כֵּעַן adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כֵּן so and now (see כֵּן-עַן Neh. 2:16), this more lengthened

form has sprung, just like Sam. כִּעַן, from the Hebr. כֵּן. Hence כֵּעַן הָיָה hitherto. Ezr. 5:16.

כִּעַנָּה fem. of the preceding, adv. Chald. so, thus, i. q. כֵּן, found but in one phrase, וְכִּעַנָּה Ezr. 4:10, 11; 7:12, and contr. וְכִּעַן Ezr. 4:17, and so (forth), et cætera.

כָּעַם fut. יִכְעֹם.—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Ezr. 16:42, followed by לְ of pers.; 2 Ch. 16:10.

PIEL כָּעַף to irritate, provoke, i. q. Hiphil No. 2. Deu. 32:21; 1 Sa. 1:6.

HIPHAL הִכְעִים.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 4:5; Eze. 32:9.

(2) to irritate, provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, הִכְעִים אֱלֹהֵי יְהוָה 1 Ki. 15:20; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֲלֵהֶם אֲשֶׁר הִכְעִסְתָּ "because of the anger whereunto thou hast provoked (me);" 2 Ki. 21:6. Hence—

כָּעַם m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, אִשָּׁת מְרִינִים וְכָעַם "a contentious and morose woman."

(2) anger. Deut. 32:19; Ezr. 20:28, pl. כָּעִסִּים angers [provocations]; 2 Ki. 23:26.

כָּעַשׂ m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַת see כָּעַנָּה.]

כָּף f. with suff. that which is curved, or hollow, from כָּפַף.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, "thou shalt cut off her hand" (see כָּפַף), [Arabic كف, Syriac ܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) 'כָּפֶךָ out of the hand of any one, often after verbs of freeing, like כָּפַר 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וְאֶשְׁמָה נַפְשִׁי בְכַפִּי "I put my life in my hand," i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῆς ψυχῆς ἔχω; and the Danes say of a man whose



life is in danger, at *gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **כָּפַי** **קָמָה** *wrong is in my hands, I have committed wrong.* Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **כָּה** **כָּה**, **כָּה** **כָּה** to clap the hands, see under the respective verbs.

Dual **כַּפָּי** with suff. **כַּפָּי**, **כַּפָּיךָ**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **כַּפּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **כַּוֵּי** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רַגְלֵךְ** *the sole of the foot*, Deut. 2:5; 11:24; 28:65, **מְנוּחַ לְכַף־רַגְלֵךְ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **כַּפּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14, followed by **כַּפְּסֵךְ**; 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **כַּפּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **כַּף־הַיָּדָעַל** *the hollow of a sling*; 1 Sa. 25:29, **כַּף־הַיָּדָעַל** *the socket of the hip or thigh*; Gen. 32:26, 33.

(4) **כַּפּוֹת** **תְּמָרִים** Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see **כָּפַר**).

**כָּהַן** m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **כַּפְּלָא**, **כַּפְּלָא**; whence, in New Test. *Κηφᾶς* i. q. *Πέτρος*.)

**כָּפַה** TO BEND, TO BOW, TO DEPRESS [kindred to **כָּפַר**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפַּה** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **מַתָּן בְּסֵתֶר יִכְפֶּה אֵס** "a gift in secret tameth wrath;" LXX. *ἀνατρέπει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβέσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּפַף** to extinguish.

**כַּפָּה** f.—(1) *palm, palm-branch*, i. q. **כָּהַן** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כַּפָּה וְאַנְטוֹן** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

**כַּפּוֹר** m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַר** 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16; Job 38:29.

**כַּפְּסֵי** ἄπ. *λεγόμεν.* Hab. 2:21, *a cross-beam*, from the root **כָּפַס**; Syr. **כַּפַּס** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medio structuræ ponitur vulgo ἱμάντωσις* (cf. Sir. 12:18)."

**כַּפְּיִר** m.—(1) *a young lion*, already weaned and having begun to ravin; (**כַּפְּיִר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**כַּפְּיִר** **מִגִּדְיָהּ**), he became a young lion (**כַּפְּיִר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כַּפְּיִר** **גּוֹיִם** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **عَفْر** and **عَفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **عَفْر** to be hairy, shaggy; comp. **عَفْر**.)

[ (2) "i. q. **כַּפְּסֵר**. Neh. 6:2, *a village*." ]

**כַּפְּרִיהָ** (i. q. **כַּפְּסֵר** a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

**כָּפַל** ["*Æth.* **ክረሰ**: to divide equally, to distribute; whence **ክረሰ**: part, portion; Arab. **كفل** portion, equal part; and Dual **كفلان**."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:6; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כַּפַּל** to double, to roll up; Syr. Ethipe. **كفل**) to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, to be doubled, or repeated, Eze. 21:19. Hence **כַּפְּלָה** and—

**כַּפְּלָה** m. *a doubling*. Job 41:5, **כַּפְּלָה** **רִסְנוֹ** "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי כַפְּלִים לְחִוְשֵׁיהָ** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

**כַּפַּן** TO PINE, from hunger and thirst ["Arab. **كفن** to roll up;" see Thes.]; once used of a vine



wanting water, followed by על; Eze. 17:7, "behold this vine, שרשיה עלי, thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפן m. *hunger, penury*, Job 5:22; 30:3.

כפס an unused root; see כפס [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow, or arched*; see the roots כפה; כבב; No. 1. כו hollow, and קב, קב to hollow, to vault; קב to dig out; קב to bore out; and compare the Gr. κάμνω, κάμνω, γράμνω, also κύπτω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کفتن to bend over, کور hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. Gaff = קפ tippen, umtippen, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. כפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself to any one*, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns קפה, קפה.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפרת a covering. Arabic كفر fut. I. and كفر to cover. Specially—

(2) *to cover over, to overspread with anything, as with pitch, to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) *covered with hair, to be hairy, shaggy*, see כפר.

(4) *to cover sins, i. e. to pardon*; compare כפר No. 4, and כפר. Arab. كفر II. to expiate a crime, كفر to pardon.

PIEL כפר fut. יכפר;—(1) *to cover, i. e. to pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare על Ps. 3:4). 2 Chron. 30:18.

(2) *causat. to obtain forgiveness*.—(a) *to expiate an offence, followed by an acc.* Dan. 9:24; Eze. 45:20; followed by על Lev. 5:26; followed by על (for) Ex. 32:30; followed by ל Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender, to*

*free him from charge*; followed by על of pers., Ex. 30:10; Lev. 4:20; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, ויכפר עליו הכהן על שגגתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן כחטאתו "and the priest shall make atonement for him from his sin."—(c) *to appease any one who has been injured, or is angry*; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with כ prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered, i. e. obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, ויכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements. (Aram. כפר, כפר to smear over, to abolish.)

(2) *Pass. of Piel 2, a, to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) *Pass. of Piel 2, b, to be freed from charge, (of a guilty person), to receive pardon*, Exod. 29:33; Nu. 35:33.

HITHPAEL, fut. יתכפר. 1 Sa. 3:14, and—

NITHPAEL, נכפר Deu. 21:8, *to be expiated, of sin*.

The derived nouns immediately follow, except כפר, כפר, and pr. n. כפר.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كفر id.

כפר העמוני ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In קנה קרי.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كفر id.)

(3) *cypress*, Gr. κύπρος, a shrub, a small tree, with whitish odoriferous flowers, growing in clusters; Arab. حناء, حناء, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis, from a powder being made of its leaves, with



which, when mixed with water, women in the East smear over their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁבֵּל אֶבְרֵי הַיָּבֵשׁ a bunch of cypress; pl. נְפָרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, price of expiation, or redemption; Exod. 21:30; 30:12, נֶפֶשׁוֹ נִפְדָּה "the redemption-price of his life;" Isa. 43:3, נֶפֶשׁוֹ "the price at which thou wast redeemed."

נְפָרִים pl. m. redemptions, atonements, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְדָּוִת the day of atonement, Lev. 23:27; 25:9.

כַּפֹּרֶת fem. a covering, from the root כָּפַר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַכַּפֹּרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. propitiatorium; Luther, Gnabensstuhl) [English mercy-seat], as though it were from the signification of propitiation; see כָּפַר No. 2, c. [Of course this is the true meaning and derivation; the mercy-seat was the place on which the blood of atonement was sprinkled before God.]

כָּפַשׁ prob. i. q. كَبَش I., IV., to cover over with any thing.

חִפּוּל, Lam. 3:16, הִכְפִּישֵׁנִי קָאֶשׁ "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (בְּאֶשׁ Ber. Rabba, § 75). Ch. he hath humbled me in ashes; LXX. indeed and Vulg. ἐψώμισέ με σποδόν, cibavit me cinere, a sense gathered from the context because verbs of food have preceded.

כַּפַּת Chald. to tie, to bind; pret. פָּעַל, Dan. 3:21.

פָּעַל, id., Dan. 2:20, 23, 24.

כַּפְתֹּר quadrilateral, which appears to me to be compounded of the trilaterals כָּפַר to cover, and כֹּתֵר to crown; hence—(1) a crown, chaplet, circlet.—(a) of columns, Säulen-Kapitäl, Knaut, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαιρωτήρας, Vulg. sphaerula; Josephus (Ant. iii. 6, § 7) renders it by pomegranates; compare Syr. حَمْدَة blossom of the pomegranate.

(2) [Captor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כַּפְתֹּרִים Gen. 10:14; Deut. 2:43, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words אֲשֶׁר יָצְאוּ מִצְרָיִם by comparison with the other passages, seem as if they should stand after כַּפְתֹּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean Cappadocia, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (א). In consequence some have supposed it to be Cyprus, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כִּתִּים. I therefore prefer the island of Crete, an opinion favoured by this—that the Philistines were called כִּרְתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplem. p. 1338. [In Thes. Ges. appears to prefer understanding Cappadocia.]

כֶּרִי plur. כְּרִים m.—(1) a lamb, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר), Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. agnus; Syr. حَمْدَة fattened; Ch. מִשְׁמֵי fat. Collect. Isa. 16:1, שְׁלַחְכֶם מִשְׁלֵי אֶרֶץ "send ye the lambs of the ruler of the land," i. e. those which were owed to the king, the lord of the land. Figuratively used—(a) a pasture of lambs, a meadow; Isa. 30:23. Ps. 65:14, לְבָשׁוּ כְרִים הַצִּיָּאן "the pastures are clothed (adorned) with flocks."—(b) a battering ram, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبَش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of lamb and pasture; Hesych. Κάρα... πρόβατον. Κάρα... ἴωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כֶּרֶם הַקַּמֶּל Gen. 31:34, a camel's saddle, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its leaping, bounding [jolting] motion, or like currus à currendo (comp. כָּרַר). Arab. كَمْر and كَمُور, also كَمْر id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. ii. p. 397.

כָּרַר prop. piercing through, a piercer; hence an executioner; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. כִּרְתִּי. It occurs three times in pl. כְּרִי



(for כרבים Lebrg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; וְהַרְצִיִּים וְהַרְצִיִּים executioners and runners, and 2 Sam. 20:23 in כְּחַיִּב, of king David's guards, הַקָּרִי וְהַפְּלִטִי, [Root כר.]

כר m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. חֶמֶר. (The Arameans commonly use חֶמֶר for the Hebrew חֶמֶן. The Hellenists also adopted κόπος.) The origin of this word is in its round form, and כר appears properly to signify a round vessel. See the root כרר

כָּרָא Ch. TO BE PAINED, SORROWFUL, like the Syr. ܟܪܐ. Ithpael, Dan. 7:15, אֶחְכַּרְתִּי רוּחִי "my spirit was grieved."

כָּרַב a doubtful root, see כרוב.

כָּרַב quadrilateral, i. q. כָּבַל, כָּבַל (which see), TO GIRD, TO PUT ON, the letter ר being inserted. See Lebrg. p. 864. Pass. מְכַרְבֵּל girded, clad, 1 Ch. 15:27; hence—

כָּרְבָלָא Ch. f. a cloak. Dan. 3:21.

I. כָּרָה TO DIG (Ch. כָּרָא and Arab. كَرَا to dig the earth. Kindred roots are כָּרַר No. 1, אָכַר, also קָרַר and וָכַר); e. g. to dig a well, Gen. 26:25; a pit, 50:4. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, אִישׁ בְּלִיעַל כָּרָה רָעָה "the wicked man prepares mischief." Followed by עַל of pers. and without any word signifying ditch or pit, Job 6:27, תְּכַרְוּ עַל־רֵעֵיכֶם "ye dig (pits) for your friend," similarly in the much discussed passage, 10:30, יִכְרֹוּ עָלָיו חֲבֵרָיִם "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, אָנֹכִי כָרִיתָ לִּי "cars hast thou digged for me," a poetical and also a stronger and bolder expression for the common אָנֹכִי נָלִיתָ לִּי "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases jemandem den Stear stechen, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; jem. die Zunge lösen.

["NIPHAL pass. of Kal, Ps. 94:13."]

Derived nouns, כָּרָה No. 1, מְכַרְבֵּל.

II. כָּרָה—(1) TO BUY, i. q. מָכַר, כָּנָה. Deu. 2:6;

Hos. 3:2. (Arab. كَرَا I, III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. وَكَّر to make a feast, especially on the completion of a building, also قَرَى to entertain as a guest, قَرَا entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, zu denen man einkaufen muß.)

I. כָּרָה or כָּרָה f. pl. const. כָּרוֹת, pits, cisterns, root כָּרָה No. 1 (compare Gen. 26:25). Zeph. 2:6, נוֹת כָּרוֹת רְעִים וְנִגְרוֹת צֹאן "fields full of shepherds' cisterns and folds for flocks." In the word כָּרוֹת allusion is made to כָּרְתִים, verse 5.

II. כָּרָה f. feasts, banquets, from the root כָּרָה No. II. (2). 2 Ki. 6:23.

כָּרוּבִים pl. מְכַרְבֵּיִם m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, וַיֵּרֶב עַל וַיֵּרֶב וַיַּעֲף "and he rode upon a cherub, and did fly;" Ps. 18:11, יֹשֵׁב הַכְּרֻבִים "who sits upon cherubs;" and lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaelis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the equi tonantes of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. כַּרְבָּ powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either כָּרַב, by a transposition of letters, stands for כָּרַב and כָּרַב as if כָּרַבִּיב divine steed (Ps. 18:11), compare Arab. كَرِيْب ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vett.







wine [but the reading is כְּרֵמִי חֲמֹד], Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2, seq.; 51:3, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. كرم id.) Hence the denomi-  
native—

כְּרָם m. (like כְּבֵר from כָּבַר) a vinedresser, Joel 1:11; Isa. 61:5.

כְּרָמִי ("a vinedresser"), [Carm:], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for כְּרָמִי), Num. 26:6.

כְּרָמִיל m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. נֶשֶׁי, which see; in the more ancient, תולעת 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. کرم kerm; Sanscr. krimi, a worm; and آل bright red; compare Armen. karmir; Arab. قرمز coccus, worm, قرمز coccus; Germ. cramoisi, carmesin [Engl. crimson]. In like manner from vermiculus is derived the French vermeil [English vermillion.]

כְּרָמֶל (from the noun כְּרָם with the addition of the termination el, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, סקום אילנות פירות ושרות תבואה), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:27, "I brought you forth אל ארץ הכרמל into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. יער כרמל 2 Ki. 19:23; used of Lebanon, יער כרמל "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand יָרֵשׁ כְּרָמֶל Lev. 2:14, i. e. grits, corns, polenta, early grain; and thus by an ellipsis of a common word, כְּרָמֶל Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus כְּרָמֶל are offered on the altar with bread of the first fruits,

with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand groats, polenta (αλφίτα), made from the fresh and early grain by rubbing out and skinning (frische Weizen- und Gerstengrüße), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, שבלת רכה ולחה a fresh and tender ear of corn (not a green ear).

(3) [Carmel], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. הַכְּרָמֶל Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully הַר הַכְּרָמֶל (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. ראשך עליך ככרמל "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palæstina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now el Kirmel [כרמל Kirmul. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palæstina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is כְּרָמֶל 1 Sa. 30:5; 2 Sa. 23:35; fem. כְּרָמֶל 1 Sa. 27:3.

כֶּרֶן [Cheran], pr. n. m. Gen. 36:26. (Arabic كران i. q. كرن a harp.)

כְּרִיסָא Chald. a throne, tribunal, i. q. Heb. כְּסֵא (the double s being changed into rs, see the letter ר), Dan. 5:20; with suff. כְּרִיסָאָה Dan. 7:9; pl. כְּרִיסָאָה ibid.

כְּרִיסָא quadril. derived from Piel of the verb כָּרַס, which see, for כָּרַס (see כְּרִיסָא, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psa. 80:14. (Arabic كرس to cut off, to corrode, to depasture, to gnaw, to devour; Chald. כְּרִיסָא to devour, depasture, as a locust.)

כָּרַע TO BEND, TO BOW, used intrans. of the knee, [id] beugen (vom Knie). (A kindred root is כָּנַע, which see. ["Samar. כָּנַע to lie down."] Just as from כָּנַע is κνήμη leg, so from כָּרַע is כְּרַע crus, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, כָּרַע to be bowed down through age, or while at prayer.) Hence Isa. 45:23, הִקְרַע כָּל בְּרִיחַ "every knee shall bow." Hence used of a man, עָל בְּרִיחַ to bow



upon one's knees, Jud. 7:5, 6; 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—To bend one's knees, or to fall upon one's knees, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with הִשְׁתַּחֲוֶה, Ps. 95:6. Followed by ל of pers. Est. 3:2, 5; Isa. 45:23; Psal. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by נָפַל. Job 4:4, כָּרְעוּ בְּרַעֲוֵי בְּרַעֲוֵי בְּרַעֲוֵי “falling (failing, or bowing) knees.” Psal. 20:9, וְנָפְלוּ בְּרַעֲוֵי וְנָפְלוּ “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, וַיִּרְצַץ וַיִּשְׁתַּחֲוֶה “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in Æthiopia, where women bring forth kneeling, see Ludolfi Hist. Æthiop. i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, וַיִּכְרְעוּ אַפְּסֵיהֶם אֶרְצָה “and they bowed themselves with their faces to the ground.” Hence כָּרַע עַל אִשָּׁה compressit feminam, Job 31:10; compare incurvare, Martial. xi. 44; inclinare, Juvenal. ix. 26; x. 224.

HIPHL—(1) to cause to bow down, to prostrate, enemies, Ps. 17:13; 18:40; 78:31.

(2) to depress, i. e. to afflict, any one, Jud. 11:35. Hence—

כָּרְעִים dual fem. both legs, from the knee to the ankle, which are bent in bowing down (Unter-Schenkel, das Babenbein, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. كَرَاع), Lev. 11:21.

כָּרְפָס fine, white linen, or cotton cloth, Est. 1:6; Arab. كرفس, Pers. کرباس, Gr. κάπρασος, Lat. carbasus, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. karpāsa, cotton; see Celsii Hierobot. t. ii. page 157.

כָּרַךְ a root not used in Kal.—(1) prop. to go, or MOVE IN A CIRCLE, compare the kindred but softer roots כָּלַל and חָלַל. Hence כָּרַךְ prop. a round vessel, i. q. חֶלֶל, חֶלְלָה.

(2) to dance (comp. חָלַל No. 1; Gr. with a prefixed sibilant, χαίρω), to exult, to leap (see כָּרַךְ a lamb, so called from its leaping); also, to run, whence כָּרַךְ No. 2, a camel's saddle (comp. curro, currus, carrus, carrum; Engl. to carry).

כָּרַךְ to dance, 2 Sam. 6:14, 16, i. q. רָדַד in the parallel place, 1 Chron. 15:29. Hence כָּרְכָרוֹת dromedaries, from their bounding motion.

From כָּרַךְ in the first signification of going round, is derived the secondary triliteral כָּרַךְ to surround, and the noun כָּרְךָ for כָּרְכָר a circle, a circuit.

כָּרַשׁ an unused root, to bend, to bow oneself, i. q. the kindred כָּרַם. Hence—

כָּרֶשׁ the belly, so called from its being curved, convex; like the Germ. Bauch, from the verb beugen, and Hebr. כָּרֶשׁ from the root כָּרַשׁ, Jerem. 51:34; (Aram. כְּרִישׁ i. q. כָּרֶשׁ; Arabic كرش the ventricle of ruminating animals, كرشاء a woman with a large belly.)

כָּרֶשׁ pr. n. Cyrus, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called the sun by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. Κύρος, κοῦρος, ἥλιος), and rightly so; for it is the Zend. khoro, hur, ahurō; Pers. خور, هور (compare Sanscr. sūry, sūri, and the word most frequently used, sūrja); כָּרֶשׁ is a termination added, as in כָּרֶשֶׁת. — As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name כָּרֶשׁ in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. כָּרֶשׁ uprightness), it is needless to do more than mention it.

כָּרֶשֶׁת [Carshena] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. کارشن spoiling of war. [Benfey proposes Zend. keresna, Sanscr. krishna, black; see Thes.]

כָּרַת fut. יִכְרֹת.—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. Krit.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; to cut down trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence כָּרְתֵי הָעֵצִים woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; כָּרִיתָ לֵוִיִּם Levit. 22:24; more fully כָּרִיתָ לְשִׁמְכָה Deut. 23:2, castrated.

(2) to kill, to destroy persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially כָּרִיתָ לֵוִיִּם; Gr. δρῖα τέμνειν, τέμνειν σπονδαῖς, to make a covenant, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.



Bochart, Hieroz. t. i. lib. 2, cap. 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*. Commonly construed followed by עש and אש (אש) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ל—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job. 31:1, בְּרִיתַי לְעֵינַי “I made a covenant with my eyes,” i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3; 61:8; Jer. 32:40. —(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה נְכַרְתוּ לָנוּ בְרִית “now grant a league to us;” verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. —(c) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נְכַרְתוּ בְרִית לְאֱלֹהֵינוּ לְהוֹצִיא בָּלְגָנֵינוּ לְאֵשׁ “now then let us vow to our God to put away all the wives;” hence בְּרִית דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וְנִכְרַחְתָּ לָךְ מֵהֵם “and thou hast joined with thee (some) of them in covenant;” Vulg. *foedus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֲמָנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off from one's country*, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נְכַרְתָּה הַנֶּפֶשׁ הַזֹּאת מֵעַמִּיהָ “that soul (that person) shall be cut off from his people,” Gen. 17:14; Levit. 7:20, 21; עַמִּים, מִכָּרֵב עַמּוֹ Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; מִעַדְתֵּי יִשְׂרָאֵל Num. 19:20; מִתּוֹךְ הַקְּהָל Num. 19:13; Exod. 12:19; and simpl. נְכַרְתָּה הַנֶּפֶשׁ הַזֹּאת Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבָד. 1 Kings 2:4, לֹא יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל “there shall not fail thee (perish unto thee) a man from off the throne of Israel;” 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name, Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא יִכָּרֵת מִכֶּם עֶבֶד “there shall not fail (i. e. cease) from you a slave;” i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. *divided*; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתוֹת דִּיּוֹר divorce.

(5) *to be consumed as food*, Num. 11:33.

PUAL בְּרַחַת and בְּרַחַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHIL—(1) i. q. Kal No. 2, *to kill, destroy men*, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא תִכְרֵית אֶת־חַסְדִּי מֵעַם בֵּיתִי “that thou withdraw not thy mercy from my house.”

HOPHAL הִכְרַחַת *to be cut off from something*, followed by מן Joel 1:9.

The derived nouns immediately follow, except בְּרִית, בְּרִיתָהּ.

בְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בְּרַחַת No. 1, 1 Sa. 5:4), only found in the phrase הַבְּרִיתִי וְהַפְּלִתִי 2 Sa. 8:18; 15:18; 20:7, 33 (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בְּרִי, מְבַרַח, אֲנָרַח). See 1 Ki. 2:25; 34:36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 2:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בְּרַחַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בְּשֶׁבֶת [pl. בְּשֶׁבֶתִים] m. and בְּשֶׁבֶתָהּ f. by a transposition of letters, i. q. בְּבֶשֶׂת, בְּבֶשֶׂתָהּ (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כְּשֹׁד an unused root. Arab. كَسَد to cut in, gain.

כְּשֹׁד [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the



Chaldeans (כְּשָׁרִים) may be derived from him. Compare אֲרַפְכְּשָׁר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כְּשָׁרִים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called כְּשָׁרֵי בָבֶל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. כְּשָׁרִים Isa. 47:1. Their country is called כְּשָׁרִים אֲרָץ *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. כְּשָׁרִים f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. כְּשָׁרֵי כַּדְיָה into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence כְּשָׁרִים אֲרָץ Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بَدِيَّةُ الشَّامِ), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form *Χαλδαῖος, Chaldæus*, perhaps both this and the Heb. כְּשָׁרִים may be formed from a more ancient form כְּרָדִי which is still preserved in the name, the *Curds*. [But see also Forster's *Arabia*.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כְּשָׁרִים emph. כְּשָׁרֵי אֲרָץ pl. כְּשָׁרֵי אֲרָץ emph. כְּשָׁרֵי אֲרָץ Ch.—(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כְּשָׂה *ἀπαλειγόμεν.* Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشِيَ Conj. I. and V. to be filled with food (*Kamûs*, p. 31).

כְּשָׂה m. *an axe, a hatchet*, so called from cut-

ting down (כָּשַׁל), Ps. 74:6. (Chald. id. Jer. 46:22, Targ.)

כָּשַׁל (once fut. יִכְשֹׁל Prov. 4:16 כתיב, elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms כָּנַע and כָּנַעַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word כָּרַל to totter, pr. in the ancles, to waddle, from the quadrilateral קָרְסֵל an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as מוֹט, נוֹט, נוֹע, signify the quivering or trembling of the whole body); they alike imply want of strength.—However, in the common use of language, this primary idea is often neglected; hence כָּשַׁל means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הָמָה קָשְׁלוֹ וַיִּפְּלוּ “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, בְּרַפִּי קָשְׁלוֹ מִצוֹם “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. כָּשֹׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by אֵל of the thing against which one stumbles, Lev. 26:37; Nah. 3:3.

NIPHAL כָּשַׁל fut. יִכְשַׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 כתיב and—

HIPHAL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23.

Derived nouns, כְּשָׁל, כְּשָׁל, כְּשָׁל and—

כְּשָׁל m. *a fall*, Prov. 16:18.

כָּשַׁח unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέσσειν ποιεῖν). Like many Syriac words relating to worship (e. g. כְּמָרִים, כְּעַל, כְּנֹד, כְּסָם, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL כָּשַׁח *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. כְּשָׁח, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan. 2:2; Mal. 3:5. Fem. כְּשָׁחָה Exod. 22:17. LXX.



φαρμακός, φαρμακείεσθαι. Vulg. *maleficus, maleficis artibus inservire.*

Hence pr. n. אֲשַׁפֵּה, and the words which immediately follow.

כִּשְׁפָה only found in pl. כְּשָׁפִים incantations, sorceries, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

כִּשְׁפָה an enchanter, Jer. 27:9.

כָּשַׁר fut. יִכְשַׁר.—(1) TO BE RIGHT, like the cognate roots אָשַׁר, יָשַׁר; followed by לפני Est. 8:5, וְכָשַׁר וְיִדְבַר לְפָנַי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) to prosper, to succeed; hence used of a seed, to sprout (Syr. id.), Ecc. 11:6.

חִיחִיל, to cause to prosper, Ecc. 10:10.

Hence בִּישׁוּר, בִּישָׁרָה, and—

כְּשָׁרוֹן m. Syr. كَسْرٌ.—(1) success, prosperity, Ecc. 2:21; 4:4. See בִּישָׁרָה.

(2) emolument, profit, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. [“Æth. ክተብ: book, letter”].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by על Deut. 6:9; 11:20; Jer. 36:2; Ezr. 2:10, and בְּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יִכְתֹּב יָדוֹ לַיהוָה pr. “he fills his hand with letters (et beschreibt seine Hand) in honour of Jehovah;” compare Ex. 32:15; Ezr. 2:10. כָּתַב סֵפֶר אֶל־פֶּן to write a letter to any one, 2 Sam. 11:14; followed by על of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by אל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Ezr. 4:7, כָּתוּב אֲרָמִית “written in Aramaean letters.” Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4; 6:8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, יְהוָה יִסְפֹּר בְּכֹתוּב עַמִּים “Jehovah will count as he writes down the peoples;” Isa. 4:3, כָּל־הַכָּתוּב לַחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26.

(Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal lct. d, Isa. 10:1.

Hence כְּתָב and the words immediately following.

כְּתָב m. (with kametz impure) i. q. Syr. كِتَاب

Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) something written, a writing, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכֹתָב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Ezr. 4:7; of a transcript, Est. 4:8.

(2) a book, Dan. 10:21; specially a list, a register, Eze. 13:9; Ezr. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) something written, a writing, Dan. 5:8, 15, 16, 24.

(2) Specially a mandate, a precept, Ezr. 6:18; 7:22, לֹא כְּתָב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכְתֹּב Ch. to write, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. writing, [mark], Levit. 19:28; see קָעָבָה.

כְּתִימִים and כְּתִיִּים Gent. n.; plur. Kittim, or Chittim, i. e.—(1) Citienses or Cyprians, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אֲשַׁכְתִּי בֶן־קִרְשִׁי אִישׁ־כְּתִי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended the islands and coasts of the Mediterranean sea in general, especially the Northern, Greece, and the islands and shores of the Ægean sea; (in the same manner as אֲשַׁכְתִּי, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιέων βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χεττιέιμ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν· Κύπρος αὐτὴ νῦν καλεῖται· καὶ ἀπ’ αὐτῆς γῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δέ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τὴν προσηγορίαν φυλάξει· Κίτιος γὰρ ὑπὸ τῶν ἑλληνι-



σάντων αὐτῆν καλεῖται), and by Eriphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλον ἔστι, ἡ-κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

**נתיח** m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root נתח.

**נתיח** an unused root; Arab. كتل *to press into one*; whence كتلة a compact mass of clay. Hence—

**נתיח** m. [with suff. נתחתי], a wall, perhaps as made of compacted clay, Cant. 2:9.

**נתיח** Chald. id. Dan. 5:5; plur. נתחתי (like נברתי), Ezr. 5:8.

**נתיח** (prob. contr. from נתח=נתיח and נתיח), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

**נתח** unused in Kal.—(1) i. q. כחם *TO HIDE AWAY, TO LAY UP*; see נתח.

(II) *to be soiled, stained*; Syriac Pael נחם *to stain*. Ethp. *to be soiled, filthy, stained*; see Niph.

(III) i. q. נתח, by a change of the letters ח and ט; see נתח. [The arrangement of this root in its meanings must be regarded as *very doubtful*, see Thes.]

NIPHAL, pass. of No. II, *to be stained, filthy* [in Thes. *to be written*], Jer. 2:22. From No. I. is—

**נתח** m. a poetical word, *gold*; prop. *that which is hidden away in treasuries, that which is precious* (comp. נתח and נתח); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

**נתח** an unused root, perhaps i. q. נתח No. I, and Æthiopic נתח: *to cover, to cover over*, תנתח: *to clothe oneself*, נתח: a tunic, a vest. Hence—

**נתח** (only in absol. state) and **נתח** (rarely absol. Exod. 28:39, commonly in const. state); with suff. נתחתי Gr. χιτών, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ankles (see נתח).

(The etymology is uncertain. Arab. كتن, Chald.

נתח, נתח, נתח; Syr. كتل is flax, linen; compare كتن, كتن cotton, cotton cloth, Germ. Gotton, Gotton, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. katam, something woven, linen. It may be more easy to derive נתח from the idea of covering, and clothing; see the root נתח.) Plur. נתחתי Exod. 28:40; 29:8; 40:14; and נתחתי Ex. 39:27; const. נתחתי Gen. 3:21; Ex. 39:27; with suff. נתחתי Lev. 10:5.

**נתח** [Derived in Thes. from the unused root נתח], const. נתח f.—(1) *THE SHOULDER*; as to the difference of this from נתח, see that word. (Arab.

كتف, كتف id.: whence is formed the denominative verb كتف *to wound in the shoulder, etc.*) *On*

*the shoulder* (נתח על Isa. 46:7; 49:22; נתח Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, נתח ונתח "and they gave a revolting shoulder," i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. נתח נתח between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as *the side* of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, "(Benjamin) shall dwell between his shoulders (Jehovah's)," i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, "they shall fly upon the shoulder of the Philistine;" they shall attack their borders, an image taken from birds of prey.

Plur. נתחתי, const. נתחתי, with suff. נתחתי (both fem.).—(1) *the shoulder pieces* of the high priest's dress (נתחתי), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) *the sides* of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) *bearings* of an axle, 1 Ki. 7:30, 34.

**נתח** unused in Kal; prop. *to surround*, i. q. נתח, see a long series of connected roots under the word נתח.

PIEL—(1) *to surround, to environ*, in a hostile sense, Jud. 20:43; Ps. 22:13.







and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach, an* (etwas) *hin, zu, gen*; Gr. *εις, προς* with acc.; hence קרב followed by אל and ל to draw near to some one, ל מצא to attain to anything, בא followed by אל and ל Isa. 60:4, 5, 13; ל חטא to sin against any one; very frequently used of the turning of the heart or mind to something, as ל חפץ to be well disposed towards any one, ל חכה, חנה to wait for any one (harren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִשְׁמָעוּ), desiring (see חָפַץ), good will (Ex. 20:6), etc.

(2) *to, even to*; fully ל עד, as לִשְׂבַע even to satiety, Eze. 39:19. ל...ל prop. interval...even to, i. e. between this and that, (page cxiv, B). עד...ל of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לא יעבר עליו לכל דבר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... תביח הנה "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, כי לבלב חי הוא טוב מן לבלב מת "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *εις μύρους, προς μύρους*; Germ. *an hundert*, 2 Ch. 5:12, כִּהְיִים לְמֵאָה וְעֶשְׂרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa 29:2 does not belong here).

(3) *eis, into*, used of something passing into another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David למלך (into) a king;" also, ל יהיה to become (to be changed) into something, גו etwas werden. Gen. 2:7, וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. No. 2, a); and without the verb substantive, Job 13:12, לְנֶפֶשׁ חֹמֶר וְנֶפֶשׁ חֹמֶר "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בַּת עַמִּי לְאִכְזָר "the daughter of my people (is become, or is) cruel." Hence—

(4) It is *the mark of the dative*, after verbs of giving, granting, delivering (see נָתַן, נָתַתְּ), of pardoning (פָּדָה), of consulting (שָׁאַל), of sending (שָׁלַח), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see הָלַךְ, אָנַל, אָנַל, אָנַל), of fleeing (נוס, בָּרוּחַ) especially in the imperative and future, see Lebrg. p. 736; poet. also to other verbs, as לִיְהִי לְךָ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ex. 37:11, נִגְדְּרָנוּ לָנוּ, etc.

(b) *the dative of the possessor*, as לִי יְהִי לִי (see under these verbs), there is to me, I have לִי אֵין there is not to me, I have not (see אֵין), לִי בֶן לְיֵשׁוּעַ there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:38. הַצִּיְהָרִים לְשָׁאוּל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לְשָׁאוּל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לִי שָׁמַע אֲנִי יִשְׁמַעוּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְזֵאת יִחַר לִי "to this (towards such things) my heart trembles," *solchem zittert mein Herz*, for *durck solches*; Isa. 19:22, לְעַמֵּיהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winke geschieht es, for auf den Wink, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichenb*. It is thus put—(aa) after passive verbs, לְעֵשָׂה לְכֶם, let there be done of (by) you, Ex. 12:16; נִשְׁמַע לְסַבְלָט "it was heard by Sannaballat, Neh. 6:1; הִרְוָה לְהָרָה "invited by her, Est. 5:12.—(bb) after neuter verbs which have a passive power, as לְיִהְיֶה to be done by some one, Isa. 19:15; לְיִהְיֶה to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), מְזִמֵּר לְדָוִד a psalm of David, Ps. 3:1; 4:1, and מְזִמֵּר לְדָוִד Ps. 24:1; and without the nominative לְדָוִד of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לְצִידֹנִים (לְצִידֹנִים) struck by the Sidonians, לְצִידֹנִים by Tyre, Gr. *Σιδωνίων, Τύρου*.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, בְּבֵרֵי אֲמֹנוֹן לְאֶחְיָנֵעַם "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply בְּרֵי, compare rather Ps. 128:6); Job 33:6, אֲנִי כְפִיד לְאֵל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16; Hos. 6:10, שָׁם נִגְדְּרָנוּ לְאֶפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לִיהִיָּה



"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, **יְעֹרֵב לְאֱלֹהֵי יִשְׂרָאֵל** "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was **עִיר גְּדוֹלָה** a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 " **שָׁמַע שְׁלֹמֹה לְשֵׁם** "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, **לַיהוָה הַיְשׁוּעָה** "by Jehovah (is) victory;" Jud. 7:18, **לַיהוָה וּלְגִדְעוֹן** "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, **הִכָּה לְפִי חֶרֶב** to smite with the edge of the sword (see פָּה); **רָאָה לְעֵינַי** to see with the eyes, Eze. 12:12; Ps. 12:5, **לְלִשָׁנֵנוּ נִגְבֵּיר** "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, **ל** stands as *the sign of the genitive* (compare as to the dative in Greek when put by what is called *σχήμα Κολοφώνιον* for the genitive, e. g. *ἡ κεφαλὴ τῶ ἀνθρώπου*, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B., for de*). Specially—(a) where many genitives depend on one nominative, as **דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל** the chronicles of the kings of Israel, 1 Ki. 15:31; **מִקֵּץ עֶשְׂרִים שָׁנִים לְשִׁבְחַת אַבְרָם** Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as **בֶּן אֶחָד לְאַחֵי הַלֵּוִי** 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrs. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year **שֵׁשׁ מֵאוֹת** of the life of Noah;" and so **רִאשׁוֹן לְכָל** the first of all; 2 Sa. 19:21, **אֶחָד לָהֶם** one of them; Eze. 1:6.—(c) as a genitive marking material, Lev. 13:48; Eze. 1:11, and—(d) where adverbs with the addition of **ל** are put before substantives, and have the force of prepositions, as **קָבִיב ל** (adv.), **קָבִיב ל** (prep.); **מִתְחַח ל** (adv.); **ל** = **מִתְחַח ל** (prep.); **ל** = **מִתְחַח ל**, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used **ל**, the mark of the dative, instead of the accusative, after active verbs (as is done in Chaldee, Syriac, and Æthiopic), e. g. **לְקַח לְךָ** Jer. 40:2; **לְקַח לְךָ** Lament. 4:5; **לְקַח לְךָ** Job 5:2, compare 1 Ch. 16:37; 25:1; Psa. 135:11. Once **ל** is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus **לְקַח לְךָ** this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that **ל** is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winer (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, *in ben Issachar Issachar (gehörten)*. In that very difficult passage, 1 Ch. 3:2, **הַשְּׁלִישִׁי לְאַבְשָׁלוֹם** "the third was Absalom," by comparison with 2 Samuel 3:3, **הַשְּׁלִישִׁי לְאַבְשָׁלוֹם** the **ל** may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding **לְאַבְשָׁלוֹם** to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. *in Beziehung, Hinsicht auf, in Ansehung, an*, expressed in Greek by the preposition *εἰς*, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth **לְעֵשֶׂת** as to riches and wisdom." Job 32:4, "for they were greater **לְיָמֵם** as to days," in age. Psalm 12:7, "silver **לְאֶרֶץ** purified in the workshop, as to earth," i. e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, **וְלִשְׁרֵים לְמִשְׁפָּחַם יִשְׂרָאֵל** "and as to princes let them rule justly." Ps. 16:3, **לְקַדְשֵׁים בְּךָ** "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. *لَم العلة* Lam causal). So **מִפְּנֵי** *quare? wherefore? why?* Gr. *εἰς τί; πρὸς τί;* Germ. *waszu? und* **לְכֵן**, **לְכֵן** therefore, Gen. 4:23, "I have slain a man **לְפָעַל** because of a wound inflicted on me, **לְחַבְרַתִּי** and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly **לְפָעַל**). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of



saying. Gen. 20:13, אָמַרְי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of any one, for any one* (comp. No. 3, a). Psalm 124:1, לֹא־יְהוָה שָׁהָיָה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹא־לְהַלֵּךְ תִּדְבְּרוּ עִוְלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֵׁיכֶם on behalf of your lives," i. e. for the security of your life. So לְקָחַם לְ to fight for any one; לְהַעֲזִיר לְ to pray, to make intercession for any one.—Hence it is —

(9) *as applied to a rule or standard, according to*. Gen. 1:11, לְמִינֵוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵוּ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְצַדִּיק according to justice, i. e. justly. Isa. 32:1. Also *as though, as if*. Job 39:16, הֲלֹא־לָהּ הִקְשִׁיחַ בְּנִיחָהּ לָלֵא "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, תַּעֲזִירָהוּ לְמַלְךָ בְּלִהּוֹת "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶרַח like Tyre (pr. as if he were Tyre); יָצָא לְחַפְשֵׁי he went out (from bondage) free;" which is also expressed without לְ, יָצָא חָפְשִׁי.

(B) More rarely לְ is used — (1) *of rest, or tarryance at a place, or in a place* (compare לְ letter B), like the Gr. *eis, eis* for *en*, and the Germ. *zu* for *in*, as, e. g. *zu* *Freitag*; as לְיָדַי at one's side; לְיָמִינוּ at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶלְךָ "at the door of his tent," Num. 11:10; לְפֶתַח עִירָת at the entrance of the city, Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינַי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנַי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common בְּ, e. g. לְחוּץ Ps. 41:7, and לְחוּצָה 2 Ch. 32:5, i. q. בְּחוּץ without, outside; לְמִסְפָּה Jos. 12:23; לְמִסְפָּה at Mispah, Hos. 5:1; לְשַׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied —

(2) *to time, and is spoken* — (a) *of the point of time at which, and in which, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common בְּבֹקֶר, לְאֹר at daylight, Job*

24:14; לְעָרֵב in the evening, Gen. 49:27; Ps. 90:6; Ecc. 11:6, for the common בְּעָרֵב; לְעֵת עָרֵב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֵת בֹּא הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְעָרֵב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3. — (b) *used of space of time within which anything is done: לְשָׁלֹשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלֹשׁ שָׁנָיִם once in three years, 1 Ki. 10:22; and even — (c) of a space of time after which any thing is to be (just as Gr. *eis ériavróv* is *through* the space of a year (for a year) and after a year): Gen. 7:4, לְיָמִים עוֹר שִׁבְעָה after seven days, Germ. *in* (*nach*) *noch* *sieben* *Tagen*; Am. 4:4, לְשָׁלֹשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָתַיִם יָמִים "after two years;" 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, נָכוֹן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם בְּסָא by the day of the full moon (to the festival)." Germ. *zum* *Feste*.*

(3) *of the condition or state in which any one is, as לְבָד in separation, i. e. separately; לְבֶטַח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרִקְמוֹת in (garments) of many colours, Ps. 45:15.*

An infinitive with לְ prefixed (as לְעֵשׂוֹת) is rendered in Latin — (1) *ad faciendum, to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open;" עֵת לְלָדוֹת "a time to bring forth," Ecc. 3:2; לְרִבְּהָ לְנוֹם near to fly (thither), Gen. 19:20: also *something to be done, faciendum: מָה לְעֵשׂוֹת what is to be done?* 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo, for doing, לְהֵיָה לְעֵשׂוֹת to be ready or disposed for doing anything* (see לְהֵיָה No. 1, d), and ellipt. יהוָה לְהוֹשִׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi, of doing, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.*

(4) *that, so that (one might do), Num. 11:11; Isa. 10:2.*

(5) *even to, until (one might do), compare above, A 2, Isa. 7:15.*

(6) *on account of, because* (see A, 6), Isa. 30:2.

(7) *in that, while, when (one might do), לְאָמַר in that he said; לְבֹקֶר עָרֵב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֵשׂוֹת when he makes, Job 28:25 (for which there is לְעֵשׂוֹת, verse 26).*

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, הִתְחִילוּ לְבִנּוֹת Germ. *fic*



haben auf zu bauen; Deut. 3:24, הִחֵלַת לְהַרְאוֹת "thou hast begun to shew." In such cases ל may be omitted, e. g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with ל prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, מָאן, הִאֲמִין, בָּקֵשׁ, וְקָמָר, and the like.

Once ל appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. ل for لِي, and Ch. ל lett. B), for that; thus, 1 Ki. 6:19, where the common reading לְחַתֵּן may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking לְחַתֵּן as a doubled infinitive, as in 1 Ki. 17:14.

ל Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see לְהִנָּחֵן Dan. 2:20, לְהוֹנָא מְבָרַךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field מוֹרְרָךְ לְהוֹנָא let thy dwelling be;" Dan. 2:29, מָה רִי לְהוֹנָא "what shall come to pass" (unless here לְהוֹנָא be put for the fuller לְמַהוֹנָא).

ל ["and לֹא 35 times, according to the final Masora"], an adverb of negation, *not*, anciently pronounced also לָא, לִי, לִי (compare לֹאִי, לֹאִי, לֹאִי),

Aram. and Arab. لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike לֹא, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לֹא תִעָזָב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:13, לֹא תִגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from לֹא, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is לְ), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in in Thes.] Ex. 28:32, לֹא יִפְרָע "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., re-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לֹא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from לֹא No. 4), for לֹאִי *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לֹא תִשְׁמַר עַל חַטָּאתִי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לְבַלְבֵּל *without*; 1 Ch. 2:30, "and Seled died לְבַלְבֵּי לֹא בְנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לֹא דֶרֶךְ without a way, Job 12:24; לֹא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. מְטָרָם *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לֹא חָסִיד *impious*, Psalm 43:1; לֹא עָוִן *infirm*, Prov. 30:25.—(b) to substantives, as לֹאִי as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לֹא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לֹא אֱלֹהִים, לֹא אֱלֹהִים used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לֹא כֹל, see under כֹּל No. 3. Some ascribe to לֹא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לֹא אֶעֱבֹל should be rendered *I could not* (do any thing of the kind); compare however Chald. לֹאִי, לֹאִי Dan. 4:32.

With prefixes—

(A) לְבַלְבֵּל.—(1) A preposition of various significations, according to the various uses of the particle לְ. —(a) *not in* (a certain time); compare לְ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לְבַלְבֵּל עַתְּנִדָּתָהּ "beyond the time of her uncleanness;" also *before* (i. q. לְבַלְבֵּל); Job 15:32, לְבַלְבֵּל יוֹמוֹ "before his time;" compare above לְ for לְבַלְבֵּל No. 4.—(b) *not for* (some price); compare לְ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus לְבַלְבֵּל Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לְבַלְבֵּל לֵב וְלֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לְבַלְבֵּל is used, as לְבַלְבֵּל לְבַלְבֵּל without hand (of man), Job 34:20; לְבַלְבֵּל לְבַלְבֵּל not with



silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac  $\text{ܠܘܢ}$ , without).—(d) *not through*; compare  $\text{ל}$  of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened  $\text{לֹא בַשֶּׁמֶשׁ}$  not (blackened) by the sun." In some instances  $\text{לֹא}$  is also concisely used for  $\text{לֹא שֶׁ}$ ; Isa. 55:2,  $\text{לֹא לְשֹׁבְעָה}$  "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over  $\text{לֹא כְּכַתּוּב}$  not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne dass; so that not, Lam. 4:14,  $\text{לֹא יִגְּלוּ וְיָעוּ בְּלִבְשֵׁיהֶם}$  "so that (men) could not touch their garments."

(B)  $\text{לֹא הֲלֵאִי}$  *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus  $\text{לֹא הֲלֵאִי}$  is often simply an affirmation, almost i. q.  $\text{לֹא הֲלֵאִי}$  *lol* 1 Sam. 20:37,  $\text{לֹא הֲלֵאִי הַחֲצִי סָפֵר וְהַלְאָה}$  "lol the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich  $\text{לֹא הֲלֵאִי}$ ). Hence the author of the Chronicles, instead of  $\text{לֹא הֲלֵאִי}$  in the books of Kings, has often used  $\text{לֹא הֲלֵאִי}$ , e. g. 2 Ki. 15:36,  $\text{לֹא הֲלֵאִי הֵם כְּתוּבִים עַל סֵפֶר}$  "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render  $\text{לֹא הֲלֵאִי}$  by *idob*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic  $\text{לֹא הֲלֵאִי}$  is commonly used for  $\text{לֹא הֲלֵאִי}$ , and in the same sense in Arabic  $\text{لَا أَلَا}$ , see Lehg. p. 834.

(C)  $\text{לֹא}$ .—(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see  $\text{ל}$  A, 9. Elsewhere it is for  $\text{לֹא שֶׁ}$  Isa. 65:1; Job 26:2.

*Note 1.* By a certain neglect in orthography  $\text{לֹא}$  is sometimes written for  $\text{לֵאלֹהֵי}$  to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times  $\text{לֵאלֹהֵי}$  is written for  $\text{לֹא}$ , 1 Sam. 2:16; 20:2; Job 6:21, but several of these examples are uncertain.

*Note 2.* Some suppose the particles  $\text{לֵאלֹהֵי}$  and  $\text{לֵאלֹהֵי}$  to be compounded of  $\text{לֵאלֹהֵי}$  and  $\text{לֵאלֹהֵי}$ , but  $\text{לֵאלֹהֵי}$  in these is the prefixed preposition; see p. cccvii, A, and below  $\text{לֵאלֹהֵי}$ .

$\text{לֵאלֹהֵי}$ , once  $\text{לֵאלֹהֵי}$  (Dan. 4:32 כְּחֵיב), i. q. Hebr.  $\text{לֵאלֹהֵי}$ .

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14;  $\text{לֵאלֹהֵי}$  *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

$\text{לֹא דְבָר}$  ("without pasture"), [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5,  $\text{לֹא דְבָר}$ .

$\text{לֹא עַמִּי}$  ("not my people"), [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

$\text{לֹא רַחֲמָה}$  ("not having obtained mercy"), [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

$\text{לֹא אֵב}$  an unused root. Arab.  $\text{لَب}$  Med Waw, to thirst; cognate to  $\text{לֵב}$  to burn; whence the noun  $\text{לֵבָאֵב}$  which see.

$\text{לֹא הֲלֵאִי}$  (cogn. to  $\text{לֵהֲלֵאִי}$ )—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted.* Job 4:5, "because calamity now toucheth thee,  $\text{לֹא הֲלֵאִי}$  thou faintest;" followed by  $\text{ל}$  with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4,  $\text{לֹא הֲלֵאִי}$  "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by  $\text{ל}$  Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL  $\text{לֹא הֲלֵאִי}$ —(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives,  $\text{לֹא הֲלֵאִי}$  and—

$\text{לֵאָה}$  ("wearied") pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

$\text{לֵאָה}$  i. q.  $\text{לֵאָה}$  and  $\text{לֵאָה}$  TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr.  $\text{λάθω}$ ,  $\text{λανθάνω}$ ; Lat. *lateo*).  $\text{לֵאָה}$  Job 15:11; see under  $\text{לֵאָה}$ .

$\text{לֵאָה}$  adv. *gently*, see  $\text{לֵאָה}$ .

$\text{לֵאָה}$  i. q.  $\text{לֵאָה}$  part. Kal of the root  $\text{לֵאָה}$  which see.

$\text{לֵאָה}$  an unused root; Arabic  $\text{لَكَ}$  Conj. IV.



Æthiopic ለለከ: to depute, to send a messenger; ጠለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለገገ, ለገገ and Lat. *legavit*.)

Derivatives, מְלַאֵךְ, [מְלַאֵךְ], מְלַאֵכָה, מְלַאֵכָה [מְלַאֵכָה], pr. n. מְלַאֵכִי.

לָאֵל ("by God," sc. created; comp. Job 33:6), [*Lael*], pr. n. m., Num. 3:24.

אָמַץ an unused root, perhaps denoting the same as אָמַץ, אָמַץ. (Arab. *أَم* is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in *Thes.*]). Hence—

אָמַץ suff. לְאֵמִי, לְאֵמִי Isa. 51:4; plur. אָמַץ m. —(1) a people, a nation, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαίωρα of Ptolemy.

[לָבֵא; see לָבֵא].

לָב followed by Makk. לָבֵ, with suff. לְבִי, לְבִי pl. לְבִיֹת; and (what is the same)—

לָבב constr. לָבֵב, suff. לְבִבִי, לְבִבִי, plur. לְבִבֹת (1 Ch. 28:9); with suff. once לְבִבִי Nah. 2:8, m.

(1) the heart, perhaps so called from being hollow ["so called from fatness"]; see the root לָבֵב. (Arab.

لَب, Syr. لَب, Æthiopic ለለከ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. שֹׁפֵר (Hom. φρένες), the soul, life (das Lebensprinzip des Körpers), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. שֹׁפֵר verse 10). Hence the heart is said to live (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to stay the heart, is applied to those who take food and drink (see שָׂפָר). The heart is also regarded by Hebrew writers, as—

(b) the seat of the senses, affections, and emotions of the mind, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נִבְטָח) Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a hard heart (see שָׁדָד, שָׁדָד), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus the heart is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to pour out their heart who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the mode of thinking and acting; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a double heart, Ps. 12:3, בְּלִבֵּי יָדָבָר; see, on the other hand, 1 Chr. 12:38, בְּלִבֵּי יָדָבָר with a sincere heart. A heart that is wide (בְּרוּחַ Prov. 21:4), great (גָּדוֹל Isa. 9:8), high (גָּבֹהַּ Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) the seat of will and purpose. 1 Sa. 14:7, עָשָׂה כְּלִמְאֵשׁ בְּלִבְבִּי "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, לְהַשְׁמִיד בְּלִבֹּו "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בְּלִבִּי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) intellect and wisdom are also ascribed to the heart (compare לֵב heart, understanding; Lat. *cor*, Cic. *Tusc.* i. 9; Plaut. *Pers.* iv. 4, 71, and *cordatus*, i. e. discreet); and even the faculty of thinking (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לֵב טִיִּף Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, לֵב חָסֵר לֵב foolish, void of understanding, Pro. 7:7; 9:4; לֵב אִישִׁי men of heart, i. e. understanding, Job 34:10. Job 12:3, וְגַם לִי לֵב כְּמוֹכֶם "I also have understanding as well as you." פֶּה לֵב Job 36:5, is spoken of the highest wisdom of God. A fat heart is one that is dull, devoid of sense (see שָׁמַן), Isa. 6:10.

(2) metaph. the middle part, interior, midst,



e. g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, קֶלֶב הָאֵלֹהִים "in the midst of the terebinth."

לב [suff. לְבִי], Ch. id. Dan. 7:28.

לְבִיא & לְבָה an unused root, whence are derived לְבִיא, לְבִי, לְבִיָּה, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *lunen, lüwen, leurn*; Engl. *to low*; whence the Germ. *Eswe, feu*; Gr. *λέων*. [In Thes. another origin is also suggested; Arab. *لبي* to be voracious.]

לְבָאוֹת, לְבָאִים—(1) lions, from the sing. לְבִי, [and לְבִיָּה] which see.

(2) [Lebaoth], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully לְבָאוֹת לְבִיָּה 19:6.

לָבַב a root unused in Kal; prob. i. q. נָבַב (comp. Job 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לָב, לָבַב, לָבָה the heart, and לְבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבַב pass. of Piel No. 1, to be deprived, to be void of heart, i. e. of mind, of understanding. Job 11:12, וְאִישׁ נְבוֹנִים יִלְבֹּב וְעֵר פָּרָא "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבַב and יִלְבֹּב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as *مكبود* wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in יִלְבֹּב may not be drawn from the verb לָבַב itself, in the sense of hollowness [but has it such a sense?], so that יִלְבֹּב may be almost the same as נָבַב. Others, by comparison of Syr. *لَحَب* to make wise, to add understanding; Ethpaël, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבַב—(1) denom. from לָבַב, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, Heb. Gram. § 51, 2.

(2) denom. from לְבִיָּה to make such cakes, 2 Sa. 13:6, 8 (see לְבִיָּה).

לָבַב m. heart, see לָב.

לָבַב m. Ch. id. with suff. לְבָבְךָ, לְבָבְהָ Dan. 2:30; 5:22.

[לְבִיבוֹת see לְבִיבוֹת.]

לָבַד alone, see בָּד.

לָבָה contr. from לְהַבֵּה flame, Ex. 3:2, like יִקְטִיל for יִהְיֶהקְטִיל; according to others, from the root לָבַב, לָבַב; Samar. to shine, to give light.

לָבָה f. of the word לָב heart, Ezek. 16:30; plur. לְבָבוֹת (see לָב) Ps. 7:10; Pro. 15:11.

לְבִיבָה see לְבִיבָה.

לְבוּשׁ, לְבוּשׁ m. (once f. see No. 2, from the root לְבוּשׁ).

(1) a garment, clothing, Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially a splendid garment. Job 38:14, וְיִתְיַבְּבוּ כְּמֹל לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs לָבַשׁ, לָבַשׁ to put on a garment; also to lie with a woman. More examples are given by Schulz in Animadv. ad Ps. 65:14.

לְבוּשׁ Ch. i. q. Hebr. No. 1, Dan. 3:21.

לָבַט unused in Kal; Arab. *لَبَط* to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לְבִי pl. m. לְבָאוֹת lions, Psa. 57:5; fem. לְבִיָּה lionesses, Nah. 2:13, see לְבִיָּה.

לְבִיא a lion, so called from his roaring, see לְבִיא, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6, etc. (Arab. *لبية*, *لبية*, *لبوة*, also *لبوة* a lioness; Copt.

ΛΑΒΟΙ a bear [also a lion and lioness.] Bochart considers, Hieroz. i. p. 719, that this word does not



signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from ל to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לביא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לביא f. (for לביה), Eze. 19:2, a lioness.

לביבות [the actually occurring form is לבבות], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Eierfuchen, Blinjen) [This depends on whether לבב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לבב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לבב, which see. LXX. κολλυπίδες. Vulg. sorbituncula.

לבן — (1) TO BE WHITE, unused in Kal, see לבן, לבנה.

(2) denom. from לבנה to make bricks, Gen. 11:3; Ex. 5:7, 14. (Arab. لبن id.)

HIPHIL — (1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מלבן.

לבן — (1) adj. f. לבנה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. Laban, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לבן i. q. לבן No. 1, const. state לבן Gen. 49:12.

לבן Ps. 9:1 על מות לבן. Here some take לבן as a pr. name Labben of one of David's enemies; others regard לב as servile and לבן as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לבן to be the name of a musical instrument. Better to read על מות לבן as in many MSS., with *virgins' voice* (על מות לבן Ps. 46:1) for the boys, to be sung by them, לבן being taken as a collective." Ges. add.]

לבנה f. — (1) white, poet. for the moon, like חמה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [Lebanah], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לבנה f. pl. לבנות a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3.

Arab. لبن id. Compare ملبن.

לבנה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لبنى, according to the LXX., Hos., and Vulg. Gen., *λευκη*, the white poplar. See Celsii Hierobot. v. I. p. 292; compare Michaëlis Supplem. p. 1404.

לבנה f. — (1) whiteness, transparency, Ex. 24:10.

(2) [Libnah], pr. n. — (a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31. — (b) of a station of the Israelites in the desert, Num. 33:20.

לבנה & לבונה (Gr. λιβανος, λιβανωτός), [Arab. لبن, Syr. لحنان], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [Lebonah], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللين, Rob. iii. 90].

לבנת see שחור לבנת.

לבנון (in prose always with art. הלבנון 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount Lebanon (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called Lebanon, *Libanus kar' iloxhin*: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לבנון).







which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. להבה Num. 21:28, and להבת 1 Sam. 17:7, fem.; pl. להבות Ps. 105:32, const. להבות Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also שלהבת and לבנה.

להבים m. pl. ἀπαξ λεγόμεν. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. ליביים *Lybians*; as to the relation of the forms לו and לו see p. ccxi, A.

להג an unused root; Arabic لَهَج prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence—

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is עשות ספרים to make, or write books (LXX. *μίστην*; Vulg. *meditatio*; Luth. *Prebigen*).

להד an unused root; Arab. لهد to press, to oppress; whence—

להד [Lahad], pr. n. m. 1 Ch. 4:2.

להה i. q. להא (comp. להא and להא TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with *the tongue thrust out*, one burns and longs for drink; comp. the verbs beginning with לה, such as להג, and the remarks on the root להג. Comp. Lat. *languo*, and Germ. *leihen*, whence the frequentative *leihen*, *leiden*, *leiden*.) It occurs once Gen. 47:13, and the land of Egypt was exhausted through the famine." (Chald. להה often used to answer to the Hebr. להא.)

להה unused in Kal; prob. i. q. להה pr. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad*. I thus understand—

HITHPALPEL, part. מהלהל *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειρώμενοι*, tempted, driven (by a demon). Venet.

ἐξίστως. There is in Syriac a secondary root derived from the idea of madness, *ܠܘܠܘܢ* to be frightened, scared.

I. להט TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. להטים *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL להט to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence להט.

II. להט i. q. להט, להט (compare p. ccxi, A), pr. to hide; hence to use occult and magical arts; whence להטים which see.

להט m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare להט.

להטים [plur. with suff. להטיהם] *incantations*, Ex. 7:11; i. q. להטים. See להט No. II.

להם unused in Kal. Arab. لهم to swallow down greedily, whence להם greedy, a glutton. Cogn. is להם.

HITHPAEL, part. מהלהטים things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

להה compounded of לה and the pron. לה (which see), *therefore*, Ruth 1:13; i. q. להה.

להה Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew לה p. ccciii, A, on which account many have regarded this word to be compounded of לה and לה), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (sondern), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

להקה f. only, 1 Sa. 19:20, prob. by a transposition of letters, i. q. להקה *an assembly*. So LXX., Syr., Ch.; compare also להקה 2 Sa. 20:14.

לו is three times put for לא *not*; see לא note 1.

לו see לו דבר.



לו & לוא (1 Sa. 14:30; Isai. 48:18; 63:19)—

[The power of this word as an interjection is taken as primary in Thes.]—(1) a conditional conjunction, if, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare דם p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, לוּ הָבִימוּ יִשְׂרָאֵל וְזָמַח "if they were wise (which they are not) they would understand this." Jud. 13:23, לוּ הִפְפִּץ יְיָ לְהַמְחִיתֵנוּ לֹא לָקַח מִיָּדַי "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land ..... 16. ... these (three righteous men) alone should be saved." (In verse 13 there is לוּ in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, וְלוּ אֶנְכִי וְלוּ אֶשְׁלַח יָדַי וְנָתַתְּ עָלַי אֶלֶף כֶּסֶף לֹא אֶשְׁלַח יָדַי וְנָתַתְּ עָלַי אֶלֶף כֶּסֶף "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare לוּלֵא. There is an aposiopesis in this instance, Gen. 50:15, לוּ יִשְׂמְנוּנוּ לוּ יִשְׂמְנוּנוּ "if Joseph should hate us, (what then?)" wie? wenn Joseph uns verfolgte? Well rendered according to the sense by the LXX. μή ποτε.

(2) It is applied as an interjection of wishing: O that! would that! just as a conditional expression (as wenn es geschähe) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; wenn es geschähe! o wenn es doch geschähe! A remarkable instance of this is Job 16:4, לוּ יֵשׁ נַפְשֵׁכֶם תַּחַת נַפְשֵׁי אַחֲבֵיבֵי עַלְיֵכֶם בְּמַלְאִים "if your souls were in my soul's place, I would make a league against you with words," where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. דם C, 3), a preterite, Num. 14:2, לוּ מָתוּנוּ "would that we had died!" Nu. 20:3, לוּ נִוְעַנּוּ, but with a future signification, Isa. 63:19, לוּא קָרַעַת "Oh that thou wouldest rend (heaven)." It is merely concessive in Gen. 30:34, לוּ יְהִי גִדְבָרְךָ "let it be according to thy word." (Arab. لو id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms ܠܘ Heb. לוּ if, ܠܘ not, ܠܘ oh that! As to etymology this particle seems to be kindred to the root לוּה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as לוּ.]

[לוּ] see לוּ.

לוּ see לוּ.]

לוּב an unused root, kindred to לוּב. Arab. to thirst.

לוּבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and לוּבִים Dan. 11:43, [Lubim], Libyans, always connected with the Egyptians and Æthiopians. Comp. לוּבִים. Arab. لُوبِي a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare לוּבִים.

לוּד [Ludim, Lydians], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the Lydians in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לוּדִים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוּה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to eat, to drink, to be merry, לוּוֹנוּ בְּעַמְלוֹ for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) to borrow, to receive as a loan, as if nexus est, Deu. 28:12; Ps. 37:21. Comp. the Lat. nexus, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like Kal, No 1, to join oneself to any one, followed by לוּ Num. 18:2, 4; Dan. 11:34; עַם Ps. 83:9; לוּ Gen. 29:34; לוּ to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of Kal, No. 2, to lend. Isa. 24:2, בְּמִלְוֵהוּ "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives לוּוֹה, לוּוֹתוֹ, לוּוֹה for לוּוֹה, לוּוֹת; also לוּוֹה, לוּוֹה, and pr. n. לוּוֹה.

לוּוֹ—(1) TO BEND, TO BEND ASIDE. (Arabic לוּو) Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, particip. לוּוֹה perverted, i. e. perverse, wicked (compare לוּוֹה, לוּוֹה), Prov. 3:32; Neutr. לוּוֹה



perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, גִּלּוֹן וְרָקִי "whose ways are perverse;" and Prov. 2:15, מְסֻפְּרֵי לְוָיִם id.

הִרְחַל, fut. הִרְחִיל (inflected in the Chaldee manner, like הִרְחִיל from הִרְחִיל); i. q. Kal, to go away, depart, Prov. 4:21.

לֵל m.—(1) the almond tree, Gen. 30:37. (Arab. لوز, لوزة, Syr. لوز. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in *ընդ.ող. engies*; Lat. in *nut*; which, with a different inflection, is found in Hebrew, in *לֵל* a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵל פִּי [but see Gen. 27:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לִל an unused root, Arabic ل to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לִל m. pl. לִילִים a table, tablet (Syr. لول; Arab. لول; Æthiopic ለጠህ: id.)—(a) of stone, on which anything was carved, or inscribed; לִילִים Deut. 9:9; לִילֵי הַבְּרִית Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לִילֵי הַדֶּקֶה the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλτοι φρενῶν, Æsch. Whence—

לִלִית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לִלִישׁ with the art. הַלִּילִישׁ ("enchanter"), [*Hal-lohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לִלִי—(1) i. q. מִלִּי, מִלִּי No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. מִלִּי hiding, Isa. 25:7; and another form מִלִּי intrans. hidden, secret; whence מִלִּי secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once מִלִּי Jud. 4:21. Part. pass. f. מִלִּי wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. מִלִּים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is מִלִּים Ex. 7:11; see מִלִּי.

הִרְחַל, i. q. Kal, No. 1, 1 Ki. 19:13. Hence מִלִּי and—

לִלִי m.—(1) a covering, a veil. Isaiah 25:7, מִלִּי עַל-פְּנֵי הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. Lot, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לִלִי ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לִי ("adhesion," or "garland," "crown," i. q. לִי from the root לִי) m.—(1) pr. n. Levi, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23; the ancestor of the tribe of Levi (לִי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (לִי אַהֲרֹן), to whom the priesthood was appropriated.

(2) patron. name for לִי a Levite, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לִיִּים Josh. 21:1, sq.

לִי Chald. plur. emphat. לִיִּים Levites, Eze. 6:16, 18; 7:13, 24.

לִי f. a garland, a wreath, so called from the idea of joining and bending (see the root לִי); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لوى fold of a serpent, Pro. 1:9; 4:9. Hence—

לִי (with the adj. termination י, like לִיִּים brazen, from לִי, לִיִּים from לִי), prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root לִי Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Psa. 74:14; comp. לִיִּים Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לִי an unused root, kindred to the root לִי (which see); Germ. rollen, to wind, to twist round; whence the following words.

לִי pl. לִיִּים winding stairs, 1 Ki. 6:8. (Ch. id.)



לול only in plur. לולאח, def. לולאח, constr. לולאח (of the form לולאח which see), loops, into which the hooks (לולאח) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. ansulae.

לול Gen. 31:42; Deut. 32:27, and לולאח Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if, and לול, ל i. q. לול not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לולאח (compare the remarks on the word לול). Followed by a preterite, Gen. 31:42, לולאח "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לולאח "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול, לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, לול night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לולאח "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred לולאח my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18 קרי.

HITHPAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לולאח Num. 14:29; fut. לולאח Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לולאח, לולאח Ex. 16:8; Num. 14:36; 16:11; part. לולאח Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לולאח, לולאח, לולאח.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the root לול.

It was appositely remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of swallowing down greedily, sucking down; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לולאח to lick up, to sip up; לול and לול id., לולאח (Arab لعظم, لعظم) to eat greedily, لول Ethpe. to devour greedily, لول greedy, glutton لول, لول to lick up, to eat greedily, Syr. لول, لول a jaw: there is a similar power in the kindred syllable לול, as לולאח (לולאח) to lick, לולאח to swallow down, and לולאח to eat, לולאח and לולאח to lick, lap (as a flame), i. e. to flame, compare Sansc. lih, to lick, Gr. λείχω, λιχμάω, λιχνεύω, Lat. LinGo, LiGurio, transp. GuLa, deglutio, Germ. leden, and with a prefixed sibilant (schluden, schlingen).

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לול, לול, לול and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לולאח, לולאח, לולאח, לולאח, Germ. ledzen, ledzen), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לולאח); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לולאח, where more may be seen, לולאח, לולאח). The Greeks express the idea of eating greedily, and of stammering or babbling, by the syllable la, lam, lab, lap; compare λω to lick, λάβρος, λάμυρος, voraciously talkative, λαμός, λαιμός the throat, λαμί voracious (an anthropophagite غولة Ghûle; see לולאח), λάπτω, λαφύσσω; Lat. lambo, labium; Pers. لب lip; German lappen, and the common words labbern, schlaten



bern, [schlappen. The signification of *deriding*, which comes from that of stammering (לע), is found in Greek in the same letters when transposed γελάω, χλεύη.

לוי prop. TO STAMMER (compare לע, and the observations on לע); hence—

(1) to speak barbarously, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) to deride, to mock any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לע). To this answer Sansc. *lad*; Lat. *ludere*; Gr. *λάσθη*, derision), Prov. 9:12. Part. לע a mocker, scoffer, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare ו), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) to act as interpreter, to interpret (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. לע an interpreter, Gen. 42:23 (well rendered by the LXX. *ερμηνευτής*, Onk. *מְתוּמָן*); hence an ambassador, internuncio, 2 Ch. 32:31; Isa. 43:27; לע Job 33:23; angel interceding with God on behalf of men, מעִירָה, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one מעִירָה and intercessor for his people.]

(2) i. q. Kal No. 2, to deride, to mock, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

[“PILEL, to this apparently belongs the part. לע scorers, mockers, Hosea 7:5, for לע Lehrg. p. 316.” Thes.]

HITHPALEL לע to act foolishly, impudently, Isa. 28:22.

Hence לע, לע.

לוי [“TO KNEAD with hands and feet, kindred to לע, also לע, לע”], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., *לוי*; *לוי*; id.). Hence לע.

[“(2) to be strong, firm; Arab. *لأ* Med. Ye, III, V., id. Hence לע.”]

לוי pr. n. m. 2 Sam. 3:15 כחיב; compare לע 2, 6.

לוי Ch. (for לע, from the root לע [“of the form לע, לע”]), prop. connection, *adhesion*; used as a preposition *by, with, like* the Syr. *لأ*; Ezr. 4:12, לע i. q. Hebr. לע; French *de chez toi*.

לוי see לע.

לוי an unused [“and doubtful”] root, i. q. לע, whence [“perhaps”] לע.

לוי see לע.

לוי see לע.

לוי f. *perverseness*, Prov. 4:24, from the root לע [“or from לע”].

לוי adj. (from the root לע); pl. לע (with Dagesh forte implied, Gramm. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לוי m. *vigour, freshness*, Deut. 34:7, from the root לע.

לוי an unused root; *Æth.* *ለሁ*: to be beautiful, handsome, whence לע cheek [“from the fresh colour”].

לוי or לע (from the root לע).—(1) that which is eaten, *food*; Job 20:23, לע עליו “and he shall rain upon them with their food,” i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. To rain with food (לע) is here put poetically for send down food in rain; as in German it is said, *es regnet mit großen Tropfen*, and *regnet große Tropfen herab*.

(2) *flesh, body*, Zeph. 1:17, where for לע some MSS. and printed editions have לע. (Arab. *لحم* pl. *لحوم* flesh.)

לוי an unused root, to be moist; *Æthiopic* *ለሁ*: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לע id., לע, לע, לע moisture, vigour. Hence לע [and לע].

לוי f. in pause לע; with suff. לע; dual לע, const. לע Isa. 30:28; with suff. לע Ezek. 29:4; but לע Hos. 11:4.

(1) the cheek, so called as being the seat of beauty [“from its fresh colour”]; see the root לע. לע פה “to smite any one on the cheek,” לע על and לע לע to smite any one on the cheek, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, לע “thou hast broken the jaw-bone of all my enemies:” an image taken from beasts



of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. <sup>لحي</sup> לחי id., <sup>لحية</sup> לחية beard.

(3) [*Lahi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9; 14:19; fully called <sup>רמת לחי</sup> רמת לחי the high place, or hill, of the jaw-bone, prob. so called from the series of abrupt rocks, (as single rocks are called teeth, see <sup>לש</sup> לש; a jaw is found as the name of a mountainous place in the Chaldee pr. n. <sup>לחית סואב</sup> לחית סואב for Hebr. <sup>לחית סואב</sup> לחית סואב, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it to the casting away of the jaw-bone, as if it were written <sup>רמת לחי</sup> רמת לחי (from the root <sup>רמה</sup> רמה to throw).

<sup>לחך</sup> לחך i. q. <sup>לץ</sup> לץ TO LICK; German leden; Arabic <sup>لحك</sup> لحك; Syr. <sup>لحس</sup> لحس Peal and Pael id. In Kal it is once used [in speaking of an ox] for to lick away, to eat up or depasture by licking, Num. 22:4.

PIEL, <sup>לחך</sup> לחך to lick, to eat up by licking, spoken of an ox, Num. loc. cit. (compare Arab. <sup>لس</sup> لس to lick up fodder as an ox), used of fire, 1 Ki. 18:38; <sup>לחך עפר</sup> לחך עפר to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

<sup>לחם</sup> לחם fut. <sup>ילחם</sup> ילחם.—(1) TO EAT (kindred to <sup>לחם</sup> לחם, see under the root <sup>לח</sup> לח), i. q. <sup>אכל</sup> אכל, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by <sup>א</sup> א to eat of anything (an von etwas essen), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, <sup>לחמי רשף</sup> לחמי רשף "consumed with pestilence."

(2) to fight, to war, followed by <sup>א</sup> א Psal. 35:1; and <sup>א</sup> א of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, <sup>לחמנו</sup> לחמנו "they shall be our bread;" Luth. denn wir wollen sie wie Brot fressen; compare Arab. <sup>مضغ</sup> مضغ to eat; Conj. II. to fight; Pers. <sup>مردن خور</sup> مردن خور anthropophagus, spoken of a fierce soldier; compare also Hom. <sup>πτολίμοιο μέγα στόμα</sup> πτολίμοιο μέγα στόμα, Il. 10:8.

NIPHAL, <sup>ילחם</sup> ילחם inf. absol. <sup>ילחם</sup> ילחם i. q. Kal No. 2, to fight, to wage war (with a recipr. signif. like the Gr. μάχισθαι). 1 Sam. 17:10, <sup>ילחם יחד</sup> ילחם יחד "let us fight together;" followed by an acc. of one's opponent, Josh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by <sup>א</sup> א Exod. 1:10; <sup>א</sup> א 2 Ki. 13:12; 14:15; <sup>א</sup> א Jer. 1:19; 15:20; <sup>א</sup> א Neh. 4:8; also followed by

<sup>א</sup> א Ex. 14:14, 25; Deut. 1:30; and by <sup>על</sup> על of that for which one fights, Jud. 9:17; 2 Ki. 10:3; <sup>א</sup> א <sup>לחם קעיר</sup> לחם קעיר Jud. 9:45; and <sup>על עיר</sup> על עיר to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives <sup>לחם</sup> לחם, <sup>לחם</sup> לחם, <sup>לחום</sup> לחום, <sup>לחמה</sup> לחמה.

<sup>לחם</sup> לחם a verbal of a Piel form, war, siege. Jud. 5:8, <sup>אז לחם שער</sup> אז לחם שער "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tseré (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

<sup>לחם</sup> לחם of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) food, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; <sup>לחם אלהים</sup> לחם אלהים the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, <sup>עץ בלחמו</sup> עץ בלחמו "the tree with its food," i. e. its fruit

(compare Arab. <sup>اكل</sup> اكل food, used of fruit). <sup>לחם המלך</sup> לחם המלך the food of the governor, the provision for his table (*Asafgetzer*), Neh. 5:18; comp. verse 15; <sup>לחמו</sup> לחמו Obad. 7, ellipt. for <sup>אנשי לחמו</sup> אנשי לחמו those who eat of thy table, thy household; used of banquets, or meals, in the phrases <sup>אכל לחם</sup> אכל לחם to eat food (see <sup>אכל</sup> אכל 1, let. c); and <sup>לחם עשה</sup> לחם עשה to furnish a banquet or meal, Eccl. 10:19.

(2) specially bread (as in Arab. <sup>لحم</sup> لحم is specially flesh); <sup>לחם הפנים</sup> לחם הפנים bread of the presence; LXX. <sup>ἄρτοι ἐνώπιον</sup> ἄρτοι ἐνώπιον; Vulg. *panes propositionis*; Luth. *Shew-brotde*; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books <sup>לחם הפערכה</sup> לחם הפערכה. When numerals are prefixed, <sup>שתי לחם</sup> שתי לחם must be supplied; 1 Sam. 10:4, <sup>שתי לחם</sup> שתי לחם two (loaves) of bread; compare verse 3, once even—

(3) wheat, of the flour of which the Hebrews made their bread; *bread-corn*, *Brotkorn* (comp. Arab. <sup>طعام</sup> طعام food; specially wheat; and on the other hand, Gr. <sup>σῖτος</sup> σῖτος, wheat, then food of any kind). Isaiah 28:28, <sup>לחם יירק ונו</sup> לחם יירק ונו "wheat is threshed indeed, but they do not beat it hard," etc.

<sup>לחם</sup> לחם Ch. food, a banquet, Dan. 5:1.

<sup>לחמי</sup> לחמי see <sup>בית לחמי</sup> בית לחמי a Bethlehemite, p. cxviii, A. But <sup>לחמי</sup> לחמי [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, <sup>אליהנן בן-יערי ארנים בית הלחמי את זלית הנתי</sup> אליהנן בן-יערי ארנים בית הלחמי את זלית הנתי "Elhanan, the son of Jaare-Oregim (this last word is



doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיִּהְיֶה אֶלְהָנָן בֶּן-יַעֲרִי אֶת-לַחְמִי אֶחָיו גִּלְיָת הַגִּתִּי "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחמם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לחמם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. λάργος, pr. to be greedy, like the kindred roots לחם, לחץ, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ i. q. לחץ (kindred to לחץ, לחץ, לחץ), [לחץ], TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. لخص VIII. to compel, לחץ to set upon, to be importunate with, Samaritan לחץ.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ לחץ לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, sibilavit, susurravit, to WHISPER, Greek ψιθυρίζειν, Germ. flüstern (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. לחש to whisper in the ear, לחש Peal, to use enchantment] Arab. لواحس to lick, to hiss as a serpent, whence لواحس whisperers, i. e. serpents; Æth. לחש: id. also, to mutter, to speak softly; for the Gr. γρύζω, לחש לחש: to whisper into the ear; לחש לחש: to whisper amongst themselves.)

PIEL לחש to whisper, to mutter, specially used of

the incantations of sorcerers, uttered in a mutter. Particip. לחשים enchanters, sorcerers, Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich flüstern, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. حبال). Prop. charms against enchantment; nor ought it be deemed strange that the same word should both denote this and also enchantment itself (comp. رقية, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לח), m. Gen. 37:25; 43:11; ledum, ladanum, Gr. ληδον, ληδανον, λάδανον, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (κιστος, Cistus ladanifera), (Herod. iii, 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח.—LXX., Vulg., render it στακτή, Syr. and Chald. pistacia, Saad. chesnut. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplem. p. 1424.

לחש an unused root, i. q. Arab. لطي and لطي to cleave to the ground, and the Chald. לחש = לח to hide; whence—

לחש f. a species of lizard, Lev. 11:30. LXX. χαλαβώτης. Vulg. stellio. See Bochart, Hieroz. i. page 1073. Zab. לחש a lizard.

לחש ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.



**למש** fut. ילמש. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a ploughshare, 1 Sam. 13:20; a sword, Psa. 7:13. Metaph. Job 16:9, ילמש עיני ל' "he sharpens his eyes against me," he watches me with stern and threatening eyes.

PUAL, part. sharp, Ps. 52:4.

Derivative, pr. n. למש.

**ליה** for ליה, ליה = ליה a wreath, from the root ליה; pl. wreaths, festoons (Guirlanden, Festons), in architecture, 1 Ki. 7:29, 30, 36.

**ליל** Isa. 16:3, and Lam. 2:19 כחיל ["once ליל Isa. 21:11 in pause, like ליל and ליל"], const. ליל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לילה\* (Milél), in pause לילה, pl. לילות [Root לל in Thes.], m.

NIGHT. (Arab. ليل, Æth. ሌሊት: Syr. ḫānā,

ḫānā id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb ליל to pass the night, for ליל, appears to be formed: [in Thes. ליל as implying obscurity, is derived from ללל]. Gen. 1:5, 14; Ps. 19:3, and so very often; לילה ארבעים לילה forty nights, Gen. 7:4, 12; לילה לילה all the night, Ps. 6:7; לילה לילה in one night, Gen. 40:5; 41:11; לילה לילה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לילה Gen. 14:15; Ex. 13:22 (whence לילה ויום Ex. 13:21; Lev. 8:35; Num. 9:21, and לילה ויום Isa. 27:3, לילה ויום 34:10; Jer. 14:17); poet. לילה לילה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לילות Psal. 16:7; לילות Cant. 3:1. לילה adv. to night (like ליום to day), Gen. 19:5, 34. לילה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לילה).

(\*) Note. לילה with ה parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לילה, לילה the region towards the south or north, for south and north (whence לילה, לילה), comp. לילה; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes י with the termination of the emphat. state. Hence—

**לילה** m. Chald. night, Dan. 2:19; 5:30; 7:2, 7, 13.

**לילית** f. prop. nocturna (from ליל, with the adj. term. fem. לית), a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; what it is, may be doubtful.] Like this are the Greek and Roman fables about the woman *Emponosa*, about the *ὄνοκένταυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i. e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, עלוקה, ישערים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

**לין** see לין No. 1.

**ליש** an unused root, i. q. לא Med. Ye III. and V. to be strong, bold, ליש strong; also ליש strength, ליש strong, brave. [This root is rejected in Thes.] Hence—

**ליש** m. — (1) [In Thes. from ליש], a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. ليش, Chald. ליש, Gr. λις, ap. Hom. id.)

(2) [Laish], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called ליש and ליש (which see), Jud. 18:7, 29; with the addition of ה local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

**לכד** fut. ילכד. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لكد to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i. e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Jud. 7:24, וילכדו להם את המים "take the water before them."

(3) to take, to choose any one by lot. Compare



חֲסִי No. 7. Jos. 7:14, הַשִּׁבְטִים אֲשֶׁר-יִלְכְּדוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 2 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. **كاد** Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַבְּדוּ "the face of the waters adheres together," is frozen. Compare חֲסִי No. 4.

Derivatives, מִלְבָּרַח and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַח imp. of the verb יָלַח, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לָכֹנִי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָח, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַח for לָח to thee, Gen. 27:37.

לָכַח ("progress," "journey," for יָלַח) [*Le-cah*], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. **لَكِيس** "obstinate," i. e. hard to be captured), [*Lachish*], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכֹן see לָכֹן page cccvii, B.

לָכִישׁ see לָכִישׁ [a root kindred to the Arabic **لكر**, **لكد**, **لكت** Thes.].

לָלֵאחֹת [the actually occurring form] see לָלֵא.

לָמַד—(1) prop. TO CHASTISE (Arab. **لاد** i. q. **لدم** to strike, to beat with a rod), especially beasts of burden (whence מִלְמַד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 15:18, לְמוֹדֵי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 2:4; to accustom oneself to any thing, followed by לָמַד Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deu. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 17:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אָחִיזְרָעוֹת לְפִתְיָי אָחִיזְרָבִי "wickedness hast thou taught thy ways;" Jer. 13:21, לָמַדְתָּ אֹתָם עָלֶיךָ אֱלֹפִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָמַד (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְמָדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מִלְמָדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנָשִׁים מִלְמָדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, מִלְמִיד, מִלְמֵד, לְמִיד.

לָמַח, לָמַח, לָמַח see מָח.

לָמוֹ poet. for לָמוֹ (like מָמוֹ for מָמוֹ, see מָמוֹ), found four times in the book of Job 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָמוֹ ... to them, also for לָמוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָמוֹאֵל) [*Le-muel*], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמוֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לְשׁוֹן לְמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לְמוֹדֵי יְהוָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].



למך an unused root. Arab [لمك to taste, but] تلمك signifies a strong young man. Hence—

למך pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see למן.

למען on account of, because, see למען.

לע [with suff. לעל] masc. the throat, Pro. 23:2 (Chald. לעל), from the root לעל.

לעב unused in Kal. Arab. لعب TO PLAY, TO JEST, also to mock. (Kindred to the verbs לעל, לעל, see לעל.) Chaldee לעב mockery, לעב to mock at any one. Compare Gr. λωβη, λωβάομαι.

HIPHIL, to mock at, followed by 2 Chr. 36:16.

לעב properly TO STAMMER (Syriac לעב, also לעב, לעב, לעב, Aeth. ለሀላሀ and ለላላላ: stammerer, compare לעב), hence—(1) to speak barbarously, in a foreign language (compare לעב), comp. Niphal, and transp. לעב, לעב speaking barbarously.

(2) to mock at, to deride, prop. to imitate any one's voice in stammering, by way of derision (Chald. לעב to mock. Compare transp. Greek γελάω, also χλεύη, χλευάζω, Goth. hlahjan, lahhan, Pers. لاهیدن to joke, Germ. lachen, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, לעב לעב "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 22:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, to mock, to deride, Job 21:3; followed by 2 Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

לעב masc.—(1) derision, mockery, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) impious speech (compare לעב) Job 34:7.

לעב adj.—(1) speaking in a barbarous or foreign tongue. Isa. 28:11, לעב לעב "the people of a strange language" (i. e. the Assyrians[?]).

(2) jester, buffoon, mocker. Psa. 35:16, לעב לעב prop. "mockers for a cake," i. e. parasites, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. ψωμοκόλακες, κρισσοκόλακες. In the Talmud. לעב לעב talking for a cake, is used for jocose scurrilous discourse.

לעד an unused root. Arabic لعد to put into order. Hence—

לעד ("order"), [Laadah], pr. n. m. 1 Chron. 4:21.

לעד ("put into order"), [Laadan], pr. n. m. 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לעד i. q. Arabic لعى, لغا TO SPEAK RASHLY, to utter vain things (kindred to לעל, which see), לעל hasty discourse. Job 6:3, לעל לעל "therefore my words were rash (hasty);" לעל (Milél) for לעל (Milrá) on account of the pause, like לעל in pause לעל.

לעד TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לעל, לעל. Psal. 114:1. (Syr. לעל to speak in a foreign language, especially in Egyptian.)

לעד TO EAT GREEDILY, TO DEVOUR. Compare note under לעל. Arab. quadril. لعظ id.; لعص voracity.

HIPHIL, to give to eat. Gen. 25:30, לעל לעל "give me to eat," let me devour, of a person hungry and greedy.

לען an unused root. Arab. لعن to curse. Hence—

לענה fem. wormwood, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being noxious (see the root) and poisonous (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb. 12:13).

לפד an unused root; to flame, to shine, Gr. λάμπω. The original idea is in lapping, being lambent, lambendo, which the Phœnicio-Shemites and the Greeks express by the syllable lab, lap (לפד, לפד, labium, لب Egypt, see page ccccxxxiv, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לפד, to which a third radical פ is added, in the same manner as to לפד, לפד, Gr. δμω, δμαδος; and a vestige of this is found in the Greek



λαμπάς, Gen. λαμπάδος. From the Phœnicio-She-  
mitic 𐤋𐤍𐤏, inflected in the Aramaean manner 𐤋𐤍𐤏𐤍,  
springs the Gr. λάμπω; and from 𐤋𐤍𐤏, Syr. ܠܡܥܒܐ,  
Ch. 𐤋𐤍𐤏, Gr. λαμπάς, λαμπάδος, and not contrari-  
wise.—I formerly compared this with 𐤋 to shine,  
on the authority of Castell; but this verb is spurious  
in this sense, and must be regarded as a mistake of  
that lexicographer. According to the Kamûs, page  
417, it denotes nothing but depression, lowness.  
Hence—

לפיד m.—(1) a lamp, a torch (see the root),  
Jud. 7:16. Job 12:5, 𐤋𐤍𐤏 𐤁𐤏𐤃 “a torch despised,”  
i. e. cast aside, because of its having ceased to give  
light; an image for a man formerly highly esteemed,  
but now low and despised, comp. Isa. 7:4, and my  
note on that place, and 14:19. Also see 𐤍𐤏.

(2) flame, Gen. 15:17; Dan. 10:6.

לפידות (“torches”), [Lapidoth], pr. n. of the  
husband of Deborah the prophetess, Jud. 4:4.

לפני prep. before, see 𐤍𐤏. Hence there has  
been formed a new adj. לפני (like סוסי from סוס),  
before, in front, 1 Ki. 6:17.

לפת fut. 𐤋𐤍𐤏. i. q. Arabic 𐤋𐤍𐤏 TO BEND, TO  
INCLINE something, Jud. 16:29.

𐤋𐤍𐤏 NIPHAL, to bend oneself—(a) to turn aside from  
the way. Jud. 6:18, 𐤋𐤍𐤏 𐤁𐤏𐤃 𐤁𐤏𐤃 “the jour-  
neyers of their way turn aside,” i. e. those who  
journey that way; die Bänderer, die des Beges kommen.  
—(b) to turn oneself back to see (Arab. Conj. I.  
V. VIII. id.), Ruth 3:8.

לצון m. mocking, frivolous contempt of what is  
good and upright, Prov. 1:22; hence 𐤋𐤍𐤏 i. q.  
לצון; Isa. 28:14; Prov. 29:8; from the root 𐤋𐤍𐤏.

לצץ a doubtful root i. q. 𐤋𐤍𐤏, to mock. Once in  
part. 𐤋𐤍𐤏 Hos. 7:5, unless this be for 𐤋𐤍𐤏 part.  
Pilel from 𐤋𐤍𐤏.

לקום (“stopping up the way,” i. e. a fortified  
place, from the root 𐤋𐤍𐤏 to stop up a way), [Lakum],  
pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לקח fut. 𐤋𐤍𐤏, imp. 𐤋𐤍𐤏 Ex. 29:1, more frequently  
𐤋𐤍𐤏 with 𐤍 parag. 𐤋𐤍𐤏 Gen. 15:9, inf. absol. 𐤋𐤍𐤏 Deu.  
31:26; Jer. 32:14, const. 𐤋𐤍𐤏 with pref. 𐤋𐤍𐤏 (to be  
distinguished from 𐤋𐤍𐤏 2 fem. pret.), with suff.  
𐤋𐤍𐤏.

(1) TO TAKE i. q. λαμβάνω. (To this answer Arab.

transp. 𐤋𐤍𐤏 to stick together, to adhere, see Hithpael

[“Maltese *laqach*, *jylquach*, Vassali, p. 430”], Gr.  
λάχω, λαγγάνω.) Prop. to take with the hand, to  
lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6;  
Ps. 18:17, and so very often, with acc. of pers. and  
𐤍 of member, Eze. 8:3, 𐤋𐤍𐤏 𐤁𐤏𐤃 𐤁𐤏𐤃 “and he  
took me by a lock of my head,” vorn beym Schopf  
(in Greek it would be τῆς κόμης, see Hist. of Bel, ver.  
36). Then i. q. to take for oneself, with an acc.  
of thing and pers. Genesis 8:20, “and (Noah) took  
of all beasts . . . and offered them for a burnt offer-  
ing;” Gen. 2:15, “and God took Adam, and placed  
him in the garden;” Gen. 12:5; 16:3; Deut. 4:20;  
15:17; 2 Sa. 2:8. In these and similar instances 𐤋𐤍𐤏,  
like Hom. λαβών (see Viger. Herm. page 352), often  
appears to be pleonastic; but yet it serves to describe  
the matter more fully, and to place it, as it were,  
before one’s eyes. Similarly, 2 Sam. 18:18, 𐤋𐤍𐤏  
𐤁𐤏𐤃 𐤁𐤏𐤃 “and Absalom took and  
set up for himself a column in his lifetime;” but  
Jer. 23:31, by the words “who take their tongues  
and utter prophecies,” it appears to be signified that  
the false prophets misused their tongues. Some-  
times the dative 𐤋 is added, to take for oneself,  
Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Spe-  
cially—(a) 𐤋𐤍𐤏 𐤁𐤏𐤃 to take a wife, Gen. 4:19;  
6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, 𐤋𐤍𐤏  
𐤁𐤏𐤃 “he took a wife for (gave one to) his son,”  
spoken of the father of the bridegroom; Gen. 34:4;  
Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, 𐤋𐤍𐤏  
𐤁𐤏𐤃 (𐤍𐤏). In the later books the usual  
expression is 𐤋𐤍𐤏 𐤁𐤏𐤃, which see.—(b) to take  
i. q. to take away (wegnehmen), Gen. 14:12; Job  
1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother  
has taken away thy blessing;” Job 12:20, “he  
takes away the understanding of the ancients;” Ps.  
31:14, 𐤋𐤍𐤏 𐤁𐤏𐤃 “to take away my life;” Jer.  
15:15, “take me not away (O God)—” Gen. 5:24,  
𐤋𐤍𐤏 𐤁𐤏𐤃 “for God had taken him away,”  
i. e. taken him away and received him to heaven;  
2 Ki. 2:3, 5.—(c) to take, i. q. to take possession  
of, to occupy, as a city, a hostile country, Num.  
21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let  
darkness seize upon that night;” Job 15:12, “where-  
fore does thy heart (thus) seize upon thee?” Also,  
to take, to captivate any one with blandishments,  
wisdom (jrm. woburd einnehmen); Prov. 6:25; 11:30.  
—(d) to send after, to fetch any one (holen, holen  
lassen), Gen. 20:2, 𐤋𐤍𐤏 𐤁𐤏𐤃 “and he fetched  
Sarah;” Gen. 27:13, 𐤋𐤍𐤏 𐤁𐤏𐤃 “go, fetch me;” Gen.  
42:16; Num. 23:11; Jud. 11:5; also any thing,



2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); to bring any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; to bring, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) to take, i. e. to receive, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—  
(a) to receive (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) to receive with the ears, i. e. to perceive (vernehmen), Job 4:12, compare לקח.—  
(c) to receive (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL לקח<sup>ו</sup> pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לקח<sup>ו</sup> and fut.—

HOPHAL לקח<sup>ו</sup> pass. of No. 1, to be taken, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. לקח<sup>ו</sup> שׂוֹרֵף Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. לקח<sup>ו</sup>.

Derivatives, לקח<sup>ו</sup> [?], לקח<sup>ו</sup>, לקח<sup>ו</sup>, לקח<sup>ו</sup> [לקח<sup>ו</sup>], לקח<sup>ו</sup>, pr. n. לקח<sup>ו</sup>, and—

לקח<sup>ו</sup> m.—(1) arts, by which any one's mind is captivated (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter *c*.

(2) doctrine, knowledge, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. לקח<sup>ו</sup> to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. instruction, the discourse of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לקח<sup>ו</sup> ("learned," "imbued with learning"), [Likhi], pr. n. m. 1 Chron. 7:19.

לקח<sup>ו</sup> Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 6:2; manna, Exod. 16:14, seq. Once used of collecting money, Gen. 47:14. ["Arab. לקח<sup>ו</sup> to collect any thing lying on the ground; Syr. לקח<sup>ו</sup> Peal and Pael, used of collecting wood; Sam. לקח<sup>ו</sup>, but Nasor. לקח<sup>ו</sup> to collect." Theis.]

PUAL, Isaiah 27:12, and—

HITHPAEL, Jud. 11:3, to be gathered, assembled (of persons), Arab. and Aram. id.

Hence לקח<sup>ו</sup> and—

לקח<sup>ו</sup> m. a gleaning of ears of corn, or of grapes, Lev. 19:9; 23:22.

לקח<sup>ו</sup> see לקח<sup>ו</sup>. ["Arab. לקח<sup>ו</sup> to stop the way."]

לקח<sup>ו</sup> fut. לקח<sup>ו</sup> onomatopoeic. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לקח<sup>ו</sup>, which see; also page cccxxxiv, B. Also Armen. לקח<sup>ו</sup> lakiel, is to lap; Arab. לקח<sup>ו</sup> a tongue.

PIEL, id. Jud. 7:6, 7.

לקח<sup>ו</sup> unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence לקח<sup>ו</sup> the latter rain, and לקח<sup>ו</sup> hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:6 (where some copies act as interpreters by reading לקח<sup>ו</sup>).

לקח<sup>ו</sup> m. hay of the latter growth, aftermowth, Am. 7:1.

לקח<sup>ו</sup> an unused root. Arabic لسد to suck; whence—

לקח<sup>ו</sup> m.—(1) juice, from the idea of sucking; specially vital moisture, vigour; Ps. 32:4, לקח<sup>ו</sup> "my vigour is changed," i. e. is dried up.

(2) a sweet cake; Nu. 11:8, לקח<sup>ו</sup> "a cake of oil," an oiled cake; LXX. ἔγκρις ἐξ ἐλαίου.

לקח<sup>ו</sup> of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Æthiop. ለሳን: Aram. לקח<sup>ו</sup>, also in languages not Phœnicio-Shemitic, Sanscrit rasana, Armen. לקח<sup>ו</sup> liezu, Coptic ΛΑC, and even γλωσσα, in which γ is an addition; comp. λεύσσω, γλαύσσω, γνώφος, νέφος, χλαίνα, lana and many other words. [Welsh, llais, voice, lleision, endowed with voice.] The original idea is that of lapping, a power which is found in the syllable las, compare לקח<sup>ו</sup>, לקח<sup>ו</sup>, לקח<sup>ו</sup>. A secondary root is the Poel לקח<sup>ו</sup> which see.) 'E לקח<sup>ו</sup> under the tongue of any one is used in Hebrew for in the mouth, Ps. 10:7; 66:17. Specially used of a calumnious or malignant tongue (what the Chaldeans and Zabians call a third tongue, compare Sir. 28:15; and the verb לקח<sup>ו</sup>). Ps. 140:12, לקח<sup>ו</sup> "a man of tongue," i. e. a slanderer (but לקח<sup>ו</sup> is an enchanter, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,



לשון "the scourge of the tongue" (in German by a like figure, *Katzen*). Pro. 10:31, לשון תהפכות "a perverse tongue," i. e. deceitful; 17:20. Meton. —(a) for *speech*, Job 15:5, לשון ערומים "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים "the tongue of the Chaldeans." Genesis 10:5, איש ללשנו "every one according to his tongue," and even —(c) a *nation, a people*, which used a peculiar language. Isaiah 66:18, כל הגוים והלשונות "all nations and tongues" (see Chald. לשון). It is applied —

(2) to inanimate things which resemble tongues — (a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להט, להב (En. ii. 684), compare γλωσσαι ὡσεὶ πυρός, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erbsen*); in the Arabian geographers

لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שלך; but used intrans. to throw oneself down. Hence —

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשך]), pl. לשכות constr. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لشم to break, e. g. stones with the feet. ["Arab. لشم to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Dpal*.

(2) Josh. 19:47, a town, otherwise called ליש and לך.

לשון unused in Kal. ["But apparently signifying TO LAP, like the cognate words, لسب, لس, compare להט, لشم."] POEL לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Beine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מלשני קרי, מלשני קרי, for מלשני, part. Piel, Ps. 101:5. (Arab. لسن to slander.)

HIFHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עממיה ומלשניה "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence —

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* on the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מתח, Sam. ארח to expand, whence Æth. ለገተሽ: a garment of byssus, pr. more costly, large. Hence מתח.

לתך an unused root, prob. i. q. תך to be poured out, whence —

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικορος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. لتع to bite, whence מלתעות teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מים probably signifies water, i. q. מים, and its most ancient forms bore a resemblance to waves. In Æthiopic it is called *Mai*, i. e. water. ["To this answers the Greek name *Mv*, i. e. Phœnic. מ water."] It is interchanged — (a) often with the other labials,

as ב and פ, which see ["and even with נ, e. g. מפתח and מתן"] — (b) with liquids, especially *Nun*, comp. מם; Syr. م; Arab. م, أن; Arab. إبهام thumb; מם pistacio; compare حبصا *pistacia terebinthus*, Lin., מם; Arab. مسم to be fat, مارج; Arab. نورج a threshing



מ-מח and מ-מח to be opposed to; מ-מח and מ-מח the mark of the plural; comp. the roots מ-מח, מ-מח, מ-מח, מ-מח. More rarely with מ-מח see p. cccxxi, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Hetrusci and Umbri, see O. Mülleer, Hetrusker, t. i. p. 56.

מ-מח pref. formed from מ-מח what? where see the note.

מ-מח pref. i. q. מ-מח, which see.

מ-מח Chald. i. q. Hebrew מ-מח what? and also without an interrogation, מ-מח that which, Ezr. 6:7.

מ-מח m. a stall, for laying up fodder, a storehouse, Jer. 50:26; LXX. ἀποθήκη. Root מ-מח.

מ-מח — (1) subst. m. strength, force, from the root מ-מח No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, מ-מח and with all thy strength," i. e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מ-מח "with (i. e. notwithstanding) the great might of thy sorceries," where we must join מ-מח; Job 35:15. Hence—(a) מ-מח with force of force, i. e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מ-מח even to force, i. e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8.—(c) מ-מח i. q. מ-מח but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) very, exceedingly, greatly, added to adjectives and verbs, as מ-מח Gen. 1:31; מ-מח 12:14; מ-מח 15:1. Emphatically doubled מ-מח Gen. 7:19; Nu. 14:7.—Ps. 46:2, מ-מח "עזרה בצרות" (he is) an aid in distresses to be found greatly," i. e. he is found a strong aid.—(b) quickly, hastily, which is also connected with exertion of strength (compare Germ. bald, from the Lat. valde, and the Lower Germ. swiet, Anglo-Sax. swithe, very, Germ. gefchwind), 1 Sam. 20:19, מ-מח "go down quickly." Vulg. festinus.

מ-מח constr. מ-מח f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

מ-מח; Syr. ܡܠܐ]. It is prefixed to substantives in absol. and constr. state, מ-מח Gen. 17:17, and מ-מח 25:7; it is more rarely put after them, and this is only in the later books; מ-מח 2 Ch. 3:16. Dual מ-מח (contr. for מ-מח) two hundred, Gen. 11:23. Pl. מ-מח—(a) hundreds more than one; hence with other numerals מ-מח "six hundred," Ex. 12:37; מ-מח "eight hundred," Gen. 5:7, etc. Once—(b) one hundred, as if centena, 2 Ch.

25:9 כתיב (compare verse 6). A less common form is מ-מח (read מ-מח), 2 Kings 11:4, 9, 10, 15 כתיב, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr. מ-מח id. Ecc. 8:12.

(3) the hundredth part, i. e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מ-מח. Vulg. centesima. As to the centesima of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מ-מח Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מ-מח Ezr. 6:17.

מ-מח once in pl. מ-מח m. desires, Psal. 140:9. Root מ-מח No. I.

מ-מח for מ-מח, commonly contr. מ-מח (which see) a spot, a blemish. Dan. 1:4 [כ']; Job 31:7.

מ-מח Milêl (from מ-מח as if quidquid).—(1) any thing whatever, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, מ-מח לא nothing, Deut. 13:18; מ-מח id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מ-מח לא not even any thing, Gen. 39:23.

(2) in any way (irgenb, irgenwie), at all. 1 Sa. 21:3, מ-מח "let no one know at all of this matter."

מ-מח pl. מ-מח Ezek. 32:8, and מ-מח m. Gen. 1:16 (from the root מ-מח).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מ-מח see under that word. מ-מח the holy candlestick, Nu. 4:9, 16. Metaph. מ-מח עינים the light of the eyes, i. e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מ-מח f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidloch). Vulg. caverna. Isa. 11:8. It may also be for מ-מח, מ-מח, cavern, מ-מח and מ-מח being interchanged.

מ-מח dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מ-מח No. II. It differs from מ-מח which see.



**מאונין** Ch. id. Dan. 5:27.

**מאיות** see **מאח** No. 1.

**מאכל** m. (from the root **אכל**) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. **עץ מאכל** fruit tree, Lev. 19:23; **צאן מאכל** sheep to be killed, Ps. 44:12.

**מאכלת** f. id. but figuratively, Isa. 9:4, **מאכלת ש** *food for fire*. Isa. 9:18.

**מאכלות** f. pl. **מאכלות** (from the root **אכל**) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud. 19:29; Prov. 30:14. Arab. **مَيْكَل** spoon.

**מאם** an unused root; perhaps *to stain, to disfigure*, whence **מאום**, **מאום** which see.

**מאמצים** (from the root **אמץ**) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, **קל מאמצים** "all the powers of wealth."

**מאמר** m. (from the root **אמר**) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32.

**מאמר** Ch. id. Dan. 4:14.

**מאן** Ch. *a vessel*, i. q. Heb. **קלי** Dan. 5:2, 3, 23. In Targg. also defect. **מן**, Syr. **مَان**. It appears to be for **מאנה**, from the root **אנה** No. II. Arab. **ان** Conj. IV. to hold, whence **ان** a vessel, **ان** a ship, see page LXIV, A.

**מאן** not used in Kal, TO REFUSE, see the verbal adj. (Syr. **مَان**, always impers. **مَان** I am wearied; Aph. to cease, to leave off. Cognate is **מנע** see **מן**, **מן** p. XXI, A).

PIEL **מאן** to refuse, to be unwilling (opp. to **אנה**), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

**מאן** adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, **אם מאן אתה** "if thou refuse." Ex. 9:2; 10:4.

**מאן** m. verbal of Piel, *refractory, pertinaciously refusing*. Plur. **מאנים** Jer. 13:10.

I. **מאן** [see note after No. 2]—(1) TO REJECT (opp. to **בחר** to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and **א** Isa. 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) to despise, to contemn, followed by an acc. Prov. 15:32; Job 9:21; followed by **א** Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. **שבט מאס** a despiteful tribe, Eze. 21:18. Inf. **מאס** Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, **מאס** *contemned, to be contemned, rejected* (for impiety).

II. **מאס** i. q. **מסס** TO MELT, TO FLOW ABROAD, Chald. **מסס** = **מסר**, and **מאס** i. q. **מסס**. Not used in Kal.

NIPHAL, Ps. 58:8, **ימאסו כמרימים** "let them melt away like water," i. e. perish. Job 7:5, **עורי רנע וימאס** "my skin heals up and (again) runs with water."

[Note. In Thes. **מאס** is given as one article; the meaning here assigned to **מאס** No. II. being there taken as primary.]

**מאפה** m. (root **אפה**) *something cooked*, Levit. 2:4.

**מאפל** m. (root **אפל**) *darkness*, Josh. 24:7.

**מאפליה** fem. *darkness of Jehovah*, i. e. thick darkness, from **מאפל** and **יה** = **יה** (like **שלהבתיה** Cant. 8:6). Jerem. 2:31, **ארץ מאפליה** "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, **ארץ צלמנות** and Job 30:3.

**מאר** not used in Kal. ["Cognate apparently to the root **מר** to be bitter, sour; compare **מאס**, and **מסס** (Arab. **مَار**)."] Thes.]

HIPHAL **מאיר**, perhaps i. q. **הקריר** (compare **מאס** No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, **סלון ממאיר** "a thorn which causes pain," i. e. pricking. **צרעת ממארת** painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. **مَار** to become raw again as a wound.

**מארב** m. (from the root **ארב**) *ambush*, hence—(a) where one is placed, Josh. 8:9; Psa. 10:8.—(b) *the liars in wait themselves*, 2 Ch. 13:13.

**מארה** f. constr. **מארת** (from the root **ארר**), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

**מאת** comp. of **מן** and **את** prop. *ab apud, from with*, see after **את** p. xciv, A.



**מבדלות** (root **בדל**) plural separations, i.e. separated places. Josh. 16:9, **הָעָרִים הַמְּבֻדָּלוֹת** "cities (which were) separately destined."

**מבוא** m. (root **בוא**) pl. **מבואות** and **מבואות**.

(1) an entering, Eze. 26:10.

(2) entrance, approach. Jud. 1:24, 25, **מבוא העיר** "the entrance of the city," i.e. the gate. Pro. 8:3, **מבוא פתחים** "at the entrance of the gate."

(3) **מבוא השמש** the entrance (i.e. place of setting) of the sun, the west, Deut. 11:30; Psalm 50:1; in acc. towards the west, Josh. 1:4.

**מבוכה** f. (from the root **בוכ**) perplexity, confusion, Isa. 22:5; Mic. 7:4.

**מבול** masc. (from the root **יבל** No. 1, which see), an inundation of waters, a deluge, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

**מבונים** 2 Ch. 35:3 **בתי**, for **מבונים**, if the reading be correct, abstr. prudences, for the concr. prudent teachers.

**מבוסה** f. (root **בס**) a treading down of enemies by conquerors, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

**מבוע** (from the root **נבע**) m. pl. **מבועות** a fountain, Isa. 35:7; 49:10; Ecc. 12:6. Arab. **منبع** id.

**מבוקה** f. emptiness, Nah. 2:11, from the root **בוק**; see **בוקה**.

**מבחר** m. (from the root **בחר**).—(1) election, choice; hence whatever is most choice, most excellent, best. Always in const. st., Isaiah 22:7, **מבחר עמקד** "thy most choice valleys;" Isa. 37:24, **מבחר ברקשיו** "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, **עם מבחריו** "his most choice people," Dan. 11:15.

(2) [Mibhar], pr. n. m. 1 Ch. 11:38.

**מבחר** m. id. choice, 2 Ki. 3:19; 19:23.

**מבט** m. (for **מבט**, root **בט**) expectation, hope, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. **מבטא** for **מבטא**, Zec. loc. cit., Pathach shortened into Segol, like **אביתר** for **אביתר**, compare Hebr. Gram. § 27, note 2, b.

**מבטא** m. (from the root **בטא**) something rashly uttered, followed by **שפתים** Num. 30:7, 9.

**מבטח** (root **בטח**) with suff. **מבטחי**, pl. **מבטחים** (dag. f. impl.) m.

(1) confidence, sure and firm hope, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) security, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure. Pl. Isa. 32:18.

**מבליגית** f. (from the root **בלג**) a cheering, exhilaration, Jer. 8:18. The form is prop. denom. from the part. itself, **מבליג** cheering up, see Lehrs. p. 514, where, to the instances ending with **גית**, may be added this in **גית**.

**מבנה** m. (from the root **בנה**) building, Ezek. 40:2.

**מבני** [Mebunnai], see **מבני**.

**מבצר** m. (from the root **בצר** No. 2), [pl. **מבצרות**], once **מבצר**—Dan. 11:15].

(1) defence (of a city), fortress, Isa. 25:12; hence used for a fortified city, i. q. **עיר מצודה** Isa. 17:3; Hab. 1:10. The same is **עיר מבצר**, e.g. **עיר מבצר צור** Josh. 19:29, and **מבצר צור** 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. **מבצרות** Num. 32:36; Jos. 19:35; also with both words in pl. **מבצרות** Jer. 5:17, and with one only so put **עיר מבצרות** "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, **מבצר** like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [Mibzar], pr. n. of a prince of the Edomites, Gen. 36:42.

**מברה** m. (from **ברח**) pr. flight; hence concr. fugitives, Eze. 17:21.

**מבשם** ("sweet odour"), [Mibsam], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

**מבשים** (from the root **בש**) masc. pl. pudenda, Deut. 25:11.

**מבשלות** pl. f. (from the root **בשל**) hearths, i.e. cooking places, pr. part. Pl. those that cook flesh, Eze. 46:23.

**מג** m. a magian, the name of the priests and wise men among the Medes, Persians, and Babylo-



nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh, maé, mdo*; Sansc. *mahat, mahd*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus*.) **מַגִּישׁ** by apposition, prince magian. chief of the magi, Jer. 39:3.

**מַגִּישׁ** see **מַגִּישׁ** under the word **מַגִּישׁ** No. I. 3, and **מַגִּישׁ** No. 2, letter *g*.

**מַגִּישׁ** ("congregating," compare Ch. **מַגִּישׁ**), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

**מַגְבֵּלוֹת** (from the root **מַגְבֵּל** No. 1), plur. f. *small cords*, Ex. 28:14; see **מַגְבֵּלוֹת**.

**מַגְבֵּעָה** (from the root **מַגְבֵּעַ**), fem. *the mitre* of the common priests, so called from its round form; different from **מַצְנֶפֶת**, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7.

(Syr. **مصحح** cap, hat; Æthiop. **ቆብሶ**: mitre of priests and monks.)

**מַגִּד** an unused root. Arab. **مجد** to excel in honour, in glory, **مجد** nobility, honour, glory. I have no doubt but that it is the same as **מַגִּד** (*m* and *n* being interchanged), **مجد** to be chief, noble; whence **מַגִּד**, prince. Hence **מַגְבֵּלוֹת** precious things, pr. n. **מַגְבֵּלוֹת**, and —

**מַגִּד** m. *something very precious or noble*. Deut. 33:13, **מַגִּד** שְׁמַיִם "the precious things of heaven," i. e. (as immediately follows) rain, dew. Deu. 33:14, **מַגִּד** תְּבוּאוֹת שֶׁשֶׁשׁ "the precious things put forth by the sun." Deu. 33:15, 16. Cant. 4:13, **פְּרֵי מַגִּדִּים** "most precious fruits." Cant. 4:16, and even without **פְּרֵי**, 7:14, **כָּל-מַגִּדִּים** "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. **مصحح** dried fruit.)

**מַגִּדוֹ** Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and **מַגִּדוֹן** (perhaps "place of crowds," from **מַגִּד**, **מַגִּד**), [*Megiddo, Megiddon*], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. *Μαγεδδών*; Vulg. *Mageddo*. **מַגִּדוֹ** the plain of Megiddo, 2 Ch. 35:22; **מַגִּדוֹ** the waters of Megiddo, Jud. 5:19, i. e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, **الليجون**, Rob. iii. 177.]

**מַגְדוֹל** & **מַגְדוֹל** [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian **ⲙⲉⲃⲏⲧⲱⲗ** (abundance of hills), which as a foreign name the Hebrews appear to have changed into **מַגְדוֹל** (tower); see Champollion, *l'Egypte sous les Pharaons*, ii. page 79.

**מַגְדִּיֵּאל** ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

**מַגְדֵּל** pl. **מַגְדֵּל** and **מַגְדֵּל** (from **מַגְדֵּל**), m.

(1) *a tower*, so called from its height, Gen. 11:4; especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed in a garden, rising up and higher in the middle*. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower* —

(a) **מַגְדֵּל-ֵאל** ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. *Μαγδαλά*, Matt. 15:39, now **مجدل** [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) **מַגְדֵּל-גַּד** ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) **מַגְדֵּל-עֵדָר** ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

**מַגְבֵּלוֹת** plur. f. (from the root **מַגְבֵּל**), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

**מַגּוּג** [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch. i. 6, § 1). The Arabs call them **ياجوج وماجوج** *Yajûj and Majûj*, and they have many fables about them. Their king is called **كوج**, which sea. See



Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *چين و ماچين* *Chin and Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, *De Musei Spreviziani Nummis Cuficis*, page 95.

**מגור** m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

**מגור** m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8, **ארץ מגורי** "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

**מגורה** f. i. q. **מגור** *fear*, Pro. 10:24.

**מגורה** f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

**מגורה** f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

**מגל** m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גלל**, which see (Arabic **منجل**, Syr. **ܡܓܠܐ** id.).

**מגלה** f. (from the root **גלל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **מגלת ספר** "the volume of the book;" *kar' élexhēn* the book of the law.

Syriac **ܡܓܠܐ**; Arab. **مجله**, according to Kam. p. 1416 (not **مجله** as it is in Golius).

**מגלה** Ch. id. Ezr. 6:2.

**מגפה** f. (from the root **גמפ**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מגפות פניהם קרימה** "the crowd of their faces looks straight on," (*ihret Gesichter Schaar ist vorwärts gerichtet*. Arab. **جمدة**, **جمدة** a troop, a multitude. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جم** to desire, to be near and urgent on something.

**מגן** not used in Kal.

PIEL **מגן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מגן**, **מגן** to make any one any thing, Hos. 11:8; comp. **مجانا**, **مجانا** gratis, prop. given. (To this seems to answer Arabic **مكين** to be able; II. to give into one's power, **ك** and **ل** being interchanged.)

**מגן** com. (f. 1 Ki. 10:17); with suff. **מגני**; pl. **מגנים**, const. **מגני** (prop. part. Hiph. from the root **גן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36; 2 Ki. 19:32, etc. (Arab. **مجنه**, **مجنه** id.) This word implies a shield of a smaller size and extent than **לצה**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **איש מגן** an armed man, used of a thiet, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מגני על אלהים** "my shield is with God," i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מגני ארץ** "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

**מגנה** f. *a covering* (from the root **גן**); once Lam. 3:65, **מגנת לב** "covering of the heart," i. e. hardening, obstinacy; compare *καλυμμα ἐπὶ τὴν καρδίαν*, 2 Cor. 3:15; and Arab. **أكنة على القلوب** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. **غاشية القلب** (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

**מגעת** f. (from the root **געע**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

**מגפה** f. (from the root **גנף**), with Tzere impure—(1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

**מגפיעש** (perhaps **מגפיעש** "killer of moths"), [*Magpiash*], pr. n. m., Neh. 10:21.

**מגור** kindred to **גור**, **גור** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מגורי אל תרוב** "cast before," i. e. "delivered to the sword;" Syr. intrans. **مغور** to cut down.



PIEL. מַגֵּר id. to cast before, to throw down, Ps. 89:45.

Derivative, pr. n. מַגְרוֹן.

מַגֵּר Chald. Pacl מַגֵּר id. to cast before, to throw down, Ezr. 6:12.

מַגְרָה f. (from the root מַגֵּר No. 2), a saw, 2 Sam. 12:31; 1 Ki. 7:9.

מַגְרוֹן ("a precipitous place," from the root מַגֵּר), [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מַגְרָעוֹת pl. f. (from מַגֵּר No. 2, to take away, to withhold), contractions, drawings in, diminutions of a wall (ἄβύσσοι), 1 Kings 6:6.

מַגְרָפָה f. [pl. with suff. מַגְרָפוֹתֶיהֶם], a clod of earth, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root מַגֵּר). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מַגְרֵשׁ m. — (1) inf. of a Chaldee form of the verb מַגֵּר No. 2, q. v., Eze. 36:5.

(2) a place to which cattle is driven forth to feed, pasture (from מַגֵּר No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מַגְרֵשִׁים.

(3) any open space surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מַגְרֵשׁוֹת, once מַגְרֵשׁוֹת (as if from the sing. מַגְרֵשׁוֹת); but masc. gen., Eze. 27:28.

מַד with suff. מַדֵּי Psalm 109:18; and מַדֵּי Job 11:9; plur. מַדִּים Jud. 3:16; and מַדֵּיִן Jud. 5:10.

(1) a garment, so called from being spread out (see the root מַדַּד No. 1), Psa. 109:18; Levit. 6:3; also carpet, on which the more noble sit; plur. מַדֵּיִן Jud. 5:10.

(2) a measure (from מַדַּד No. 2), Job. 11:9; Jer. 13:25, מִנְחַת מַדֵּיךָ "the portion measured out to thee."

מַדְבַּח Chald. an altar, Ezr. 7:17; from the root מַדַּח.

מַדְבָּר m. [with ה local מַדְבָּרָה; const. מַדְבָּר; once with ה local מַדְבָּרָה 1 Kings 19:15]. — (1) an uninhabited plain country, fit for feeding flocks, not desert, a pasture, from the root מַדַּד No. 2, to lead to pasture, like the Germ. *Xrist* from *treiben* (Syriac

מַדְבָּר id.). Joel 2:22, מַדְבָּר נִשְׂאָה נְאוֹת מַדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֶמוּ נְאוֹת מַדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִבְשׁוּ נְאוֹת מַדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מַדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) a sterile, sandy country, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מַדְבָּר שְׂמָמָה Joel 2:3; 4:19; with the art. הַמַּדְבָּר always the desert of Arabia, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, סִינֵי, שׁוּר, פְּאָרָן). הַמַּדְבָּר הַיְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שְׂמָמָתִי בַמַּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמַדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from מַדַּד to speak), the mouth. Cant. 4:33, מַדְבָּרֵךְ נֶאֱמָה "thy mouth is pleasant" (parell. thy lips). LXX. λαλία. Jerome, eloquium, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be the tongue.

מַדַּד plur. מַדְדֵי, twice contr. מַדְדֵי Isaiah 65:7, and מַדְדֵיִם Num. 35:5; inf. מַדַּד Zec. 2:6; fut. יִמְדַּד [with ו conv. מַדְדֵי].

(1) i. q. مَد to stretch out, to extend, see HITHPOEL and the nouns מַד, מַדָּה, also מַדְדָּה.

(2) to measure (Sanskrit *mā*, *māda*, to measure, Zend. *meētē*, *matē*, Gr. μέτρον, μέδιμος, Lat. *metior*, *meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *metzen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37; 33:22.

PIEL, fut. [see מַדַּד] יִמְדֵד i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.



POEL מִדָּה id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX. and Chald. render it, *he shaketh the earth*, from מָדָה, Arab. Med. Ye, to be moved.

HI THPOEL, הִתְמַדָּד to stretch oneself out, 1 Ki. 17:21.

Derivatives, מָדָה, מָדָה, מָדָה [and pr. n. מִדָּה].

מָדָה m. *flight*, from the root מָדָה (compare fut. מִדָּד Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְיָמִיד וְיָמִיד and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מָדָה as Pret. Piel from מָדָה in an intrans. and intensitive sense, *the night is extended* [so taken in Thes.].

מָדָה i. q. מָדָה to extend, to measure, a root not used as a verb, from which come the nouns מָדָה and מָדָה No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מָדָה fem. (from the root מָדָה) — (1) *extension, length*. מָדָה אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מָדָה אֲנָשֵׁי Isa. 45:14, and מָדָה (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בַּיִת מָדָה "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מָדָה מִקְלָה a measuring cord, Zec. 2:5.

(3) i. q. מָדָה No. 2, a garment, plur. מָדָה Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מָדָה m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מָדָה Ezr. 4:13; 7:24. Syr. مَدَا.

מָדָה ἄπ. λεγόμε. Isa. 14:4, if this be the true reading, denom. from Aram. מָדָה (which see), i. q. מָדָה *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. מָדָה); or *heap, storehouse of gold*; so that מָדָה formative may indicate place (compare מָדָה dung, מָדָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδασθήσ, Syr., Ch., Saad.), and have expressed מָדָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs מָדָה and מָדָה answer to one another in parallel members.

מָדָה pl. with suff. מָדָה m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדָה = מָדָה.

מָדָה m. (from the root מָדָה) *disease*, Deut. 7:15; 28:60.

מָדָה m. pl. *seductions*, Lam. 2:14, from the root מָדָה, see Hiphil No. 3.

I. מָדָה m. pl. מָדָה (from the root מָדָה).—(1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. מָדָה m. (from the root מָדָה = מָדָה), *extension, tallness*, 2 Sam. 21:20 קרי מָדָה, אִישׁ מָדָה a tall man, i. q. מָדָה 1 Ch. 20:6; מָדָה should be read מָדָה, with the same meaning.

מָדָה (contr. from מָדָה יָדָה *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3.—Job 21:4, the words מָדָה אֵם are not to be taken as closely connected; for אֵם as is very often the case (see אֵם B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, אֵם מָדָה אֵם לֹא תִקְצַר רוּחִי or why should I not be impatient?" ober weshalb soll ich nicht ungeduldig werden?

מָדָה Ch. (from the root מָדָה) *habitation*, Dan. 4:22, 29; 5:21.

מָדָה f. a pile for burning, i. q. מָדָה No. 3, Eze. 24:9; Isa. 30:33.

מָדָה f. (from מָדָה) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מָדָה m. *throwing down, ruin*, Prov. 26:28, from the root מָדָה.

מָדָה pl. f. (from the root מָדָה) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מָדָה *hastily, urgently*.

מָדָה f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدَا id.) Gent. noun מָדָה a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle*.]

מָדָה Ch. id. *Media*, Ezr. 6:2; Dan. 5:28; 6:13.



Gentile noun emphat. מְדָאָה, מְדָאָה כְּתִיב, a *Mede*, Dan. 6:1.

מְדָי (contr. from מְדָי) *what is sufficient*, 2 Ch. 30:3, compare the note under מְדָה.

מְדָי see מְדָי No. 2, b.

מְדָי m.—(1) *strife, contention* (from the root מְדָי see Niphal), pl. מְדָיִים Prov. 18:18; 19:13, and elsewhere in קְרִי, where כְּתִיב has מְדָיִים. See מְדָוֶן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the *Ælanitic gulf* (where the Arabian geographers place the city مَدْيَن), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—מְדָיִם בְּקָרֵי מְדָיִם the dromedaries of Midian, Isa. 60:6; יוֹם מְדָיִם the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8.)—The Gentile noun is מְדָיִי a *Midianite*, Num. 10:29; pl. מְדָיִים Gen. 37:28; f. מְדָיִיתָ Num. 25:15.

מְדָיִן ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדָיִנָּה fem. (from the root מְדָיִן) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; מְדָיִנָּה Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדָיִנָּה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. مَدْيَن id. [This word means *city*, as it is corrected in Thes.]; but مَدْيَنَة signifies *city*.)

מְדָכָה a *mortar*, Num. 11:8, from the root מְדָךְ.

מְדָמָן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדָמָנָה f.—(1) i. q. מְדָמָן *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדָמָנָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָן (from the root מְדָן).—(1) *strife, contention*, only in pl. מְדָנִים Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָנִי Gentile noun, only in pl. מְדָנִים i. q. מְדָנִים *Midianites*, Gen. 37:36, compare verse 28.

מְדָע & מְדָעָה (from the root מְדָע ["compensated by Dagesh as in verbs מְדָעָה"]), a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. σφραῖσσις. (Ch. מְדָעָה, Syr. مَدْعَا id.)

מְדָע see מְדָעָה.

מְדָקְרוֹת pl. f. (from the root מְדָקַר) *piercings* (of the sword), Prov. 12:18.

מְדָר Ch. i. q. מְדָרוֹ (from the root מְדָר) *habitation*, Dan. 2:11.

מְדָרְגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (Felsensteige, Felsentreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root מְדָרַג Cant. 2:14; Eze. 38:20.

מְדָרְדָר m. (from the root מְדָרַד) *a place which is trodden*, Deu. 2:5.

מְדָרָשׁ m. (from the root מְדָרַשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מְדָרָשׁ סֵפֶר הַמְּלָכִים "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מְדָרָשׁ like the Arab. مدرس means any book, but this is incorrect.

[מְדָרָשׁ (the actually occurring form), see מְדָרָשׁ.]

מְדָתָא with the art. הַמְּדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָה, מְדָה, מְדָה, מְדָה, מְדָה (as to the distinction of these forms, see note).

(A)—(1) *interrog. pron. used of things like מְדָה of persons: quid? Gr. τί; WHAT (Syr. مَدَّ, Arab. لَ), in a direct interrogation, Gen. 4:10, מְדָה עֵשָׂה "what*



hast thou done?" Isa. 38:15, מה אדבר "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee מה לנער יהיה לנער what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, מה חכמת-מה להם "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as מה-בצעל "what of profit?" Ps. 30:10, מה-דמות "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum, quae similitudo* [or in English *what profit, what likeness*]: also followed by a plur. 1 Ki. 9:13, מה הערים מהאלה "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) מה לך "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by מה "what (is) to thee that (thou doest thus)?" Gr. *τι παθων ουτο ποιεις*; Isa. 22:1; without מה Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) מה לי ומה לך "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, מה לי ושלום "what hast thou to do with peace?" without the copula, Jer. 2:18, מה לך לדרך מצרים Hos. 14:9; and followed by מה Jer. 23:28, מה לתבן את-הבצר "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. *ما لي وما له*, and Greek *τι μάχαισι κάμοι*, Anaer. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything, something, whatever*, more fully מהאומה for מה ומה which see. (Arab. *ما* anything, whatever.) Proverbs 9:13, בל-יודעה מה "he doth not care for anything." 2 Sa. 18:22, יהי מה ארנצה "whatever there is, let me run." Job 13:13, ויעבר עלי מה "and let there happen to me whatever (will)." Job 13:14. Followed by מה *that which* (Syr. *ܡܐ*) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:24, מה ראיתם עשיתי "what you have seen me do;" was ihr sahet, das ich that. Nu. 23:3, דבר מה יראני והגדת לי "what thing he sheweth me I will declare to thee." LXX. *ρημα ο λαυ μοι δελεη*. Syr., Ch. 1, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller למה, as in Gr. Lat. *ri; quid?* Exodus 14:15, מה תצעק אלי "why criest thou to me?" Ps. 42:12.

(2) *how, how much*, in exclamations of admiration, as often the Arab. *لا*. Gen. 28:16, מה נורא המקום הזה "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, מה טובו אהליך "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, מה אהבתי תורתך "O how (how greatly) I love thy law!" Iron. Job 26:2, מה עזרת ללא-כח "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, מה נצטדיק "how shall we justify ourselves?"

(C) There are several examples in which מה of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear מה יתלך מהיטני what goeth from me?" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, אדם מה יבין דרכו "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. *لا*. Job 31:1, "I have made a covenant with mine eyes, מה אמתבונן על-בתולה how shall I look upon a maid?" (LXX. *ου*, Vulg. *non*, Syr. *ܡܐ*). Cant. 8:4, מה תעירו ומה תעוררו את-האהבה "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is *מה*); compare below *מהמה* Isaiah 2:22, and *מהמה* Job 21:17, and *מהמה* letter b. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, *ܡܐ*, *لا* have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) *במה, במה* prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle *ב*.—(a) *for what (price)?* see *ב*, B, 9; Isa. 2:22, במה נחשב הוא "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see *ב*, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) *מהמה* (compare as to the article after *ב* of similitude, page cxxii); Syriac *ܡܐܡܐ*; Arabic *ما*; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, במה רחבה "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, ער כמה סעמים "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, מה כמה שנים "how many are now



the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17. (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milal, for לָמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:13; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ו and the name יהוה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָ causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה וְהָ and with Makk. לָמָּה וְהָ (see וְהָ No. 1, b), *why then?* (Arab. لِمَ, emphat. لِمَا); Gen. 25:22, לָמָּה וְהָ אֲנֹכִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. **ܠܡܐ**, **ܠܡܐ**; Ch. לָמָּה, לָמָּה *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the LXX. *iva μή*, Vulg. *ne forte*; Syr. **ܠܡܐ**, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form **ܠܡܐ** accurately answers לָמָּה Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like לָמָּה, "for I am afraid of my lord the king וְהָ לָמָּה יִרְאֶה וְהָ לָמָּה לֵאמֹר לֵאמֹר lest he see;" Theod. *μή ποτε*. (Arab. from לָמָּה, לָ *why?* is shortened לָ not, like לָ from לָמָּה, לָמָּה.)

(4) לָמָּה *on account of (that) which, because that*, from לָ on account of (A, 6), and לָמָּה relat. So once, 1 Ch. 15:13, where contr. לָמָּה בְּרֵאשִׁיתָ לָמָּה בְּרֵאשִׁיתָ for לָמָּה בְּרֵאשִׁיתָ "because that from the beginning," etc. (Compare לָמָּה enough, 2 Ch. 30:3.)

(5) לָמָּה *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) לָמָּה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

*Note.* As to the use of the various forms, we should observe—(a) the primitive form לָמָּה is found *every where* in pause, also before א and ה, whether Makkehph be inserted or omitted, as לָמָּה אֱלֹהִים Zec. 1:9; לָמָּה יהוה Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; ה Josh. 22:16; Jud. 8:1; ה Gen. 21:29; ה 1 Ki. 9:13; also לָמָּה 2 Ki. 8:13; לָמָּה Gen. 31:32.—(b) Very frequent is לָמָּה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as לָמָּה לָמָּה Jud. 1:14; לָמָּה לָמָּה Ex. 3:13; לָמָּה לָמָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as לָמָּה הָ Nu. 16:11; לָמָּה הָ Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes לָמָּה, followed by Dag. coalesces with the next word, as לָמָּה לָמָּה for לָמָּה לָמָּה Isa. 3:15; לָמָּה Exod. 4:2; לָמָּה לָמָּה Mal. 1:13; לָמָּה לָמָּה (which see), and followed by a guttural, לָמָּה הָ for לָמָּה הָ Eze. 8:6 (also the pr. names מִכְּבָּדִי, מִכְּבָּדִי).—(d) לָמָּה is put, followed by the letters ה, ו, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), לָמָּה חָרַל, לָמָּה עָשִׂיתָ, Ps. 39:5; 89:48; Job 26:2 (לָמָּה עֲוִיָּה 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); לָמָּה מִשְׁפָּחַת הָאִישׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; לָמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and לָמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than לָמָּה); followed by Dag. forte, לָמָּה לָמָּה Jud. 16:5.

לָמָּה once לָמָּה (which see), Ch.—(1) *what?* Da. 4:32. (2) *whatever*, Dan. 2:22; 4:32. לָמָּה לָמָּה *what it is that, that which*, Dan. 2:28.

With pref. לָמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה לָמָּה id. 7:23. Comp. Heb. לָמָּה letter b.

לָמָּה or לָמָּה not used in Kal; prob. to DENY, TO REFUSE; Arab. **لما** and **لما** to prohibit, to forbid (compare as to verbs of negation p. XXI, A). Hence—

HITHPALPEL לָמָּה לָמָּה *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root **למ**), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. לָמָּה לָמָּה deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac **ܠܡܐ** "faithful;" also, "eunuch," as being a faithful servant of his master, from the root **למן**), [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldee form for **למן**), [*Mehetabel, Mehetebeel*], pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.



מהיר m. quick; hence prompt, apt in business, skilful, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac ܡܗܝܪ id. Root מהיר No. 2.

מהל i. q. Ch. מהל, Heb. מל (comp. p. ccxi, A), TO CUT OFF, TO PRUNE; figuratively, to adulterate, to spoil, to mix wine with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, jugulare vetat Falernum. See more in my Comment. on Isa. loc. cit.

מהלך masc. (from the root הלך)—(1) a way, journey, Neh. 2:6; Jon. 3:3, 4.

(2) a walk, a place for walking, Eze. 42:4.— מהלכים Zec. 3:7, part. Hiph. from the root הלך are leaders, companions.

מהלל m. (from the root הלל), praise, thanksgiving. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מהללאל ("praise of God"), [Mahalaleel], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מהלמות pl. f. strokes, stripes, Pro. 18:6; 19:29, from the root הלם.

מהמרות pl. f. ἀπαξ λεγόμεν. Ps. 140:11, streams, whirlpools, from the root המר, which see. Comp. many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be ditches.

מהפכה fem. (from the root הפך), overturning, overthrow, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, כְּמַהפְּכַת אֱלֹהִים אֶת-סוּדוֹם "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

מהפכת f. (from the root הפך), pr. twisting, distortion, i. e. the stocks, in which the hands and feet of a prisoner were so fixed that his body was distorted (morin jemand trumm geschlossen wurde). Compare מר and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3; 29:26. 2 Chr. 16:10, בֵּית הַמַּהְפֶּכֶת "the house of the stocks," a prison.

I. מהיר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) to be quick, skilful in any art or business. Arab. مهير to be diligent, acute-minded, see Pi. No. 2, and מהיר.

PIEL מהיר—(1) to hasten—(a) to quicken, Isa. 5:19, to bring quickly. Gen. 18:6, סָהֵר שְׁלֹשׁ סָאִים קָמָח "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, to do any thing quickly, where, in the western languages, the adverb quickly, speedily, would be used, 1 Sam. 17:48; Gen. 19:22, סָהֵר הָסֵלֶם "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, כַּהֲיָה סָהֵרָה לְסֻצָּה "how then hast thou found it so quickly?" Ex. 2:18. מהיר adv. quickly, Jud. 2:17, 23; Ps. 79:8.

(2) to be prompt, apt in any thing, Isa. 32:4.

NIPHAL נִמְהָר properly to be precipitate. Job 5:13, עֲצַת נִמְהָרִים נִמְהָרָה "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. נִמְהָר—(1) headlong, rash, Isaiah 63:4.—(2) impetuous, rushing on precipitately; Germ. ungestüm, Hab. 1:6.—(3) timid, precipitate in flight, Isa. 35:4.

Derivatives, מהיר, מהיר, מהיר [pr. n. מהיר].

II. מהיר TO BUY, specially a wife, for a price paid to the parents (מהיר). Kindred verbs are מר which see, and with ה hardened מהיר, מר, Exodus 22:15.

מהיר adj. hastening, Zeph. 1:14. [Inf. Piel in Thes.]

מהיר m. a price paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. مهير i. e. a spousal gift promised to the future wife, and the Latin dos, i. e. the gift given by the parents to their daughter who is about to be married.

מהירה fem. hastening, celerity, Psa. 147:15; whence כְּמַהֲרָה Eccles. 4:12; עוֹרֵמַהֲרָה Ps. 147:15; and מהיר adv. quickly, speedily, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מהירי ("impetuous," see the verb Niph. No. 3), [Maharai], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מהתלות plur. f. (from the root התל) deceitful things, Isa. 30:10.

I. מהיר properly i. q. מה what, (that) which, pleon. joined in poetic language to the prepositions ב, ל, מ, so that there are formed the separate words במה, למה, ממה, like במה for ב, כמה for כ, עמה for ע, see de Sacy, Gr. Arabe, i. § 824, 826, 839; ii. § 82, and



Lehrgeb. page 629. As to **מָמוּ** and **לָמוּ** see in their respective places **מָמוּ** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5

II. **מו** i. q. **מַי** Arab. **مَاء** water (see **מַי**), from the unused root **מוּא**. [See Job 9:30 (כתיב); see more in Thes.]

**מוּא** to flow, see **מַי**. [See Thes.]

**מוֹאָב** ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מו** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called *Karrak*, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **עֲרֵבוֹת מוֹאָב** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **אֶרֶץ מוֹאָב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מוֹאָבִי** f. **מוֹאָבִיָּה**, **מוֹאָבִית** Ru. 4:5; 2 Ch. 24:26.

**מוֹאֵל** i. q. **מוֹל**, **מוֹל**, which see, *over against*, Neh. 12:38.

**מוֹבָא** m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in קרי for **מְבוֹא**, a word irregularly formed so as to correspond with the word **מוֹצֵא** which is added in the sentence. Compare Lehrs. p. 374, note.

**מוֹג**—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **مَاع** Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare **מָסַס**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מוֹג** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **בְּרִבְיִים תִּסְבְּגֵנָה**. Metaph. Job 30:22 קרי **תִּסְבְּגֵנִי תִשְׂפָה**, "thou hast dissolved my welfare;" כתיב **תִּסְבְּגֵנִי תִשְׂפָה**, "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

**מוֹךְ** an unused root. Arab. **مأج** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מָאָס**, **גָּוַד**, **נָרַד**). The verb itself in Pilel **מוֹךְ** is perhaps found, Hab. 3:6, "(God) standeth **מוֹךְ** אֶרֶץ and moveth the earth," compare LXX., Ch. But see under **מוֹךְ** Poel.—Besides this, hence is derived the noun **מוֹכֵד**.

**מוֹכֵד**, **מוֹכֵעַ** m. (from the root **מוֹךְ**) Prov. 7:4, and **מוֹכֵעַ** Ruth 2:1 קרי, *familiarity, acquaintanceship*, and concr. *an acquaintance, a friend*.

**מוֹכֵעַת** f. id. Ruth 3:2.

**מוֹט** fut. **יִמוֹט** TO TOTTER, TO SHAKE (kindred to **נָטַח** and **נָגַד** ["**מָלַט** Med. Ye, to turn aside from right, Æth. **መለሰ**: to incline, comp. Syr. **مولى** to waver," see Thes.]), e. g. used of the mountains, Psa. 46:3; Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מִטָּה רָגְלֵי מִי** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **יָדוּ עֵקֶה** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **נִמוֹט**, fut. **יִמוֹט** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **לֹא אִמוֹט** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **לֹא יִמוֹט** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPHIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כתיב.

HITHPOEL i. q. Kal and Niphil, Isa. 24:19; hence the two following words.

**מוֹט** m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:12, see **מוֹטָה** No. 3.

**מוֹטָה** f.—(1) i. q. **מוֹט** No. 2, *a bar, staff*, 1 Ch. 15:15. **בָּרֵי מוֹטוֹת הָעֵל** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke itself*, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

**מוֹךְ** i. q. **מָכַךְ** TO PINE AWAY; specially, *to be brought to poverty*, Lev. 25:25, 35, 39, 47. Some



have absurdly referred to this root the pr. n. מִיָּבֵר, מִיָּבֵה, מִיָּבֵהוּ, which see in their own places.

**מול** TO CUT OFF, TO CIRCUMCISE (comp. מָהַל, מָהַל No. II., נָמַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמִלֵּחֶם אֶת עֵרְלָתוֹ "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

**NIPHAL**, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַפְּלִי לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

**PIEL** מוֹלֵל to cut down. Impers. Ps. 90:6, לְעֶרְבֹת יוֹלֵל יוֹבֵשׁ "in the evening it is cut down (man like grass) and withereth."

**HIFIL**, to cut off, destroy (a people), Ps. 118:10, 11, 12.

**HITHPALEL** הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ חֲצָוִי בְּמֹו יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

**מול** Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic مولى, which according to Castell, followed by الی is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is وصل الی. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case מ in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of נָקַי for נָקַי; comp. Germ. hobel, Subst. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root מוֹל i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]). Ex. 18:19, מוֹל הַאֱלֹהִים "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזָה אֶל מַחְזָה "window over against window."

With other prepositions prefixed—(1) אֶל-מוֹל towards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל-מוֹל הַר גְּרִזִים towards mount Gerizim;" Josh. 9:1. Specially אֶל-מוֹל פְּנֵי prop. in the face, or front of, always after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל-מוֹל פְּנֵי הַפְּלִמָּה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[“אֶל-מוֹל adv. over against, Neh. 12:38.”]

(2) מִמּוֹל—(a) prop. from before, i. q. מִלְּפָנָי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִמּוֹל בְּבָאִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוֹל שְׁלֵמָה (prop.) from the face of the garment," as if bidst, hart vom Oberseide weg.—(b) of tarrance in a place; 1 Ki. 7:39, מִמּוֹל נֶגֶב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמּוֹל by my side," mir zur Seite. Followed by מִמּוֹל on the fore part, in front of any thing, Exod. 28:27; 39:20.

**מולדה** ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

**מולדת** f. (from the root מוֹלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Ezek. 16:3, 4; אֶרֶץ מוֹלָדָת Gen. 11:28; 24:7; and simply מוֹלָדָת native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

**מוליה** f. circumcision, Ex. 4:26; root מוֹל.

**מוליד** ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

**מום** (for מוֹמָם, מוֹמָם, from the root מוֹמַם), m. spot, a stain, blemish (Syr. موما id., Arab. ميم and موم a spot; specially of small pox; Gr. μωμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

**מון** [an unused root]; see מוֹן.

**מוסב** m. (from the root מוֹסַב), the circuit (of a house), Eze. 41:7.

**מוסד** (from the root מוֹסַד) only found in pl. מוֹסְדוֹת Jer. 51:26; constr. מוֹסְדֵי, מוֹסְדוֹת.



(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 22:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

**מוסד** m. i. q. **מוסר** No. 1. Isa. 28:16, **מוסד מוסר** "a founded foundation," i. e. firm; compare **יסר** Hophal.

**מוסדה** f.—(1) *foundation*, Ezek. 41:8 קרי, where the **כחב** is **מיסדות**.

(2) *an appointment (of God), a decree*. Isa. 30:32, **מטה מוסדה** "the rod sent by God;" compare the root **יסר** Kal, and Pi. No. 2.

**מוסך** m. (from the root **סכך**), *a (covered) portico*, 2 Ki. 16:18 קרי, where there is in **כחב**.

**מוסר** for **מאסר** (from the root **אסר**), only in plural **ים**—**ות**—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. **מוסר** and **ות**—[*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

**מוסר** m. (from the root **יסר**)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, **שכב מוסר**; 23:13, **אל-תמנע** "withhold not correction from a child." Job. 12:18, **מוסר מלכים פתח** "he looses or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, **מוסר שדי** "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with **דעה**, **חכמה**, Pro. 1:2; 4:13; 6:23; 23:23.

**מועד** m. (from the root **יער**), plur. **מועדים** and **ות**—

(1) *a set time* (see the root Kal No. 1).—(a) of a *point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, **למועד הזה בשנה האחרת** "about this time next year." Jerem. 8:7, "the stork ידעה מועדיה knows her times," those in which she has to emigrate into other countries. Hab. 2:3, **קוון למועד** "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a *festival day*, Ps. 1:4; 2:6; more fully **יום מועד** Hos. 9:5; 12:10;

יהוה **מועדי** the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of *the festival sacrifices*, 2 Ch. 30:22 (compare **חג** No. 2).—(b) of *space of time*, as appointed, defined, i. q. **מן** Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one *festival* to its recurrence], Dan. 12:7; comp. Chald. **עין** Dan. 7:25.

(2) *an assembly* (comp. **נועד** No. 2 [in **יער**]). Job 30:23, **בית מועד לכל-חי** "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, **קראי מועד** "called to the assembly;" elsewhere **קראי העדה**. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned **הר-מועד** "the mount of the assembly" (of gods), which is

probably the mountain called by the Persians **البرج**, **el Burj, el Burz**; by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] **אהל מועד** "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Stiftshütten*, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (*σκηνην του μαρτυριου*), and Vulg. (*tabernaculum testimonii*), who have taken **מועד** as if it were the same as **עדות** compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. **מועד אל** of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, **כל-מועדי אל** "all the holy places of God in the land;" but I scarcely doubt that *the holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (**במות**) and seats of the prophets; I have said more on this in the preface to Gramberg's *Religionsideen des A. T.* vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38.

**מועד** m. (from the root **יער**) *an assembly*, poet.



of a *troop* of soldiers, Isa. 14:31; compare מועד Lam. 1:15.

מועדה pl. f. מועדות ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מועדות]; compare מועד No. 1, a.

מועדה f. (from the root יעד) *appointed place of meeting*. Joshua 20:9, ערי המועדה "cities of refuge" (Syr. ܩܘܠܘܢ refuge, shelter, port; ܥܘܠܘܢ place of refuge).

["מועדיה" ("assembly of Jehovah"), [Mo-*adiah*], pr. n. m. Neh. 12:17.]

מועדת see מעד.

מועה m. verbal part. Hoph. from the root ענה, *darkness*, Isa. 8:23.

מועצה f. i. q. עצה (from the root יעץ) only in plur. מועצות *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, כְּמִעְצוֹתֵיהֶם יִשְׂבְּעוּ "they shall be satiated with their counsels" (i. e. with the fruits of them).

מועקה f. verb. of Hoph. from the root עקב *a heavy weight*, Ps. 66:11.

מופת plur. מופתים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יפה; and that it properly means *a beautiful, or splendid deed*, for מופתא, although from the origin having been overlooked, Tzere of the last syllable ת is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אותות ומופתים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. נתן אותות ומופתים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שמו Jer. 32:20.—As miracles were regarded as the signs of divine authority, מופת is also—

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אות 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אות No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לאותות ולמופתים (are) signs and portents in Israel," i. e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13]. Isaiah 20:3. Zec. 3:8, אנשי מופת men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוץ—(1) TO PRESS, whence part. מוץ *oppressor*, Isa. 16:4, and the noun מוץ. Kindred is מץ to squeeze out.

(2) prob. in general to separate, like the Arab. ماز Med. Ye. Hence—

מוץ Zeph. 2:2; more often defectively מץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוץ, מוץ, מוץ). Isa. 41:15. Ps. 35:5, יהיו כמין לפני רוח "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוצא (from the root יצא) pl. const. מוצאים m. (1) *a going out*, Nu. 33:2; *sun-rise*, Ps. 19:7; comp. Hos. 6:3, the promulgation of an edict (see the root, letter I). Dan. 9:25.

(2) *the place from which one goes out*, hence a gate, Eze. 42:11; 43:11; מוצא מים a fountain of waters, Isa. 41:18; מוצא כסף a vein of silver, Job 28:1; מוצא דשא a place fertile in grass, Job 38:27; absol. also the East, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוצאי בקר וערב מרגין "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוצאים שפתים that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [Moza], pr. n. m.—(a) 1 Chr. 8:36; 9:42.—(b) 1 Ch. 2:46.

מוצאה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוצאות *cloaca*, where filth is carried away, see מוצא, מוצא, compare Mark 7:19, εις τον ἀφειδρωνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוצק m. (from the root יצק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוצק m. in pause מוצק (from the root צוק), *what is narrow* (opposed to רחב). Job 37:10, רחב מים קמוצק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוצק in this place does not mean poured out.







**מורש** m. (from the root **רש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

**מורשה** f. id. Ex. 6:8; Deu. 33:4.

**מורשת גת** ("the possession of the Gittites"), [*Moresketh-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתאי** [*Morasthite*], Mic. 1:1; Jer. 26:16.

**I. מורש** — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 32:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

**HIFHIL** — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **ן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא ימיש מעשות פרי** "and it shall not cease to bear fruit."

**II. מורש** i. q. **קישש** and **ישש** TO FEEL, TO TOUCH, Gen. 27:21.

**HIFHIL**, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מורשי**.

**מורשב** (from the root **ישב**) plur. constr. **מורשביו** and **מורשביו** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מורשב** dwelling-place, Lev. 25:29. **עיר מורשב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מורשב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

**מורשי** ("yielding" ["prob. for **מושיה** 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **מורשי** 1 Chr. 6:4. Patron. itid. **מורשי** for **מושי** Nu. 3:33; 26:58.

**מורשכות** f. pl. pr. part. act. from the root **משך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسك** a fetter, from **سك** to hold firmly.

**מושעות** pl. f. (from the root **ישע**) salvations, deliverances, Ps. 68:21.

**מות** pret. **מת** (compare Syr. **مات**), **מת**. — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **ת** appears to be softened from the liquid **ר**, compare **שרש**, **רש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *māth*, *muth*, *mith*, *méth*, *mid*, *méd*, to kill; Malay, *mita*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdéh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μωρός**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. *Mord*; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **הַבָּרָד הַבָּאֵלֵינוּ** by the hailstones than," etc.; Jud. 15:18, **אָמַת בְּצִמָּא** "I die of thirst," Eze. 5:12; and with **מִפְּנֵי** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הָרַג**); land which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הָאֲדָמָה הַשֵּׁמֶת** (compare Arab. **مات** to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עִמְקֵיכֶם הָמַתְוּ הַחֲכָמָה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **מָוֶת**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11; 13:16; without distinction of sex (as in Germ. *ein Töbter*, *ein Kranter*, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

**PILEL** **מותח** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

**HIFHIL** **הָמַית**, 2 pers. **הָמַיְתָה**, 1 pers. with suff. **הָמַיְתִי** 1 Sa. 17:35, **הָמַיְתִי** Hos. 2:3, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הָרַג**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **קַטְלֵי** killers, prob. angels of death, Job 33:22.



HOPHAL הוימח *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָחַח, תָּמִיתָה, and—

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָוֶת לְיָד מָוֶת deadly weapons, Ps. 7:14; יָשָׁן מָוֶת *to sleep the sleep of death*, Ps. 13:4. בְּוִדְמָוֶת 1 Sa. 20:31; 26:16, and אִישׁ־מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שַׁעְרֵי־מָוֶת the gates of death, of Hades, Ps. 9:14; תְּהַרְרֵי־מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. [schwarzer Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to חַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַפְּנוּתָה Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see בָּמָה as to the last passage.]

מוֹת Ch. id. Eze. 7:26.

מוֹתָר m. (from the root יָתַר).—(1) *abundance*, Prov. 14:13; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַ with suff. מִזְבֵּחַי, מִזְבֵּחֶךָ, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הַעֹלֶה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַזָּהָב the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקְּטֹרֶת the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזְגַּן an unused root, i. q. מָסַךְ (which see), *to mix, to mingle*, Arab. and Syr. id.; whence—

מִזְגָּן m. *mixed wine*, i. e. spiced [Cant. 7:3], κεκεράσμενον ἄκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 13, § 15.

מִזְהָ an unused root, i. q. מָצַץ (which see); Arab. مَز to suck; hence—

מִזְהָ m. adj. once Deu. 32:24, מִזְהָ רָעַב *emaciated, or exhausted with hunger*.

מִזְהָ ("fear," "trepidation," from the root מָוַן), [Mizzah], pr. n. m. Gen. 36:13, 17.

מִזְוָן (for מִזְוָה ["like מַעַל for מַעְלָה." Thes.], from the root וָוָה), plur. מִזְוָיִם *cells, barns, storehouses*, Ps. 144:13; LXX. ταμεία.

מִזְוָה (from the root וָוָה No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מִזֹּן m. (from the root זָן), *food*, Gen. 45:23.

מִזֹּן Ch. id. Dan. 4:9.

I. מִזֹּר m. (from the root זָר No. I.), *the pressing together, binding up of a wound*; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. מִזֹּר (from the root זָר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net, or snare*, from the Aramean מִזֹּר to spread out.

מִזֹּן an unused root, i. q. מָסַס, Ch. אֶת־מִזְמוֹן *to flow down, to fear*. Hence pr. n. מִזְהָ.

מִזְוָה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حَزَم I., IV., to bind a girth round a beast, حَزَام a girth of a beast, and مَسَكَ to hold, to restrain, مَسَكَةٌ a fetter. Hence—

מִזְוָה Ps. 109:19; Isa. 23:10, and—

מִזְוֵית m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלוֹת f. pl. pr. *lodging places, inns* (Arab. مَنَازِل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلک البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מִזְלֵי, and the circle of them מִזְלֵי מִזְלֵי; compare מִזְרוֹת.

מִזְלָג m. (from the root זָלַג; whence the Arabic ذَلَج to draw out, the letters ז and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָגָה only in the plur. מִזְלָגוֹת id. Exod. 27:3; 38:3.



**מוֹמָה** f. (from the root מוּמַם).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. מוֹמֹת (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence מוֹמֵשׁ אִישׁ *a fraudulent man*, Pro. 12:2; 14:17; מוֹמֵשׁ id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

**מוֹמֹר** m. (from the root מוּרַ, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

**מוֹמְרָה** f. [only in pl. מוֹמְרוֹת], (from the root מוּרַ to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

**מוֹמְרוֹת** only in pl. מוֹמְרוֹת f. (from the root מוּרַ to prune), *snauffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

**מוֹעֵר** (from the root מוּעַר), m. *smallness*.—(a) of time in the expression, מוֹעֵט מוֹעֵר "a very little while," Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, אֲנֹשֵׁי מוֹעֵר "few men."

**מוֹר** an unused root, prob. i. q. מוּרַ *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מוֹמְרָה *a bastard*.

**מוֹרָה** m. (from the root מוּרַ), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

**מוֹרוֹת** pl. f. ἀπαξ λέγομεν. Job 38:32; prob. i. q. מוֹלוֹת (see the letter לוּ), *the signs of the Zodiac*; prop. lodgings; Chald. מוֹרֵי. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that מוּ is often softened into לוּ, but that very rarely vice versa, לוּ is hardened into מוּ, is removed by the examples, p. ccccxvi, A, which might easily be increased.

**מוֹרָח** (from the root מוּרַח), *the rising of the sun*; always however used of *the east*, Psalm 103:12; מוֹרָח יְרִיחוֹ *to the east of Jericho*, Josh. 4:19. *Towards the east* is מוֹרָח (acc.) Neh. 12:37; מוֹרָח שֶׁמֶשׁ Deu. 4:47; מוֹרָחָה Exod. 27:13, and מוֹרָחָה שֶׁמֶשׁ Deut. 4:41.

**מוֹרִים** m. pl. Job 37:9; properly part. Pi. of the root מוּרַ *those that scatter*, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. *אמסאת* and *זאריאת* scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. ἀκρωτήρια (fort. leg. ἀκρωτή, ἀκρωτήρος). Others regard this as the same as מוֹרָח Job 38:2.

**מוֹרַע** const. מוֹרַע m. (from the root מוּרַע), *place which is sown, field*, Isa. 19:7.

**מוֹרֵק** m. (from the root מוּרַק to scatter), pl. מוֹרֵקִים and מוֹרֵקֹת prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

**מוֹרֵה** m. adj. (from the root מוּרַה).—(1) *fat*, specially used of a fat sheep. Arab. مَرِيحٌ a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare מוֹרֵה Isa. 5:17.

**מוֹרֵה** (from the root מוּרַה) *marrow*, Job 21:24; (Arab. مَرِيحٌ and مَرِيحٌ, Aram. מוֹרֵה id.

**מוֹרֵה** i. q. Aram. מוֹרֵה, *TO SMITE, TO STRIKE*, used poetically for the common מוֹרֵה. Followed by מוֹרֵה i. q. מוֹרֵה (2 Ki. 11:12), *to clap the hands*. Ps. 98:8, מוֹרֵה יְהוֹרֵה "let the rivers clap their hands," as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of מוֹרֵה. Inf. with suff. מוֹרֵה.

**מוֹרֵה** Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχομαι, μάχη; in Hebrew מוֹרֵה, מוֹרֵה.) Some have referred to this מוֹרֵה l. מוֹרֵה Dan. 5:19; but this is part Aph. from מוֹרֵה *keeping alive*.

PAEL מוֹרֵה id. followed by מוֹרֵה *to strike upon one's hand, i. e. to hinder, restrain*. Dan. 4:32, "there is none who can strike upon his (God's) hand, and say to him, What doest thou?" The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for *to restrain, to hinder*, and in the same sense is used the Arabic phrase ضرب على يديه.

ITHPAEL, *to be fastened upon with nails* (Germ. ange(=)lagen werden), Eze. 6:11.

**מוֹחֵבֵה** m. (from the root מוּחֵבֵה) *a hiding-place*, Isa. 32:2.

**מוֹחֵבֵהִים** m. pl. id., 1 Sam. 23:23.

**מוֹחֵבֵרֵת** f. (from the root מוּחֵבֵר No. 1)—(1) *joining* (properly the place where one thing is joined to



another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

**מחברות** f. pl. pr. part. Pi. of the root **חבר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

**מחבת** (from the root **חבת** to cook) for **מחבתת** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

**מחגרת** f. (from the root **חגר**) a *girdle*, *belt*, Isa. 3:24.

I. **מחה** [The primary meaning given in Thes. is TO STROKE, TO KUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **محا** id., kindred in Greek are *μάσσω*, *μέμαχα*; *μύσσω*, *ἀπο—ἐπι—*; with a prefixed sibilant *σμάω*, *σμάω*, *σμήχω*, *σμάχω*. The theme *μάσσω* is yet more nearly approached by *משש*, *משש*). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **ימח** Ps. 109:13 (for **ימח**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **ימח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִרְכְּבֵי לְמַחֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to *those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת מְלָכִין**, if **מחה** be taken for the fem. of the adjective **מחה**.

II. **מחה** i. q. **מחה** TO STRIKE UPON, followed by **על** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מחי**. [In Thes. this is joined with the preceding, as also is the following article.]

III. **מחה** i. q. **מחה**, **مخ** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **שְׁמֵימִים מְמָחִים** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **ממחים** for the common **ממחים**; see sing. **ממחי** for **ממחה**; comp. **ממחה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

**מחוגה** f. (from the root **חוג**) *compasses*, Isaiah 44:13.

**מחוז** m. [root **חוז**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حوز** border, side, region), ["a refuge, hence a port"].

**מחויאל** & **מחויאל** (perhaps "struck by God," for **מחי אל**), [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

**מחויים** 1 Ch. 11:46 (where one would have expected the singular **מחי**), [*Mahavite*], Gentile noun, whence is not known.

**מחול** m. (from the root **חול** No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4. (2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

**מחולה** or **מחלה** f. i. q. **מחול** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

**מחזה** m. (from the root **חזה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

**מחנה** f. (from the root **חנה**) a *window*, 1 Kings 7:4, 5.

**מחזיאות** ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

**מחה** an unused root, i. q. **מחה** No. III. Arab. **مخ** IV. to be *marrowy* as a bone, to be *fat* as a sheep, whence **מחה**, **מחה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מחה** No. I. To this answers the old Germ. *Maht*, *Maht*, marrow, whence with *r* inserted, *Marht*, *Marht*. compare the Hebr. **מחה**. See Adel. Lex. vol. iii. p. 73.)

**מחי** m. (from the root **מחה** No. II), a *striking*. Ezek. 26:9, **מחי קבלו** according to the Targ. "the striking of his battering-rams."

**מחידה** (perhaps "a joining together," from the root **חיד** Pa. **חיד** to join together), [*Mehida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. **מחיה** f. (from the root **חיה**)—(1) *the preserving of life*, Gen. 45:5; 2 Ch. 14:12; Ezr. 9:8, 9. (2) *food, sustenance*, Jud. 6:4.



II. **מחיה** f. *indication, sign, mark* (from the root **חיה** = **חיה**), or a *stroke* (from the root **חיה**). Lev. 13:10, **וּמַחֲיֵת בְּשָׂרָהּ וְיִצְאָתָהּ** "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

**מחיר** m. (from the root **מחר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמַחֲרֵי** at a price, 2 Sa. 24:24; **לֹא בְּמַחֲרֵי** not for price, gratis, i. q. **הַנֶּמֶס** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

**מחלה** m. (from the root **חלה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

**מחלה** ("disease"), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

**מחלה** f. i. q. **מחלה** *disease*, Ex. 15:26.

**מחלה** f. see **מחולה**.

**מחלון** ("sick," from the word **מחלה** and the termination **ון**), [*Mahlon*], pr. n. m. Ruth 1:2, 4, 9.

**מחלי** (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Ch. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

**מחלה** f. (from the root **חלה**), *a cave*, Isa. 2:19.

**מחליים** m. pl. (from the root **חלה** No. 3), *diseases*, 2 Ch. 24:25.

**מחלף** m. *a slaughter-knife*, once in plur. **מחלפים** Ezr. 1:9. Syr. **سحاف** Rabbin. **חלף** a knife, from the root **חף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

**מחלפות** plur. f. (from the root **חלה** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, *Haarflechten, Zöpfe*, Jud. 16:13, 19.

**מחלצות** plur. f. *splendid, or costly garments*, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חלץ** Arab. **خلع** to put off a garment, Arab. **خلعة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

**מחלקת**, suff. **מחלקתי**, plur. **מחלקות** (from the root **חלק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מלט**), and so in pr. n. **הַמְחַלְקוֹת** the rock of escapings, 1 Sa. 32:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (*εφημέρια, κληροι*), 1 Ch. 27:1, sqq.; 2 Ch. 8:14; 31:2; 35:4.

**מחלקה** Ch. id., plur. **מחלקין** Ezr. 6:18.

**מחלת** m. (from the root **חלה**, *Aeth.* **ሕለጥ**: to sing, *ψάλλειν*), *a harp, or stringed instrument*, Ps. 53:1; 88:1; compare *Aeth.* **ሕለጥ**: a song, also *κithara*. see *Ethiopic version*, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see *Kal* No. 1, and *Piel*.

**מחלת** (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

**מחלת** [*Meholathite*], Gent. n. from **מחולה** see **מחלה** II, letter *d*, 2 Sa. 21:8.

**מחמאות** Ps. 55:22, is commonly taken as a noun formed from **מחמ** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מחמאות** may be supposed to be for **מחמאות** or **מחמאות** (as De Rossi's Cod. 368), *Chirek* or *Tzere* being changed into *Pathach*, on account of the following *Chateph-pathach*, compare **מחמ** for **מחמ** Jud. 5:28; **מחמתי** for **מחמתי** Psal. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with *Kimchi* **מחמאות**. *Mem* is taken also in this place for the prefixed particle by *Chald.* and *Symm.*

**מחמד** constr. **מחמדים** masc. plur. **מחמדים** (from the root **חמד**).

(1) *desire*, hence *the object of desire*. **מחמדי** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

**מחמדים** m. (from the root **חמד**) *precious things*, Lam. 1:7; also written fully **מחמודים** verse 11 **מחמדי**.



**מחמל** m. ["compassion, hence love or favour, also the object thereof"], that to which one's desire is turned. Eze. 24:21, מחמל נפשכם "that which your soul desires," or loves; from the root חמל, חל i. q. נשף, followed by אל to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression משא נפש verse 25. The sense, indeed, would not be changed if the verb חמל were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb חמר, some codices read מחמר.

**מחמצת** f. part. Hiph. from the root חמץ something leavened, see the root.

**מחנה** com. (compare Gen. 32:9; Ps. 27:3), from the root חנה.

(1) a camp, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) an army itself, Exod. 14:24; Jud. 4:16; a band of men, Gen. 50:9; of locusts [?] Joel 2:11; also a herd of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) מחנים encampments, Nu. 13:19; with suff. מחניך Deu. 23:15; Josh. 10:5; 11:4.—(b) מחנות Gen. 32:8, 11; Num. 10:2, 5, 6. מחנות יהוה "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(c) מחני from sing. מחני (compare מסחיים under the word מחה No. III, and Lebrg. p. 537), Cant. 7:1, there used of the heavenly host (צבאות), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. מחנים, which some also understand frigidly enough in the passage in Cant.

**מחנה-דן** ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

**מחנים** ("camp," see מחנה pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahanaim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:38; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

**מחנק** masc. (from the root חנק), strangling, or, in general, death, Job 7:15.

**מחסה** & מחסה (Ps. 46:2), constr. מחסה Isaiah 28:17; with suffix מחסתי m. (from the root חסה) a

refuge, Isa. 25:4; Job 24:8; Psa. 104:18; the person to whom one flees, used of Jehovah, Psa. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

**מחסום** m. (from the root חסם), a muzzle, with which the mouth is stopped, Ps. 39:2.

**מחסור** (from the root חסר m. want of any thing, Pro. 24:34. כל-מחסוריך every thing that thou wantest, Jud. 16:20. Absol. need. Pro. 28:27; 21:17, איש מחסור "a needy person."

**מחסיה** ("whose refuge is Jehovah"), [Maasihah], pr. n. m. Jer. 32:12; 51:59.

**מחץ** — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, ותצו ימחין "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. منحض to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Origg. Hebr., t. i. p. 100).

(2) to shake, to smite, as any one's head, Psa. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

**מחץ** m. contusion, wound, Isa. 30:26.

**מחצב** m. (from the root חצב), a cutting of stones. מחצב אבני מחצב hewn stones, 2 Ki. 12:13; 22:6.

**מחצה** f. (from the root חצה)—(1) half, Num. 31:36, 43.

**מחצית** f. (from the root חצה)—(1) half, Exod. 30:13.

(2) middle, Neh. 8:3.

**מחק** TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. محق to blot out, Conj. II. to destroy. Kindred are מחא, מחה.

**מחקר** m. (from the root חקר), that which is known by searching, inmost depth, i. q. חקר No. 2, Psa. 95:4.

**מחר** an unused root, with the guttural hardened, i. q. מחר No. II, and מחר.

(1) to interchange; whence perhaps מחר tomorrow, מחרת the following day, unless indeed this should be kindred to the word מחר.

(2) to buy, to sell, i. q. מחר, מחר. Hence מחר price.

**מחר** subst. and adv.—(1) to-morrow. (Syriac יום מחר.) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13.



to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. εἰς αὐριον, auf morgen). בָּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully בָּעֵת מָחָר הַזֹּאת Josh. 11:6. בָּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) afterwards, in future time, Exod. 13:14; Josh. 4:6, 21. מָחָר בַּיּוֹם id. Gen. 30:33; compare מִחָרָה. [In Thes. this word is supposed to be closely connected with the root מָחָר, see page 784.]

מִחָרָה f. (from the root חָרָה), cloaca, 2 Ki. 10:27 כתיב.

מִחָרְשֶׁת & מִחָרְשָׁה f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted the ploughshare (from the root חָרַשׁ No. 3), the other the coulter. For the pl. of both מִחָרְשֹׁת is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Égypte, i. tab. 70, 71.

מִחָרָה const. מִחָרָה f.—(1) the morrow, יוֹם הַמָּחָרָה to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. to-morrow (subst.), (le lendemain). לְמָחָרָה (comp. לְמָחָר) Jon. 4:7; מִסְמָחָרָה the next day, the day after, Gen. 19:34; Ex. 9:6. עַד מִסְמָחָרָה until the next day (comp. מָן No. 3). Lev. 23:16. Followed by a gen. מִחָרָה הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִסְמָחָרָה the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מִחָרָתָם 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination מִ- is taken in Thes. as a pleonastic suffix.]

מִחָשֵׁף m. (from the root חָשַׁף), a barking, peeling off; used adverbially, in peeling off, Gen. 30:37.

מִחָשְׁבָה & מִחָשְׁבַת f. const. מִחָשְׁבֹת, pl. מִחָשְׁבוֹת, const. מִחָשְׁבוֹת (from the root חָשַׁב).

(1) that which any one meditates, purposes, or plots, i. e. a counsel, a project, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) artificial work, Ex. 31:4; 35:33, 35.

מִחָשֶׁךְ m. (from the root חָשַׁךְ), darkness, Isa.

29:15. Ps. 88:19, מִיָּדַעִי מִחָשֶׁךְ "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מִחָשְׁכִים obscure or dark places, Ps. 88:7; 74:20, מִחָשְׁכֵי אֲרֶץ "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מַחָה (abbreviated from מַחֲתָה, "taking hold," "seizing"), [Maheth], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מַחֲתָה f. (from the root חָתָה).—(1) an implement or vessel in which burning coals are taken away and carried, a fire pan, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. snuffers.—LXX. ὑποθήματα. Vulg. vasa, ubi quæ emuncta sunt, extinguantur.

מַחֲתָה f. (from the root חָתָה), properly a breaking; hence—

(1) destruction, ruin, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) consternation, alarm, Prov. 10:15 (see the root No. 2); terror, Prov. 21:15; Isa. 54:14.

מַחֲתָרָה f. (from the root חָתַר) the breaking through of a thief by night, Ex. 22:1; Jer. 2:34.

מָטָה see מָטָה.

מָטָה, מָטָה Ch. (Hebr. מָטָה; from which, however, it differs as to usage).

(1) to come to any person or place, Dan. 6:26; 7:13.

(2) to reach to, Dan. 4:8, 17, 19.

(3) to come, e. g. time, Dan. 7:22, followed by עָלָה to come upon any one, to happen to him, Dan. 4:21, 25.

מִטְאָמָה m. broom, besom, see מִטְאָמָה under the root מָטָה, טוֹמָה page cccxix, A.

מִמְבֵּית m. (from the root מָבַח) slaying, slaughter, Isa. 14:21.

מִטָּה m. (once f. Mic. 6:9), pl. מִטּוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מִטָּיִי Hab. 3:14.

(1) a branch, a twig, so called from the idea of stretching out (from the root מָטָה, compare מִטָּה, from מָטָה), Ezek. 19:11, seqq.

(2) a rod, a staff, Ex. 4:2, 4, 17; Num. 20:9. The phrase שָׁבַר מִטָּה לֶחֶם to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare מִטָּה), Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, a



sceptre, Ps. 110:2; of a soldier's spear, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3, מטה שׁבטו "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the punishment itself, Micah 6:9.

(3) i. q. שבט a tribe (prop. branch) of the people, only used of the tribes of Israel, as לוי מטה Num. 1:49; בני מנישה מטה the tribe of the children of Manasseh, Josh. 13:29; ראשי המטות 1 Ki. 8:1, the leaders of the tribes.

מטה (Milél) adv. downward, beneath, below, Deut. 28:43; Prov. 15:24. Opp. to מעלה above. (This word has not sprung from מטה itself, but, as it appears from the acute penultima, from the shortened form מט bending, a low place, with the addition of ה local.) With prefixes —

(1) למטה — (a) downward, Deut. 28:13; Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21. — (b) below, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old למטה and under." Followed by וְ עזר. 9:13, למטה מעוננו "below our sin," less than our sin deserved.

(2) מלמטה beneath (opp. to מלמעלה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מטה f. (from the root נטה, like the Gr. κλίνω, from κλίνω).

(1) a bed — (a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28. — (b) such as a person lay on at table, Est. 1:6; Eze. 23:41. — (c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) a litter, Cant. 3:7.

(3) a bier, a litter on which the dead were carried, 2 Sam. 3:31.

מטה or מטה pl. תי (prop. part. Hophal, from the root נטה).

(1) extension, expansion, Isa. 8:8.

(2) turning aside, or wresting judgment, Eze. 9:9.

מטה m. (from the root טה) something spun, Ex. 35:25.

מטיל m. a hammered bar (of iron), once found Job 40:18, from the root —

מטל Arab. مَطَلَ to forge, to hammer, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מטמון (from the root טמן), plur. מטמנים const.

מטמני — (1) a place where anything is hidden or buried, especially an underground storehouse for keeping grain, Jer. 41:8.

(2) a hidden or underground store or treasure, Prov. 2:4; Job 3:21; Isa. 45:3; and treasure in general, Gen. 43:23.

מטע (from the root נטע), plur. constr. מטעי Mic. 1:6, m.; plantation, planting, Eze. 17:7; 34:29; Isa. 61:3; 60:21; קרי, נצר מטעי "a shoot planted by me."

מטעמים m. pl. (from the root טעם), Gen. 27:4; and מטעמות plur. f. Prov. 23:3, 6; savoury or seasoned food. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مطعم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מטפחת f. (from the root טפה), Ruth 3:15; plur. מטפחות Isaiah 3:22; a spreading garment of women, a cloak. See N. W. Schræder, De Vestitu Mulier. Hebr. c. 16.

מטר not used in Kal, to KAIN, like the Chald., Syr., Arab.

HIPHAL, to rain, to pour down rain, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully מטיר קטר), followed by על upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and על of that upon which it descends like rain (see locc. cit.); once with פ of the thing rained down, Job 20:23 (see under לחים).

NIPHAL, to be watered with rain, Amos 4:7. Hence —

מטר m. pl. constr. מטרות Job 37:6; rain, Exod. 9:33; Deut. 11:17; and frequently. מטיר ארצה rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מטיר ארצה Isa. 30:23. It differs from מטיר a shower.

מטרד ("pushing forward"), [Matred], pr. u. f., Gen. 36:39.

מטרה f. (from the root נטר). — (1) custody, ward, prison, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) a mark (from the Arab. نظر to see, to keep watch; like the Greek σκοπος from σκέπτομαι), 1 Sa.



20:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מטרא).

מטרי ("rainy," or patronymic of the name מטרא ["for מטריה 'rain of Jehovah'"]), [Matri], pr. n. m., 1 Sam. 10:21.

מי sing. unused, WATER, the only trace of which is in the pr. n. אחימי brother of water, which see. Arab. ماء, dimin. very frequent in the common language. Ethiop. ማዳ: The root is מ, Heb. מוא, whence מי for the fuller מיא (like י for יא), and another form מו (for מוא) in pr. n. מואב, compare Chald. מוי, מוהי water. The same signification of water is found in the somewhat harsher roots מל to have water, as a well, II. to pour out water, מל to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מל to be melted, dissolved, מל to flow, to melt; and Hebrew מנ, מנ, מנ, מנ, מנ. Of the same origin in the Western languages are mejo, mingo. With the aspirate changed into a sibilant there arises a new series of roots, מם, מם, מם No. 2. which see.

Plural מים constr. מי, and rather less frequently מימי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מימי, מימי, מימי, with ה local מי, Ex. 7:15; 8:16, waters, water (comp. Chald. מים, Syr. ماء). It is joined to plural adjectives. מימימי living water, i. e. gushing forth, Gen. 26:19; Levit. 14:5, 5; מימימי holy water, Nu. 5:17; מימימי Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20. When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מימימי Jud. 5:19, used of the river Kishon; מימימי Jer. 48:34; מימימי, מימימי Josh. 15:7 (which see), of fountains; מימימי Josh. 16:1; מימימי Isaiah 15:9, of a brook; מימימי (which see) of a marsh[?]; comp. מימימי of the waters of Egypt. Ex. 7:19; 8:2, מימימי 2 Ki. 5:12; מימימי of the flood, Isa. 54:9.

Figuratively מימימי water, i. e. juice, of hemlock or poppy, Jerem. 8:14; מימימי water of the feet, Isa. 36:12 קרי, a euphemism for urine, like Syriac מימימי and simply מימימי; Talm. מימימי, and Persic מימימי vesicam exonerare (but מימימי Eze. 47:4, is water reaching to the loins); also aqua viri

pro semine genitali (Arab. ماء id.; Koran lxxxvi.5; Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically water affords an image—(a) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(b) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(c) of fear, Joshua 7:5, "the heart of the people melted מימימי and became like water." (Compare Arab. ماء of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(d) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(a) מימימי ("water," i. e. "splendour of gold;" comp. Arab. ماء), [Mezahab], pr. n. of a man, Gen. 36:39.

(b) מימימי ("water of yellowness"), [Mejarkon], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(c) מימימי ("waters of opening"), [waters of Nephtoah], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מימימי with a genitive coalesces into one word, as מימימי, perhaps מימימי.

מי pers. pron.—(1) interrog. מימימי; WHO? of persons, like מימימי of things. (As to its correlatives מימימי, מימימי, מימימי see p. cccxcı, A. In the cognate languages the Ethiopic only has מימימי: mi, but for what? when the question relates to things. Aramaean and Arabic מימימי and מימימי.) Gen. 24:65, מימימי "who (is) that man?" Ruth 3:9, מימימי "who (art) thou?" also when the question relates to many (Arab. منون). Gen. 33:5, מימימי "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מימימי. Ex. 10:6, מימימי "who (are) those who go?" (compare Ethiop. מימימי: מימימי: who are you? Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מימימי "who (what) are all those companies with thee?" Jud. 9:28, מימימי "who (are) the Shechemites that we should serve them?" 13:17, מימימי; 1 Sa. 18:18, מימימי. Mic. 1:5, מימימי "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 3:6.



It is put in the genitive, as **מי** בַּת **מי** whose daughter? Gen. 24:23,47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, **למי** to whom? Gen. 32:18; 38:25; to whom? (plur.) Ex. 32:24; on account of whom? Jon. 1:8; **מי** אֶחָד־**מי** whom? 1 Sam. 12:3; 28:11; **מי** אֵיךְ Eze. 32:19; **מי** אֵיךְ 1 Kings 20:14; **מי** אֵיךְ, etc. For the Latin *quis eorum?* is used **מי** אֵיךְ Isa. 48:14; followed by **מי** אֵיךְ Jud. 21:8, **מי** אֵיךְ **מי** אֵיךְ "what one of the tribes of Israel?" Specially observe—(a) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(b) An interrogation is intensified by the phrases **מי** הוּא, **מי** הוּא זֶה, **מי** הוּא זֶה, see הוּא זֶה.—(c) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, **מי** מִנָּה עָפַר הָאָרֶץ "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, **מי** הֵאֱמִין "who hath believed?" i. e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, **מי** יֹאמֵר "who shall say," or "who may say," wer möchte, dürfte sagen? (compare τίς ἄν, followed by an opt.), for no one will say. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase **מי** יֹדֵעַ **מי** who knoweth? for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary **מי** לֹא יֹדֵעַ Job 12:9); used for the Lat. *nescio an*, *fortasse* (compare **מי** יֹדֵעַ No. 5, letter a), also *unexpectedly* (see *ibid.* No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, **מי** אֲבִימֶלֶךְ "who (is) Abimelech that we should serve him?" Ex. 3:11, **מי** אֲנִי כִי אֵלֶיךָ אֶל-פָּרֹעַה "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(d) Followed by a fut. it is also often expressive of a wish; 2 Sa. 15:4, **מי** יִשְׁמַע "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, **מי** יִתְּנֵנִי "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence **מי** יִתֵּן is a customary phrase in wishing; see יִתֵּן.

(2) Indefinite, *whoever, whosoever*; Ex. 24:14, **מי** יֵצֵא לְפָנֶיךָ "whoever has a cause let him go to them;" Jud. 7:3, **מי** יִירָא וְחָרַד יָשָׁב "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *εἰ τις, si quis, if any one*; 2 Sa. 18:12, **מי** יִשְׁמַר **מי** בָּנָי "take care of the young men every one (of you)." Followed by **מי** אֲשֶׁר Ex. 32:33, **מי** אֲשֶׁר "whoever sinneth;" 2 Sa. 20:11; comp. Syr. **מי**.

way? like **מי** B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, **מי** יִקֹּם יַעֲקֹב "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter d; Isaiah 51:19, **מי** אֲנַחְמֶךָ for the more full, **מי** אֲנַחְמֶךָ **מי** אֲנַחְמֶךָ; Ruth 3:16.

Proper names beginning with **מי**, as **מי**כָּאֵל, **מי**כָּה, **מי**כָּה, **מי**כָּה, etc., see below in their places.

**מִדְבָּא** ("water of rest;" see the root **מִדְבָּא**), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek *Μηδαβία, Μηδαβη, Μηδαβα*, see 1 Macc. 9:36; Jos. Archaeol. xiii.1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called *Mádaba* were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

**מִדָּד** ("love," from the root **מִדָּד**), [*Medad*], pr. n. m. Nu. 11:26, 27.

**מִיטָב** m. (from the root **מִיטָב**), *the good, or best part* of any thing; 1 Sa. 15:9, 15, **מִיטָב** הַצֹּאֵן "the best of the flock;" Ex. 22:4, **מִיטָב** שְׂדֵהוֹ וּמִיטָב בְּרִטּוֹ "the best part of his own field and of his own vineyard;" Gen. 47:6, **מִיטָב** הָאָרֶץ "in the best part of the land;" verse 11; LXX. *ἐν τῇ βελτίστῃ γῆ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic **مَوْطوب**, proposes to translate, pastures.

**מִיכָה** [*Micha*]; see **מִיכָה**.

**מִיכָאֵל** ("who is like unto God?"), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

**מִיכָה** (for **מִיכָהוּ** "who is like unto Jehovah?" LXX. *Μιχαίας*), *Micah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen **הַמִּשְׁתָּה** (which see); Mic. 1:1, and Jer. 26:18 קרי, where the **מִיכָה** has **מִיכָה**—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, **מִיכָה**—(3) and (4) see **מִיכָהוּ** No. 1 and 2.—(5) and (6) see **מִיכָהוּ** No. 1 and 2.

**מִיכָיָה** ("who is like unto Jehovah?"), *Micaiah*, pr. n. m.—(1) see **מִיכָה** No. 1, 2.—(2) Neh. 12:35, called **מִיכָה** Neh. 11:17, 22.—(3) Neh. 12:41.

Some regard **מי** adv. to be put for *how? in what*



**מיניה** (id.), [*Michaiiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מעכה) the daughter of Absalom.

**מיניה** (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מיכה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מיכה verse 24, and מיניה verse 8 כתיב.—(3) Jer. 36:11, 13.

**מיכל** m.—(1) 2 Sam. 17:20, מיכל הים a little stream of water (from the root מכל, Arab. مكل to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מיכאל which see.

**מים** water, see מי.

**מימין & מימין** ("from the right hand," unless it be rather for מימין), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מימין Nehemiah 12:17, 41.

**מין** an unused root [referred to מן in Thes.], Arab. مان to lie, to speak falsehood, Æth. ጠጥጥ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מראה appearance, form, and—

**מין** m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase למינו, למינהו "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; למינהו Gen. 1:24, 25; pl. למיניהם Gen. 1:21. (Syr. حنبل family, race.)

**מינקת** nurse, part. Hiph. from the root נק which see.

**מיסד** 2 Ki. 16:18 כתיב, a very doubtful reading for מיסד, which see.

**מיפעת** Josh. 13:18; Jer. 48:21, and מפתת Josh. 21:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where כתיב is מופעת.

**מין** m. pressure, squeezing (from the root מין), Prov. 30:33.

**מישא** ("retreat," from the root מוש), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare משא.

**מישאל** ("who (is) that which God is?" from מי, ש, and אל, compare מיכאל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מישיך.—(3) Neh. 8:4.

**מישור** m. (from the root ישר)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַפְּיִשׁוּר kar' *izoxhu* a plain in the tribe of Reuben, near the city of מירבא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

**מישך** [*Meshach*], pr. n. Ch. see מישאל No. 2. Dan. 2:49; 3:12. Pers. ميشك *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian ميز شاه guest of the king." Thes.]

**מישע** ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

**מישע** (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

**מישר** only in pl. מישרים, more rarely מישרים Pro. 1:3 (from the root ישר).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מישרים Prov. 23:31, and למישרים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מישרים Ps. 9:9, and מישרים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. עשה מישרים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

**מיתר** only in pl. i. q. יתר No. 1, the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

**מכאוב & מכאוב** m. (from the root כאב), pl. ים—Ps. 32:10, and לוה Isa. 53:3, m. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.



מכביר *plenty*, see קביר Hiph.

מכבנא ("bond"), [Machbenah], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קבן 1 Ch. 2:49.]

מכבני (perhaps "what (is) like my children?" for מה קבני ["clad with a cloak?" from the root קבן Thes.]), [Machbanai], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. network (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), coarse cloth, cilicium, 2 Kings 8:15. Κωνωπέιον, a fly net, which some understand to be meant (following J. D. Michaëlis) seems unsuitable to the context.

מכה f. (from the root נקה) pl. מכות, more rarely מכים 2 Ki. 8:29; 9:15.

(1) a smiting, striking, Deut. 25:3; 2 Ch. 2:9, חטי מכות commonly taken to be for חטי מכות wheat beaten out, or threshed, but perhaps the reading is corrupted from חטים מבלת 1 Ki. 5:25. Especially used of plagues, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) a wound, 1 Ki. 22:35; Isa. 1:6.

(3) slaughter in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכנה f. (from the root קנה) a place burned on the body, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) a place, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መካየ; the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) foundation, basis, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכונה f. with suff. מכנתה Zec. 5:11 (shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מכנות.

(1) a place, Ezr. 3:3; compare Ezr. 2:68.

(2) a base, 1 Ki. 7:27—36.

(3) [Mekonah], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה, מכורה suff. מכורתם Eze. 29:14; plur. מכורות ibid. 16:3; מכורתיהו ibid. 21:35, f. origin, nativity of any one, properly, digging out, mine, a place where metals are dug out, from the root פאר No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. Abftammung by a

similar figure taken from plants. Arab. <sup>50</sup>كور a digging; also the nature, quality of any one.

מכיר ("sold"), [Machir], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מכירי Num. 26:29.

מכך prop. TO MELT AWAY, TO FINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מואף, מלק, see under מ page CCCCLXVII, A. Syr. <sup>50</sup>كح to be cast down, prostrated.)

NIPHAL, fut. ימך id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. ימכו for ימכו they decay, i. e. perish, Job. 24:24.

מכל see מכל.

I. מכלה (from the root קלה) f. completion, perfection, found once in plur. 2 Chron. 4:21, מקלות "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלה, מכלא (like מורה Psalm 9:21, for מורה, from the root קלה to shut up), a pen, a fold, Hab. 3:18; plur. מקלות Ps. 50:9; 78:70.

מכלול m. (from the root קלל), perfection, especially used of perfect beauty. Eze. 23:12; 38:4, לבש מכלול "perfectly (splendidly) clothed."

מכלל m. (from the root קלל) that which is perfect, perfection, Ps. 50:2.

מכללים plural of the form מכלל prop. beauties (Schönheiten); hence beautiful articles of merchandise, especially splendid garments, Eze. 27:24.

מכלת f. food, once 1 Kings 5:25; constr. from מאכלת. [Root אכל.]

מכמנים m. plur. treasures; found once Dan. 11:43; from the root קמץ to hide away, lay up.

מכמש Ezr. 2:27; מכמש 1 Sa. 13:2, 5; מכמש Neh. 11:31 ("laid up," "treasure," from the root קמץ), [Michmas, Michmash], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμάς, 1 Mac. 9:73; in Josephus, Μαχμά, Ant. xiii. 1, § 6. [now Mükmas, محماس Rob. ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.







**מבשול** (from the root **בשל**) m. *that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מבשול** "a stone of stumbling;" Isa. 57:14; Eze. 3:20, **ונתתי מבשול לפניו ויגו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) *a cause of the failing, a cause of the falling of any one*, Eze. 18:30; 44:12; Ps. 119:165.—(b) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מבשול עונם** "their incitement to sin," i.e. the images of gods.—(c) *offence of mind, scruple of conscience*, 1 Sam. 25:31.

**מבשלה** f.—(1) *ruin, used of a state brought to ruin*, Isa. 3:6.

(2) *an incitement to sin, offence; pl. used of idols*, Zeph. 1:3.

**מכתב** m. (from the root **כתב**).—(1) *writing*, Ex. 32:16; Deut. 10:4.

(2) *something written; hence—(a) a letter*, Germ. ein Schreiben (Arab. **كتاب** and **مکتوب** used of a letter), 2 Ch. 21:12.—(b) *a poem*, Isa. 38:9. Compare **מכתם**.

**מכתה** f. (from the root **כתה**) *fracture, breaking*, Isa. 30:14.

**מכתם** m. i. q. **מכתב** No. 2, b [a VERY bold conjecture], (b in common usage has gradually been changed to m, compare page xcvi, A), *something written, specially a poem*. It only occurs in the headings of Psalms 16; 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

**מכתש** m. (from the root **כתש**).—(1) *a mortar*, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. **ὀλίμκος**, *socket of a tooth*, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

**מלא** (see No. 1, Est. 7:5) and **מלא** in pret. **מלא** being occasionally cast away, **מלא** Job 32:18; **מלו** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for m there is p, as the Sanscr. **plé**, to fill; Gr. **πλέω** (**πληρής**, **πλήρημι**), **πλείος**, also **βλύω**, **βρύω**; Lat. **plere**; whence **implere**, **complere**, **plenus**; Goth. **fulljan**; Germ. **füllen**, **voll**; Engl. **full**, to fill. Also the Polish **pełny**; Bohem. **plny**. The original idea is that of abundance, overflowing, **überfließen**, as is seen from the cognate **πλέω**, **πλείω**, to sail; also **φλέω**, **φλύω**, **φleo**, **fluo**, **pluo**). Specially—(a) *to fill*, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלאו את המים בים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלאו את המשכן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלאו השריטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) *to fill a place with any thing*, with two acc. of the place and the thing filling it, Eze. 8:17, **מלאו את הארץ חמס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by **מן** of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלאו ידכם ליהוה** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלאו** אשר **מלאו** לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **ודין רשע מלאו** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaß des Frevels füllest (compare Gen. 15:16).

(2) intrans. *to be filled, to be full*, Josh. 3:15, followed by an acc. of the thing with which anything is full. Gen. 6:13, **מלאה הארץ חמס** "the earth is filled with violence." Jud. 16:27, "the house was full **מלאו** of men." Job 32:18, "I am full **מלאו** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by **מן** Isaiah 2:6. Specially in Hebrew it is said—(a) **מלאה נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) *to be fulfilled, or completed*, used of space of time. Gen. 25:24, **ומלאו ימיה ללך** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **מן ימלאו ימי ההנפים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, **ומלא הארץ חמס** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אדם** "and the land was filled



with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by *ל* of the thing, Eze. 32:6; and *ל* Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלא fut. ימלא, once ימלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins *למלאום* and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, *למלאום* "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under *למלאום*). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, *למלאום* "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. *تَمَّ النَّظَرَ إِلَى* to observe any

one closely, *جعل وملا* to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis *למלאום* to bend a bow strongly, for *הקשת*

Zec. 9:13; Compare Arab. *أَمَلَا فِي الْقَوْسِ* and fully *أَمَلَا النَّزْعَ فِي الْقَوْسِ* Schult. Opp. Min. p. 176, 355;

and Syr. *حَمَلًا*; also *למלאום* for *ללכת* "to follow the Lord fully," i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (*etwas einfüllen*), for *to pour into, to put into*. Isa. 65:11, *למלאום* "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So *למלאום* *to fill gems, for to insert, set them in sockets*. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, *למלאום* "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, *למלאום* "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by *ל* of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, *ל* in this phrase, *למלאום* "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. *למלאום* filled up with gems as set; followed by *ל* Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by *ל* to attack with united strength, Job 16:10.

Derived nouns are, *מלאום*, pr. n. *ימלאום*, and those which immediately follow.

*למלאום* Ch. to fill, Dan. 2:35.  
ITHPAEL pass. Dan. 3:19.

*מלאום* m. *מלאום* f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, *למלאום* "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as *מלאום* full money, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, *מלאום* "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, *מלאום* full of days, advanced in age. Isa. 1:21. Once with a pleonastic dat. *מלאום* Am. 2:13.—A full wind is a strong, violent wind. Jer. 4:12, *מלאום* "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. *מלאום*—(a) subst. *fulness*. Psal. 73:10, *מלאום* waters of fulness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; in full number, Nah. 1:10.

*מלאום*, *מלאום*, once *מלאום* Eze. 41:8, m.

(1) *fulness* (*Fülle*); hence *that which is full*; followed by a genit. 1 Ki. 17:12, *מלאום* "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, *מלאום* "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, *מלאום* "a basin full of water."—Amos 6:8, *מלאום* "the city and those



who fill it;" i. e. its inhabitants. Isa. 42:10, הַיָּם וְכָל־אֲשֶׁר־יִשְׁבְּבוּהֶם "the sea and those that fill it" (i. e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. مَلَا, Syr. ܡܠܐ in Barhebr. often. Gen. 48:19, מְלֵא הַנְּחִים. Isa. 31:4.

מְלֵא f. *fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, מְלֵא וְדַמְעָה LXX. ἀπαρχὰς ἄλωνος καὶ ληνοῦ. Deut. 22:9, הַמְּלֵא הַתְּבוּאָה. Used of wine, Nu. 18:27, מְלֵא כַּמְּלֵא מִן "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

מְלֵא f. *filling, or setting of gems*, Ex. 28:17; pl. מְלֵאִים, verse 20; 39:13; see מְלֵא No. 2.

מְלֵאִים m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵא No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare חַטָּאת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. מְלֵא Ex. 25:7; 35:9.

מְלֵאֵךְ m. (from the root לָאָךְ to depute which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. مَلَا, Arab. مَلَا id.)

(2) *a messenger of God*, i. e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מְלֵא); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלֵאֵךְ Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.: Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

["מְלֵאֵךְ Ch. an angel; with suff. מְלֵאֵךְ Dan. 3:28; 6:23."]

מְלֵאכָה fem. (by a Syriacism for מְלֵאכָה), const. מְלֵאכָה; with suff. מְלֵאכָתְךָ; plur. מְלֵאכּוֹת, const. מְלֵאכּוֹת.

(1) prop. *service* (see the root לָאָךְ); hence *work*

*prescribed* to any one (comp. Germ. schiden, Luth. beschiden, besorgen). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כְּלֵי־מְלֵאכָה "thou shalt do no work;" Exod. 31:14, 15; 35:2; Lev. 23:7 Specially of the *work of an artizan*; Exod. 31:3; 35:35, מְלֵאכַת חָרָשׁ "work of a smith;" מְלֵאכַת עוֹר leather, Lev. 13:48; מְלֵאכַת בַּיִת יְהוָה "the works placed in the temple of Jehovah," 1 Ch. 23:4; Ezr. 3:8; מְלֵאכֵי הַמְּלֵאכָה workmen, 2 Ki. 12:12; אֲשֶׁר עָלֵיהֶם מְלֵאכָה those who are set over works to be done, 1 Ki. 5:30. Used of *public affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְקַנָּה).

מְלֵאכּוֹת const. מְלֵאכּוֹת f. *message*, Hag. 1:13 (from the root לָאָךְ).

מְלֵאכִי (abbreviated from מְלֵאכִיָּה "the messenger of Jehovah;" whence LXX. Μαλαχίας, Vulg. Malachias; comp. מְלֵאכִי for מְלֵאכִיָּה), [Malachi], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלֵאָה (from the root מְלֵא), fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלֵאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלֵאבִישׁ m. (from the root לָבַשׁ), a garment, i. q. לְבִישׁ 2 Ki. 10:22.

מְלֵבָן m. (denom. from לָבַן a brick), a brick kiln, Jer. 43:9; Nah. 3:14.

מְלֵא f. pl. מְלֵאִים and מְלֵאִים (from the root מְלֵא).

(1) *word, speech*, i. q. מְלֵא, a word of frequent use in the Aramaean (Syr. ܡܠܐ); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְאֵהֵא לָהֶם לְמֵלָה.

(2) *a thing*, like מְלֵא, Job 32:11.

מְלֵא f. Chald., emphat. st. מְלֵאָה; pl. מְלֵאִים.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלֵא, מְלֵאָה see מְלֵא.

מְלֵאִים see מְלֵאִים.

מְלֵאָה masc. prop. a rampart, mound, built up and filled in with stones and earth (Chaldee מְלֵאָה).



Specially—(a) [*Milto*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. t. ii. p. 35, seqq. It appears to be the same as מלוא 2 Kings 12:21. But—(b) מלוא Jud. 9:6, 20, is a castle of the Shechemites, and מלוא its inhabitants, *ibid.*

מלוח m. (denom. from מלח salt), *halimus*, Greek ἀλίμος (*atriplex halimus*, Linn.), *orach*, sea-pur-slain, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boeh. in Hieroz. t. i. p. 873, seqq.

מלוד ("reigning," or i. q. Syr. مَلُود "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מלודי Neh. 12:14 כחיב, where קרי is מלודי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מלוקה f. and מלכה 1 Sa. 10:25 (from the root מלך), *kingdom, dominion*; מלוקה עיר royal city, 2 Sa. 12:26; מלוקה כסא royal throne, 1 Ki. 1:46; מלוקה ערע royal stock, Jer. 41:1; Dan. 1:3; עשה מלוקה to exercise rule, to reign, 1 Ki. 21:7.

מלודי see מלוד No. 2.

מלון m. (from the root לן), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn, lodging-place*, Gen. 42:27; 43:21; Ex. 4:4; used of a place where soldiers encamp for the night, Isa. 10:29.

מלונה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عزال see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מלח a root, ἀπαξ λεγομ. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מלח, also מלח to smooth, to soothe, Greek μαλακός, μείλιχος (μέλι), ἀμέλω, Lat. *mulceo*, *mulgeo*, and a great many cognate roots, the third radical of which is a dental or a sibilant, מלח, מלח and those cited under these words). Hence מלח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِيح fugitive (from the idea of slipping away, comp. מלח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מרח to thresh (with r softened into l)."]

NIPHAL, to glide away, to flee, to vanish. Isai. 51:6, מלח שמים בעשן נמלחו "for the heavens shall vanish like smoke." Besides in the root מלח there is the active signification to draw, to pull (ziehen, ziehen), whether with the hands or with the teeth, compare מלח: to draw, to pull, to seize, and hence the Heb. מלחים rags.

II. מלח (Arab. مَلَح) to salt, denom. from מלח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מלח, inf. absol. מלח to be washed with salt water, as a new-born babe, Eze. 16:4.

I. מלח (Arab. مَلَح) m. SALT, מלח הים the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מלח הים the valley of salt, see מלח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מלח נציב a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26. Derivatives, מלח No. II., מלח, מלחה, מלחה.

II. מלח only in plur. מלחים torn garments, or rags, Jer. 38:11, 12; from the root מלח No. I.

מלח Ch. (from the noun מלח) to eat salt, Ezr. 4:14. Slaves for whom their owner provides victuals are said to eat of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מלח Ch. salt, Ezr. 4:14.

מלח m. with Kametz impure, Eze. 27:9 (denom. from מלח in the signification of sea, comp. Gr. ἡ ἅλας); a sailor, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מלחה f. a salt land, and on that account barren, Job 39:6; Ps. 107:34; fully מלחה מלחה Jer. 17:16. Virg. Georg. ii. 238, *Salsa tellus — frugibus infelix*. Plin. H. N. xxxi. 7. Compare Boeh. Hieroz. tom. i. p. 872.



**מלחמה** f. once **מלחמת** 1 Sa. 13:22; with suff. **מלחמתו**, plur. **מלחמותו** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1, **למלחמה עליה** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **מלחמה** followed by **נא** (**נא**) and **עו** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **א** **מלחמה** there was war with any one, 2 Sam. 21:15, 20. **איש מלחמה** a warrior, a soldier, Nu. 31:28; **איש מלחמותו** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **עם מלחמה** *das Krieges-wolk, army*, Josh. 8:1; 11:7. Meton. i. q. **כלי מלחמה** *instruments of war, arms*, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לא לנצרים מלחמה** "victory (does) not (always happen) to the strong."

**מלט** not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **מלץ**. (Of the same family are the roots cited under **מלץ** No. I. The third radical is a dental or a sibilant in **מלץ**, Arabic **ملى** II. to soften, **ملى** to smooth, to flatter, **ملى** to be soft, smooth, **ملى** to escape, to slip away, Gr. **μιλδω** to soften, **μαλάσσω**, **μειλίσσω**, although in these the root has **γ**, [comp. **ἀμελγω**, **μαλακός**, **mulgeo**, **mulceo**]; Germ. **milb**, etc. With the letter **l** hardened is formed **מלץ**, which see.)

PIEL **מלט** and **מלט**—(1) *to cause to escape, to deliver from danger*, Job 6:23; 29:12. **מלט נפשו** to preserve one's own life, 1 Ki. 1:12; **מלט נפש** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مليت** *fœtus*.)

HIPHI'L—(1) *to deliver, to rescue*, Isa. 31:5. (2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver oneself, to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPA'EL, i. q. Niph. Job 19:20, **נאמתי** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **نجا برأسه** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

**מלט** m. *cement*, so called from being *spread* or *smoothed* over (Syr. **صلى** to spread, to smear, which is itself from the notion of smoothness, see **מלט**). Arab. **ملاط**, Syr. **صلى** id., also Gr. **μάλθη**, Lat. **maltha**, Ital. **malta**, Jer. 43:9.

**מלטיה** ("whom Jehovah freed"), [**Melatiak**], pr. n. m. Neh. 3:7.

**מליכו** [**Melicu**], see **מליך** No. 2.

**מליצה** f. *an ear of corn*, prop. used of an ear of corn cut off (from the root **מלץ** No. II.), once Deut. 23:26.

**מליצה** f. (from the root **לוצ**).—(1) *a mocking song*, Hab. 2:6, see the root Kal No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

**מלך** f. **מלך**.—(1) *to reign, to be king*. (Æth.

**ወለከ**; id.; Arab. **ملك** to possess, to reign; Syr. and Ch. to consult, compare Lat. **consulere** for **judicare**, **statuere** (whence **consul**), and the Old Germ. rathen for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **על** 1 Sa. 8:7; 12:14; Ps. 47:9, and **על** Josh. 13:12, 21 (to rule over, **herrschen über**), although **על** is also not unfrequently **על** of place, Jud. 4:2, **herrschen zu**, to reign in.

(2) *to become king*, 2 Sa. 15:10; 16:8; 1 Ki. 14:21.

HIPHI'L, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מלך** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מלכות**, **ממלכה**.

**מלך** [so also in pause], with suff. **מלכי**, pl. **מלכים**, once **מלכיו** Prov. 31:3, and, by insertion of a mater lectionis **א**, **מלכא** 2 Sa. 11:1 [**כתוב**], m.

(1) *a king*. (Arab. **ملك**, **ملك**, rarely **ملك**.)

Syr. **ملك**.) Followed by a genit. of people or land, as **מלך סוד** Gen. 14:2; **מלך יהודה**, **מלך ישראל**; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king



of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֹקֵב Isa. 41:21; מֶלֶךְ יִשְׂרָאֵל 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, II. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ; ܡܠܟܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 30:15.

(2) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. מֶלֶךְ הַמְּלָכִים Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מְלָכָה; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלָכִי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמְּלָכִי ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכֶם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a κακοδαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343; compare 327, seq.

מְלָכָה Chald. *a queen*, Dan. 5:10.

מִלְכָּדָת f. (from the root לָכַד), *a snare, a trap*, Job 18:10.

מִלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מִלְכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּיִלְגִּישִׁים), Cant. 6:8, 9.

מִלְכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מִלְכָּה see מְלוּכָה.

מִלְכוּת const. מִלְכוֹת, emphat. מְלָכוּתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39; 41:44; pl. מְלָכוּתָא Dan. 2:44; 7:23.

מִלְכוֹת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מְמַלְכָּה; 1 Ch. 12:23, מִלְכוֹת שְׁאוּל "the kingdom of Saul;" Dan. 1:1, "in the third year of the reign of Jehoiakim," Dan. 2:1; 8:1; 1 Ch. 26:31; מִלְכוֹת הַמֶּלֶךְ *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמֶּלֶךְ. Meton. used of *royal ornaments*; Esther 5:1, וְהַלְבִּישׁ אֶת־מִלְכוֹתָא "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מִלְכוֹת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מִלְכוֹת כַּשְׂדִּיִּים the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכוֹת Dan. 8:22.

מִלְכִיָּאל ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in Nu. 26:45.

מִלְכִיָּהוּ and מְלָכִיָּהוּ ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:3.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מִלְכִי־צֶדֶק ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מִלְכִירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מִלְכִישׁוּעַ ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; also



with the words separated מִלְכֵי-שׁוּעַ 1 Ch. 8:33; 9:39; 10:2.

**מִלְכָם** [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָם and מִלְכָה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

**מִלְכָם** *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

**מִלְכָה** f. of the Chald. form מִלְכָה (as on the contrary מִלְכָה from מִלְכָה), a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either *the moon*, or *Astarte* (עֲשִׂתָרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָה אֲרֶת *worship*, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it **ܦܨܢܐ** *the worship of heaven*.

**מִלְכָה** with the art. ("queen"), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

I. **מִלַּל** TO SPEAK, a word mostly poet. for the common דָּבַר. (Chald. and Syr. **ܡܠܠ**, **ܡܠܠ** id. It in some measure imitates the sound, like the Greek *λαλέω*, *lallen*). In Kal once part. **מֹלֵל** Pro. 6:13.

PIEL **מִלַּל** id. Const. with acc. *to speak of, to utter any thing*; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, מי מִלַּל לְאַבְרָהָם וְגו' "who would have said to Abraham, Sarah shall give suck?" Compare דָּבַר No. 1, c. Deriv. **מִלְלָה** a word [and pr. n. **מִלְלֵי**].

II. **מִלַּל** i. q. **מָלַל**, **מָלַל**, **מָלַל** TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) **יִמְלַל** Job 14:2; 18:16; pl. in pause **יִמְלְלוּ** Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), *to be cut off*; Job 14:2, **כְּצִיץ יִצָּא וְכִי יִמְלַל** "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, **יִמְלַל** his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from **מָלַל** i. q. **נָבַל** *to fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member **יִבְלֶינָה**), but the signification of cutting off is confirmed by the form **יִמְלַל** Ps. 90:6, and the deriv. noun **מִלְלָה**.

POEL **יִמְלַל**, fut. **יִמְלַל** *to cut off*, Psalm 90:6; see **מֹלֵל** Pilel.

Deriv. **מִלְלָה**.  
Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see II. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

**מִלַּל** Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

**מִלְלֵי** ("eloquent"), [*Milalai*], pr. n. m., Neh. 12:36.

**מִלְמָד** or **מִלְמָדָר** m., once constr. st. Jud. 3:31, **מִלְמָדָר הַבָּקָר** "an ox-goad;" Gr. *βουβλήξ*, Il. vi. 135, *βούκεντρον*, see Schötten, *De Stimulo Boum*, Francof. 1774, and Rosenm. *Morgenland*, on Jud. loc. cit. Root **לָמַד** No. 1, *to correct, to chastise*.

**מִלֵּץ** not used in Kal, *to be smooth* (compare the cognate verbs **מָלַח** No. I. **מָלַח** and the remarks there given).  
NIPHAL, used of pleasant words, Ps. 119:103.

**מִלְצָר** with the art. **הַמִּלְצָר** Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. **مَلْسَر** prefect of the wine; according to others **مَلْسَر** prefect of the treasury.

**מָלַק** TO BREAK, TO CRUSH (*eintrichten*), Levit. 1:15; 5:8. (Cognate is the root **מָרַק**, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. **ܡܠܩ** *vellicavit*.) LXX. *ἀποκρίζω*, *to cut off with the nail* (*abscipere*), contrary to the express words of the Hebrew text, **וְלֹא יִבְרִיחַ** Lev. 5:8.

**מִלְקָחִים** m. (from the root **לָקַח**)—(1) *prey, booty*, but especially used of cattle. Nu. 31:12, **וְאֵת-הַשָּׂדֵה וְאֵת-הַשְּׂלֵל** "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual **מִלְקָחַיִם** *both jaws*, by which food is taken, Ps. 22:16.

**מִלְקָחַשׁ** m. (from the root **לָקַח**) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (**יִרְדָּה**, **מִטְרָה**). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

**מִלְקָחִים** m. dual (from the root **לָקַח**).—(1) *a pair of tongs*, Isa. 6:6.  
(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21.



מלקחים-מן

**מלקחים** m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

**מלתחה** f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לחח.

**מלתי** (prob. for מלאתי "my fulness"), [Mallothi], pr. n. m., 1 Chron. 25:4, 26.

**מלתעות** pl. f., Psalm 58:7, and with the letters transposed מלתעות Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*, poet. used for *teeth*, from the root לחע to bite; comp. אֲדָתָי: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

**ממגרה** f. (with Dag. euphon.), Joel 1:17, *places, or buildings where there are granaries, or cells for keeping grain* (מגרות), denom. from מגרה Hag. 2:19, with מ local prefixed; comp. מְרִאשׁוֹת, מְרִנָּלוֹת, and Lehg. § 122, 1, No. 14.

**ממרים** pl. (from the root מרר), *measures*, Job 38:5.

**ממוכן** [Memucan], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מומכן verse 16 כחיב.

**ממות** only in plur. ממותים (from the root מות) — (1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כחיב *concr. slain*, where the קרי is מומתים.

**ממור** m. — (1) *spurious, a bastard*, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. de scorto natus; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מור prob. had the same meaning as מר to separate but used in a bad sense, to despise, to contemn; whence מר Med. Damma, to be of little worth, contemptible; compare מר to put to shame; and Syr. ممر Aph. to contemn. Others take it from the root מר, whence the noun מר a foreign country; and hence ממור.)

**ממכר** m. (from the root מכר) — (1) *sale*, Lev. 25:27, 29, 50.

ממקרה-ממשלה

(2) *something sold*. Lev. 25:25, "ממכר אחיו" a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

**ממקרת** Lev. 25:42, f.; i. q. ממכר No. 1.

**ממלכה** constr. ממלכת, with suff. ממלכת, plural ממלכות (from the root מלך) f. a kingdom, dominion, used both of the royal dignity, 1 Ki. 11:11; 14:8; 1 Sa. 28:17; and of the country subject to a king. ממלכת עיר royal city, Josh. 10:2; 1 Sa. 27:5. ממלכות royal abode, Am. 7:13. ממלכות הארץ kingdoms of the earth, Deu. 28:25.

**ממלכות** f., constr. st. ממלכות (from the root מלך) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

**ממסך** (from the root מסך) m. wine mixed with spices, i. q. מסך, מסך Pro. 23:30; Isa. 65:11.

**ממן** see מן.

**ממר** m. *sadness*, Pro. 17:25 (from the root מר, like ממס from מרם, comp. ממס from מרם, ממל from מלל).

**ממרא** ("fatness," "strength"), [Mamre], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence ממראי אלוגי "the oaks of Mamre," 13:18; 18:1; and simply ממרא 23:17, 19; 35:27, the name of an oak grove near Hebron.

**ממרורים** Job 9:18, a doubtful form which appears to have sprung from ממרורים (36 copies read ממרורים), and ממרורים, from מרורים *bitternesses*, with מן prefixed. The construction will bear either, since the verb שבע admits either construction, an accusative, or the particle מן.

**ממשח** m. *expansion*, Eze. 28:14. Vulg. Cherub extentus, i. e. with extended wings, comp. Ex. 25:20. Root משח No. 2.

**ממשל** m. (from the root משל No. 1) *dominion, rule*, Dan. 11:3, 5. Plural ממשלים 1 Chron. 26:6, *concr. lords, princes*.

**ממשלה** f. (from משל) Mic. 4:8; constr. ממשלת (Gen. 1:16; Psa. 136:8), with suff. ממשלתך Isaiah 22:21, pl. constr. ממשלות, ממשלות — (1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) *concr. princes, chief rulers*, 2 Chr. 32:9; see ממשל No. 2.



ממשק (from the root משק to possess). Once Zeph. 2:9, ממשק חרול a possession of nettles, a place occupied by nettles.

ממתקים m. plur. (from the root מתק) sweet-nesses, Cant. 5:15.

מן with suffix מני (in some copies without Dag.) Neh. 9:20, manna Arabica, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus cimex, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opusco., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. من id., pr. portion, gift, من السماء, from the root מן.) [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. מן.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מן followed by Makk. מן Ch.—(1) who? what? Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) מן whosoever, Dan. 3:6, 11; 4:14.

מן m.—(1) part, portion (from the root מן). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes מן Ps. 68:24 as his or their portion, i.e. of the dogs); but it is manifest however in the forms מני pr. a parte mea, de ma part, on my part, my behalf (comp. Eze. 3:17, "warn them מני" Germ. von meinem, from me), מני a parte ejus, and the prefix מן pr. is its const. state. That this is really a subst. the pl. const. מני (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. מני strings of a musical instrument, pr. slender threads, so called from being divided.

Ps. 150:4. Syr. من id. Prob. we should also here refer, Ps. 45:9, "out of the ivory palaces מני the strings (i. e. concerts of music) gladden thee." As to the plur. termination ים for ים (which some have of late been too desirous to exclude from grammars), see Lehrg. p. 525, 526.

מן and מן, when followed by a guttural מ, rarely מן (מחוט Gen. 14:23; מן 2 Sa. 18:16; and constantly in the forms מחוץ, מהיות), poet. מני and מני which see. (Syr. من, Arab. من, rarely من); with suff. מני (see מן) poet. מני and מני (in the Syriac form); מן in pause מן, מן; מן for מן from him, f. מן, poet. מן; מן for מן from us, מן, מן; מן poet. מן f. מן.

(1) pr. const. st. of the noun מן a part of any thing. Hence a partitive prep. (מן קצתית Mem partitive is what the Hebrews call it), denoting a part taken out of a whole, which is indicated in Greek and Lat. sometimes by the prepositions εξ, εκ, ex, e, sometimes από, ab, a (more rarely de). So after numerals; Ruth 4:2, "ten men מן העיר of the elders of the city." 2 Ki. 2:7, "fifty מן הנביאים of the sons of the prophets." Neh. 1:2, "אחד מן אחי" "one of my brethren." Job 5:1, "מי מן מקדשים" "who from amongst his holy ones (i. e. angels)?" Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of speaking or teaching being omitted, the prophet asks, Isaiah 21:11, "מה מן לילה" "what of the night?" i. e. hast thou to teach. Saadiah supposes another ellipsis, "what of the night?" sc. remains);—filling up (מן מן, מן מן i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare λαμβάνειν τινάς), and those which resemble them, as of eating (מן מן, Gr. ἐσθίειν, πίνειν τινάς), of being satisfied (מן מן), etc. 1 Kings 12:9, "הקל מן העל" "lighten (somewhat) from the yoke." In all these cases מן denotes some part of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (du sang; nimm des Blutes, sc. etwas). Specially—

(a) when it refers to multitude, it denotes (some) out of the whole number. (Compare Arab. بعض part, also some.) Ex. 17:5, "מני ישראל" "(some) of the elders of Israel." Gen. 30:14, "give me (some) of the mandrakes of thy son." Cant. 1:2, "ישקני מן שיקות" "let him kiss me (some) of the kisses of his



mouth." Ex. 16:27; Isa. 57:8. It rarely denotes one of a number, like the Arab. بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south וְיִמֵן שָׂרִי and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַרף לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מִעֲוֹנֶיךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, מֵ in these phrases, מֵאֵל "there is not God (pr. of God) but God;" Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מֵן Sur. iii. 1; 11:27; 20:7), מֵאֵחַד "not even one (pr. not of one)," Sur. ii. 96; xix. 98; מֵאֵלֵם מִן עֵלֵם "they have no knowledge," Sur. xviii. 4 (compare without מֵן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers non a quoquam, and contr. nonnequam, Gal. 5:16. In Hebrew it is used—(a) מֵאֶחָד i. e. *some part of one, even one*. Lev. 4:2, "and if he do מֵאֶחָד מֵהֵנָּה even one of these;" comp. Eze. 18:10 (where מֵאֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מֵאֶחָד אֶחָדֶיךָ any of your brethren."—(b) מֵאֶחָד even one, in the difficult place, Gen. 7:22, מֵאֶחָד אֶשֶׁר בָּחַרְבָּה מָתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(c) מֵאֶחָד, מֵאֵין i. q. מֵאֶחָד "not even any, not even the least." Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(a) the notion of *going out from* any thing, when it implies that something was *in* any thing, and, as it were, made a part of it, Gr. and Lat. ex, ἐξ. So

very frequently in the proper signification, after הֵצִיא, e. g. to go forth *out of* the womb, Job 1:21 *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִכַּף, and the verbs הֵצִיל, הִצִּיל), מִן מִיָּד to dip one's finger, and to take it *out from* the oil, Lev. 14:16. Specially it is often used—

(a) of the *material, out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִן הַלְבָנֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יֵבֶן מִהוֹר מְטֵמָא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַצֵּדִיק "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, a); Jud. 13:2, אִישׁ מִצֹרָחָה "a man of Zorah;" Jud. 17:7.

(c) of the *author and efficient cause* whence any thing proceeds, Gen. 49:12, מִן הַחֲלִילִי "becoming dark through wine," מִן הַחֲלִילִי "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, מֵאֶסְרוּ מִקֶּשֶׁת "they are taken by the archers;" Isaiah 28:7, מִן הַיַּיִן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, מֵאִשְׁרָה "perhaps I shall be built (i. e. have offspring) from her" (comp. בָּנָה Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, מִן צִדְקָתְךָ Job 4:17; מִן רִשְׁעֵךָ Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן צִדְקָתְךָ Num. 32:22; מִן אִשָּׁם מִן Jer. 51:5; זֶכֶךְ מֵעַל Zech. 11:13. מִן הַלֵּלָה מִיְהוָה cursed by the Lord (see הִלְלָה, p. cclxxx, B); Deut. 32:47, "it is not מִן מִפֶּה בְּעֵינֵיכֶם. So I also understand Gen. 3:14, מִן הַבֵּי אֶרֶב מִן הַבֵּי i. q. מִן הַבֵּי [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן בְּרִוּךְ מִבְּנֵי אִשְׁרָה i. q. מִן הַבְּנֵי "reckoned as happy by the (other) sons," i. q. by his brethren.

(d) of the *instrument*. Job 7:14, מִן חֲלֹמֹתַי "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed מִן הַמַּיִם by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 53:5, מִן מַשְׁעֵנוּ "because of



our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלִיתִי because of defect, i. q. because there is not, see בְּלִי, בְּלִיתִי. When the ground or reason is assigned on account of which any thing is not done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice because of any thing, Pro. 5:18; to sorrow because of any thing, Ruth 1:13; מִן נָחַם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). מִפִּי יְהוָה according to the command of Jehovah, 2 Chr. 36:12. Hence according to, after. Eze. 7:27, מִדְרֹכֵיכֶם אֲעֲשֶׂה אֹתָם "according to their ways will I do with them." מִדֵּי according to the number, as often as, nach der Anzahl (see דֵּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of receding, departing, removing away from any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשָּׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן לְ...from...unto (see לְ let. a, 1); often for tam, quam, whether, or. Psa. 144:13, מִן לְכָל "from kind to kind," i. e. things of every kind.—(β) מִן...עַד and מִן...וְעַד. Lev. 13:12, מִן רֵאשִׁית וְעַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן רֵאשִׁית וְעַד אַחֲרֵיתָם "from the highest to the lowest," i. e. all; hence it often is tam, quam, both...and, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, neither, nor. Gen. 14:23, מִן אֶת מַחֹט וְעַד אֶת שְׂרוּדֵי נַעַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...עַד. Eze. 25:13, מִן תֵּמַן...עַד דֵּדָן "from Teman...even to Dedan." More often also in this signification (from...unto) there occurs לְמִן, for which see below. מִן מִמֶּךָ וְהִנֵּה from thee hither, see הִנֵּה and הִלָּאָה. Specially observe—

(a) מִן (ἀπὸ) is often used, not only after verbs of departing, fleeing (מָצַח, נָס), withdrawing (נָסָה), but also after those of fearing (פָּחַד, יָרָא), hiding, hiding oneself (סָתַר, עָלַם), shutting (Pro. 21:23), guarding, keeping (שָׁמַר, Job 17:4), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπὸ, Matt. 11:25; Luke 9:45; 19:42; and Latin custodire, defendere ab aliqua re, tutus a periculo. Similar to these are מִפִּי free from any one; מִצֵּל מִחַרְבַּת a shadow which defends from the sun, Isa. 4:6; 25:4; שָׁכַח מִן נַחַם to rest from any thing. There is the notion of leaving off, in מִן לְמַעַן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:18; רַב לָכֶם מַעְלוֹת " (it is) enough for you! (cease now) from going up." There is that of failing in מִן בָּנָה.

(b) Put absol. it signifies distance from any thing, to be far off from it; compare Gr. ἀπ' Ἀργεος, far from Argos, φιλῆς ἀπὸ πατρίδος αἰῆς, far from the dear country, Il. ii. 162; Pro. 20:3, שָׁכַח מִרֵּיב "to dwell far from strife;" Num. 15:24, מִעֵינֵי הָעֵדוּת "far from the eyes of the assembly;" hence figuratively without, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for besides, except, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, to be near, but separated from any thing (Arabic قرب من فلان); whence מִצְאֵל one who is next to the Goël, or nearest of kin, the one who is next after him (compare Syr. ~~ܡܘܨܬܐܢܐ~~ the day before yesterday, prop. the next day from yesterday); also, to depend, or hang from any thing (compare ἀπαισθαι ἀπὸ τινός, ἔκ τινος). Isaiah 40:15, מִן מִדְּבַר "a drop (hanging) from a bucket;" Cant. 4:1, גִּלְגָּלֵי מִרְיָהּ וְגִלְגָּלֵי " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἔκ πάγων; Od. xxi. 420, ἐκ δίφρου καθήμενος). Hence it is very often put just like the Latin a latere, a dextra et sinistra, a fronte, a tergo, ab occasu, etc. (compare the French dessous, dessus, dedans, dehors, derrière for d'arrière, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִיְמִין וּמִשְׁמָאל on the right and on the left (see under these words); מִצֵּד at the side; מִקְדָּם in front, to the east, Gen. 2:8; 13:11; מִיָּם to the west, מִפְּנֵי שֶׁמֶשׁ to the rising of the sun, Isa. 59:19; מִאַחֲרֵי on the hinder part, behind, מִסָּבִיב round about, מִרְחוֹק afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִמְּרֹחֶק id.; Isaiah 17:13; מִזֶּה...מִשָּׁם on this side...on that side, 1 Sam. 17:3; 1 Ki. 10:19, 20; also מִפְּנֵי, מִמַּעַל, מִמַּחַת, see Heb. Gramm. § 147, 1. With ל added, these adverbs assume the power of prepositions, as has been already observed; see ל p. ccccxiii, A.

(d) Figuratively applied to time, it denotes—(a)



*terminus a quo*, a time from which onward, מִנְעָרִים from youth, Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשָּׁנַת הַיְבֹל well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחַר הַיְבֹל verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיּוֹם הַבְּרִיאָה from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִפְּהַרְתָּ immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִקִּדְמָה מִרְאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀριστον, Latin *ab itinere, ex consulatu*; Ps. 73:20, מִחֲלוֹם מִהֶקְיִין "as a dream after one awakes;" Prov. 8:23, מִקִּדְמֵי אָרֶץ "immediately from the beginnings of the earth;" מִיּוֹמַי after two days, Hosea 6:2; מֵאַחַר after the end (see לְאַחַר); hence simply *after*; מֵאַחַר מֵיָמַי after some time, Jud. 11:4; 14:8; מֵאַחַר מֵיָמַי Josh. 23:1; מֵאַחַר מֵיָמַי Isa. 24:22; מֵאַחַר חֳרָשִׁים "after three months," Gen. 38:24. To the same may be referred מֵאַחַר הַמְּעוֹד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Π. iv. 96, and ἐκ πάντων, Π. xviii. 431; Hebr. מִן בְּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, מִכָּל הָעַמִּים "greater than all the people," prop. in this respect *eminent out of the people*, above them all; מִכָּל עֵקֶב מִכָּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. מִיּוֹב מִבְּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; מִחֹק מִדָּבָר מִדָּבָר sweeter than honey, Jud. 14:18; חָכֵם מִדָּנִיֵּאל wiser than Daniel, Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתַּחֲוִי מִבְּחֹתָם

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is eminent above others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing apart; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle מֵ in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עוֹנֵי מִנְשׂוּא "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, הִסְדַּר חַסְדֵּי וְלֹא זָכַח דַּעַת אֱלֹהִים מַעֲלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּלְיָהֶם מִירֵשָׁלַם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מֵ is—(a) *because that, because* (comp. *on account of*, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְיָ אֱתָנְכֶם "because Jehovah loveth you."—(b) *from that*, used of time, *after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of *receding*, after verbs which convey the notion of *hindering*; e. g. to restrain (מִנְיָא), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מֵעֲבֹר אֶל מִצְרָיִם" Gen. 27:1, "his eyes were dim מִרְאוֹת so that







PIEL—(1) to divide (see Kal), to allot, to assign to any one, followed by ? of pers. Dan. 1:5; Job 7:3.

(2) to appoint, to constitute (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Psa. 61:8, מִן יִצְרָח "appoint (order, cause) that they may preserve him;" followed by על to set over, Dan. 1:11.

PUAL, pass. to be constituted, set over, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 13:16; Eccl. 1:15; to be numbered with, followed by מִן Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי, and the proper names מְנִיָּה, מְנִיָּה.

מְנָה & מְנִיָּה Ch. to number, to review, Dan. 5:26. Part. pass. מְנִיָּה verses 25, 26.

PAEL מְנִי and מְנִיָּה to constitute, to appoint to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה.

מְנָה m. pr. part, portion, number (see the root), specially mina, Gr. *μῶν* (Syr. *مِنَا*, Arab. *مِن*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15 + 20 + 25) shekels. But the former opinion is preferable,

מְנָה pl. מְנָה (with Kametz impure, Est. 2:9), f.

(1) a part, a portion, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. מְנָה to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. מְנָה a lot, Jer. 13:25.

מְנָה in pl. מְנָה parts, i. e. times, Gen. 31:7, 41. Compare מְנָה No. 7.

מְנָה m. driving (bas fahren), of a chariot, 2 Ki. 9:20. Root מְנָה.

מְנָה f. (from the root מְנָה No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. *مِنَة* and *مِنَة* a trench of water, see Schult. ad Job. p. 49.

מְנָה m. (from the root מְנָה), Ps. 44:15, מְנָה ראש a shaking of the head, meton. applied to its object, i. e. to an object of derision.

מְנָה (from the root מְנָה), with suff. pl. מְנָה (Ps. 116:7).—(1) rest, Lam. 1:3. To seek rest for a woman, i. e. "conditionem" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) a place of rest, Gen. 8:9; Deu. 28:65.

(3) [Manoah], pr. n. of the father of Samson, Jud. 13:2, seq.

מְנָה f. of the preceding.—(1) rest, repose, condition of rest, Ruth 1:9 (compare 3:2; Jer. 45:3; Isa. 28:12, מְנָה הַמְנָה "this is the rest," this is the way to enjoy tranquil felicity. מְנָה still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) a place of rest, Num. 10:33; Mic. 2:10; hence a habitation, Isa. 11:10.

מְנָה m. according to the Hebrews, progeny (see מְנָה and מְנָה). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth מְנָה afterwards he will be (will wish to be as) a son;" Luth. so will er barnach ein Junfer syh. Others understand it to be an ungrateful mind, from the root מְנָה, Arab. *مِن* to receive favours ungratefully.

מְנָה with suff. מְנָה (from the root מְנָה).—(1) flight, Jer. 46:5.

(2) refuge, Ps. 142:5; Job 11:20.

מְנָה f. of the preceding, flight, Lev. 26:36; Isa. 52:12.

מְנָה m. a yoke, pr. for plowing, from the root מְנָה to plow, to break up the ground (Syr. and Arab. *مِنَة*, *نير*); hence מְנָה אֲרָגִים a yoke, beam, of weavers, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *مِنَة*, *مِنَة*, r being softened.

מְנָה f. (from the root מְנָה) a candelabrum, a candlestick, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנָה m. pl. (with Dag. euphon.), princes, i. q. מְנָה Nah. 3:17.

מְנָה an unused root, Arab. *مِن* to give, prop. to distribute, to divide out (kindred to מְנָה, מְנָה, com-



pare as to the relation of the verbs לָחַ and לָחַ under the root (קָלַח). Hence—

**מְנַחָה** f.—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זָבַח, a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence וּמְנַחָה וּזְבַח, Ps. 40:7; Jer. 17:26; Dan. 9:27.

**מְנַחָה** Ch. id. Dan. 2:46; Ezr. 7:17.

**מְנַחֵם** ("comforter"), [*Menahēm*], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μανᾶμ. Vulg. Manahem.

**מְנַחַת** ("rest"), [*Manahath*], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

**מְנִי** (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. مَنِيَة, مَنِيَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גַּד, גַּד), by lectisternia, Isa. 65:11. [This passage says nothing about *Babylon*.] The planet *Venus* ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (עֲבַדְמְנִי i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. **מְנִי** Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מָן), [*Minni*], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרְט according to Bochart (Phaleg. l. i. cap. iii. p. 19, 20) Μινυάς, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנִי.

II. **מְנִי** poet. for מָן with the addition of 'paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנִי Isaiah 30:11; see מָן No. 1.

**מְנִיּוֹת** see מָנָה.

**מְנִים** see מָן.

**מְנִימִין** [*Miniamin*], see מִימִין.

**מְנִין** m. Chald. *number*, Ezr. 6:17, from the root מָנָה, מְנָה.

**מְנִית** (perhaps given from the root מָנָה), [*Min-nith*], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

**מְנִלָּה**. To such a noun is commonly referred the form מְנִלָּם in the words, Job 15:29, לֹא יִטָּה לְאָרֶץ מְנִלָּם which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנִלָּה is derived from the root נָלָה, of which there is another trace in the common reading מְנִלּוֹתָךְ Isa. 33:1, which is supposed to mean the same as the نَال Med. Ye, to obtain, to acquire; whence نَال, نَيْل wealth, possession, مَال wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנִלָּם from מְנִלָּה i. q. מְנִלָּה their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see נָלָה.

**מְנִן** an unused root, Arab. مَنَن to divide, to allot (kindred is مָنָה); whence מָן a gift (Manna); מָן part. const. מָן; plur. מְנִים and pr. n. מְנִיָּה.

**מְנִיעַ** TO KEEP BACK, TO RESTRAIN (["Arab. منع Chald. id."], cogn. are מָנָה, and Æthiop. ጠገገ: to reject, to cast aside. ["The primary syllable is נע, which has a negative force; see מָנָה." Thes.]) Ezek. 31:15, וְאֶמְנִיעַ נְהַרְוֹתֶיהָ "and I will restrain its floods."—(1) followed by מָן, to restrain from any thing; 1 Sam. 25:26, 34, וְאִשֶּׁר מְנִיעַ מִדָּעַר אֶתְךָ "who has restrained me from doing thee evil;" Jer. 2:25, מְנִיעַ רַגְלֶךָ מִיַּחַף "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מָן of pers. to withhold any thing from any one, Genesis 30:2, וְאִשֶּׁר מְנִיעַ מִפְּרִי-בֶטֶן "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by ל' of pers. Ps. 84:12, etc. In the same sense is said מָן מְנִיעַ פִּי Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מָן with an inf.



(2) to be taken away, followed by **בְּ** Job 38:15. Hence pr. n. **מִנְעָע**, **מִנְעָע**.

**מִנְעוּל** m. (from the root **נעל**), a bolt, a bar, Cant. 5:5; Neh. 3:3.

**מִנְעָל** m. id. Deu. 33:25.

**מִנְעָמִים** m. pl. delicate fare, dainties, from the root **נעם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

**מִנְעָנָעִים** m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נענע** Pil. נענע), like *σαίστρον* from *σάω*. Syr. and Arab. *tympana quadrata*.

**מִנְקִיָּה** f. only in pl. **מִנְקִיּוֹת** bowls for libations, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܩܝܬܐ** id., from the root **נמ** Pael to offer a libation.)

**מִנְקֵיָּה** i. q. **מִינְקֵיָּה** f. a nurse; see Hiph. of the root **נק**.

**מְנַשֵּׁה** ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּחַיֵּב**.—(4) Ezr. 10:30.—(5) verse 33.

**מִנָּה** for **מִנְיָה** (from the root **מנה**), pl. **מִנְיָוֹת** Neh. 12:44, and **מִנְיֹת** Neh. 12:47; 13:10 (with Kametz impure); f. a part, a portion; Ps. 63:11, **מִנְיָ שְׁעָלִים** יְהוָה "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְיָ בֹדָסִים** the portion of their cup," i. e. is poured out for them, Pa. 16:5. Used of portions of food, Neh. 1. c.

**מִנָּה** m. one pining away, one who is consumed with calamities; root **מנח** which see Job 6:14.

**מִנָּה** m. tribute. (Commonly taken from **מנח** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מנח** is contr. from **מנח** tribute, toll, from the root **מנח** to number, like the fem. **מִנְיָ** measure, number, for **מִנְיָ**. Many examples of the softening of the letters *ks*, or *ξ* at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax*,

*Aïas*, *pistrix*, *pistris*, *κίστρις*; *δρυς*, Dor. *ὄρυξ*, *mixtus*, *mistus*; *sestersius* for *sectertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malaxo*; also *marinus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of tribute rendered by labour, servile work, *angaria*; fully **מִנְיָ עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמִנְיָ** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמִנְיָ עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **לְמִנְיָ נָתַן** Josh. 17:13; **לְמִנְיָ שָׂם** Jud. 1:28; and **עָלַם שָׂם לְמִנְיָ** Esth. 10:1, to lay servile work upon any one; **עָלַם שָׂם** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **עָלַם שָׂם** superintendents of works, task-masters, Exod. 1:11.

**מִסָּב** m. (from the root **סבב**)—(1) subst. seats set round, triclinium, couches set in a circle, in the Oriental manner, Cant. 1:12; comp. the root **סבב** 1 Sam. 16:11.

(2) adv. round about, 1 Ki. 6:29; plur. **מִסָּבִים** id., Job 37:12.

(3) plur. constr. prep. around, about, 2 Ki. 23:5, **מִסָּבֵי יְרוּשָׁלַיִם** "around Jerusalem."

**מִסְבֵּר** m. (from the root **סבר**) prop. particip. Hiph., shutting up, hence—

(1) he who shuts up, a locksmith, smith (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) that which shuts up, a prison Psa. 142:8; Isa. 24:22.

**מִסְבֵּרֹת** f. only in plur. **מִסְבֵּרֹת** (from the root **סבר**). (1) close places, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) borders, margins (*Randbleisten*), so called from their inclosing, Ex. 25:25, s. q.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brassen bases of the basins, which appear to have been square shields, on the four sides of the bases; see verses 28, 29, 31.

**מִסָּד** m. the foundation of a building, 1 Kings 7:9; from the root **סד** inflected in the manner of verbs **סָד**.

**מִסָּדָרִין** m. a portico, so called from the columns standing in rows; compare **סָדָר**, **שָׁדָרָה** order, row. It is once found, Jud. 3:23.

**מִסָּה** i. q. **מִסָּה** and **מִסָּה** No. II., TO MELT, TO FLOW DOWN. (Chald. **מִסָּה**, Syriac **ܡܨܐ** to be decayed, to putrify; Æth. **ሙሰ**: to melt.)



Ирпид, to melt, to dissolve. Psa. 6:7, **בְּרִמְעָתִי** "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. **וְרִמְעָם** Psa. 39:12; trop. to melt the heart, i. e. to terrify; plur. **הַרְמְסִיו** in the Chald. form for **הַרְמִסוּ** Josh. 14:8.

**מִסָּה** f. (from the root **נָסָה**), plur. **מִסּוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

**מִסָּה** prop. number (contr. from **מִכְסָּה**, like **מִס** which see, for **מִכְסָּה**, root **כָּסַף**), constr. **מִסָּה** prep. according to the number, i. e. at the rate of, even as (Syr. **ܡܫܫܐ**, Chald. **ܡܫܫܐ** for Hebr. **מִסָּה**, **מִסָּה**). Deut. 16:10, **מִסָּה נִדְבַת יָדְךָ** "even as thy hand can give." LXX. *καθὼς ἡ χεὶρ σου ἰσχύει*.

**מִסְכָּה** m. a covering, a veil (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. Arab. **مِسْكَة**, which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read **מִסְכָּה** (**מִסְכָּה**, **מִסְכָּה**), a covering, a veil.

**מִסְכָּה** f. i. q. **מִסְכָּה** a hedge, thorn-hedge, Mic. 7:4; from the root **שָׂךְ** to hedge, to fence around.

**מִסָּח** m. (from the root **נָסַח**), removing away, keeping off, 2 Ki. 11:6.

**מִסְחָר** m. (from the root **סָחַר**), traffic, merchandise, 1 Ki. 10:15.

**מִסַּךְ** TO MIX, TO MINGLE, i. q. **מִזֵּג**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **مَشَّحَ**, **مَشَّجَ**, **مَشَّجَ** Med. Ye, to mix, **مَشَّجَ**, **مَشَّجَ** mixture; Germ. **Mischmasch**; Aram. **ܡܫܫܐ**, **ܡܫܫܐ**; Sanscr. **maksh** and **misr**; Pers. **امیزیدن** and **امیختن**; Gr. **μιγναι**;

Lat. *misceo*; Polish *mieszam*; Bohem. *smisjeti*; Engl. to mash, to mix; Germ. *mischen*.) Ps. 102:10; Isa. 19:14, **יְהוָה מָסַךְ בְּקִרְבָּהּ רוּחַ עוֹשִׂים** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence **מִסְכָּה** and —

**מִסְכָּה** m. wine mixed with spices, Psa. 75:9, i. q. **מִזֵּג** which see.

**מִסְכָּה** m. constr. **מִסָּה** (from the root **סָכַף**), a covering, 2 Sam. 17:19; specially used of the veil before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **פָּרֹכֶת הַמִּסָּה** Exod. 35:12; 39:34; 40:21. Isa. 22:8, **וַיִּגַל אֶת מִסָּה יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

**מִסְכָּה** f. (from the root **סָכַף**), a covering, Eze. 28:13.

I. **מִסְכָּה** f. (from the root **נָסַף** No. I).—(1) the casting of metal. **מִסְכָּה** **עֲגֹל** a calf cast (of metal), Exod. 32:4, 8. **מִסְכָּה** **אֱלֹהֵי** the cast images of gods, Ex. 34:17. Specially a molten image, Deut. 9:12; Jud. 17:3, 4.

(2) *σπονδή*, a league, Isa. 30:1.

II. **מִסְכָּה** f. (from the root **נָסַף** No. II), a covering, Isa. 25:7.

**מִסְכֵּן** m. (from the root **סָכַן** No. 4, to be poor), poor, wretched, Eccl. 4:13; 9:15, 16. Arabic **مَسْكِين**, **مَسْكِين**; Ethiop. **ጠረጣሬ**; whence a new verb **ጠረጣሬ**: to be poor, **ጠረጣሬ** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino*, *meschinello*; Portuguese, *mesquinho*, subst. *mesquinhez*; French, *mesquin*, subst. *mesquinerie*. Hence—

**מִסְכֵּנוּת** f. poverty, misery, Deut. 8:9; see the preceding word.

**מִסְכְּנוֹת** plur. f. storehouses, granaries, by a transposition of the letters for **מִסְכְּנוֹת**, from the root **נָסַף** which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

**מִסְכָּת** f. (from the root **נָסַף** No. II, i. q. **נָסַף** to weave), threads, web of a weaver, Jud. 16:13, 14.



**מסלה** f. (from the root סלל) — (1) a way cast up, embanked, highway; hence a public way, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) a ladder, steps, i. q. סלם. 2 Ch. 9:11.

**מסלול** m. (from the root סלל), a way embanked, i. e. a public, a great road, Isa. 35:8.

**מסמר** only in pl. מסמרים Isa. 41:7, 1 Ch. 22:3, and מסמרות 2 Chron. 3:9; Jer. 10:4, nails; comp. Arab. مسمار a nail. Root סמר. [Once written with ש Ecc. 12:11.]

**מסם** TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מסה, מסא No. II; see also مات to dissolve, to macerate in water, and the words given under סי.)

NIPHAL. נָמַס, in pause נָמַס, fut. יִמַּס, inf. הִמַּס — (1) to be melted, used of the manna, Ex. 16:21; of wax, Psal. 68:9; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his bands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) to become faint.—(a) with fear, terror, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיְהִי לַמַּיִם and became water.—(b) with sorrow, grief, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPHAL, causat. of Niphal No. 2, a, to make fearful, Deu. 1:28.

Derivatives, מס, המס; comp. also מסה, מסא, which I refer however to another root.

**מסע** a weapon, an arrow, a dart, Job 41:18.

Arab. مسع id. from the root نزع to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ט being interchanged.

**מסע** m. (from the root נסע) — (1) a quarry, see the root, Hiphil No. 1. 1 Ki. 6:7, אָבְנוֹ שֶׁלֹּמֶה מִסַּע "whole stones (not hewn), from the quarry." LXX. λίθοις ἀκροτόμοις ἀργοῖς. Vulg. incorrectly lapides dolati.

[מסע, separated in Thes.]

(2) breaking up, departure of a camp, prop. of

a Nomadic host (see נסע No. 2); hence also applied to single individuals, Deu. 10:11, לְמַסַּע לְפָנַי הָעָם "to go out before the people." Num. 10:2, לְמַסַּע אֶת־הַמַּחֲנֶה "for the departure of the camp." Subst. a journey, Ex. 40:38; Nu. 10:6; a station on a journey, Exod. 17:1, לְמַסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

**מסעד** m. (from the root קעד) a prop, a stay, 1 Ki. 10:12.

**מספד** m. const. מספד with suff. מספדי (from the root ספד) wailing, lamentation, Gen. 50:10; Am. 5:16, 17.

**מספוא** m. (from the Chaldee root ספא Pe. and Aph. to feed); fodder for cattle, Gen. 24:25, 32; 42:27; 43:24.

**מספחת** f. i. q. ספחה (which see) scurf, scab, a place in the body affected by a scab, Lev. 13:6, 7, 8.

**מספחות** pl. f. cushions, quilts, coverlets, so called from being spread out, see the root ספח No. 3. Ezek. 13:18, 21. Symm. ὑπαυχένια. Vulg. cervicalia.

**מספר** m. (from the root ספר) — (1) narration (compare the verb in Pi.) Jud. 7:15.

(2) number, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for according to the number. Ex. 16:16, מִסְפָּר נַפְשֵׁיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῶ, ἀριθμόν) it is added pleonastically to numerals. 2 Samuel 21:20, עֶשְׂרִים וְאַרְבַּע מִסְפָּר "twenty-four in number" (24 an der Zahl). — אין מספר Gen. 41:49; 1 Chron. 22:4, and אין מספר Job 5:9; 9:10; without number, i. e. innumerable. On the contrary ספתי מספר, אנשי מספר, men of number, are a few, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמֵי מִסְפָּר the days, which are a number, i. e. can be numbered, a few, Nu. 9:20. (Similarly אֵימָם מְעוּדוֹת numbered days, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וְיִהְיֶה מִתְּוֹ מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [Mispar], pr. n. m. Ezr. 2:2; for which there is מספרת Neh. 7:7.

**מספרת** [Mispereth], see מספר No. 3.



**מָסַר** a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָזַר** and **נָזַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בְּיַהוָה** "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֶלֶיךָ לְמַפָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξελθουσας*, reading perhaps **וַיִּסְפְּרוּ**, or by the Samaritan usage, in which **מסר** is i. q. Heb. **פָּקַד**.

Talm. **מסר** is *to deliver, to betray*, Syr. Ethp. *to accuse*, both of which meanings are unsuitable in these passages.

**מִסְרֹת** f. contr. for **מֵאֲסֹרֹת** (from the root **אָסַר**) a bond, Eze. 20:37.

**מִסְרָה** i. q. **מוֹסָר** admonition, discipline, instruction, Job 33:16, from the root **יָסַר**.

**מִסְתוֹר** m. (from the root **סָתַר**) a hiding-place, refuge, Isa. 4:6.

**מִסְתָּה** m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

**מַעֲבָד** m. Ch. work, i. q. Heb. **מַעֲשֵׂה**, Daniel 4:34; from the Ch. root **עָבַד** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

**מַעֲבָה** m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמַעֲבַה הָאֲרָצָה** "in the compact soil."

**מַעֲבָר** m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבָר מִמָּוֶה מוֹסְרָה וְגוֹ'** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

**מַעֲבָרוֹת** f. pl. **מַעֲבָרוֹת**, and **מַעֲבָרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

**מַעְגָּל** m. pl. **מַעְגָּלִים** and **מַעְגָּל** (from the root **עָגַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **נְתִיבָה**, **דֶּרֶךְ**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

**מַעְגָּלָה** m. 1 Sa. 26:5, 7, and **מַעְגָּלָה** fem. (denom. from **עָגָלָה** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

**מַעַד** TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מַעְרֵי רֵגְלִי** "whose foot tottereth." Pro. 25:19, **רֵגְלִי מַעְעָרָה** "a tottering foot," for **מַעְעָרָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מַעְעָרָה** as an abstr. noun, a tottering, of the form **מַעְעָרָה**, **מַעְעָרָה**, in fem.

HIPHAL, to cause to totter, or shake, Ps. 69:24.

**מַעְדָּי** (for **מַעְדָּה** "ornament"), [Maadai], pr. n. m. Eze. 10:34.

**מַעְדָּיָה** (for **מַעְדָּיָה** "ornament of Jehovah"), [Maadiah], pr. n. m. Neh. 12:5; for which there is **מַעְדָּיָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעְדָּיָה**.

I. **מַעְדָּן** only in plur. **מַעְדָּנִים**, Jer. 51:34 [In Thes. this reference is removed to **עָדָן**; The form actually occurring in the passage is **מַעְדָּנִי**]; and **מַעְדָּנוֹת** 1 Sa. 15:32 (from the root **עָדָן**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעְדָּנוֹת** m. bonds; by transposition of the letters for **מַעְדָּנוֹת**, from the root **עָבַד** to bind. Job 38:31, **מַעְדָּנוֹת בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

**מַעְדָּר** m. (from the root **עָדַר**) a hoe, Isa. 7:25.

**מַעְרָה** an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מֹא**, **מֹא**, **מֹא**, **מֹא**, **מֹא** see under **מֹא** p. CCCCLXVIII, A. Hence—

**מַעְרָה** (Arabic sing. **مَعْرَا**) only in plural, (A), **מַעְרָה** constr. **מַעְרָה**, with suff. **מַעְרָה**, and also **מַעְרָה** (for **מַעְרָה**), Eze. 7:19—(1) intestines, **יָצָא מִמַּעְרָה** to come forth from any one's bowels, to be descended from any one, Gen. 15:4; (25:23); 2 Sa. 7:12; 16:11.



(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, **העור-לי בנים** **מפעי אפי** "are there yet sons in my womb?" "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, **תורתך בתוך כפי** "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare **רומים**.

(B) **מעות** *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, **במעותי** **מעיך וצאצאי** and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full **בצאצאי מעותי**, i. e. as the fishes of the sea sprung up in its bowels. **מעות** is i. q. **מעים**, but the feminine form indicates a figurative use. Ill rendered by the ancient versions **במעותי** as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee **מעא** a small coin, obolus (perhaps a small stone), and the Arabic **معاينة**, which denotes a *scruple of conscience*, not a *small stone*.

**מעה** or **מעא** Chald. only in pl. i. q. Hebr. **מעים** A, 2, *the belly*, here *the external*, Dan. 2:32.

**מעוג** m. i. q. **עוג** a *cake*, 1 Ki. 17:12; compare verse 13. Ps. 37:16, **לעגי קעוג** "cake-buffoons," parasites, see **לעג**.

**מעוז** more rarely **מעו** (with Kametz impure) suff. **מעזי**, **מעוזי**, pl. **מעזים** (from the root **עוז** to be strong), m. a *strong or fortified place, a defence, a fortress*, Jud. 6:26; Dan. 11:7, 10, etc. **ערי מעוז** fortified cities. Isaiah 17:9; 23:4, **מעוז הים** "the fortress of the sea," i. e. Tyre. Eze. 30:15, **אלהי מעוזים** "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) **מעוז ראשי** the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form **מעוזי** see the Etym. Ind.

**מעוך** (perhaps "oppression," from the root **מעך**, ["a girdle of the breast?"]), [*Maock*], pr. n. m. 1 Sa. 27:2; compare **מעקר** No. 2, a.

**מעון** m. (from the root **עון**) pl. **מעונים** 1 Ch. 4:41.

(1) a *dwelling*—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a *den*, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like **בית** at home, 1 Sa. 2:29, 32. Used of a *refuge*, Ps. 90:1.

(2) [*Maon*], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was **מך-פר-מעון** 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. **מעונים** 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maon* (**معان**), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's *Monatl. Corresp.* xviii. p. 382; and Burckhardt's *Travels in Syria*, p. 724, German trans.; and my notes, p. 1069. The *Minæi* of Arabia are altogether different from these, as was shewn by Bochart, *Phaleg.* ii. 23. [This place appears rather to be *Ma'na* **معين** in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

**מעון** see **בית מעון מעון**.

**מעונה** & **מעונה** f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a *cave*, Ps. 104:22; Am. 3:4.—(c) an *asylum, a refuge*, Deu. 33:27.

**מעונים** m. [*Mehunim, Meunim*], pr. n.—(1) see **מעון** No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

**מעונתי** (for **מענותיה** "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

**מעורף** m. *darkness*, Isa. 8:22; from the root **עורף**.

**מעור** m. plur. **מעורים** *pudenda*, Hab. 2:15; from the root **עור** No. II, Arab. **عاري** i. q. **ערה**, **عري** to be naked.

**מעו** see **מעו**.

**מעויה** & **מעויהו** ("consolation of Jehovah" from the root **עזי** **عزى**), [*Maasih*], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

**מעט**—(1) Arabic **معت** to be smooth naked, hence TO BE POLISHED, SHARP; see **מעט**; transp. **מעט** prob. to scrape, to scrape off (comp. **עס** to rub, also **קרט**, since **ע** and **ר** are kindred letters to each other), whence **מעט** prop. a scraping, scrap (ein Span, Spånchen), hence a little. Hence comes the denom.—



(2) *to be little, few.* Lev. 25:16, לְפִי סְעֹט הַשָּׁנִים "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished,* Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL, מִעַט intrans. i. q. Kal, Ecc. 12:3.

HIPHIL, הִמְעִיט—(1) *to make few, to diminish,* Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, פָּדַתְמָעִיטִי "lest thou makest me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, הִמְעִיט אֶסְפָּרָה עֲשָׂרָה חֲמֵרִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels" אֶל־חֲמֵיטִי sc. לְשָׂאֵל (borrow) not a few." Specially *to give few,* Num. 35:8; Exod. 30:15. [Hence the following words.]

מִעַט, once מִעַט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little.* Construed—

(a) as a substantive, followed by a genit. of the noun מִיַּם מִעַט paulum aquæ, a little water, Gen. 18:4; 24:17, 43. מִעַט אֹכֶל a little food, Gen. 43:2; as else put after in the genitive, as מִיַּם מִעַט a few men, Deu. 26:5. מִעַט עֲזָרָה a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מִיַּם לֹא מִעַט "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little,* Ps. 8:6; of time, *a little while, for a little,* Ruth 2:7; Psa. 37:10; *shortly, presently,* Hosea 8:10; Hagg. 2:6; of space, *a little,* 2 Sam. 16:1. מִעַט מִעַט peu à peu, *little by little,* Exod. 23:30; Deut. 7:22. הֲמִעַט מִיֶּזֶבֶט is it but *a small thing to you?* Num. 16:9; Eze. 16:20, הֲמִעַט מְתַנְנֹתֶיךָ "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few,* Num. 13:18; 26:54; plur. מִעֻטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little,* Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly,* Psa. 81:15; 94:17; *quickly, suddenly,* Psalm 2:12; Job 32:22. מִעַט מִעַט shortly that, for *scarcely,* Cant. 3:4; comp. מִעַט let. B, No. 3.

(3) i. q. מִעַט but intensive; *very little* (see מִעַט, No. 4), ὀλίγον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מִעַט מִעַט very few;" Psa. 105:12; *very little,* 2 Sam. 19:37.

מִעֻט f. מִעֻטָּה adj., Eze. 21:20; *smooth,* and hence *polished, sharp* (of a sword), i. q. מִעֻט verses 15, 16; see the root מִעַט No. 1.

מִעֻטָּה m. (from the root מִעַט) *a veil, a garment,* Isa. 61:3.

מִעֻטָּהּ f. (from the root מִעַט No. I), *a cloak, or rather a large tunic put over the one commonly worn, reaching to the hands and feet; compare מִעֻל, Arabic عَطَاف and مِعْطَف id. Isaiah 3:22.* See Schröder, De Vest. Mul. Hebr. p. 235.

מִעֻי m. *a heap of ruins, ruins,* i. q. מִעֻי, for מִעֻי, from the root מִעַט, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מִעֻי.

מִעֻי (perhaps "σπλαγχνιζόμενος;" comp. מִעֻי), [Maai], pr. n. m., Neh. 12:36.

מִעֻל m. *an upper garment; an exterior tunic, wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512.* It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מִעֻל הַאֶהֱרָתָה Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מִעַט had the primary power of *covering*; hence of *acting covertly, astutely, perfidiously*; compare מִעַט No. 1, and the remarks there made.)

מִעֻי and Chald. מִעֻי bowels, see מִעַט.

מִעֻי constr. מִעֻי and poet. with Vav parag. מִעֻי Ps. 114:8; with suff. מִעֻי Hos. 13:15; plur. מִעֻי constr. מִעֻי, and מִעֻי, constr. מִעֻי m. denom. from מִעַט with Mem formative.

(1) *a place irrigated with fountains,* Ps. 84:7 (compare as to this place under the word מִעֻי).

(2) *a fountain itself,* i. q. מִעֻי (Syr. مِعْطَف id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מִעֻי 1 Ch. 4:41 כְּחֵיב i. q. מִעֻי, see מִעֻי 2, b.

מִעַךְ TO PRESS, TO PRESS UPON. Part. pass. מִעֻךְ an animal castrated by *pressing or bruising the testicles,* Lev. 22:24. 1 Sa. 26:7, הִנִּיחוּ מִעֻכָּהּ "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed,* used of the breasts immodestly pressed, Eze. 23:3. Hence pr. n. מִעֻךְ, and—



**מעכה & מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **ישור** and **ישורי** No. 1), 2 Sam. 10:6, 8; Deut. 3:13. Hence the neighbouring tract of Syria was called **ארם מעכה** 1 Ch. 19:6. Gent. noun **מעכתי** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בית מעכה** and **אבל בית מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעוף**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מיכיהו**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

**מעל** fut. **ימעל** Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **ימעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **ימעל ביהוה** 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **א** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מגאל** perfidy, fraud; which is from the root **גאל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of covering; whence **מעיל**; hence to act covertly, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the utmost (compare under **נחת**, **נחת**), prop. therefore, to be over or above anything, to possess, to have in one's power, den Oberherrn machen, sich bemächtigen; compare Ethiop. of similar origin, **መሰረ**: to tyrannise, to rebel; and also the Hebrew **מעל**.) [This latter conjectural formation is rejected in *Theo.*]

Hence **מעיל**, and—

I. **מעל** masc. perfidy, treachery (against God), sin, Job 21:34; elsewhere only in the phrase **מעל א**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. higher, the higher part; hence as an adv. above. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and above (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **ל**, **מעל**—(a) above, upon (oberhalb von etwas), as Gen. 22:9, **מעל לעצים** "upon the wood." Dan. 12:6, **מעל למימי הַיָּאָר** "upon the water of the river."—(b) near, by, Isa. 6:2, "the seraphs stood **מעל** לוֹ," LXX. κύκλω αὐτοῦ. Comp. **מעל** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) upwards, 1 Ki. 7:31. **מעלה מעלה** upwards more and more, Deu. 28:43.—(b) farther, more, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, onward, 1 Sa. 16:13.

(3) **מעלה**—(a) upwards, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **מעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **מעלה ראש** "over the head."—(b) beyond, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מתחת**. **מעלה מן** over any thing, i. e. besides that which, 1 Ch. 29:3. **מעלה עד** unto a high degree, i. e. in a higher degree, exceedingly, 2 Chron. 16:12; 17:12; 26:8.

(4) **מעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

**מעל** Chald. plur. **מעלין** the places of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **עלל** to enter.

**מעל** see **על**.

**מעל** masc. Neh. 8:6, lifting up; formed from **עלה**, **מעלה** from the root **עלה**.

**מעלה** m. (from the root **עלה**)—(1) an ascent, a place by which one goes up, Neh. 12:37. With suff. **מעליו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) a lofty place—(a) a stage, a platform, Neh. 9:4.—(b) an acclivity, a hill. **מעלה העיר** 1 Sa. 9:11; **מעלה הזיתים** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה ארזים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עקרבים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

**מעלה** fem.—(1) ascent, going up, to a higher region, Ezra 7:9. Metaph. **מעלות רוחכם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עלה אל לב** 38:10.

(2) a step, by which anyone goes up. **שש מעלות** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figura-



tively—(a) the steps of a gnomon, whence הפעלות is used of the gnomon or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight.—(b) שיר הפעלות a song of steps, in the heading of fifteen psalms, Ps. 120—134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, (1) אֲשָׁא עֵינַי אֶל-הַהָרִים מֵאֵין יְבוּא עֲזָרִי (2) עֲזָרִי מֵעַם יִשְׂרָאֵל (3) אֶל-יְנוּגֹם שְׁמֵרָךְ (4) הֲנֵה לֹא יִנוּג וְלֹא יִישָׁן שְׁמֵר יִשְׂרָאֵל (5) יְהוָה שְׁמֵרָךְ... (7) יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע וְגוֹי (Ps. 124:1) לִגְלוֹי יִשְׁהִיָּה לָנוּ יִאֲמְרֵנָא יִשְׂרָאֵל (2) לִגְלוֹי יִשְׁהִיָּה לָנוּ... (3) אִוִי חַיִּים בְּלַעֲנוּ... (4) אִוִי חַיִּים שְׁטַפּוּנוּ (5) אִוִי עָבַר עַל נַפְשֵׁנוּ הַפִּים חַיִּדוּנֵים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be trochaic songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title שיר הפעלות to the subject matter of those Psalms, and render it songs of going up (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a lofty place, 1 Ch. 17:17; specially an upper room, i. q. עליה Am. 9:6.

מעליל i. q. מעלל Zech. 1:4 כחייב.

מעלל (from the root עלל) only in plur. מעללים m. works—(a) the illustrious deeds of God, Ps. 77:12; 78:7.—(b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הרע מעללים to act well, or ill, Jer. 35:15; Mic. 3:4.

מעמד m. (from the root עמד), standing, station, ["function"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מעמד pr. part. Hophal (from the root עמד), some-

thing firm, stable, ["ground to stand on"], Ps. 69:3.

מעמסה f. (from the root עמס), a burden, Zech. 12:3, "I will make Jerusalem אבן מעמסה וְגוֹ' a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "Mos est in uribus Palaestinae, et usque hodie per omnem Judaeam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant."

מעמקים m. pl. depths, deep places, Isa. 51:10; Ps. 69:3, from the root עמק.

מען (for מענה, from the root ענה, עני to designate by one's words, compare יען), pr. subst. purpose, intent, with pref. ל, למען; with suff. למעני, למענך, למענכם always becoming a participle.

(A) prep. on account of—

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... למען משפטיך because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something למען דוד for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; Ps. 132:10; 2 Ki. 8:19; 19:34; למען חסדו for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said בְּחַסְדֶּךָ Ps. 25:7; 51:3; 109:26); למען שְׁמוֹ for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, עֲשֵׂה אֵתִי לְמַעַן שִׁמְךָ כִּי טוֹב חַסְדֶּךָ "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, "לְמַעַן שִׁמְךָ יְיָ תְחַיֵּנִי בְּצִדְקָתֶךָ וְגוֹ' "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter b.—למען צדקו (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. למענכם on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:7. למעני on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this sense



there is said more explicitly **למען** (למען) ... **למען** שמי ... "because of my name ... and my glory," Isa. 48:9; compare **למען** שמך Ps. 79:9, which is immediately explained, **למען** שמך על דבר כבוד שמך "on account of the glory of thy name," and 106:8, **למען** שמו להודיע את-גבורתו "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **למען** שמך because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were **למען** יבשו.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **למען** of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **למען** חילל את-שם קדשי in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) **למען** אשר Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without אשר: **למען** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **למען** אשר יצוה "for I have known (chosen) him (Abraham) that he may command," etc. see **למען** No. 7, b. Isaiah 66:11, "be glad with Jerusalem **למען** תיגמלו וישבעו that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **למען** יקראו that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 36:12; 44:9; Jer. 27:15; where some incorrectly understand **למען** of the event, see a little above at the end of letter A. *Τελικως* are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... **למען** תצדק בדיןך that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

**מענה** m. (from the root **ענה**)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) *hearing and answering of prayers*, Prov. 16:1. —(b) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated **מע**. Prov. 16:4; compare Arab. *عنى* to purpose.

**מענה** f. (from the root **ענה** No. II. to labour hard), *a furrow*, Ps. 129:3 כתיב; 1 Sa. 14:14.

**מענית** f. id. Ps. 129:3 קרי.

**מענה** f. *an abode*, see **מעונה**.

**מעץ** an unused root; root **מעץ** to be angry, whence—

**מעץ** ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare **מאזימעץ**.

**מעצבה** f. (from the root **עצב**) *pain, affliction*, Isa. 50:11.

**מעצד** m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab. *معد* id.). Root **עצד**.

**מעצור** m. (from the root **עצר**) *restraint, hindrance*, 1 Sa. 14:6.

**מעצור** m. (from the root **עצר**) *restraint*, Prov. 25:28.

**מעקה** m. (from the root **עקה**, Arab. *عقا* to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

**מעקשים** m. pl. (from the root **עקש**) *tortuous things, tortuous ways*, Isa. 42:16.

**מער** m. for **מעה** (from the root **עה**)—(1) *nakedness, pudenda*, i. q. **מעה** Nah. 3:5.

(2) *a naked space, i. e. void space*. 1 Ki. 7:36, **מער** "for the space of each one" (of the borders).

I. **מערב** m. (from the root **ערב** No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, **מערבי מערב** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." *Thes.*]

II. **מערב** m. (from the root **ערב** No. II), *the West*,



the part where the sun sets, Psalm 75:7; 103:19; 107:3; Isa. 43:5. [Found also with ה local, westward, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

**מַעְרָבָה** f. i. q. מַעְרָב No. II., *the West*, Isaiah 45:6.

**מַעְרָה** m. (from the root עָרָה), *a naked place*, i. e. a plain or field devoid of trees, Jud. 20:33. Comp.

Arab. عروة that which surrounds a city; prop. a naked tract around it.

**מַעְרוֹת** pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عروة a band of men.

**מַעְרָה** f. constr. מַעְרוֹת plur. *a cave*; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עָרָה No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

**מַעְרִיץ** m. (from the root עָרַץ part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

**מַעְרָה** m. (from the root עָרָה), *disposing, counsel*. Prov. 16:1, מַעְרָה לֵב "the counsels of the heart."

**מַעְרָכָה** pl. מַעְרָכוֹת f. —(1) *disposing, ranging in order*. מַעְרָכוֹת הַנְּרֹת lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

**מַעְרָכָה** f. —(1) *a pile*, as of the shew-bread set before Jehoyah in the temple, Levit. 24:6; whence מַעְרָכָה הַלֶּחֶם in the later books, i. q. in the older, לֶחֶם הַפְּנִים Neh. 10:34; also without לֶחֶם 2 Chr. 2:3; also מַעְרָכָה לֶחֶם 2 Ch. 13:11. מַעְרָכָה הַשֻּׁלְחַן the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array, an army*, 1 Sam. 17:8.

**מַעְרָמִים** m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root עָרַם No. I.

**מַעְרָצָה** f. *sudden terror, hence violence*, Isa. 10:33; from the root עָרַץ to terrify.

**מַעְרָה** (i. q. מַעְרָה, מַעַר "a place naked of trees"), [Maarah], pr. n. of a place in the mountains of Judah, Josh. 15:59.

**מַעְשָׂה** m. constr. מַעְשָׂה, with suff. מַעְשָׂהוּ plur. מַעְשָׂיִם Gen. 20:9, etc.; and suff. מַעְשָׂי Ecc. 2:4, 11; a form which is also used with a singular sense (see מַרְאָה and Hebrew Gramm. §90, 9, note); Ps. 45:2, מַעְשָׂי plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מַעְשָׂי plur., Ps. 103:22; sing., 1 Sam. 19:4; מַעְשָׂיִם plur., and sing., Gen. 47:3.

(1) noun of action of the verb עָשָׂה, *that which any one makes or does*, das *Thun, Geschäft*. Gen. 47:3, מַה מַעְשָׂיִךְם "what is your business?" 1 Chr. 23:28, מַעְשָׂה עֲבֹרַת בַּיִת הָאֱלֹהִים (*Berichtigung des Tempeldienstes*) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מַמַּעְשָׂי from their business?" Eze. 46:1, יְמֵי הַמַּעְשָׂה "(six) days of business," work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. הָרָדָה. Ex. 23:24, לֹא תַעֲשֶׂה כַּמַּעְשֵׁיהֶם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen אֶת-הַמַּעְשָׂה אֲשֶׁר תַּחַת הַשֶּׁמֶשׁ evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (*Handlung, That*), chiefly in a bad sense. Gen. 44:15, מַה הַמַּעְשָׂה הַזֶּה אֲשֶׁר עָשִׂיתֶם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, מַעְשָׂה הַיּוֹם "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. מַעְשֵׂי יְדֵי "the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מַעְשָׂה הַיּוֹם Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מַעְשָׂה יְדֵי "Isa. 5:12; 29:23. Psa. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare מַעַל. — (b) of men. מַעְשָׂה יְדֵי אָדָם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מַעְשָׂה חֲזָק work woven in many colours, damask, Ex. 26:1, 31; מַעְשָׂה רֶשֶׁת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, מַעְשָׂה בְּמִקְרָא with an artificial compound of spices. Once used of the work of a poet (*ποίημα*), Psalm 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מַעְשָׂה צְדָקָה שְׁלוֹם "the work (i. e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. מְלָאכָה No. 2. Isa. 26:12, כָּל מַעְשֵׂינוּ "all our



goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

**מעשי** (contr. for מעשה "work of Jehovah"), [Maasiai], pr. n. m. 1 Ch. 9:12.

**מעשיהו & מעשיהו** ("work of Jehovah"), [Maaseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

**מעשר** m. const. st. מעשר, with suff. מעשרו, plur. מעשרות (from the noun עשר, עשר), tithes, Gen. 14:20; Deu. 14:23, 28; 26:12. מעשר הפעשר "tithes of tithes," Neh. 10:39. שנת הפעשר "the year of tithes," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

**מעשקות** f. plur. (from the root עשק to oppress), oppressions, forcible exactions, Pro. 28:16.

**מֵ** pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֵ Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, **MEMPHI**; in Sahidic, **MEMPHI**, also **MEMPHI**, (in the Rosetta inscriptions, page 5, as commonly read *panoë*), from which forms the Hebrew name, as well as the Gr. **Μέμφις**, and the Arab. **منف** are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (*De Iside et Osiride*, p. 369), *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν* (compare **מַעַל** full, and **מַטְרִי** good) *ἐρμηνεύουσιν, οἱ δ' ὡς τὰ φαν' Ὀσίριδος* (compare **מַעַל** sepulchre, and **מַמְפִּי** = *εὐεργέτης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii *Opuscc. edit. te Water*, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, *Commentatt. Herodot.* § 11, page 105, seq.; Champollion, *l'Egypte sous les Pharaons*, i. page 363; my *Comment. on Isa.* loc. cit. [But see *Thes.* on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

**מַפָּע** m. (from the root עָפַע), violence, blow; hence used of one on whom it is laid, Job 7:20.

**מַפָּח** m. (from the root נָפַח), Job 11:20, מַפָּח נְפִישׁ "breathing out of the soul" (compare נָפַח נְפִישׁ Jer. 15:9, and Job 31:39).

**מַפְּחָ** m. (from the root נָפַח), the bellows of a blacksmith, Jer. 6:29. ["Arab. **مِنْفَاح** id."]

**מַפְּבִישֶׁת & מַפְּבִישֶׁת** (contr. from מַפְּאִי בִישֶׁת according to Simonis, "exterminating the idol"), [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

**מַפְּסִים** see שְׁפָסָם.

**מַפְּיץ** m. (prop. part. Hiphil, of the root פָּץ to break in pieces), a hammer, mace, maul, as a weapon, Pro. 25:18. Compare מַפְּץ.

**מַפֵּל** m. (from the root נָפַל to fall).—(1) what falls off; Am. 8:6, מַפֵּל בָּר "what falls off from corn," husk. Hence—

(2) something pendulous, loose; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad *Stat. Sylv.* 38); Job 41:15, מַפְּלֵי בֶשֶׂר "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (*die Wammen*).

**מַפְּלֵאוֹת** f. (from the root פָּלַא), only in pl. מַפְּלֵאוֹת miracles, Job 37:16, i. q. נִפְלְאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלֵאִי in the other hemistich.

**מַפְּלֵגָה** f. (from the root פָּלַג), a division, class, 2 Ch. 35:12.

**מַפְּלָה** f. Isa. 17:1, and מַפְּלָה Isa. 23:13; 25:2 (from the root נָפַל), fallen buildings, ruins ["Syr. **ܡܦܠܐ**"].

**מַפְּלֵט** m. (from the root פָּלַט), escape, Psalm 55:9.

**מַפְּלֵצָה** f. (from the root פָּלַץ), an idol, so called from its being an object of fear, 1 Ki. 15:13; comp. **ܡܦܠܥܐ**, an idol, from the root פָּלַץ to fear.

**מַפְּלֵשׁ** m. (from the root פָּלַשׁ = פָּלַם Piel, to weigh, to balance), balancing (of clouds), Job 37:16.

**מַפְּלֵת** f. (from the root נָפַל).—(1) fall, ruin of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) what falls down, Eze. 31:13 (of a fallen trunk).

(3) a corpse, like *cadaver*, a *cadendo*, and *πρῶμα* from *πίπτω*, Jud. 14:8.

**מַפְּעֵל** m. Pro. 8:22, and מַפְּעֵלָה f. (from the root פָּעַל), Ps. 46:9; 66:5; a work (of God).

**מַפְּעֵת** see מַפְּעֵת.

**מַפְּץ** masc. (from the root פָּץ), a bruising, or breaking in pieces, Eze. 9:2.



**מפץ** masc. (prop. part. Hiph. from the root **נפץ** to bruise, pound), a hammer, Jer. 51:20; comp. **מפיץ**.

**מפקד** m. (from the root **פקד**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **שער המפקד** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

**מפרץ** m. (from the root **פרץ**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **فرصة** a recess of a river where water is drawn, also a station of ships.)

**מפרקת** f. (from the root **פרק**), the neck, vertebrae of the neck, 1 Sa. 4:18; Chald. **פרק**, **פרקא** id.; Syr. **فركة** vertebra.

**מפרש** m. (from the root **פרש**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

**מפשעה** f. (from the root **פשע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **שתוף** in the parallel place, 2 Sa. 10:4.

**מפתח** m. (from the root **פתח**), a key, Jud. 3:25; Isa. 22:22.

**מפתח** m. (from the root **פתח** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

**מפתן** m. (from the root **פתן**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

**מין** see **מין**.

**מצא** 1 pers. **מצאתי**, and **מצאתי** Nu. 11:11; fut. **מצא**, imp. **מצא**, inf. **מצא** with suffix **מצאתי**, **מצאתם** (for **מצאתי**), Gen. 32:20; part. **מצא** once **מצא** (in the manner of verbs **לה**); Eccles. 7:26; fem. **מצאת**, **מצאת** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **ע** Job 11:7 (Ch. and Syr. **מצא**, **מצא** id., Æth. **ጠጸሎ**: to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מצא לו ערים בצורות** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מראה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i.e. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אין בשורה מצאת** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὕρισκα**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לא מצאתי בו מאומה** "I have not found in him any thing," sc. of crime; compare Ps. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עשה לך אשר תמצא ירך** "do what thy hand findeth," (*was dir vor die Hand kommt*), i.e. what may seem good to thee, do as thou wilt (*nach deinem Befinden*); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כל אשר תמצא ירך לעשות בכלך עשה** "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לך מצא** **אתההוצים** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בוא** with acc. No. 2, letter *d*), Ex. 18:8, "all the travail אשר מצאתם בדרך" which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Ps. 116:3; 119:143, compare **εὕρισκα** **τινά**, Tob. 12:7. Specially observe the phrase **י** **מצאתה** **פ** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by **ל** of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlanglich sein**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

**NIPHAL מצא**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by **ל**, Deut. 21:17, **כל אשר ימצא לו** "all things which he possesses;" Josh. 17:16; Jer. 15:16, **מצאתי** **לך** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **מאין** **תמצא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:



16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (find befinden, befindlich seyn), 1 Ch. 29:17, עֲמַתְךָ הַנִּמְצָאָה פֹּה "thy people, who are here present;" 2 Ch. 34:32, כָּל הַנִּמְצָא בִירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם "all the money which was in Egypt." Also, *to be present* (opp. to absent), Gen. 19:15, נִשְׂתִּי בְנוֹתַי הַנִּמְצָאוֹת "thy two daughters who are present;" compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָם), 1 Ch. 28:9, אִם-תִּדְרֹשׁוּ אֵת יְהוָה "if thou seekest him, he will be found of thee."

HIPHAL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּיַד *to deliver*, 2 Sa. 3:8.

(2) *to cause any one to acquire*, i. e. to give to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, to present, to offer, followed by אֵל Lev. 9:12, 13, 18.

מצב constr. מצב m. (from the root נָצַב), *a station*.—(a) a place where anything stands, Jos. 4:3, 9.—(b) i. q. *the post or office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מצב m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מצבה 1 Sa. 14:12, and—

מצבה i. q. masc. מצב letter c, and מצב, Zec. 9:8.

מצבה f. const. מצבת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמַּצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מצבה [Mesobaitē], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מצבת f.—(1) i. q. מצבה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מצד pl. מצדות with Kametz impure (from the root צָד to hunt, to lie in wait, like מְצַד from the root צָד), pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root مَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מצודה, מצודה, מצוד.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, נִישַׁב דָּוִד בְּמִצְדָּה "David dwelt in the fortress (of Zion)." Jer. 48:41; 51:30.

מצה—(1) pr. i. q. מָצָה, מָצָה *to suck*, hence *to suck out, to drink out*. Isaiah 51:17, "thou hast drunk out the inebriating cup, thou hast sucked it out;" i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. מַצְיָא a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מצה f. pr. *what is sweet* (from the root מָצָה No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֶמֶץ). חֶלֶת מִצָּה an unleavened cake, Lev. 8:26; pl. חֶלֶת מִצּוֹת Nu. 6:15 (compare as to the double plural, under יִבֵּל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצּוֹת unleavened bread. Ex. 12:15, 18. חַג הַמִּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מצה fem. (from the root נָצַח I) *strife, contention*, Pro. 13:10; 17:19.

מצה (perhaps for מוֹצָה "fountain"), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מצהקה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מצוד (from the root צָוַד) m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּה *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוּדִים, which is also more suitable to the passage.

מצוד (from the root צָוַד) m. *the net* of a hunter, Job 19:6.

מצודה (from the root צָוַד) i. q. masc. מצוד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מצודה f. id.—(1) *capture, prey*, Eze. 13:21.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּה, מִצְדָּה *the top, peak* of a mountain,



Job 39:28; 1 Sa. 22:4; and a mountain castle, a fortress, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

**מצוה** f. (from the root **צוה**) pl. **מצוות** a command, a precept, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of prohibition is found Lev. 4:13, **אחת מכל מצוות יהוה אשר לא תעשינה** "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצוות הלויים** what was due to the Levites, Neh. 13:5; comp. **משפט**.

**מצולה** Ex. 15:5; Neh. 9:11; and—

**מצולה** f. i. q. **צולה**, depths, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צול**, which see).

**מצוק** m. (from the root **צוק**), distress, Ps. 119:143; Jer. 19:9.

**מצוק** m. a column, from the root **צוק** i. q. **יצק** in Hiphil **הציק** to set up. Well explained by Kimchi, **מערך**, 1 Sam. 2:8, **סצקי ארץ** "the columns of the earth," i. q. **עמודי ארץ**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **מצוק מצפון מול פ** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוק** for a lofty and steep mountain. The word which some have compared, **טלח** a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

**מצוקה** f. (from the root **צוק**), distress, Job 15:24; pl. Ps. 25:17.

I. **מצור** m. with suff. **מצורך** Eze. 4:8 (from the root **צור**).—(a) distress, Deut. 28:53, seq.—(b) siege, Eze. 4:2, 7. **צורא במצור** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) a mound, raised by besiegers, Deut. 20:20; Mic. 4:14.—(d) bulwark, citadel, 2 Ch. 32:10; Hab. 2:1. More often **עיר מצור** a fortified city, Ps. 13:22; 60:11; 2 Ch. 8:5.

II. **מצור** pr. n. of Egypt, apparently of lower Egypt, **אורי מצור** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of borders or limit, i. q. **מצר**, as if it were the sing. of the noun **מצרים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετοτρο**, kingdom. Thes.].

**מצורה** f. (from the root **צור**).—(1) a mound cast up by besiegers, Isa. 29:3.

(2) a bulwark, a fortified city, 2 Ch. 11:11; more often **עיר מצורה** 2 Ch. 14:4; **עיר מצור** 2 Ch. 11:10.

**מצות** f., i. q. **מצה** No. II. (from the root **נצה**), strife, contention, Isa. 41:12. **אנשי מצותך** "thy enemies."

**מצח** an unused root, perhaps to shine, i. q. **נצח** and **נצח**, compare **נצח** to be cheerful, and transp. **נצח** to shine. Hence—

**מצח** m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצחי** forehead, 1 Sa. 17:49. **מצח זונה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, **הזמי מצח** "of an impudent forehead;" verscs 8, 9; Isa. 48:4, **מצחך נחושה** "thy forehead (is) brass," i. e. a brazen forehead.

**מצחה** f. a greave, as if the front of the leg, 1 Sa. 17:6.

**מצלה** pl. **מצלות** f. (from the root **צל** No. I.), a bell, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצלותים**.

**מצלה** f. (from the root **צל** No. II.), a shady place, Zec. 1:8.

**מצלת** only in dual **מצלתים**, from the root **צל** No. I., a pair of cymbals (Gr. also in dual **κνυβάλω**, -οιν), an instrument of music, 1 Ch. 13:8; Eze. 3:10; Neh. 12:27; see **מצלתים**.

**מצנפת** f. (from the root **נפץ** to wind round), the tiara of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

**מצע** masc. (from the root **צע**) a couch, a bed, so called from being spread out, Isa. 28:28.

**מצעד** m. (from the root **צעד**) a step, a going, Ps. 37:23; Prov. 20:24; **במצערי** in his footsteps, i. e. in his company, Dan. 11:43; compare **בצדק** Jud. 4:10.

**מצעירה** f. something smallish, little, pr. that which is a little removed from small, compounded



of מצערה and מן; compare מן No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

**מצער** m. (from the root מצע)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

**מצפה** masc. (from the root מצפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpah*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:22; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

**מצפה** ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה-נלעך. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

**מצפנים** m. pl. (from the root מצפ) *hidden places*, Obad. 6.

**מצץ**—(1) TO SUCK, TO SUCK OUT, i. q. מצץ and מץ. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζος. Hence to draw out with pleasure, to taste, Isa. 66:11; compare מץ verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) to be sweet, whence מצץ sweet, i. e. unfermented bread; compare מצץ which also has both of these significations.

[“מצץ fem. casting, pouring, with aff., 2 Ch. 4:3.”]

**מצר** an unused root, which appears to have had

the same meaning as the kindred מצר, מצר to shut in, to restrain, hence Arab. مصر border, limit; and Hebr. מצור No. II, מצרים.

**מצר** m. (from the root מצר, like מצב from the root מצב) *distresses*, Ps. 118:5; pl. מצרים, מצרי Lam. 1:3; Ps. 116:3.

**מצרים** pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, מצרים מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47. 15, 20; 50:3; Exod. 1:14), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצר (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרום), seem to have been denoted by zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language מצרים). The Gent. noun is מצרי Gen. 39:1; f. מצריה 16:1; plur. m. מצרים Gen. 12:12, 14; f. מצריה Ex. 1:19.

**מצרף** m. (from the root מצרף) a *fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

**מק** m. (from the root מקק, compare Psalm 38:6), *putridity*. Isa. 3:24, תחת ציפורים מק יהיה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

**מקבה** f. (from the root מקב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מקבי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

**מקבת** f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

**מקדה** (prob. "of place of shepherds" מקרים), [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites, Josh. 10:10; 12:16; 15:41.



**מקדש** m. (from the root קדש), with Dag. euph. Ex. 15:17, with suff. מקדשו, once (unusually) מקדשו Num. 18:29.

(1) a holy thing, something consecrated, Num. loc. cit.

(2) a sanctuary, a holy place; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מקום מקדש Isaiah 60:13; מקדש Daniel 8:11. מקדש a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. מקדשי בית Jer. 51:51, the sanctuaries, the holy places of the temple; מקדשי Ps. 73:17 id.; but מקדשי ישראל are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) an asylum, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

**מקהלים** plur. m., Ps. 26:12; and—

**מקהלות** plur. f. (from the root קהל), Ps. 68:27, assemblies, congregations, especially of those who praise God, choirs. This latter form is also [Makheleth], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

**מקנה** (from the root קנה), [once מקנה, once מקנה כ].

(1) prop. expectation, hope, confidence, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) a congregation, gathering together (from the root קנה Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) a host, a company of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), ומקנה סחרי המלך יקחו סקנה במחיר, "and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price." There is a play of words in the double use of the word סקנה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

**מקנה** f. (from the root קנה Niph. to be gathered together), a place in which water flows together, Isa. 22:11.

**מקום** pl. מקומות m. (but fem. however, Job 20:9; Gen. 18:24); from the root קום No. 2, to stand.

(1) a place (prop. a station, from standing, existing) ["Arab. مقام, Æth. ጠቅጥጦ; id. Phœn. טקם a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. the place of any one is his abode, habitation, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18, אלהי מקום לוֹעָקתי "let there be no place (or abiding) to my outcry;" let it never delay, but let my cry come without tarrying to God. Followed by relat. אשר it is often put in const. st. מקום אשר (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand מקום אשר Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before ה relative, Ps. 104:8; and with the relative omitted, Job 18:21, לא מקום (אשר) לא ידע את "the habitation (of a man who) knows not God."—Sometimes מקום in which place, put periphrastically for where (elsewhere באשר, אשׁר), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. ܡܩܘܡ. Adv. for in the place, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܡܩܘܡ; a place, and adv. loco).

(2) a town, a village (Germ. Ortschaft). מקום שכם the town of Shechem, Gen. 12:6; 18:24.

**מקור** m. (from the root קור), a fountain. מקור חיים the fountain of life, of welfare, Ps. 36:10. מקור דמים the fountain of blood, per euphem. de pudendis mulieris, Lev. 12:7; 20:18; also without דמים Lev. 20:18. Figuratively, Ps. 68:27, מקור ישראל "the fountain of Israel," i.e. descendants of Israel; compare מים Isa. 48:1.

**מקנה** m. (from the root לקח), receiving, taking, 2 Ch. 19:7.

**מקחות** pl. f. price, wages, Neh. 10:32; (from the root לקח to take, to buy, verse 31; compare Talm. מקח buying).

**מקטר** m. (from the root קטר), incense, Ex. 30:1.

**מקטרת** f. (from the root קטר), a censer, 2 Chr. 26:19; Eze. 8:11.

**מקל** an unused root, which had, I suppose, the same meaning as Æth. ባቁላ: baquala, and ባቁላ: baquela, to germinate, to sprout (ב and פ being interchanged); whence ባቁላ: sprout, scion, twig; whence there is the secondary verb ተባቁላ: tabakkala, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether



separated by Ludolf, in Lex. page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βάω*, pr. *Gehstod*; compare *βακτηριον*. Hence—

**מקל** const. state **מקל** Jer. 1:11, and **מקל** Genesis 30:37; plur. **מקלות** a rod, staff, prop. twig, sucker (compare **חמר**), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. **מקל** used of a spear, Eze. 39:9. (Chald. **מקל** *spiculum*, Castell.) *Ῥαβδομαρτεία* is mentioned, Hos. 4:12.

**מקלות** (perhaps for **מקלות** "staves," "lots"), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

**מקלט** m. *asylum, place of refuge*, from the root **קלט** No. 2; **מקלט** עיר Josh. 22:13, seq.; pl. **מקלות** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

**מקלעת** f. (from the root **קלע** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מקלעות**, const. **מקלעות** ib. 6:29, 32; 7:31 (*Aethiop. transp.* **ἄθλο**: sculpture, figure.)

**מקנה** m. [as *cattle*, construed with a fem. verb, Ex. 24:18. App.], (from the root **קנה** to possess, to buy), const. **מקנה**; with suff. **מקני**, **מקנהו**, **מקנהו**; also with suffixes which appear to be plurals (but see under **מקנהו**, **מקנהו**), **מקני** Num. 20:19; **מקנהו** Isaiah 30:23; and every where **מקניהם** Gen. 47:16; Josh. 1:14; **מקנהם** Deut. 3:19, and **מקניהם** Gen. 34:23; 36:7; 46:6 (never **מקנהם**).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κῆνος* cattle, prop. i. q. *κῆμα* possession, *ὄϊς*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic **مال**, Syriac **ܢܘܒܝܢܐ** *wealth and sheep*; also the Germ. *das Gut*, used in Holstein of flocks; see Voss, on Virg. Ecl. x. 19); and this is properly used only of sheep and oxen (**צאן ובהמה**), beasts of burden being excepted; Genesis 26:14, **מקנה צאן**; Genesis 47:17, "and Joseph gave them food **ובמקנה הצאן ובמקנה הבהמה ובמקנה הבהמה**." Asses and camels are more rarely comprehended in this word, Job 1:3; **אנשי מקנה** men who look after cattle, Gen. 46:32, 34; **ארץ מקנה** land fit for feeding cattle, Nu. 32:1, 5.

(2) *purchase, buying, something bought*, Gen. 49:32.

**מקנה** f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, **מקנה** the deed of a

purchase, Jer. 32:11, seq.; also a *thing bought*; **מקנה** used of slaves bought for money, Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit. 25:16, 51.

**מקניהו** ("possession of Jehovah"), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

**מקסם** m. (from the root **קסם**), *divination*, Eze. 12:24; 13:7.

**מקץ** ("end," from the root **קצץ**, of the form **קצץ**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

**מקצוע** pl. **מקצוע** and **מקצוע** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קצץ** to cut off.

**מקצועה** f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa. 44:13. Targ. **מקצועה** *cutter*. Root **קצץ**.

**מקצת** a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מקצת**, wherever it occurs, appears to be for **מקצת**, from **קצת**, which see.

**מקק** not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מזך**, **מזך**, **מזך**, which see. In western stocks to this there appear to answer *maceo, macer*.

NIPHAL **מקק**.—(1) *to melt*, Isa. 34:4, "מקקו כל צבא" **מקקו** "all the stars of heaven shall melt," i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitranga. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **מקקו חבורתי** "my tumours run with corrupt matter."

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHAL **מקק** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מקק**.

**מקרא** m. (from the root **קרא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קרא**, Num. 10:2, **מקרא העדה** "to call together an assembly." Hence—(a) *an assembly called together, a sacred convocation called together*, *κατήχησις*, Isa. 1:13. Often **מקרא קודש** Lev. 23:2, seq.; Num. 28:18, 25.—(b) *a place of holy convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, "they listened to the reading."

**מקרה** m. (from the root **קרה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.



(2) *a lot*, which happens to any one, Ecc. 2:14, מקרה אחד יקרה את כלם "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מקרה m. pr. part. Piel, from the root קרה; *boarding, floor*, Ecc. 10:18.

מקרה f. (from the root קנה), *refreshing, cooling*, Jud. 3:20, 24.

מקשה m. propr. *turned work*, or something rounded, from the root קשה No. II., i. q. fem. מקשה. Isa. 3:24, מעשה מקשה "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. מקשה f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, מקשה מעשה, "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand מקשה of *solid gold*, from the root קשה to be heavy, hard.

II. מקשה for מקשה, Arab. مقشاة f. denom. from קשא a cucumber; *a field set with cucumbers*, Isa. 1:8.

מר m. (from the root מר).—(1) subst. *a drop*, so called from flowing down (see מר No. 1), Isa. 40:15.

(2) adj. f. מרה *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. מר נפש adj. *sad of soul*, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of a cry or weeping, Germ. bitterlich. צעקה גדולה ומרה "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, מספר מר "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. מרה Isa. 33:7, and מרה Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مرير (whence it is at the same time manifest how מר strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; מר נפש id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psa. 64:4; Jer. 2:19. מר בitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מר fully מור Cant. 4:6; 5:5, seq. Makk. מר

(Ex. 30:23), m. *myrrh* (so called from its flowing down, distilling, see the root מר No. 1), Arab. مر, Gr. μύρρα (as if from the fem. form מרה), *σμύρνα*; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. מר עגר Cant. 5:5, and מר ררור Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, *σμύρνα στακτή*. צרור המור a little bag filled with myrrh, for the sake of the sweet smell (like בית נפש Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. מרה i. q. מרי, מרה—(1) TO LASH a horse with a whip to quicken its speed (streichen, anpeitschen), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. מרה i. q. מרה rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, תפרום תפריא, "now she lashes up herself on high." Compare שוט and שוט. The ancient versions, "lifts up herself, rises," as if מרה were with the letters transposed, i. q. מרה = רום.

II. מרה or מרה a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مرأ and مری bene profecit s. bene cessit cibus, مرأ to be strong (pr. fat), to be manly, whence مرأ Ch. מרה a man. Hence מרה fat, מרה the crop of a bird, and pr. n. מרה. Very nearly kindred is מרה Hiph. to fatten, מרה fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that מרה, מרה would nearly approach מרה, which see. To this answer the Sanscrit pri, pri, to fill, to nourish, to sustain.

מר pr. n. f. (i. q. מרה "sad"), [Mara], Ruth 1:20.



מֵרָא Ch. lord, Daniel 2:47; 4:16, 21; 5:23.

Syr. <sup>ܡܪܐ</sup>, Arab. <sup>مرء</sup> id. pr. man, from the root מֵרָא No. II.

מֵרָאָךְ see מֵרָאָךְ.

מֵרָאָךְ בְּלָאָן ("Merodach (i. e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. <sup>مردک</sup> "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in *Chronico*, *Vers. Arm. ed. Aucher. tom. i. p. 42, 43*), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called מֵרָאָךְ בְּלָאָן which see; *m* being changed into *b*.

מֵרָאָה const. מֵרָאָה with suff. מֵרָאָיִךְ Cant. 2:14; מֵרָאָהוּ Lev. 13:34; מֵרָאָהָּ Lev. 13:35; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see מֵרָאָהָּ and Gramm. § 90, 9), like מֵרָאָיִךְ Cant. 2:14; מֵרָאָיו Job 41:1; and מֵרָאָיִהוּ, מֵרָאָיִהֶם (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. מֵרָאָיִ Eccles. 11:9 (קרי (מֵרָאָה) *m*. (from the root מֵרָאָה)).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. <sup>عمران</sup>]; Lev. 13:12, לְכָל־מֵרָאָה עֵינַי "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, מֵרָאָה עֵינֶיךָ "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, יִפַּח מֵרָאָהָּ Gen. 12:11; מֵרָאָהָּ מְלֻבַּחַת Gen. 24:16; 26:7, fair of form; and with לְ prefixed, נְחֻמָּד לְמֵרָאָהָּ beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. דְּמֻתָּ No. 3. Dan. 10:18, הִנֵּעַבִי כְּמֵרָאָה אָדָם "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, דְּמֻתָּ כְּמֵרָאָהָּ.

מֵרָאָהָּ f. of the preceding.—(1) *vision*, i. q. חֲזוֹן Dan. 10:7, 8, 16. מֵרָאָהוּ הַלַּיְלָה visions of the night, Gen. 46:2. מֵרָאָהוּ אֱלֹהִים visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. <sup>مرآة</sup> id.) compare מֵרָאָהָּ.

מֵרָאָהָּ f. (from the root מֵרָאָה No. II.), *the crop of*

a bird, Levit. 1:16. (Arab. <sup>مری</sup> id.)

מֵרָאָשָׁה Josh. 15:44, and מֵרָשָׁהָּ 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. מֵרָאָשָׁה "that which is at the head"), [*Maresah*], pr. n. of a fortified town in the plain country of Judah; Gr. *Μαρισά*. 2 Mac. 12:35; *Μαρισά*, Jos. Antt. viii. 10, § 1; *Μαρισσα*, xii. 6, § 6.

[“(2) a man, 1 Chron. 2:42.”]

מֵרָאָשׁוֹת pl. f. (denom. from ראש), pr. that which is at any one's head, opp. to מֵרָגְלוֹת that which is at the feet. It becomes a prep. *at the head of* any one, with suff. מֵרָאָשׁוֹתַי at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מֵרָאָשׁוֹתַי שָׂאֵל "at the head of Saul," perhaps for מֵמֵרָאָשׁוֹתַי Mem being omitted (unless the true reading be מֵרָאָשׁוֹתַי), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מֵרָאָשׁוֹת id. with suffix מֵרָאָשׁוֹתֵיכֶם, Jer. 13:18, יָרַד מֵרָאָשׁוֹתֵיכֶם עֲטָרַת הַתְּפִאֲרוֹתְכֶם "there shall descend your heads (i. e. from your heads) the crown of your honour." יָרַד is here followed by an accus. of the thing from which anything descends, like יָצָא עֲלֶיהָ. But there is nothing to hinder from reading מֵרָאָשׁוֹתֵיכֶם, like 1 Sa. 26:12.

מֵרָב ("multiplication," from the root רָבַב, of the form מֵרָבַב), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מֵרָבָדִים plur. *coverings, cushions spread out*, Pro. 7:16; 31:22; from the root רָבַד.

מֵרָבָהָּ f. (from the root רָבָה), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מֵרָבָהָּ m. (from the root רָבָה)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided מֵרָבָהָּ in great plenty."

מֵרָבִיבִית f. (from the root רָבָה)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:33.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. *ρόκος*, from *τίκτω*; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus, secundus*; see Gellius, xvi. 13). Arab. <sup>ربا</sup> interest; IV. to take interest.



**מַרְבֵּץ** const. st. **מַרְבֵּץ** Eze. 25:5 (see Lehg. page 578), m. (from the root **רָבַץ**), a *couching place* (of cattle), Zeph. 2:15.

**מַרְבֵּק** m. a *stable* or *stall*, in which cattle are *tied up*, from the root **רָבַק**, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

**מַרְג** an unused root, which seems to have signified the same as **רָג**, Arab. quadril. **نرج**, as far as may be gathered from the derivatives.

(1) *to roll rapidly*; whence **מִרְגָּן** a *threshing wain*, (unless perhaps **מִרְגָּן** in this noun is i. q. **מָרַח**, **מָרַק** to rub, to rub in pieces).

(2) *to speak rapidly*, used of babblers, tale-bearers; whence **מִרְגָּן**, **נִרְגָּן** tale-bearer.

**מַרְנוּעַ** m. (from the root **רָנַע**), *rest, a place of rest*, Jer. 6:16.

**מַרְנָלוֹת** pl. f. (denom. from **רָנַל**), what is *at* any one's *feet*; opp. to **מַרְאָשׁוֹת** which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at* any one's *feet*, Ru. 3:8.

**מַרְגָּמָה** f. a *heap of stones*, from the root **רָגַם**; Arab. **رحم** to heap up stones. Pro. 26:8, **כַּפְזֵר אֶבֶן**, "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Stabenstein wüfse.—LXX. translate **מ** a *sling* (from the root **רָגַם** to cast stones): *ὡς ἀποδεσμεύει λίθον ἐν σφενδόνη*.

**מַרְנָעָה** fem. (from the root **רָנַע**), *rest, a tranquil habitation*, Isa. 28:12.

**מָרַד** fut. **יִמְרֹד** TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by **פ** 2 Ki. 18:7, 20; 24:1, 20; and **עַל** of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. **מָרַה**), Josh. 22:16; Job 24:13 (see below). **מָרַד בַּיהוָה** to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. **מַרְדֵי-אֹר** those who oppose the light, the enemies of light, Job 24:13. (Syriac **ܡܪܕܝܢ** id. Arabic to be obstinate, contumacious. Kindred is **מָרַה**.)

The derivatives immediately follow, except the pr. n. **מָרַד**.

**מָרַד** Chald. i. q. Hebr. Eze. 4:19.

**מָרַד** m.—(1) *rebellion, defection*, Josh. 22:22. (2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

**מָרַד** Chald. adj. *rebellious*, f. **מָרְדָּא** emphat. st. **מָרְדָּא** Eze. 4:12, 15.

**מָרְדוּת** *contumacy*, 1 Sa. 20:30.

**מָרְדֻךְ** Jer. 50:2, pr. n. of an idol of the Babylonians, prob. *the planet Mars*, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, **مريخ**, **مريخ**, appears to have sprung from this, (*Mirrikh* from *Mirdich*), and the etymology of this itself—(*Merodach* from the stock *Mord, Mort*, signifying both *death* and *slaughter*, see page CCCCLX, B, and the formative syllable *ach, och*, very frequent in Assyrian and Chaldee words, comp. **מָרְדֻךְ**, **מָרְדֻךְ**, **מָרְדֻךְ**) suits very well the god of slaughter and war. So too *Mars, Mavors*, and *mors* appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as *Mesessimordachus, Sisi-mordachus*, **מָרְדֻךְ** (which see).

**מָרְדֻכִי** (Persic **مردکی** "little man," or "worshipper of Mars," from **מָרְדֻךְ** [*Mordecai*], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. **Μαρδοχαῖος**, [Also one who returned with Zerubbabel, Eze. 2:2; Neh. 7:7].

**מָרְדֻף** masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root **רָדַף**, subst. *persecution*. But I fully agree with Döderlein, that for **מָרְדֻף** we should read **מָרְדֻת** (dominion) from the root **רָדַח**. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

**מָרַה**—(1) pr. i. q. Arab. **مري** TO STROKE, TO STRIPE (German *streichen, streifen*); specially *to lash with a whip* (compare the kindred **מָרַה**), to pass a razor over the skin, whence **מָרַה** a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are **מָרַח**, **מָרַק** to rub, to rub over, *bestreichen, reiben, einreiben*. Hence—

(2) *to be contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against



striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *א* of the person resisted, Ps. 5:11; Hos. 14:1; and with an acc. (prop. to *repulse* any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מרה אמת פי יהוה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

*היפחל* *המרה* fut. apoc. *והפחל* (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *במהמותם חלן עיני* prop. "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17; 40:56; often in the phrase, *המרה יהוה* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *המרה אמת רוח* Psalm 106:33; and *עני* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *א* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מורה*, *מורי* and pr. n. *מרה*, *מריה*, *מריה*, *מריה*.

Note. In two occurrences of the root *מרה* the signification appears to be borrowed from the kindred root *מרד* to be better. One is 2 Kings 14:26, *עני ישראל מרה קאד* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מרה* we can with Schultens obtain the notion of *severe* affliction. The other instance is *מרי* Job 23:2, which see. On the other hand *מרד* has adopted the signification of the verb *מרה* Ex. 23:21.

I. *מרה* f. dual *מרתים* (from the root *מרה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מרה* ("bitterness," from the root *מרד*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر هواره* *Bir Hawarah*, not the fountains of Moses (*عيون موسى*), as thought by Pococke and Niebuhr.

*מרה* (read *morra*) f. (from the root *מרד*) sadness, grief, Prov. 14:10.

*מרה* f. id. Genesis 26:35, *סרת רוח* "sadness of spirit."

*מרוד* m. (from the root *רוד* No. 2) Lam. 3:19; pl. *מרודים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

*מרוח* (prob. for *מרוח*, *سارز* refuge, from the root *ארז*, *ارز* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

*מרות* m. one bruised, crushed, from the root *מרח*. Leviticus 21:20, *מרות אשך* " (castrated) with crushed testicles." But LXX. *μονόρχις*. Vulg. *herniosus*.

*מרום* m. (from the root *רום*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הר מרום ישראל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *במרום* on high, Job 39:18; and *מרום* in acc. id. Isai. 37:23, *ותישא מרום עיניך* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *anything far off*. Psalm 10:5, *מרום משפטתך מנגידו* "thy judgments are very far off from him;" comp. *רום* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מרומים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Phur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

*מרום* ("height," "a high place"), *מרום* [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

*מרוץ* m. (from the root *רוץ*), course, race, Eccl. 9:11.

*מרוצה* f. — (I) i. q. *מרוץ* 2 Sam. 18:27; Jeram. 23:10.

(II) oppression of the poor, a signification taken from the root *רצץ*, Jer. 22:17.

*מרוקים* m. pl. (from the root *קרי*), purification, Est. 2:12.

*מרות* ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.



**מְרוֹחַ** Jer. 16:5, const. מְרוֹחַ, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **رُجَح** *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مُرْزِيع** endowed with a loud voice. Medial words of the same kind are **יָלַל** and **רָגַן**.

**מָרַח**—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מְרוֹחַ**. (Cognate are **מָרַח**, **מָרַח**, and with **ר** turned into a sibilant, **מָרַח**. Arab. **سَح** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **سَح** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיְמַרְחוּ עַל-הַשָּׁחַיִן** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψον καὶ κατάπλασαι*. Hence **מְרוֹחַ**.

**מְרוּחָב** m. (from the root **רוחב**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּצְיֵאֵנִי**); Ps. 18:20, **וַיִּצְיֵאֵנִי לְמְרוּחָב** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **כְּכֶבֶשׂ בְּמְרוּחָב** "like a lamb in a wide space," where it might easily wander from the flock.

**מְרוֹחֵק** (from the root **רחק**); pl. **מְרוֹחָקִים** and **מְרוֹחָקִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מִמְרוֹחֵק** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **נָס מִמְרוֹחֵק** "he fled from afar off," i. e. to flee away far, and already to look from a great distance; **אֶרֶץ מְרוֹחֵק** a remote land, Isa. 13:5; pl. **מְרוֹחָקִים** Zec. 10:9; **אֶרֶץ מְרוֹחָקִים** Isa. 33:17; Jer. 8:19; **מְרוֹחָקִים** Isa. 8:9, remote countries.

**מְרוֹחֶשֶׁת** fem. (from the root **רוחש**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

**מָרַט** (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, *to tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מְרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **כָּל-בְּתֵרֵף מְרוּטָה** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), 1 Ki. 7:45.

(2) to be sharp, as a sword. Part. **מִרְטָה** for **מְרַטָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מִרְטָה** Isa. 18:2, 7, for **מְרַטָה** a sharp people, i. e. fierce, vehement (compare **מִרְטָה** No. 2). But see above under the word **מִרְטָה**.

**מָרַט** Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

**מָרִי** m. in pause **מָרִי**, with suff. **מָרִיךָ** Deu. 31:27, **מָרִים** Neh. 9:17 (from the root **מָרַח**).

(I.) *contumacy*, Eze. 2:5, **כִּי בַיִת מָרִי הָפְחָה** "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **מָרִי** **אִישׁ**, **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הָפְחָה** "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַח** (compare the note under **מָרַח**), Job 23:2, **גַּם הַיּוֹם מָרִי שָׁחִי** "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in *Thes.*]

**מָרִי בַעַל** [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מָרִיב בַּעַל** ("contender against Baal"), which seems to be the more correct form.

**מָרִיא** (from the root **מָרַא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle; specially a fatted calf*, *μωσχος σιευρός*. Commonly joined with the words **שׂוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

**מְרִיבָה** f. (from the root **ריב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(b) **מַי מְרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מַי מְרִיבוֹת קָדֵשׁ** Eze. 47:19.

**מְרִיָּה** ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

**מְרִיָּה** and **מִוְרִיָּה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמְּרִיָּה** "the land of Moriah,"



i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הָעֵי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרָה, which is confirmed by regarding מְרִיָּה as contr. from מְרִיאִיָּה for יָהּ מְרִיאָה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

**מְרִיּוֹת** ("contumacities"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and ט resemble one another).

**מְרִיָּם** (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαριάμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

**מְרִירוֹת** f. (from the root מְרַר), *sadness, grief*, Eze. 21:11.

**מְרִירִים** see מְרַר.

**מְרִירִי** m. adj. (from the root מְרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרָה.

**מְרָךְ** m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. εὐλαία); from the root מְרַךְ, whence the segolate form מְרָךְ = מְרִיךְ in the same manner as מְרָב from the roots מְרַב, מְרַב; מְרָן from מְרַן, מְרָן; f. מְרָה from מְרַה. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

**מְרָבָב** m. (from the root מְרַבב)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

**מְרָבָה** f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרָבָה Gen. 41:43; with suff. מְרָבָתוֹ Gen. 46:29; 1 Sam. 8:11; plur. מְרָבָהוֹת Zec. 6:1; Joel 2:5; constr. מְרָבָהוֹת Exod. 15:4; with suff. מְרָבָהוֹת Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

**מְרָבָלָה** f. (from the root מְרַבַּל), *merchandise*, Eze. 27:24. [a market, see Thes.]

**מְרָמָה** f. (from the root מְרַמֵּה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מְרָמָה a fraudulent man, Psa. 5:7. מְרָמָה אֲנִי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרָמָה אֲנִי deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרָמָהוֹת Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

**מְרָמוֹת** ("elevations"), [Meremoth], pr. n. m. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15.—(2) Ezr. 10:36.

**מְרָמָם** m. (from the root מְרַמֵּם), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

**מְרָנוֹתִי** pr. n. Gent. [Meremothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

**מְרָס** [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen مرز lofty). ["Compare Sansc. *mārsha*, worthy; from the root *mrish*; Zend. *meresh*. Benfey."]

**מְרָסְנָא** [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of *nd*, nom. Zend. *nar*, a man."])

**מְרַע** masc. (with each Tzere impure), i. q. רֵעַ *a friend, a companion*; with suffix מְרַעְהוֹ Genesis 26:26; plur. מְרַעִים Jud. 14:20; 15:6; with suffix מְרַעְהוֹ for מְרַעִיהוֹ Prov. 19:7. It has the form as if Hiphil of the verb רָעַע, borrowing its signification from the verb רָעַה No. 2, unless it be laid down that מְרַע is comp. of רַע and מֵן (like מְרַעֵר, מְרַעֵל, see מֵן No. 3, letter c), and that it only denotes *a companion, not a friend*, i. q. מְרַעֵעַ. This is the only way of explaining the former Tzere being unchanged. [But see Thes. p. 1296.]

**מְרַעְהוֹ** masc. (from the root רָעַה) with suff. מְרַעְהוֹ Job 39:8; מְרַעְהוֹ Eze. 34:18, *pasture, fodder for cattle*, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place of wild beasts*, Nah. 2:12. Arab. مرعى id."].

**מְרַעִית** fem. (from the root רָעַה)—(1) *pasture, pasturing*. צֹאן מְרַעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. עַם מְרַעִיתוֹ "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

**מְרַעְלָה** ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

**מְרַפָּא** m. and מְרַפָּה Jer. 8:15 (from the root מְרַפֵּא to heal).—(1) *the healing (of a disease)*, 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.



(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. **מִרְפָּא** (from the root **רָפַה**=**רָפַה** to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, **לֵב מִרְפָּא** "a meek heart;" Pro. 15:4; **מִרְפָּא לְשׁוֹן** "tranquillity of tongue," i. e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

**מִרְפָּשׁ** m. (from the root **רָפַשׁ**), *water disturbed by treading*, Eze. 34:19.

**מִרְצֵן** a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred **פָּרַץ** (*m* and *p* interchanged), to be violent (Hos. 4:2); whence **פָּרִיצִים** a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic **مَرِيضٌ** to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, **מַה-נִּמְרָצוּ אִמְרֵי-יְשׁוּעָה** "how powerful are right words;" 1 Kings 2:8, **קָלְלָה נִמְרָצָת** "a heavy (or grievous) curse," Mic. 2:10, **הִבֵּל נִמְרָץ** "very violent destruction."

HIPHIL, to make vehement, to irritate; Job 16:3, **מַה-יִּמְרָצֶנִי** "what (so) irritateth thee?"

**מִרְצֵעַ** masc. an *awl*, so called from its boring (root **רָצַע**), Ex. 21:6; Deu. 15:17.

**מִרְצֶפֶת** fem. (from the root **רָצַף**), a *pavement*, a place laid out with stones, 2 Ki. 16:17.

**מִרְקָה** prop. TO RUB (compare the kindred **מָרַח**, and in Greek **ἀμύγω, ἀμοργύω**); hence—

(1) *to polish* (metal); 2 Chron. 4:16, **נִשְׁפָּט מִרְקָה** "polished brass;" Jerem. 46:4, **מִרְקָה הַרְמָחִים** "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare **תִּמְרָקִים** (Syr. **ܩܘܢܐ** to wash off.)

PUAL **מִרְקָה** pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, **מִרְקָקִים**, **תִּמְרָקִים**.

**מִרְקָה** m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קרי. Arab. **مرق** and **مرقة** id. The proper

form of the word is **מִרְקָה** (which see), from the root **רָקַח**.

**מִרְקָח** masc. (from the root **רָקַח**), plur. *aromatic herbs*, Cant. 5:13.

**מִרְקָחָה** f. (from the root **רָקַח**), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

**מִרְקָחַת** f. (from the root **רָקַח**).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:20.

**מִרְרָה**—(1) TO FLOW, TO DROP; whence **מִרְרָה** a drop, **מִרְרָה** myrrh, so called from distilling, and prob.

**מִרְרָה** bile. (Arab. **مريرة** to cause to flow, **مريرة** frequent rain, and **مريرة** channel. The trilit. **مر** has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see **הִלָּךְ** No. 4, **جری** to run, to flow; Aram. **ܪܗܡܐ** to run; whence **ܪܗܡܐ** channels.)

(2) *to be bitter*. (Arab. **مر** fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *maereo*. How this notion coheres with the former is not clear. Perhaps it is denom. from **מִרְרָה** myrrh, and **מִרְרָה** bile, as being very bitter things). Impers. **לִי מִרְרָה** it is bitter to me, i. e. I am sad, Lam. 1:4, followed by **מִן** (*because of any thing*), Ruth 1:13. Fut. A. **יִמַר** Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. **יִמַר**.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, **אֲמַר בְּבִקְיִי** "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHIL, **הִמַר**, inf. **הִמַר**.—(1) *to make life bitter*, Job 27:2.

(2) followed by **ל**, *to make any one sad*, Ruth 1:20, **הִמַר לִי שְׁדֵי** "the Almighty hath made me sad." Compare **הִרַע ל** verse 21.

(3) *to weep bitterly*, for the fuller **הִמַר בְּבִקְיִי** Zec. 12:10.

Note. **הִמַר** Ex. 23:21, is fut. Hiphil in the Chald. form, for **הִמַר**, but with the signification taken from the verb **מָרַח**, followed by **ב** to rebel. Compare the note under **מָרַח**.

HITHPALPEL **הִתְמַרְמַר** *to be embittered exasperated*, Dan. 8:7. (Syr. **ܩܘܢܐ** to embitter, to provoke; Arab. **مرمر** to be angry.)







**משגב** with suff. משגב (from the root שגב) m.—

(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [Misgab], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

**משוכה** Prov. 15:19; and—

**משוכה** Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **מסוכה**. Root שוך and סך.

**משור** m. *a saw*, Isa. 10:15; from the root נשר to saw.

**משורה** f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 16; from the root משר, Arabic مشر II. to divide.

**משוש** m. (from the root שוש), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

**משחק** m. (from the root שחק) *scorn*; hence used of its object, Hab. 1:10.

**משטמה** f.—(1) *a noose, a fetter*, i. q. פח Hos. 9:8; from the root שטם, Syr. صتم to bind, to fetter. Hence—

(2) *destruction*, *ibid.* verse 7; compare מוקש. Others render *hatred, persecution*; from שטם to pursue after.

**משביל** see שביל Hiphil.

**משבית** f.—(1) *image, figure*, from the root שבח, Ch. שבח to look at, to behold, Eze. 8:12, **מְשִׁבֵּית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **מְשִׁבֵּית** Lev. 26:1, and **מְשִׁבֵּית** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **מְשִׁבֵּית** “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **מְשִׁבֵּית** would take its signification from שבח to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

**משכורת** f. (from the root שכר), *wages*, Gen. 29:15; 31:7, 41; [“reward, Ruth 2:12.”]

**משמרות** f. pl. *nails*, Ecc. 12:11; see מסמרים.

**משפח** m. *shedding of blood, slaughter*, Isa.

5:7, from the root שפח i. q. ספח to pour out; Arab. سفح to pour out blood, سفاح a shedder of blood, a tyrant.

**משור** an unused root [“perhaps i. q. Arabic مشر to divide”], see מְשִׁבֵּית.

**משרה** f. *dominion*, Isa. 9:5, 6, from the root שרה = שר and שר to rule.

**משרפות** pl. f. (from the root שרף).

(1) *a burning* of lime, Isa. 33:12 (compare Gen. 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) *the flow* of waters, (“the flow of waters,” from the root שרף, Ithpe. to drop [but see Thes.]), [Misrephoth-maim], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

**משרקה** (“vineyard,” plantation of vines of superior quality, see שרק), [Masrekah], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

**משרת** *a frying pan*, 2 Sam. 13:9; Ch. מסרת, מסרת, מסרת id. The origin is uncertain, and it is even doubtful whether the מ be radical or servile. It seems to me rather to be servile, so that the root would be שרה i. q. שרי to shine, to sparkle; whence שריון and משרת a brass frying pan, so called from its being polished. That the root סרת had the notion of parching is a mere gratuitous assertion.

**מש** [Mash], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of *mount Masius* (Arab. جودي), which lies to the north of Nesileis, and is a part of the Gordisean mountains.

**משא** m. (from the root נשא).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. נשא. Neh. 10:32, **משא** “the debts of every hand,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** the burden of every hand, which is less suitable.

**משא** (perhaps i. q. משא “retreat”), [Masha], pr. n. of a place mentioned in the description of the



boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was מְשֵׁה מִן־הַר הַקָּדִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moussa* or *Mouza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sephara* to be the city *طاب* the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called *سجدة* the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in Ephemerid. Hal. 1825, No. 56. [According to Forster i. 97, Mount Zames.]

**מְשָׁבֵן** m. (from the root *שָׁבַן*), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

**מִשְׁאָה** f. (from the root *שָׂאָה* No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. *שָׂאָה* No. 2.

**מִשְׁאוֹן** m. fraud, deception, Prov. 26:26; from the root *שָׂאָה* No. 1.

**מִשְׁאוֹת** Ps. 74:3; see *מִשְׁאוֹת*.

**מִשְׁאָל** ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. *מִשְׁאָל* from *מִשְׁאָל* 1 Chron. 6:59.

**מִשְׁאָלָה** (from the root *שָׂאָל*), prayer, petition, Ps. 20:6; 37:4.

**מִשְׁאֵרֶת** f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from *שָׂאָר* fermentation, *ש* and *שׂ* being interchanged. [But see *שָׂאָר* II.]

**מִשְׁבָּצוֹת** plur. f.—(1) artificial textures, with the addition of *קָנָב*, cloths interwoven with gold, Ps. 45:14; see the root *שָׁבַץ* No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

**מִשְׁבֵּר** m., Isa. 37:3; 2 Ki. 19:3; constr. *מִשְׁבֵּר* Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root *שָׁבַר*.

**מִשְׁבָּר**, only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγνύω*,

*ἀγνύω*, to break), Psalm 42:8; 88:8; Jonah 2:4. *מִשְׁבָּרִים* waves of the sea, Ps. 93:4.

**מִשְׁבֵּת**, only in plur. destructions, calamities, Lam. 1:7; compare the root *שָׁבַת* Hiph. No. 3.

**מִשְׁנָה** m. (from the root *שָׁנָה*), error, Gen. 43:12.

I. **מִשְׁדָּה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. *ܡܫܕܐ* id.)

(2) to save, to preserve, i. q. *הַצִּיל*. Isa. 63:11, *מִשָּׁה* "the saviour of his people" (God). [This word *מִשָּׁה* is in Thes. referred to the pr. n.] Hiphil, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17. Derivative *מִשָּׂה*, pr. n. *מִשָּׂה*, *מִשָּׂי*.

II. **מִשָּׂה** an unused root. Arab. *مسا* to do at evening, whence the noun *מִשָּׂה* yesterday, and yesterday (which see), for *מִשָּׂה*.

**מִשֶּׁה** pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. *מִשֶּׁה* תּוֹרַת מִשֶּׁה the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; *מִשֶּׁה* סֵפֶר תּוֹרַת מִשֶּׁה the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, *סֵפֶר מִשֶּׁה* 2 Chr. 25:4; Neh. 13:1 (Chald. *סֵפֶר מִשָּׁה* Ezr. 6:18). *מִשֶּׁה* לוחות מִשֶּׁה the tables of (the law of) Moses, 1 Ki. 8:9.

As to the etymology, *מִשָּׁה*, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as *מִשָּׂה* drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from *μω* water and *σῶ* to deliver, so that it would signify, saved from the water (see Jablonskii Opuscc. ed. te Water, t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Μωυσης*, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

**מִשָּׂה** m. (from the root *שָׂאָה*), a debt, Deu. 15:2.

**מִשְׁאוֹתָה** f. i. q. *שְׁאוֹתָה* (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root *שָׂאָה*.

**מִשְׁאוֹת** plur. f. ruins, desolations, Ps. 73:18; 74:3. The etymology is doubtful, and even the reading is uncertain in these places, as in Psalm 74:3,



in some edit., as that of Athias, there stands מְשֹׁאוֹת. I regard מְשֹׁאוֹת as being the same as מְשֹׁאוֹת, מְשֹׁאוֹת (from the root שׂוּא), Dagesh being inserted in the first radical in the Rabbinic manner in the forms מְשֹׁאִין, מְשֹׁאִים (from לָוֶן, לָוֶן), מְשֹׁאִי, Prov. 4:21, from לָוֶן. It comes to about the same thing if we regard מְשֹׁאוֹת as coming from מְשֹׁאָה, the signification being taken from שׂוּא, but the former is preferable; compare מְשֹׁאָה.

מְשׁוֹבֵב ("brought back"), [Meshobab], pr. n. m. 1 Chron. 4:34.

מְשׁוּבָה f. (from the root שׁוּב), a turning away, defection; Prov. 1:32, מְשׁוּבַת פְּתִימִים "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, מְשׁוּבַתִּי "turning away from me;" pl. מְשׁוּבוֹת Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

מְשׁוּגָה f. error, Job 19:4, from the root שׁוּג i. q. נְשִׁיג and נְשִׁיגָה.

מְשׁוּטָה Eze. 27:29, and מְשׁוּטָה ib. verse 6, an oar, from the root שׁוּט. As to the Dagesh in מְשׁוּטָה, see under מְשׁוּאוֹת.

מְשׁוּפָה Isa. 42:24 כְּחֵיב, for מְשַׁפָּה a spoiling.

מְשַׁח fut. יִמְשַׁח inf. מְשַׁח, once מְשַׁחָה Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. مَسَح id. Kindred are מְשַׁח and מְשַׁחָה No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by שׁ of the colour), Jer. 22:14; especially to anoint with oil (Arabic مَسَح id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, מְשַׁח לְמֶלֶךְ to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom מְשַׁחָה עָלֵינוּ whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), לְבַשֵּׁר to preach". The thing (oil or ointment) with which the anointing is performed, is put with שׁ prefixed, Ex. 29:2; Psa. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. مَسَح, Arab. مَسَح. Hence מְשַׁחָה, מְשַׁחָה and מְשַׁחָה.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, מְשַׁחָה, מְשַׁחָה, and the words which immediately follow.

מְשַׁח Chald. oil, Ezr. 6:9; 7:22.

מְשַׁחָה f. (from the root מְשַׁח).—(1) anointing; מְשַׁחָה שֶׁמֶן הַמִּשְׁחָה anointing oil, Exod. 25:6; 29:7, 21; מְשַׁחָה קֹדֶשׁ holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

מְשַׁחָה f.—(1) inf. of the root מְשַׁח to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. מְשַׁחָה No. 2.

מְשַׁחָה prop. part. Hiph. (from the root שַׁחַח) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, מְשַׁחָה חֲרָשֵׁי מְשַׁחָה "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare מְשַׁחָה; hence soldiers lying in wait, 1 Sam. 14:15. הַר מְשַׁחָה (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

מְשַׁחָה i. q. שַׁחַר m. morning, Ps. 110:3.

מְשַׁחָה i. q. מְשַׁחָה No. 1. destruction, Eze. 9:1.

מְשַׁחָה (from the root שַׁחַח) m. destruction, marring, as a concr. something marred, disfigured, Isa. 52:14.

מְשַׁחָה m. (from the root שַׁחַח) that which is corrupt, or marred, corruption, Lev. 22:25.

מְשַׁחָה (from the root שַׁחַח) m. Eze. 47:10, constr. מְשַׁחָה 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

מְשַׁחָה dominion, rule; Job 38:33, אִם תְּשִׁיב מְשַׁחָה בְּאָרֶץ "dost thou set its dominion (that of heaven) upon earth?" Root שַׁחַח.



**משי** Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *ρίχανρον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from **מָשַׁךְ** to draw), nothing else can be learned than that *very fine threads* are denoted.

**משי** see **משי**.

**משיבאל** ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

**משיח** m.—(1) adj. verbal pass. (from the root **מָשַׁךְ**), *χριστός, anointed* (used of a shield), 2 Sam. 1:21; **משיח נביא** the anointed prince [Messiah the prince], Dan. 9:25; **המשיח הגדול** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός, Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26; more fully **משיח יהוה** the anointed of Jehovah (LXX. *ὁ Χριστὸς Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

**משך** fut. **ימשך**—(1) TO DRAW. (Arab. **سَكَّ** id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is **מָשַׁךְ**.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **אֶל**, **לְ** of place, Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out from a pit, from water*, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מָשַׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Æth. **ሰሰ**: id.).—(b) **מָשַׁךְ הַזֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **מָשַׁךְ הַיִּבְלָה** Exod. 19:13, and **מָשַׁךְ בְּקַרְנֵי הַיִּבְלָה** Josh. 6:5, "to make a long blast with a trumpet," i. q. **מָשַׁךְ הַשּׁוֹפָרִים**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *festig losziehen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblafen mit dem Ermhorn*), see page CCCXL, A. To this answers the Arabic **جَلَب** to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מָשַׁךְ יְדוֹ אֶת-לִצְיָיִם** "to draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *sich mit jem. herumziehen*).—(e) *to protract, i. e. to prolong, to continue*, Neh. 9:30; Ps. 36:11, **מָשַׁךְ חַסְדְּךָ לְדַעְיָךְ** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מָשַׁכְתִּיךָ חֶסֶד** "I have continued loving kindness to thee." (Compare Syr. **سَكَّ** to draw; whence subst. **سَكَّة** long continuance.)—(f) *to make durable, i. e. strong, firm, to make firm*, Ecc. 2:3, **לְמַשֵּׁךְ בְּיַיִן אֶת-בְּשָׁרִי** "to make my body strong with wine." (Syr. **صَحَّف** to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **מָשַׁכְתָּ מַחֲנֶה תָבוֹר** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁקוּ הַחַיִּל** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. **سَكَّ** id.), with an acc. Ex. 12:21, *to hold*, followed by **אֶת** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 28:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **וְהָיָה מְשֻׁכָּה** "a strong people" ["drawn out; hence tall"]. Arab. **سَكَّ** Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מְשֻׁכָּה**, and—

**מְשֻׁךְ**—(1) *a drawing out*, Ps. 126:6, **מְשֻׁךְ הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**, **תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכָּה**); LXX. *Mosoch*; Vulg. *Mosoch*.



משכות see מושכות.

משכב m. (from the root שכב) pl. ימים constr. Lev. 18:22, and הו Ps. 149:5.

(1) a lying down, both for sleep (2 Sam. 4:5, מִשְׁכַּב הַצֶּהֳרָיִם "sleep at noon") and from sickness, Ps. 41:4. Specially concubitus, Lev. 18:22, "thou shalt not lie with a male מִשְׁכַּבְיִתְאִשָּׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) a couch, a bed, 2 Sam. 17:28; a bier, 2 Ch. 16:14; Isa. 57:2.

משכב m. Ch. a couch, a bed, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

משכן m. (from the root שכן pl. ימים Ps. 46:5; more often in הו- construed with a fem. Ps. 84:2.)

(1) habitation, dwelling place, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. den, Job 39:6; of God, i. e. temple, Ps. 46:5; 84:2; 132:5.

(2) specially a tent, a tabernacle, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכַּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכַּן from אהל see above at that word, p. xvii, A; hence מִשְׁכַּן אהל מועד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

משכן Chald. id. Ezr. 7:15.

משל fut. ימשל.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. مثل, Aram. ܡܫܠ id.) see Niph. Hiph. and the noun משל similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. משלים poets, Num. 21:27.

(2) to rule, to have dominion, Jos. 12:2; Prov. 12:24; followed by ש of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by על Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, וְרָעוּ מְשָׁלָה לּוֹ "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. משל lord, ruler, Gen. 45:8; plur. lords, rulers, princes, and in a bad sense tyrants, Isa. 14:5; 28:14; 49:7; 52:5; compare נְרִיבִים Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of making like, and ruling; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of making like, is derived that of judging, forming an opinion (compare חָמַד, and Æth. ስገለ: to think, to suppose, to think fit), which is nearly allied to the notion of giving sentence, ordering, ruling (compare טעם). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. to be compared; hence to be like any thing, followed by לָּ Isa. 14:10; מַּ Ps. 28:1; 143:7; שָׁ Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, to use parables, Ezek. 21:5.

HIPHIL—(1) to compare, Isa. 46:5.

(2) to cause to rule, to give dominion, Ps. 8:7; Dan. 11:39. Inf. subst. מְשָׁל dominion, Job 25:2.

HITHPAEL, i. q. Niph. to become like, followed by שָׁ Job 30:19.

Derived nouns, מְשָׁל, מְשָׁלָה, and those which immediately follow.

משל m. Arab. مثل, Syr. ܡܫܠ [Ch. מתלה].

(1) similitude, parable, Eze. 17:2; 24:3.

(2) sentence, opinion, γνώμη, sententious saying, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:13); hence משל is—

(3) a proverb, παροιμία, e. g. 1 Sam. 10:12; Eze. 12:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally a song, poem, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. מְשָׁלָה לְמִשְׁלָה to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic مثل parable, fable, sentence; plur.

أمثال verses.)

משל [Mashal], pr. n.; see משל.



**משל** m.—(1) *similitude*; concr. *something like*, Job 41:25.

(2) *dominion*, Zech. 9:10.

**משל** inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

**משלה** m. (from the root **שלח**), always in constr. state **משלה**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלה שור** "a place to which oxen are driven."

(2) with the word **י** or **ימים** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

**משלוח, משלה** m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **י**, *a thing upon which the hand is sent, prey, booty*, Isa. 11:14.

**משלחה** f. of the preceding nouns.—(1) *a sending, i. e. a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

**משלש** for **משלש**, see **שלש**.

**משלם** ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4; 6:30, etc.

**משלמות** (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמיה** 1 Ch. 9:12 (which is indeed the better reading).

**משלמיה** [**דו**] (for **משלמיה** "to whom Jehovah repays," i. e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 29; for which there is **שלמיה**.

**משלמת** ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

**משמה** f. (from the root **שמם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

**משמן** (from the root **שמן**) *fatness*. Isa. 17:4, **משמן בשר** "the fatness of his flesh." Pl. **משמנים**—(1) *fat, i. e. fertile meadows*, Dan. 11:24.

(2) *concr. fat soldiers, i. e. strong, robust*, *λεπτοί*. Ps. 78:31; Isa. 10:16.

**משמנה** ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

**משמנים** m. pl. *fatnesses* (of flesh), dainties, Neh. 8:10.

**משמע** m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

**משמעת** f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **אֶל-מִשְׁמַעְתְּךָ** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience, for the concr. obedient ones*, Isa. 11:14.

**משמר** m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. *prison*, Gen. 40:3, seqq.; 42:17.—(b) *station of a watch*, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **מִכָּל-מִשְׁמַר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*, Neh. 13:14. *Concr. one who is observed, to whom reverence is due, used of a ruler*, Eze. 38:7.

**משמרה** pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) *a place where guards are set, a station*, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance, or performance of an office or function*, Num. 4:27, 31, **זאת משמרת משאם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **שמר משמרת** Num. 1:53; 31:30, 47, or **הקדש** 3:28; 32:38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרת** 'ם to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **מרביתם שמרים משמרת בית שאול**. Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

**משנה** m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*



garded, or the dignity and honour. It is commonly subjoined in the genit., as בְּהֵן הַמִּשְׁנָה the second priest, the one next after the high priest (כֹּהֵן הָרִאשִׁי), 2 Ki. 25:18; Jer. 52:24; plur. בְּהֵנֵי הַמִּשְׁנָה secondary priests, 2 Ki. 23:4; מִרְכָּבַת הַמִּשְׁנָה the second chariot (in order), Gen. 41:43; אָחִיו הַשֵּׁנִי his second brother (in age), 2 Ch. 31:12; הָעִיר הַשֵּׁנִי the second part of the city, Neh. 11:9; and simply מִשְׁנָה id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, מִשְׁנֵה הַמֶּלֶךְ second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. אָחֵיהֶם הַמִּשְׁנִים their younger brothers, opp. to the first-born, 1 Ch. 15:18. כַּפֹּרֵי כֶסֶף silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, הַמִּשְׁנִים (cattle) of the second order (opp. to מִיטָב), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

מִשְׁפָּה f. (from the root שָׁפַח), *spoil, prey*. הֵיָה לְמִשְׁפָּחָה Jer. 30:16; 2 Ki. 21:14; לְמִשְׁפָּחָה Isa. 42:24.

מִשַּׁע an unused root, i. q. מִשַּׁח (kindred to מִשַּׁח, Arab. مَش to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (rein ausgießen), to milk clean (rein ausmelten), to empty a plate (rein abessen); also to empty by plundering (compare נָקָה Isa. 3:26). Hence [perhaps] מִשַּׁעִי.

מִשְׁעוֹל m. (from the root שָׁעַל), *a narrow way* (Schlweg), Num. 22:24, מִשְׁעוֹל הַפְּרָדִים "a narrow way between (two) vineyards."

מִשְׁעָה ἄπ. λεγόμεν. *a cleansing*, prob. for מִשְׁעִיחַ in the Chaldee form, like אֲמִתָּנִי for אֲמִתָּנִית (which see), ראשִׁי i. q. ראשִׁית; Ezek. 16:4, of a new-born infant, לֹא רָחַצְתָּ לְמִשְׁעָה "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to שָׁעַח.]

מִשְׁעָם ("their cleansing"), [Misham], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root שָׁעַן), constr. מִשְׁעָנִי Isa. 3:1, *prop, stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מִשְׁעָן m. id. Isa. 3:1, מִשְׁעָן וּמִשְׁעָנָה "support of every kind," e. g. as it is said a little after, of food and drink (compare סָעַר), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare מְצִיָּה). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מִשְׁעָנָה f.; see the preceding word.

מִשְׁעָנִית f. absol. 2 Ki. 4:31; constr. ibid. 18:21; with suff. מִשְׁעָנִיתִי; *staff* on which any one leans, Jud. 6:21; Ezc. 29:6.

מִשְׁפָּחָה constr. מִשְׁפָּחָתִי, with suff. מִשְׁפָּחָתִי, pl. מִשְׁפָּחוֹת Ps. 107:41, constr. and with suff. מִשְׁפָּחוֹתִי f. (from the root שָׁפַח, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (שֵׁבֶט), so on the other hand one family included several fathers' houses (בָּתֵּי אֲבוֹת see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, וְנָכַח מִשְׁפָּחָתָהּ לָנוּ "we have a family sacrifice." It is sometimes less exactly put for שֵׁבֶט, as Joshua 7:17, שֵׁבֶט יְהוֹרָדָה מִשְׁפָּחָתָהּ יְהוֹרָדָה.

מִשְׁפָּט (from שָׁפַט)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness בְּמִשְׁפָּט in judgment;" verse 35; Deu. 1:17, הַמִּשְׁפָּט לְאֱלֹהִים הוּא "for the judgment (is) God's." Isa. 28:6, יוֹשֵׁב עַל הַמִּשְׁפָּט "he who sitteth in judgment." Ezc. 21:32, עַד-בֹּא אֲשֶׁר לּוֹ הַמִּשְׁפָּט "until he shall come whose the judgment is."—(b) of the place of judgment (מִקְוֵם הַמִּשְׁפָּט Ecc. 3:16). מִשְׁפָּטָם עָם to bring any one into judgment, Job 9:32; 22:4; Psa. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. עָרַךְ מִשְׁפָּט to set forth a cause, Job 13:18; 23:4. שָׁפַט מִשְׁפָּטָם, to plead any one's cause, to be his patron, Deu. 10:18; Psa. 9:5 (compare לִין and רִיב). חָדַר מִשְׁפָּטִים אִתִּי to contend with any one, Jer. 12:1. מִשְׁפָּטִי בְּעַל מִשְׁפָּטִי my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. יְחִנְחֵנוּ מִשְׁפָּטֵי ה' judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. מִשְׁפָּט מוֹת sentence of death, Deuter. 21:22; Jer. 26:11.



to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law.* מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. מִשְׁפָּט וְצִדְקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4, כָּל־דִּרְכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֲנִי just balances, Pro. 16:11. לְפִי־מִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:11; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפָּטֵי, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of *the body of laws* (as we say, the law of Moses, the Justinian code), e. g. מִשְׁפָּטֵי Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַגְּאֻלָּה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמְּלָכָה regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים מֵאֵת הָעָם the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִשְׁפָּט is also—(c) *a manner, custom.* 2 Kings 11:14, "and behold the king stood upon a standing place כַּמִּשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כַּמִּשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. دِين and Gr. δίκη.) Hence—(d) *fashion, kind, plan.* 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יְהִי־מִשְׁפָּט הַנֶּעַר וּמַעֲשָׂוָיו "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׂפָתַי Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׂפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stando*, i. q. מְבֻלָּאוֹת, גְּרֻזוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גְּרֻזוֹתֵי Josh. 15:36). *To lie down amongst the cattle pens*, L. l. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root שָׁטַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָה an unused root, prob. i. q. מִשְׁקָה to hold; hence to possess (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָה possession, and ἀπ. λεγόμε.—

מִשְׁקָה Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בֶּן־מִשְׁקָה בֵּיתִי הוּא דָמִישְׁקָה אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דָמִישְׁקָה we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָה, an uncommon word, in order to allude to the word דָמִישְׁקָה; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְנֵה No. 2. Others take מִשְׁקָה from the root שָׁקַק to run (like מִמָּר from מָרַר), and render it *filius discursitationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus?*

מִשְׁקָה m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַק).—(1) part. High-cup-bearer; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, כִּלְיֵי מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקָל m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לְנַחֵשׁ "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.



(2) *weight*, Lev. 19:35; 26:26.

**משקלת** Isa. 28:17; and **משקלת** 2 Ki. 21:13, f.; a plummet, a plumb line, used in making things true and level.

**משקע** m. (from the root **שקע**), a place where water settles, Eze. 34:18.

**משרה** f. (from the root **שרה** to loosen, to macerate) maceration, steeping, Nu. 6:3, **משרה ענבים** "drink made of steeped grapes."

**משרוקיתא** m. (from the root **שרק**) Chald. pipe (as an instrument of music), Dan. 3:5, 7, 10, 15.

**משרעי** [Mishraites], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

**משש** i. q. **מוש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **مسس**, Gr. **μάσσω**, Æthiop. by inserting **ר**, **סלח**: id.) Gen. 27:12; compare **מוש** V. 21.

PIEL id. to feel (in the darkness), to grope, Deut. 28:29; Job 5:14; with an acc. to feel out, to explore with the hands, Gen. 31:34, 37; Job 12:25, **ימששו חשך** "they feel the darkness."

HIPHL id. with acc. Ex. 10:21.

**משתה** m. (from the root **שתה**) with suff. **משתי** Dan. 1:5, 8; **משתייהם** verse 16 (both sing.); **משתיכם** verse 10.

(1) a drinking (bas **Trinken**), Esther 5:4; 7:2; **בית משתה** banqueting room, 7:8; **יין משתי** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) drink (**Trank**), Dan. 1:10; Eze. 3:7.

(3) banquet, **συμπόσιον**, Esth. 1:3; 2:18; 8:17.

**משתה** emphat. st. **משתייה**, Chald. id. Dan. 5:10.

**מת** dead; part. of the root **מות** which see.

**מת** or **מת** not used in sing. a man (Æth. **ἄνθρωπος**: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתושלח**, **מתושלם** (**מתו** is a construct form, like **אב** Chald. constr. **אבני**; **שמו**, whence **שמואל**; **פנואל** in sing. const. **פנו**, whence **פנואל**), and also in the Punic, as **Metuastartus** (**מתו עשתרת**) i. e. man or worshipper of Astarte, **Muthumballes**, i. e. man of Baal.

Pl. **מתים**, defect. **מתם** m. men, (not of the common gender); Deut. 2:34, **מתים והנשים והטף** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מתים שוא** a few men, Gen. 34:30; **מתים אהלי** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מתו ישראל** are well rendered by Luther, bu armer **haufe** **36=** rael, LXX. **ὀλιγοστος** **Ἰσραήλ**; but this notion of misery and fewness is not in the word **מתו**, but is taken from the preceding **תולעת**.

**מתבן** m. (from the noun **תבן**) coll. straw, a heap of straw, Isa. 25:10.

**מתג** an unused root, which appears to have had the signification of spreading out (compare the cognate roots **מתח**, **מתה**). Whence—

**מתג** with suff. **מתגי** a bridle, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **אמה** No. 3.

**מתה** an unused root, prob. i. q. **متى** and **מת** to stretch out, e. g. a cord (cogn. **מדד**), whence **מתתי** [and perhaps **מת**].

**מתוק** adj. f. **מתוקה**, pl. **מתוקים** (from the root **מתק**) sweet, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. what is sweet, sweetness, Eze. 3:3. Metaph. pleasant, Ecc. 11:7.

**מתושאל** ("man of God," compound of **מתו** const. for **מת** man, which see, **ש=ש** the mark of the genit. and **אל**), [**Methusael**], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

**מתושלח** ("man of a dart"), [**Methuselah**], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

**מתח** TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ጠጥሐ**: for **ጠጥሐ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **נתח** to spread out, and **מתח** and **נתח**.)

Derivative, **אמתח** a sack.

**מתי** pr. extension, space of time; it becomes an interrogative adv. of time, when? (Arab. **متى**, Syr. **ἄνῃ**, Chald. **אימתי**). Gen. 30:30; Ps. 42:3; 94:7; 119:82. Without an interrogation (Syriac **ἄνῃ**), Prov. 23:35, **מתי אקוץ** "when I awake." Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** **ער** how long? 1 Sa. 16:4. **מתי** **אחרי** after how long a time? Jer. 13:27.

**מתכנת** f. (from the root **תכן**) a measure, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **תכן** verse 18; Exod. 30:32, **במתכנתו** "according to its measure," i. e. proportion of parts, of which it is



composed. 2 Ch. 24:13, "and they set the house of God על סתפנתו according to its (pristine) measure."

**מתלאה** Mal. 1:13, for מה-תלאה, see תל note, letter c.

**מתלעות** plur. f. i. q. מלתעות which see, biters, teeth, Job 29:17; Joel 1:6 (in both places in const. state).

**מתם** m. (from the root מם) integrity, soundness, a whole or sound part (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מתם we ought apparently to read מתם men, as found in many MSS.

**מתן** an unused root, Arab. متن to be strong, firm (compare the cogn. מן), whence the nouns מתני and מתני.

**מתן** m. (from the root מן, with Kametz impure) —(1) a gift, Genesis 34:12. מתן א"ש a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

**מתנה** Chald. f. i. q. Heb. מתנה a gift, pl. מתנות Dan. 2:6, 48; 5:17.

**מתנה** f.—(1) a gift, present, Gen 25:6; specially a bribe, i. q. שוחד Ecc. 7:7; a gift offered to God, i. q. מתנה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

**מתני** (shortened from מתנייה), [Mattenai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

**מתני** [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

**מתניה** and **מתניהו** ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

**מתנים** dual. the loins, the lower part of the back (so called from the idea of strength; see the root מן), Greek ἀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah. 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis*, *delumbare* for *debilitare*); hence מתן "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word ירך thigh, see under that word.—(Arab. متان and Syr. مَتَان id. more

rarely there is also used the sing. متن one side of the loins or lower back, protuberant with flesh and nerves).

**מתק** fut. ימתק.—(1) i. q. Syr. to suck, to eat with pleasure (compare מצץ); Job 24:20, מתקו רפה "the worm shall feed sweetly upon him."

(2) to be or becomes sweet, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מתקו לו רגבי גחל "the clods of the valley are sweet to him," the earth is light upon him.

HIPHIL (1) to render sweet or pleasant. Metaph. Ps. 55:15, אשר יחדו נמתקסוד "(we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. to be sweet (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מתקים [and the following words].

**מתק** m. sweetness, metaph. pleasantness, Pr. 16:21; 27:9.

**מתק** m. sweetness, Jud. 9:11.

**מתקה** ("sweetness," prob. "sweet fountain," opp. to מרה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petraea, Num. 33:28.

**מתרדה** pr. n. Pers. Mithredath (i. e. "giver by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7

**מתת** f. (contr. from מתנת) a gift, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

**מתתה** (from מתנתה), [Mattathah] nr. n. m. Ezr. 10:33.

**מתתיה** and **מתתיהו** ("the gift of Jehovah") pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Nel. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.



נ (7)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for fifty.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a fish, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as Lamed, p. ccccxxi, A; Mem, p. ccccxliv, B; more rarely Resh, as 𐤎𐤃, Chaldee 𐤎𐤃 to be risen, as the sun; שני, Aram. 𐤍𐤃 two. Arab. فرين and فرين purple.

— (b) with Yod, especially when it is the first radical, as נא and נא to be beautiful; נצ and נצ to stand, נק and נק to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נע, נל, נל ibid. No. 2, 3. The primary stock of roots נ (the same as of roots פ) is often in the last syllable; hence נה i. q. נה to roar, to growl, נה i. q. נה, נה; נב, i. q. נב; נא, i. q. נא etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. נא for נא (see אב), נא for נא; also Arabic نة an ear of corn, نة a bittern, נה Æthiop. ከነት:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. 𐤎, 𐤎. In Æth. there answer to this ከ: *age, veni*, which is commonly inflected like an imperative (compare ከ, f. ከ: plur. ከ: ከ:; compare ከ: ከ: ከ: behold; Amhar. ከ: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. δὴ, Germ. *doch, doch einmal*, [*I pray thee*], Gen. 12:13, שים נא "say, I pray thee," Gen. 24:2, יד נא "put, I pray thee, thy hand," (teg *doch einmal*); Gen. 24:45, הן נא "give me, I pray thee, to drink," (*laß mich doch einmal trinken*); Jud. 12:6; Num. 20:10, שמעו נא "hear, now, ye rebels!" Compare נא, נא page LXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, אלקה נא "now do let me go," Germ. *laß mich hingehn*; Isa. 5:1, אשירה נא "let me now sing (O hearers)," *laßt mich singen*; 1 Ki. 1:12, אעצה נא "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נעברה נא "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (*ich möchte doch wohl einmal hingehn*, "ich will doch einmal hingehn"), Ex. 3:3, אסורה נא "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, אל המלך נא now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, אל נא אש "Oh! that I may not respect any man's person," (*möge ich für niemanden parteyisch seyn!*); in inciting, urging, Jer. 5:24, נא נא אה יהוה "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, אל נא תעבר "pass not away I pray thee;" hence ellipt. אל נא (*do not I pray thee* (this); Germ. *nicht doch!* comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (α) wish and request, Psa. 124, ישאל נא " (so) let Israel say," Psa. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, "where is the word of the Lord?" נא "let it now come." — (γ) asking leave, Gen. 18:4, יקח נא "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, אל נא יחר לארני "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) אל נא, No. 2, letter b. — (b) אם נא *if indeed, if now* (*ei pore, éav pore*), used in modestly, or almost timidly, assuming something. Genesis 18:3, אם נא "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) הנה נא *behold now!* (*siehe einmal!*) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) אוי נא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, ננה נא לכל "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נ often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נ adj. raw, half cooked, used of flesh, Ex.



12:9; from the root נב Arab.  $\text{نَب}$  Med. Ye, to be raw, half cooked.

נב Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נב Neh. 3:8; [No], pr. n. of the Egyptian Thebes, or Diospolis, the very ancient and celebrated metropolis of Upper Egypt; called by Homer,  $\epsilon\kappa\alpha\tau\acute{o}\mu\pi\upsilon\lambda\omicron\varsigma$  (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it  $\Delta\iota\acute{o}\sigma\pi\omicron\lambda\iota\varsigma$ , in Nah.  $\mu\epsilon\rho\iota\varsigma$   $\text{Ἀμμών}$ ; this latter seems to be a literal interpretation of the Egyptian name; נב, Egypt.  $\text{HOX}$ , i. e.  $\sigma\chi\omicron\iota\nu\omicron\varsigma$ , a measuring line; then a part, a share measured out; and נב,  $\Delta\mu\omicron\tau\omega$  (Jupiter) Ammon, see נב No. III, hence נב  $\text{the portion}$ , possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נב an unused root. Arab.  $\text{نَب}$  to give forth water (as the earth), whence  $\text{نَب}$  land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נב to shake about.] Hence—

נב m. (for נב) plur. נב (once נב Judges 4:19 כחיב), a bottle, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נב not used in Kal, i. q. נב TO SIT, TO DWELL. (Kindred is the Greek  $\nu\alpha\iota\omega$ ,  $\nu\alpha\acute{o}\varsigma$ . The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5;  $\text{ἄθῃ}$ : to respire, to rest, and it even approaches in meaning to נב.) Hence נב plural constr. נב habitations.

PILEL נב (compare נב Hithpa. נב), Ps. 93:5; plur. constr. נב (for נב).—(1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

*quam bene humeris tuis sederet imperium*, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitte*; now it is said in German, *es fleidet jemanden, steht ihm wohl an*. Some have taken נב as the Niph. of the verb נב: to be desired; hence, to be agreeable, becoming). Ps. 93:5; נב "holiness becometh thine house;" comp. adj. נב.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נב], Isa. 52:7.

[Derivatives the two following words.]

נב i. q. נב, נב only in pl. constr. נב.—(1) a word altogether poetic, a seat, dwelling—(a) of men, or God, as נב Lam. 2:2; נב Vulg. *domus iniquitatis*, Ps. 74:20; נב Ps. 83:13.—(b) of flocks, pastures, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נב the pastures of the desert, Ps. 65:13; Jer. 9:9; נב green pastures, Ps. 23:2.

נב (for נב, from the root נב) adj., only in f. נב.—(1) becoming, seemly, followed by ל Ps. 33:1, נב "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) beautiful, Cant. 1:5; 6:4. Compare נב, נב.

נב i. q. Arab.  $\text{نَم}$  to mutter, to murmur, to speak in a low voice; (compare נב, נב, Gr.  $\mu\acute{\upsilon}\omega$ ), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נב "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert *ub. die Echtheit der Jes. Weissagungen*, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נב "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נב "an utterance (song) concerning wickedness."



[Once used in fut. Jer. 23:31, וַיִּנְאֻמוּ "and they utter oracles."]

[נא] given as a noun in Thes. (of the form נאול), found once in the absolute state, Jerem. 23:31, see above נא.]

נא fut. נא, and Piel נא, part. נא, to COMMIT ADULTERY, used both of the male and female, Ex. 20:13, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נא to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִאְפָה מִיְיָהּ, "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנְאֹף אֶת־הָאֲבֹן וְאֶת־הָעֵץ, "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נא m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נא m. pl. id. Hos. 2:4, וְנִאְפְּסֵיהָ מֵבֵין שְׂדֵיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נא fut. נא, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נא), as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נא.

PIEL נא, fut. נא.—(1) i. q. Kal, to reject, to contemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHIL, fut. נא (in the Syriac manner for נא), intrans. to be despised, to be contemned, Ecc. 12:5.—LXX., Vulg., Syr., shall flourish (as if from נא), but this does not agree with the context.

HITHPOEL, part. נא for נא Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נא f. contumely, reproach, Isa. 37:3; and—

נא f. pl. נא id. Neh. 9:18, 26, and נא Eze. 35:12.

נא onomatopoe. i. q. cogn. נא (which see), TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30:24; Job 24:12. Hence—

נא f. const. st. נא the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18; pl. const. נא Eze. 30:24.

נא not used in Kal, cogn. to the root נא to curse.

PIEL נא TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نأ Med. Waw, to shun anything with abhorrence, to flee away, نأ to be opposed, to resist, to be unwilling.

נב (perhaps for נב "high place," from the root נב), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With נב parag. נב for נב towards Nob, 1 Sa. 21:2; 22:9.

נב not used in Kal, pr. as it seems to me, i. q. נב (נ being softened into נ) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نأ I. II. to shew, to declare, i. q. نأ, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር: to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נב—(1) to speak (as a prophet) by a divine power, to prophecy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֱלֵיָהֶם וְהֵם נִבְאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, " (if) a lion roars, who does not fear? (if) the Lord speaks אֲנִי לֹא אֲנִי אֲנִי אֲנִי who shall not prophesy?" Joel 3:1; Eze. 11:13;



37:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by  $\text{ל}$  Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by  $\text{על}$ , commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by  $\text{אל}$  in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g.  $\text{נבא שקר}$  "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15;  $\text{נבא שקר}$  Jer. 23:32; and followed by  $\text{א}$ ,  $\text{נבא שקר}$  pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with  $\text{לאמר}$  prefixed, Jerem. 32:3, or  $\text{ואמר}$  Eze. 21:33; 30:2.—(d) followed by  $\text{א}$  of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy  $\text{בשם}$  Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal  $\text{בשם}$  Jer. 2:8.—(e) followed by  $\text{א}$  referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(2) *to sing holy songs* as led by the Spirit of God, *to praise God*, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers.  $\text{נבאת}$  and once  $\text{נבית}$  (like verbs  $\text{לה}$ ) Jerem. 26:9; part.  $\text{נבא}$  plur.  $\text{נבאים}$  and  $\text{נבאיות}$  Jer. 14:14, 16, as if from the sing.  $\text{נבא}$  according to the analogy of verbs  $\text{לה}$ , which is also found in the Inf. with suff.  $\text{הנבאתו}$  Zec. 13:4.

ITHPAEL—(1) i. q. Niph. No. 1. *to prophesy*, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by  $\text{א}$  1 Kings 22:8, 18, and  $\text{על}$  2 Ch. 20:37 of him to whom the prophecy refers.  $\text{התנבא בצעל}$  to prophesy by the authority of Baal, Jer. 23:13.

(2) *to sing* as seized with a divine impulse, *to praise God*, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) *to be mad*,  $\mu\alpha\iota\nu\epsilon\sigma\theta\alpha\iota$ , or rather *to act as if mad*, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving ( $\mu\alpha\nu\upsilon\tau\iota\varsigma$  from  $\mu\alpha\iota\nu\omicron\mu\alpha\iota$ ; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

$\text{מְשֻׁנַע וּמְתַנַּבֵּא}$  *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *madman*.

Hence  $\text{נבואה}$ ,  $\text{נביא}$ ,  $\text{נביאה}$ , also  $\text{נבו}$  and its compounds.

$\text{נבא}$  Chald. Ithpael  $\text{התנבא}$  *to prophesy*, Ezr. 5:1.

$\text{נבב}$  TO BORE, TO HOLLOW OUT, i. q.  $\text{הלל}$ . Part. pass.  $\text{נבוב}$  *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word  $\text{לָבַב}$  Niph.  $\text{נבב}$ .

Hence  $\text{נבבה}$  for  $\text{נבבה}$  gate, pupil of the eye. Others take  $\text{נבב}$  as the root of both these words.

$\text{נבד}$  an unused root, prob. i. q. Arab.  $\text{نبا}$  to be prominent, to be high; hence pr. n.  $\text{נב}$  (for  $\text{נבה}$ ),  $\text{נביות}$ .

$\text{נבה}$  see  $\text{נב}$ .

$\text{נבו}$ —(1) [*Nebō*], pr. n. the planet *Mercury* (Syr. and Zab.  $\text{نحو}$ ), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely  $\text{נבו}$  for  $\text{נבוא}$  i. q.  $\text{נביא}$  the interpreter of the Gods, the declarer of their will; from the root  $\text{נבא}$ . As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former)  $\text{נבו אהר}$  (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In Thesthey are derived from  $\text{נבד}$ .]

$\text{נבואה}$  f. (from the root  $\text{נבא}$ ), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

$\text{נבואה}$  Chald. id., Ezr. 6:14.

$\text{נבוארדן}$  pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as if Hermianax; compound of  $\text{נבו}$ , *sar*, a prince, and  $\text{ארדן}$  i. q.  $\text{ארדן}$  lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-



mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

**נְבוּכַדְנֶאצַּר** 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶאצַּר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶאצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of **נְבוּ**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lorsbach explained this name **نبو خدان سر** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen **نبو خدا اذر** "Nebo is the god of fire."

**נְבוּשַׁשְׁבַּן** pr. n. Pers. (**نبو چشبان** "worshipper of Mercury," as if Hermodulus); [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

**נְבוֹת** ("fruit," "produce," from the root **נָבַח**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

**נְבוּזַבְדַּנְשַׁרְזַר** Dan. 2:6, plur. **נְבוּזַרְזַרְזִי**; 5:17, f.; Chald. a gift; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נָבַח** to ask for, for **נְבוּזַבְדַּנְשַׁרְזַר** one **ז** being omitted; comp. **Νελοθ** *Νελοθ*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נָבַח** appeal may be made to a similar instance **נְבוּזַבְדַּנְשַׁרְזַר**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבוּזַבְדַּנְשַׁרְזַר**. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **ז** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

**נָבַח** TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

**נָבַח** ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְיָת**) Jud. 8:11.

**נִבְחָז** [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נָבַח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבאז**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

**נָבַט** not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHL **הִנֵּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנֵּיטוּ לְרֵאוֹת** "look that ye may see," etc. Isa. 63:5, **אֲנִיט וְאֵין עֵזֶר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, to look at, Job 35:5, **הִנֵּיט שָׁמַיִם וְרֵא** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנֵּיט נָא הַשָּׁמַיִם** "look now towards heaven," also followed by **ל** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **ל** Ps. 104:32; Isa. 5:30; **ל** Hab. 2:15, of the place looked at; **מִן** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **בְּ**, it is, to look at with pleasure, Ps. 92:12 (compare **בְּ** No. 4, a), followed by **אֶחָדִי** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **אֶחָדִי** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **מֵאַחֲרָי** Gen. 19:26, **וַתִּבְטֵן מֵאַחֲרָיו** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **מֵאַחֲרֶיהָ post se**, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) to regard anything, to have respect to anything, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **ל** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **בְּ** Ps. 74:20.—(b) to look at anything but



without doing anything, e. g. as God looks at the wicked, i. e. *to bear patiently* (rubig mit ansehen) Hab. 1:3, 13 (but compare Ps. 10:14). — (c) *to rest one's hope in anything*; followed by ל Ps. 34:6.

(2) *to see, to behold*, like ראה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נבט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נבא m. Arab. نبى for نبى Syr. نبأ a prophet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נבא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἐτέρου 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְהָיָה אֲנִי לְפִי וְאַתָּה לְאֵלֵי פָּרֹחֵן וְאַתָּה יְהוָה "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הוּא יְהוָה לְפִי לֵאמֹר "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of prophets, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare "נבא" see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי נְבוֹאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroath; נבא חבצל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נבא קצרה 1 Ki. 18:19, even these are called נבא simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e. g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נבא Ch. id. Ezr. 5:1; 6:14.

נבאה f.—(1) a prophetess, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) the wife of a prophet, Isa. 8:3, as in Lat. *episcopa, presbytera*, used of the wife of a bishop or presbyter.

(3) a poetess, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נביות ("high places," see נבא), [Nebaioth], pr. n. Nabathæa, the Nabathæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نبط and نبط in which ט has sprung from the נ servile of the Hebrew.) Relandi Palæstina, p. 90, seq.

נבא an unused root, i. q. נבא and نبع, Ch. נבא to gush forth; whence—

נבא only in pl. Job 38:16, נבא "the fountains of the sea." LXX. πηγή θαλάσσης.

נבול (Isaiah 40:7) fut. יבול.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נבול, נבול, also נבול.)

(2) Figuratively applied to men, to fall down, to faint, to lose one's strength, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר נִבְּל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נבול a corpse.

(3) to be foolish, to act foolishly, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. نابع, هرج, ناجد, all of



which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) to account vile, to despise, Deu. 32:15; Mic. 7:6 (comp. Arab. حن to be foolish, VII. to be vile, abject).

(2) to disgrace, to treat with contempt. Nah. 3:6; Jer. 14:21, אל-תנגל בפסא כבודך "do not disgrace the throne of thy glory;" (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) stupid, foolish, Prov. 17:7, 21; Jer. 17:11. More often—

(2) impious, abandoned, wicked (comp. איויל), 1 Sa. 25:25; 2 Sam. 3:33; specially impious, ungodly. Job 2:10; Ps. 14:1; 53:2, אמר נבל בלבו אין אלהים "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كافر.

(3) [Nabal], pr. n. m. 1 Sa. 25:3, seq.

נבל & נבלי plur. נבלים, נבלי m.

(1) a skin bottle, so called from its flaccidity (see נבל). LXX. twice ασκος. Poet. Job 38:37, "the bottles of heaven," i. e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, vessels, pitchers, flasks. Isa. 30:14, נבלי "a potter's pitcher." Lam. 4:2, נבלי חרש "earthen pitchers;" compare Jer. 13:12; 48:12.

More fully, plur. נבליי vessels of the kind of pitchers, Isa. 22:24; opp. to נבליי basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. nablum, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (קנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבליי Ps. 71:22; plur. נבליי Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a ten stringed nabel. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the sambuca, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or cadii (see קד), had the figure of a pyramid or cone.

נבלה f. ["adj. f. foolish, Job 2:10"]—(1) folly, and also its punishment. Job. 42:8, לבלתי עשות עמכם נבלה "lest I inflict on you the punishment of your folly;" comp. עם חסר Gen. 24:49; 47:29.

(2) wickedness, 1 Sa. 25:25.

(3) shameful act of wickedness, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשתה נבלה בישראל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare ע ונבלה בישראל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare מבלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פגור Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نبيلة id.)

נבלות f. shame, disgrace; hence pars obscena, Hos. 2:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט "folly," or "wickedness in secret"), [Neballat], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebûla, بيت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبع id. The primary syllable is בע, like בק imitating the sound or murmur of boiling or bubbling; compare בוע, בעבע, בעצה). Prov. 18:4; נחל נבע "a gushing stream."

Hiphil הבע—(1) to pour out, to gush forth with. Prov. 1:23, אביעה לכם רוחי "I will pour out upon you my Spirit;" especially used of words Prov. 15:2, 28, פי רשעים יביע רעות "the mouth of the wicked poureth out evil things;" whence absol. to belch out wicked words, Ps. 59:8; 94:4.

(2) to publish, to tell (compare נבא, which has sprung from this root by softening the letter כ; also נבא, Psa. 19:3; 78:2; 145:7 (Syr. نبع Aph. to publish ["Arab. نبع"])).

(3) to cause to boil up, i. e. to cause to ferment and putrify. Eccles. 10:1, "dead flies יביע יביע cause the ointment to stink and putrefy."

Derivative טבוע.

נברש unused quadril., Syr. and Chald. Ithp. to give light, to shine; from נבר = נבר and ברש fire; whence—



**נברשתא** f. Chald. candlestick, chandelier, Dan. 5:5 (Arab. نبراس, Syr. نبرشتا id.).

**נבשן** ("soft soil;" from the root נבשן), [Nishshan], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

**נבב** an unused root, Syr., Ch. and Sam. to be dry or dried, whence—

**נבב** m. the south, the southern quarter, Exod. 27:9; Isa. 21:1, etc. **נבבול** the southern boundary, Josh. 15:4. In acc. adv. **נבב** גנרות to the south of the lake Cinneroth. Josh. 11:2. Hence **נבב** ארץ Josh. 15:19, and simply **נבב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With ה- parag. **נבבה** southward, Ex. 40:24; followed by ל Josh. 17:9, 10, **נבבה** לאפרים "southward (it was) Ephraim's;" and כן Josh. 18:14, **נבבה** כן "southward of the mountain." Also with pref. **נבבה** Josh. 15:21, "in (the region lying) towards the south," and **נבבה** 1 Ch. 26:17. Compare **נבבון**.

**נבב** unused in Kal, pr. apparently to be in front (see **נבב**), to be in sight, hence to be manifest, Arab. نجد to be clear and manifest. Compare **נבב**.

**נבב** Hiphil הניב—(1) pr. to bring to the light, hence to shew, to tell, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **נבב** **נבב** "and one shewed David, saying." Job 42:3. The accusative of the pronoun it is frequently omitted, just as it is after other verbs of saying (see **נבב** Gen. 4:8); as **נבב** ל "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) to betray, Job 17:5, **נבב** **נבב** " (who) betrays his friends to plunder."—(b) to declare, i.e. to solve, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) to declare, to confess, Ps. 38:19; Isa. 48:5; to profess openly, Isa. 3:9.

(2) emphat. to proclaim, to celebrate with praise, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **נבב** ל for **נבב**.

**נבב** Hophal הניב, fut. יניב, inf. pleon. הניב Josh. 9:24; Ruth 2:11, to be shewn, told.

Derivatives, **נבב**, **נבב**.

**נבב** Ch. to flow, Dan. 7:10.

**נגר** pr. subst. the front part, the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. **נגרי**, **נגרה**, **נגרו**.

(1) before, in the presence of, in the sight of, i. q. לפני, as **נגר** כל-עמך before all thy people, Exod. 34:10; **נגר** יהוה before Jehovah, 1 Sam. 12:3; **נגר** השמש before the sun, while the sun is yet in the sky, Nu. 25:4 (compare לפני השמש Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out **נגרה** **נגרה** each one before herself," i.e. each her own way (vor sich hin, ohne Rücksicht), compare Josh. 6:5, 20, and לפניו Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls **נגרי** (are) before me," they have a place in my care and affections, (compare לפני Ps. 19:15; Gen. 10:9).

(2) over against, in front of, Ex. 19:2, **נגר** החר "over against the mountain." Josh. 3:16; 6:5, 20; towards, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing **נגרו** before him," in comparison with him (compare לפני).

With prepositions—(1) לפני pr. as over against. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (die Gegenstände), hence Gen. 2:18, "I will make for him (man) a helper **נבבה** corresponding to him." Verse 20. Well rendered by the LXX. verse 18, kar' avron; 20, ὁμοιος αὐτῷ. Compare לפני Neh. 12:9. In the Rabbinic כנגר is often used in speaking of things which are like one another (see Lud. de Dieu ad h. l.), compare Pers. برابر over against, like, suitable.

(2) לפני, with suff. לפני, לפני etc.—(a) before, in the presence of, i. q. לפני No. 1. 2 Kings 1:13; Hab. 1:3. לפני עיני פ' 2 Sa. 22:25; Job 4:16.—(b) over against, Josh. 5:13; 1 Ch. 5:11; hence opposed to, against (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger לפני opposing the builders."—(c) like (compare לפני Neh. 12:9, **נבבה** **נבבה** "their brethren like themselves."—(d) pro, for (comp. Germ. vor and für). Neh. 11:22, "the chief of the Levites for לפני) the service of the house of God."

(3) כנגר—(a) pr. from before (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away



your evil deeds עֲיִנֵי מִנְּנִי from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 6:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is מִנְּנִי); also to be far away. Ps. 38:12, "my friends stood נִנְּנִי far off from my wound" (compare מִן No. 3, letter b). There is a peculiarity in Jud. loc. cit., "he cast away his life מִנְּנִי (for the fuller מִנְּנִי) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13.—(b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. מִן No. 3, letter c). Gen. 21:16, "and she sat down מִנְּנִי over against;" Nu. 9:2; 2 Ki. 2:7, 15. For מִנְּנִי over against any one, לְ is put first. Deu. 28:66, "and thy life shall hang לְךָ מִנְּנִי to thee over against" (Germ. dir gegenüber), for "over against thee;" i. e. thou shalt be in the greatest peril of thy life.—(c) against, absol. and adv. (בִּגְגֵנִי); הִתְנַחֵם מִנְּנִי to set oneself in opposition (sich dagegen setzen), 2 Sam. 18:13; followed by לְ: לְ מִנְּנִי against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַהּ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HITHPAEL.—(1) to make (one's own light) to shine, Isa. 13:10.

(2) to illuminate, Psa. 18:29; 2 Sam. 22:29. Hence—

נִגְהָה f. (Hab. 3:4)—(1) shining splendour, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (כְּבוֹד יְהוָה), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [Nogah], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְהָה emphat. נִגְהָה Ch. light. Dan. 6:20, בְּנִגְהָהּ by candle light. [In Thes. the meaning given is morning light, which is a preferable sense. Syriac נִגְהָה, נִגְהָה etc., the first dawn of the morning.]

נִגְהָה brightness, only in plur. Isa. 59:9.

נָגַח fut. נִגְחַת TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable נג, נג, compare נָגַע, נָגַח, נָגַח; and also in the other which ends in ח compare נָגַח to bark, properly to push, strike, as נָגַח, נָגַח and נָגַח to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. אֲנִיחָא קְרִיבָא; followed by עִם to wage war with any one; in Ithpael id. Hence—

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. نَجِد to go before, Ephr. i. 114; compare Germ. Fürst, i. q. the Eng. first). It is used—(1) of any prefect, or leader, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is prince of a people (Fürst), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. מִשִּׁיחַ נָגִיד the anointed one, the prince, Dan. 9:25. Pl. princes, Job 29:10; Ps. 76:13. Hence—

(3) noble, honourable. Pl. neutr. noble things, excellent things, Prov. 8:6. (Arab. نَجِد to be energetic, magnanimous, نَجِيد a prince, a noble.)

נְגִינָה fem. (from the root נָגַח).—(1) music of stringed instruments, Lam. 5:14; Isa. 38:20.

(2) a stringed instrument, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) a song, sung to the music of stringed instruments, a psalm, Ps. 77:7; specially a song of derision, a satire, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. نَجَلَ prop. to cut (compare the kindred roots נָגַח, נָגַח), to wound, to pierce. Hence מִנְּנִי a reaping hook.

נָגַח once part. pl. נִגְחִים Ps. 68:26. Elsewhere—

PIEL נָגַח TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. נָגַח to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, נִגְחָה, נִגְחָה [and in Thes. נִגְחָה (for נִגְחָה)].

נָגַע fut. נִגְעַת, inf. נִגְעַת, with suff. נִגְעַת, also נִגְעַת.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by ׀ Gen. 3:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by לְ Isa. 6:7, and לְ Num. 4:15; Hag. 2:12. Specially it is used—(a) to touch any thing, for to violate, to injure, Genesis 26:11, הַנִּגְעַת בְּאִישׁ הָעָרִי וּבְאִשְׁתּוֹ "he who



touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by אָ Prov. 6:29; followed by לָ Gen. 20:6 (compare ἀπτεσθαι, 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by אָ 1 Ki. 6:27; Hos. 4:2; וַ Mic. 1:9; Isa. 16:8; Jer. 4:10; לָ Jer. 51:9; וַ Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by אָ 2 Sam. 5:8; לָ Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare וַיָּבֹאוּ.

(4) intensitive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by אָ 1 Sa. 6:9; Job 19:21. Part. וְנִגַּף stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 8:15, like הִתְחַלַּף, הִתְעַשָּׂה, compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָגַף, נָגַף) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHAL—(1) causat. to cause to touch, especially in this phrase, וַיִּגַּע אֶת הָאָרֶץ לְפָנָיו, וַיִּגַּע אֶת הָאָרֶץ לְפָנָיו "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch, followed by אָ Ex. 4:25; לָ Ex. 12:22; וַ Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by אָ Gen. 28:12; וַ Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by לָ).

(4) i. q. Kal No. 3, to come to, followed by וַ Ps. 107:18; לָ 1 Sa. 14:9; hence to attain to, followed by אָ Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעוֹ, pl. נִגְעִים, נִגְעִים.

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:17; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נִגְעַת הַבְּשָׂרָה a spot of scab, verse 31; נִגְעַת הַצָּרְעָה a spot of leprosy, verses 3, 9, 20, 25, and without נִגְעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַף fut. נִגְפֵי.—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגְפֵי to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by וַיִּנְגַף to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 8:17, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence נִגְפָה, and—

נִגְפָה m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. TO FLOW, see Chald. נָגַר to draw out, and to flow; compare Heb. נָגַר, and נָגַר No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נִגְרוֹתָ, Job 20:28; see נָגַר Niph.

HIPHAL נִגְרֵי—(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare נִגְרֵי to pour out, to deliver) in this phrase נִגְרֵי עַל-יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare נִגְרֵי עַל after verbs of delivering p. cccxxx, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.



HOPHAL **נָגַשׁ** to be poured out, to be poured down, used of water, Mic. 1:4.

**נָגַשׁ** fut. **יִגְשׁוּ** (once **יִגְשׁוּ** Isa. 58:3), ["Arabic **نجش**"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. **נֹגֵשׂ** a taskmaster, *ἐργαστήριος*, Ex. 3:7; Job 3:18; also followed by **אֵל**, hence **בֹּא נֹגֵשׂ** Isa. 9:3; used of a driver of animals, Job 39:7.

(2) to urge a debtor, to demand a debt, with an acc. of pers. Deu. 15:2, 3; to demand tribute, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. **נֹגֵשׂ** an exactor of tribute, Dan. 11:20.

(3) to reign, to rule, part. **נֹגֵשׂ** a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. *Æthiop.* **ነገሠ**: id. whence **ነገሠ**: and **ነገሠ**: a king; **ነገሠ**: **ነገሠ**: king of kings, a title of the king of *Æthiopia*.

NIPHAL **נִגַּשׁ** to be pressed, harassed, 1 Sa. 13:6; Isa. 53:7; to press or harass one another, Isa. 3:5; to be harassed with toil, to be wearied out (used of an army), 1 Sa. 14:24.

**נִגַּשׁ** pret. Kal unused, the place of which is supplied by pret. Niph. **נִגַּשׁ**; fut. Kal **יִגַּשׁ**, imp. **נִגַּשׁ**, also **נִגַּשׁ** (Gen. 19:9), inf. **נִגַּשׁ**.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by **אֵל** to any person or thing, Gen. 27:22; 44:18; Num. 8:19; **אֵל** Isa. 65:5 (compare below letter c); **אֵל** Jud. 20:23; **אֵל** Gen. 33:3; **אֵל** Eze. 44:13; followed by an accus. Num. 4:19; **אֵל** **נִגַּשׁוּ** **אֵל** **הַקְּדוֹשִׁים** "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) to come near to a woman, honeste dictum de coitu (comp. **נָדַב**); followed by **אֵל** Ex. 19:15.—(b) to come near to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) to come near to anything is sometimes i. q. to reach it, to join oneself to anything; followed by **אֵל** Job 41:8; used of the scales of the crocodile, **נִגַּשׁוּ** **אֵל** **אִתּוֹ** "they are joined one to another."

(2) to recede, to draw back. Gen. 19:9, **נִגַּשׁוּ**, well rendered by the LXX. *ἀπόστα ἐκεῖ*. Vulg. *recede illuc*. Isa. 49:20, **נִגַּשׁוּ** **אֵלַי** "give place to me;" so the LXX. *πολιθόν μου τόπον*, Jerome, *fac mihi spatium*. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. **נָדַב** used of going away; **נָגַח** Arabic **منى** of drawing near; compare Germ. *herab*, *herum*, used even by the best writers for *hinab*, *hinum* (which latter several will hardly admit).

HIPHIL **נִגַּשׁוּ**—(1) causat. to cause to come near, to bring near, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; to bring something, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, **נִגַּשׁוּ** **עֲצוּמוֹתֵיכֶם** "bring (set forth) your arguments;" (so also must be taken **נִגַּשׁוּ** verse 22, and 45:21; the object however being omitted); to offer, to present, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; to draw near, Amos 9:10.

HOPHAL **נִגַּשׁ** pass. to be brought, 2 Sam. 3:34; to be offered, Mal. 1:11.

HITHPAEL, to draw near, Isa. 45:20.

**נָדַב** m. heap, pile (Arab. **ندب**, from the root **נדב** **ند**, the significations of which are however rather remote from those of this word; [In Thes. from **נדב**]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, **נָדַב** **מַיִם** **כַּמֶּנֶּה** "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) **נָדַב** like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is **חוֹמָה** a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

**נָדַב**, an uncertain root; whence some derive **נָדַב** 2 Ki. 17:21 **נָדַב**; but see **נָדַב**.

**נָדַב**—(1) i. q. Arab. **ندب** TO IMPEL, TO URGE, TO INCITE to any thing (kindred to **נָדַב**). It only occurs in this expression, Exod. 25:2, **נָדַב** **אִישׁ** **לְבָבוֹ** "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. **ندب** to impel oneself; hence to be willing, liberal, generous; see **נָדַב** and Hithpael.

HITHPAEL—(1) to impel oneself, to shew oneself willing, to offer oneself freely; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, *Epist. ad Menken. p. 40*), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) to give spontaneously, or willingly, to



offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9; 14:17; Ezr. 1:6; 2:68; 3:5.

Derivatives נִרְבָּה, נָרַיב, and the pr. n. נָרַב, נִרְבָּב.

נָרַב Chald. Ithpael i. q. Hebr.—(1) to be willing, ready for anything; followed by לְ Ezr. 7:13.

(2) to give freely, *ibid.* verse 15. Inf. (in the Syriac manner) הִתְנַרְבֵּה subst. a free-will offering, verse 16.

נָרַב ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 32.—(2) a son of Aaron, Exod. 6:13; 24:1.—(3) 1 Ch. 2:28.—(4) *ibid.* 8:30; 9:36.

נִרְבָּה f.—(1) free-will, readiness of mind (to give); whence בִּנְרָבָה Num. 15:3; Psalm 54:8; and acc. נִרְבָּה Deut. 23:24; Hos. 14:5; freely, with a willing mind. Plur. Psa. 110:3, עֲפָרָה נִרְבֹּת "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) a spontaneous offering, Ezr. 1:4 (compare verse 7), especially a freewill sacrifice, opp. to one that has been vowed (נָדַב); Exod. 35:29; Lev. 22:23, נִרְבָּה תַעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a large hand; hence—

(3) largeness, abundance, Ps. 68:10, נִשְׂמַם נִרְבֹּת "abundant, copious rain."

נִרְבִּיָּה ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נִרְבָּב ἄραξ λεγόμεν. Ezr. 6:4; Chald. a series of stones, or a wall, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נִרְבָּב part. Niph. prop. joined together, cleaving together.

נָרַד plur. נָרַדוּ; inf. נָרַד; fut. נָרַד Nah. 3:7, and נָרַד Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָרַד, נָרַד; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. to move oneself, hence, to wander about; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָרַד a wanderer, a fugitive, Isa. 16:3; 21:14; Jer. 49:5.

(3) to flee, to flee away, Psalm 31:12; 55:8; 68:13; to fly away (used of a bird), Jerem. 4:25;

9:9. (Arab. *ن* to wander, to flee away.) From the idea of putting to flight (causat. see Hiphil), it is—

(4) to remove, to put away; hence (from the Syriac usage), to abominate; see נָרַה.

POAL נָרַד to flee away, to fly away, Nahum 3:17.

HIPHIL נָרַד to put to flight, to cast out, Job 18:18.

HOPHAL הִנָּדַר (in the Chaldee manner for הִנָּדַר), to be cast out; part. נָרַד 2 Sam. 23:6; fut. נָרַד to flee away, Job 20:8.

HITHPOEL, to flee, Ps. 64:9.

Derived nouns, נָרַדוּם, נָרַה, נִרְבָּה, נִרְבָּב; comp. also נָרַב.

נָרַד Ch. to flee away, Dan. 6:19.

נָרַדוּם m. plur. unquiet motions, tossings of a sleepless man upon his bed, Job 7:4.

I. נָרַה not used in Kal, i. q. נָרַד TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL נָרַה to remove, followed by לְ Amos 6:3; to cast out, to exclude, Isa. 66:5; compare נָרַד No. 4. (In the Rabbinic נָרַה is excommunication, separation from the congregation.)

II. נָרַה an unused root, i. q. נָרַב No. 2. to give freely, to be liberal (Arab. *ن* to be moist, liberal), hence נָרַה and—

נָרַה masc. a large gift, given to a harlot, Eze. 16:33.

נָרַה f. prop. abomination (see the root No. 4), uncleanness, impurity, Zec. 13:1; מִי־הַנָּהָה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) filth, menstrual uncleanness of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) something unclean, or filthy, i. q. הַמְעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָרַה fut. נָרַה prop. TO THRUST (to stiffen), TO IMPEL (see the cogn. הִרְבֵּה and the observations made there); hence—

(1) to thrust forth, to expel, 2 Sam. 14:14; see Hiphil.

(2) to thrust against, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL נָרַה.—(1) pass. of Kal No. 2. to be thrust forth, to be impelled; Deu. 19:5, "if he go with



his neighbour into a wood to cut timber וַיִּדְחֵה יָדוֹ וַיִּדְחֵה לְכַרֵּחַ הָעֵץ וַיִּנְרֵהוּ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out*, Jer. 40:12; whence part. נִדְחָה *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:9, and fem. נִדְחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְחָהוּ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, תְּוִשָּׁתָה נִדְחָה מִמֶּנִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, אֶפְלָה מִנְּדָח "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְחִים—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 2 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִשָּׁעַל יְחִוָּה verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדְּחָה *driven up and down*, Isa. 13:14.

Derivative noun, מְדַחִים.

נָרִיב m. (from the root נָרַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully לְבַב נָרִיב "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָרַב Kal and Hithp.); Ps. 51:14, רוּחַ נָרִיבָה "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) *to nobility of race, and is a subst., a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מְשֻׁלִּים.—In many of the significations this word agrees with its synonym נָרִיב; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָרִיב, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נָרִיבָה f. *nobility, a noble and happy condition*, Job 30:15.

נָרַן an unused root [not inserted in Thes.] perhaps i. q. נָדַן to be soft, flexible. Hence—

I. נָרַן the sheath of a sword, 1 Chr. 21:27. See נָרְנָה. [Derivation doubtful]. Of another origin is—

II. נָרַן i. q. נָרָה a large gift, given to a harlot, Eze. 16:33; from the root נָרַה, with the added syllable נָרַ. De Rossi's Cod. 409 has נָרַיָה for נָרַיָה.

נָרְנָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָרַן, and נָרְנָה, and נָרַן, נָרְנָה, with He parag. of the form לְבָנָה, אֶרְנָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, בְּגִבְיִי נָרְנָה. The same metaphor is used by Plin. II. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animas velut vaginam ademerint;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָרַף fut. יִנְרַף Ps. 68:3, and יִנְרַף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; to put to flight an enemy, i. e. to conquer, metaph. Job. 32:13.

NIPHAL הִנְרַף pass. to be driven away, Isa. 41:2; Ps. 68:3; הִנְרַף אֵלֶּיָהּ a leaf driven by the wind, Levit. 26:36; Job. 13:25; inf. constr. הִנְרַף Ps. 68:3.

נָרַד—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدْر, Chald. אֶרְדַּר a threshing floor. This root is cognate to words of sowing and scattering, as נָרַד (which see) נָרַד, נָרַד.

(2) to vow, to promise voluntarily to do or to give any thing. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-



cation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. נִדְדָה Nu. 6:21, and נִדְדָה Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נִדְדָה נִדְדָה to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to נִסָּר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נִדְדָה and נִדְדָה with suff. נִדְדָה pl. נִדְדָה m.

(1) a vow, Gen. 28:20, etc. (also in the Phoen. dial. see Inscr. Melit. 1). נִדְדָה נִדְדָה to vow vows, see the root נִדְדָה Ps. 22:26, and נִדְדָה נִדְדָה to perform vows, Jud. 11:39.

(2) anything vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נִדְדָה a voluntary gift.

נִדְדָה m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נִדְדָה (of the form נִדְדָה), from the root נִדְדָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὠπαϊσμός, ornament, grace; in support of this compare the root נִדְדָה, Arab. نَدَدَ to be conspicuous, to be magnificent.

נִדְדָה fut. יִנְדֹּד.—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נִדְדָה, Arab. نَدَدَ (kindred roots are نَدَدَ, نَدَدَ, نَدَدَ, compare Æth. ነደደ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, וַיִּנְדֹּד עֲשָׂוִים יִנְדֹּד "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נִדְדָה עֲשָׂוִים to drive a wagon. 2 Sam. 6:3; followed by נִדְדָה 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by נִדְדָה Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγέομαι; Pers. اختن to lead, to bring).

(3) intransit. to act (εἶπας thun, treiben, hanbeln). Eccles. 2:3, וְלִבִּי נִדְדָה בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL, נִדְדָה, fut. יִנְדֹּד.—(1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיִּנְדֹּד עֲשָׂוִים "and caused to drive heavily."

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away, Gen. 31:26.

Derivative נִדְדָה.

נִדְדָה an unused root; see under the word נִדְדָה.

נִדְדָה TO WAIL, TO LAMENT (prop. to cry out נִדְדָה, נִדְדָה), Ezek. 32:18. Mic. 2:4, נִדְדָה נִדְדָה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, to gather selves together; like the Chaldee נִדְדָה; prop. to be convoked, called together; comp. נִדְדָה Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare נִדְדָה אֲחֵרֵי "הָלַךְ אֲחֵרֵי". So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, lamented after Jehovah; i. e. followed him mourning.

Derivatives נִדְדָה, נִדְדָה, נִדְדָה.

נִדְדָה Chald. light, Dan. 2:22 קרי and this form is usual in Chaldee. In כתיב it is נִדְדָה, like the Syr. نَدَدَ light, shining. See נִדְדָה No. 2.

נִדְדָה in pause נִדְדָה m. (from the root נִדְדָה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נִדְדָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נִדְדָה is part. Niph. [so taken also in these passages in Thes.], of the root נִדְדָה see p. cccxii, A.

נִדְדָה see נִדְדָה.

נִדְדָה Chald. (from the root נִדְדָה No. II) illumination, wisdom, Dan. 5:11, 14. Syr. نَدَدَ id.

נִדְדָה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נִדְדָה No. 1; compare נִדְדָה river. Hence—

PIEL, נִדְדָה, fut. יִנְדֹּד.—(1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיִּנְדֹּד עֲשָׂוִים "and they led them borne upon asses." Specially to lead to water, Ps. 23:2, עַל-יְמִינִי מְנוּחָה יִנְדֹּד "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18)—

(2) to guard, 2 Ch. 32:22; (compare נִדְדָה 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17; compare נִדְדָה verse 12.

HITHPAEL, to go on, Gen. 33:14. Hence—



**נהלל** m. — (1) prob. *pasture* to which cattle are led out (like **מִדְבָּר** from **דָּבַר**), Isa. 7:19.

(2) [*Nahalal*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, **נְהַלָּל** [*Nahalal*].

**נָהַם** fut. יִנְהֹם. — (1) TO GROWL (fnurren, brummen); the word used to express the noise uttered by the young lion (**בְּפִיר**), (Prov. 19:12; 20:2); to be distinguished from roaring (**נָשַׁף**), although this word is also applied to a full-grown lion, Prov. 28:15 ('This root is onomatop. Arab. and Syr. id.; see under **הָמָה**; and also compare **נָאֵם**). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare **הָמָה**), Eze. 24:23; Prov. 5:11. Hence —

**נִהָם** m. the growl of a young lion, Prov. 19:12; 20:2; and —

**נְהִמָּה** f. constr. st. נְהִמָּת the roaring of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

**נָהַק** fut. יִנְהֹק. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots **נָאֵק**, **נָאֵס**, **נָאֵס**).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic **نهر** id.); whence **נְהַר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, **וְנָהָרוּ אֵלָיו** "and all peoples shall flow together unto it." Jer. 31:12; 51:44; followed by **לָל** Mic. 4:1. Hence **נְהַרָה**, **נְהַרָה**.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. **נָהַר** ["Arab. **نار**"], (see the letter **ה**), whence *to be glad, rejoice*, from the light or brightness of a happy face (see **אִוֵּר** let. *g*), Ps. 34:6; Isa. 60:5.

Derivatives **נְהַרָה**, **נְהַרָה**, **נְהַרָה**.

**נְהַר** m. constr. **נְהַר**, plur. **נְהַרִים**, **נְהַרִים** and **נְהַרֹת** (m. Ps. 93:3); constr. **נְהַרֹת**, dual. **נְהַרִים** (see below) a stream. — (1) a flowing, das Strömen, die Strömung. Jon. 2:4; **וְנְהַר יְסָבְבֵנִי** "and the flowing (of the sea) surrounds me" (compare *ὠκεανὸν ῥέθρα*, II. ξ', 245). Job 20:17, **נְהַרֵי נַחְלֵי רִבְשֵׁ וְחִמְצָה** "streams of rivers of milk and honey," Isa. 44:27.

(2) a river, stream, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as **נְהַר מִצְרַיִם** the river of Egypt, i. e. the Nile, Gen. 15:18; **נְהַר גּוֹזָן** the river of Gozan, i. e. Chaboras, 2 Ki. 17:6;

**נְהַרֵי כוּשׁ** the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; **נְהַרֹת בָּבֶל** (the Euphrates, with its canals), Ps. 137:1; **נְהַרֹת דְּמִשְׁקֵן** 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as **נְהַר פָּרָת** the river of Euphrates, Gen. 15:18; **נְהַר כְּבָר** the river Chebar, Eze. 1:1, 3. With art. **הַנְּהַר** the river *κατ' ἔξοχην* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully **הַנְּהַר הַגָּדוֹל** **נְהַר פָּרָת** Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews **נְהַר** to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [*Kidron* would be better]; and this is not unsuitable, since **נְהַר** is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נְהַרִים** (prop. from the form **נְהַר**) the two rivers, the Tigris and Euphrates; whence **אֶרֶץ נְהַרִים** Syria of the two rivers, i. e. Mesopotamia, see **אֶרֶץ**.

**נְהַר** emph. **נְהַרָה**, **נְהַרָה** Ch. m. a river, Dan. 7:10, emphat. *κατ' ἔξοχην* the Euphrates, Eze. 4:10, 16, 17, 20.

**נְהַרָה** f. light, the light of day, i. q. Arabic **نهار** Job 3:4, see **נְהַר** No. II.

**נָוָא** in Kal, of uncertain authority, Num. 32:7 כְּחַיִּב (see Hiphil No. 2).

Hiphil **נָוִיא** prop. *verneinen, vernichten*. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable **נ**, **א**, **ו**, **ה**, **נ**, **ו**, **נ**, **ו** under the word **אָמַן** p. XXI, A; also **נָוָא** and **נָוָה** to prohibit, to hinder). Fut. by the omission of **א**, **נִי** Ps. 141:5, where thirty-six codices read more fully **נִינִיא**.

(2) to hinder, restrain, Num. 30:6, **אִם־הִנִּינִיא** **אִם־הִנִּינִיא** "if her father restrain her;" verses 9, 12. Followed by **מִן** to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) to bring to nothing (*vernichten*), to make void, Ps. 33:10.

Derivative, **נָוָה**. There is also a different root **נָוָה**; whence **נָוָה** raw.

**נָוָה** — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable **נב**, which is found in the roots beginning with it, as **נָבַע**, **נָבַע**, **נָבַע**, and this is frequently applied,



sometimes to the sense of sprouting, as **נִבְּת**, **נִבְּא** sometimes to that of speaking, as **נִבְּרָא**, **נִבְּב**, Arab. **نَبَس**; also to the sense of rising above, as **נִבְּה**, **נִבְּכ** Conj. VIII. to become high, **נִבְּר** to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) to increase, to receive increase, Ps. 62:11, compare **נִבְּרָת**.

PIEL **נִבְּב** to cause to germinate, to produce, Zec. 9:17.

Derivatives, **נִבְּוֹה**, **נִבְּוֹהָ**, and the pr. n. **נִבְּוִי**.

**נִבְּב** or **נִבְּב** Isa. 57:19 כחייב i. q. **נִבְּב**, which see.

**נִבְּד** (compare cogn. **נִבְּד**)—(1) TO BE MOVED, TO BE AGITATED (Arab. **ناب** Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence to wander, to be a fugitive, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; to flee, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, **נִבְּד קָצִיר** "the harvest has fled" ["but see **נִבְּד**," which some in this place take as the subst.].

(2) Followed by a dat. to pity, to commiserate (as signified by a motion of the head, compare Job 16:4, 5); hence—(a) to comfort the afflicted, followed by **ל** of pers. Job 2:1; 42:11; Isa. 51:19; Jer. 16:5.—(b) to grieve, to lament, to deplore the dead, Jer. 22:10.

HIPHAL **נִבְּד**—(1) causat. to cause to wander, to expel, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, to agitate, to nod, wag with the head (**נִבְּד אֵשׁ**), Jer. 18:16.

HOPHAL, part. **נִבְּד** 2 Sam. 23:6, shaken out, thrust out; but R. b. Asher reads **נִבְּד**, from the root **נִבְּד**.

HITHPAEL **נִבְּדוּרָה**—(1) to be moved to and fro, to wag, Isa. 24:20; to move the head, Jer. 48:27.

(2) to lament, Jer. 31:18.  
Derived nouns, **נִבְּדוּר**, **נִבְּדוּרָה** [and in Thes. **נִבְּד**].

**נִבְּד** Ch. to flee, Dan. 4:11.

**נִבְּד** m. flight, exile (Ps. 56:9); hence [Nod], pr. n. of the country to which Cain fled, Gen. 4:16.

**נִבְּב** ("nobility"), [Nodab], pr. n. of a son of Ishmael, 1 Ch. 5:19.

**נִבְּב** see **נִבְּב**.

**נִבְּד** i. q. **נִבְּב**—(1) TO SIT DOWN, TO REST; Hab. 2:5, **נִבְּד יְהוֹר וְלֹא יִנְחָה** "he is a proud man and does not rest," but seeks disturbances and wars. Also to dwell; see **נִבְּד**, **נִבְּד**.

(2) to be decorous, becoming (how this idea is

connected with that of sitting down has been shown above under the root **נִבְּד** Piel).

HIPHAL, to adorn (with praises), to celebrate; Ex. 15:2, **נִבְּדוּהוּ** LXX. **δοξάσω αὐτόν**. Vulg. *glorificaboeum*. Hence—

**נִבְּד** const. **נִבְּד**; with suff. **נִבְּדוּהוּ**, **נִבְּדוּהָ** m.—(A) adj.—(1) inhabiting. Fem. const. **נִבְּדוּהָ**; Ps. 68:14, **נִבְּדוּהָ בֵּית** "the inhabitress of the house," i. e. the matron as residing at home, *oikouros*.

(2) decorous, becoming, f. **נִבְּדוּהָ** Jer. 6:2.

(B) subst. a seat, poetically—(1) a habitation of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) a pasture where flocks lie down and rest, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. **נִבְּדוּהָ צֹאן** Isa. 65:10; **נִבְּדוּהָ נְטִלִים** Eze. 25:5; **נִבְּדוּהָ רְעִים** Jer. 33:12. For the plur. const. is used the form **נִבְּדוּהָ** which see.

**נִבְּד** f.—(A) adj. f. inhabiting, becoming; see **נִבְּד** letter A.

(B) subst. i. q. **נִבְּד** letter B, a seat, a habitation.—(a) of men, Job 8:6.—(b) of herds and flocks, a pasture, Zeph. 2:6.

**נִבְּד** fut. **נִבְּדוּ**—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, **נִבְּדוּ**; compare cogn. Arab. **ناب**, I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. *ruhen* (*ruhen*), of the same stock as *rieden* (lower German *ruten*, *rühen*, compare *ruhen*, to desire). Arab. **ناب** specially is, to kneel down as a camel; Conj. IV. causat. **ناب** a place where camels lie down. Syr. and Chald. i. q. Hebr. **נִבְּד**; **נִבְּד**; to respire, to rest; compare under **נִבְּד**—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. **ناب** IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. Nu. loc. cit.; and followed by **ל** Ex. loc. cit.; and **ל** of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by **ל** Nu. 11:25, 26; compare Isa. 11:2.

(2) to rest, to be at rest, specially—(a) from labour, i. q. **נִבְּדוּ** Ex. 20:11; 23:12; Deut. 5:14.—(b) from troubles and calamities, followed by **ל** Job 3:26; Esther 9:22. Impers. Job 3:13, **נִבְּדוּ לִי** "then I should have had rest." Isa. 23:12; Neh.



9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHIL, double both in form and in signification.

(A) הִנִּיחַ—(1) *to set down, to deposit* any one in any place, Ezc. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay* a scourge upon any one, Isa. 30:32. Metaph. הִנִּיחַ הַקְּטוֹבוֹת to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, וְהִנִּיחַ לָכֶם מִכָּל-אֹיְבֵיכֶם מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύσεις).

HOPHAL הִנִּיחַ *rest to be given*, followed by a dat. Lam. 5:5.

HIPHIL (B) הִנִּיחַ (like הִפִּיחַ from הִפִּיחַ; and the noun מִשׁוּם i. q. מִשׁוּם from שָׁמַח) fut. יִנִּיחַ part. מִנִּיחַ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, אֲ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (versetzen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁמַר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הִנִּיחַ לְאָרֶץ בְּיָד "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one rest, *not to disturb, to let alone* (in Ruhe lassen), with acc. הִנִּיחָה אֵתִי let me alone that, allow me, Jud. 16:26; more often with dat. הִנִּיחָה לִי Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הִנִּיחֵה לּוֹ וַיִּקְלַל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, *to allow* any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; אֵינְנוֹ מִנִּיחַ לּוֹ "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs שָׁמַח and הִנִּיחַ in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause any one to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הִנִּיחַ יָד מִן "to cause the hand to rest from anything, Eccl. 7:18; 11:6.

HOPHAL הִנִּיחַ *to be set, placed*, Zec. 5:11 (compare the Chald. form הִנִּיחַ Dan. 7:4). Part. מִנִּיחַ what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הִנְחָה, מְנוּחָה, מְנוּחָה, נַח, נִיחָה, and the pr. n. יְנוּחַ, מְנוּחָה, מְנוּחָה, and—

נוּחַ, נָח—(1) *rest*, Est. 9:16, 17, 18, with suff. נִיחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:10; Ezek. 14:14, 20. נִיחַ הַמַּיִם the waters of Noah, used of the flood, Isa. 54:9.

נוּחָה ("rest"), [*Nohah*], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נוּחַ TO BE MOVED, TO SHAKE, i. q. נָחַ, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נוּחָה (כ), see נִיחָה (ק)].

נָחַל Ch. PAEL נָחַל i. q. נָחַל to pollute, to make filthy; whence—

נָחַל Ch. f. Ezr. 6:11, and—

נָחַל Dan. 2:5, a dunghill; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחַם TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחַם to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, نَام to be asleep.

Derivatives, מְנוּחָה, pr. n. יְנוּחַ, and—

נוּמָה slumber, light sleep, Prov. 23:21.

נוּן NIPHAL (according to קרי), or HIPHIL (according to כתוב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְפָנֵי-שֶׁשֶׁשׁ יָנוּן שָׁמַיִם "as long as the sun remains, his name shall flourish." Hence יָנוּן progeny, and



probab. מנן; also ננן Syr. and Ch., a fish, so called from its being so prolific; (compare נן).

נן ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name *Navh*, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies *Ναβή* and *Ναβί* (see Holmes.) it may be gathered that more recent copyists took *Navh* to be put by itacism for the Hebrew נביא. Once נן [*Non*] 1 Ch. 7:27.

נס—(1) TO FLEE FROM any person or thing, followed by נס Isai. 24:18; מנסו 2 Sam. 23:11; followed by נסו Deu. 28:25; Josh. 7:4.—Lev. 26:36, נסו מנסת-הרב, Vulg. *fugient quasi gladium*.—Used of inanimate things; e. g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נסו הצללים "the shadows flee away," i. e. they are become long and stretched out, and as it were flee from us. Once נס לו, French, *il s'enfuit*, Isaiah 31:8; compare נס No. 4, a.

(2) to hasten, to be borne swiftly (comp. נסו, נבהל, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נסו to impel. Isa. 59:19, "a confined stream בו נסה יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHAL נסו—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (etwas flüchten), Ex. 9:20; Jud. 6:11.

HITHPALEL נסו to betake oneself to flight, Ps. 60:6; comp. נסו No. II.

Derivatives, מנסו, מנסה, נסו.

נוע—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *νυο*, Germ. *nicken*, *wanken*, *schwanken*. Kindred is נוס specially used of those who are slumbering, like *νυστάζω*, Pers. *نويدن*). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 19:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to vibrate, to swing to and fro, used of miners suspended in the pits, Job 28:4, נלו מאנתי נעו "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaph. for to rule trees, Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, ננן and ננן.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHAL—(1) act. to move to and fro, to wag, e. g. the head, as in derision; like the *ἐπιχαιρικάτοι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נ as if to nod with the head, id. Job. 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e. g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me על-ברתי ונתתי ונפוח ידתי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20. Derivative, מנענעו and pr. n. נעו.

נועדו ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezer. 8:33.—(2) f. Neh. 6:14.

נוע—(1) pr. TO WAVE up and down, TO AGITATE, e. g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHAL נוע—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by על Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by על 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, נועו-הסכין "shall the saw boast itself against him who shaketh it? נועו-הסכין as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by על Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear



to have been led up and down, Ex. 35:22; Numbers 8:11-21. In the examples of the former kind, Saad. renders **حرك** to wave, to shake, in those of the latter **ف**; to lead, to lead about. An offering thus presented was called **תנופה** *wave offering*, Luth. *Webeopfer*. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) to scatter, shake forth (used of God sending rain), Ps. 68:10.

HOPHAL **הניף** pass. of No. 1, d. Ex. 29:27.

PILEL **הנפף** i. q. Hiph. No. 1, to shake the hand against anything, a gesture of threatening, Isa. 10:32.

Derivatives, **נפה**, **[נפת]**, **נפח**, **תנופה** and—

**נוף** m. *elevation, height*, from the Arabic usage **نوف** from the root, **ناب** to be high, conspicuous, Ps. 48:3; "beautiful in height is mount Zion," i. e. it rises up beautifully. The word **נ** Memphis (which see), is of Egyptian origin.

**נץ**—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic **ناص** Med. Waw, compare **נצץ** and **ניצוץ** a spark. It is applied—

(2) to the signification of *flourishing* (compare **נהה**, **ו** see Hiph.), and—

(3) to that of *fleeing*, Lam. 4:15; Arabic **ناصر**, compare **נרר** No. 1, 2, and Lat. *micare*.

HIPHIL **נצח** to flourish, Cant. 6:11; 7:13. (In Targg. **נצח** id.).

From the cognate verb **נצץ** (which see) are derived the nouns **נצח**, **נצח**, **נצח**.

**נוצה** f. a feather, Eze. 17:3, 7; Job 39:13; from the root **נצה** which see. As to the form **נצה** Lev. 1:16; see below.

**נוק** i. q. **ננק** TO SUCK, whence fut. HIFHIL **ותניקהו** "and she suckled him," Ex. 2:9; although by a slight alteration of the vowels we should read **ותניקהו** [from **ננק**].

**נור** an unused root, i. q. Arabic **نور** to give light, cogn. to the verb **נהר** No. II.

Hence are the nouns **נור**, **נור**, **מנורה**, pr. n. **נריה** [and the following words]—

**נור** f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

**נוש** Syr. **نفس** (compare Gr. *ψυχή, ψυχή*) i. q. **נפש** TO BE SICK, once used figuratively of the soul, Ps. 69:21.

**נוה** fut. apoc. **וה** and **וה**, i. q. Arab. **نزه** TO LEAP.

(1) to exult with joy, see Hiph.

(2) used of fluids, to be sprinkled, to spatter (sprizen), followed by **על**, **ל** upon, or at anything, Lev. 6:27; 2 Ki. 9:33; Isa. 63:3.

HIPHIL **הניח** fut. apoc. **וה**—(1) to cause to exult, i. e. to fill any one with joy; followed by **על** on account of something (comp. **על** **שמח**). Isa. 52:15, **כִּי יִמַּלְא יְהוָה גוֹיִם רַבִּים עָלָיו** "so shall he fill many people with joy because of himself." Compare **יִמַּלְא יְהוָה** LXX. *ὁὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτῷ*, prob. taking **וה** for **נש** = **נש** in the phrase **נש** **נש**, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., shall he besprinkle many nations (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb **נש**. [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) to sprinkle water, blood, followed by **על** Ex. 29:21; Lev. 5:9; 14:7; **לפני** 4:17.

Derivative **הניח** (proper name).

**נוז** m. pottage, boiled food; prop. something cooked, pr. part. Niph. of the root **נז**, with the radical preserved, although these verbs elsewhere in Niph. adopt the form **עו**. There are not any traces of a root **נז**. Gen. 25:29; 2 Ki. 4:38-40; Hag. 2:12.

**נוזר** m. (from the root **נזר**) consecrated, specially, (1) a Nazarite, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully **נוזר** **אלהים** consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. **בחולת שקמה** virginity of a sycamore, used of a sycamore not yet pruned.

(2) a prince, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare **שש**.

**נול** fut. **נול**.—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. **נולים** fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, "my speech shall flow like dew;" used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see **נהל** No. 4, Heb. Gram. § 135, note 1)—



(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַמְעָמֵינוּ יִלְדָּמִים "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence סָגְלוֹחַ. — Note נָלַדְךָ Jud. 5:5, is for נָלַדְךָ Niph'al, from נָלַדְךָ, which see.

HIPHIL הִפְחִיל הִיזִיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under נָלַדְךָ.

נָזַם an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence נִזְמָה a string of pearls, or, as I think preferable, i. q. Ch. נִזְמָה to muzzle; whence Syr. نَظْمَا; a nose-ring, and Æth. ገሳጽ; a ring, put through the nostrils of beasts which are to be tamed, i. q. ገገ. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 19:12, and the remarks of travellers in Jahn, Archæol. 1, § 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:13.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְקָה Dan. 6:3.

APHEL נִזְקָה to damage any one, Eze. 4:13, 15, 22. Hence—

נִזְקָה m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."] ]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by הִתְנַחֵם; יִתְנַחֵם to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by הִתְנַחֵם Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HIPHIL הִפְחִיל.—(1) causat. to cause any one to separate himself, Lev. 15:31, הִפְחִיל אֶת-בְּנֵי-יִשְׂרָאֵל מִתְּשֻׁבָּתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish, compare Arab. نَذَرَ IV., to admonish.

(2) transit. to consecrate, followed by לְ Num. 6:12.

(3) intrans. i. q. Niph'al No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niph'al No. 3, to consecrate oneself, followed by לְיְהוָה Num. 6:2, 5, 6. Derived nouns, נִזְרִים, נִזְרִי, and—

נִזְרָה m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבִיבֵי נֶזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, ראשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:26 (compare נִזְרִי No. 3).

נָח see נוֹחַ.

נָחַב ("hidden," part. Niph'al), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphil, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שָׁמַח לְנוֹתָם וַיִּנְחָם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחַם see רָחַם.

נָחַם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נִחְמוּמִים m. pl. (from the root נָחַם).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נִחְמוּמִים).

(2) pity, mercy, Hos. 11:8.

נָחַר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26:27.

נְחֹשֶׁת masc. adj. (denom. from נָחַשׁ) brazen, Job 6:12.

נְחֹשֶׁת pr. fem. of the preceding, neutr. made of brass, hence i. q. נְחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, נְחֹשֶׁת גַּתוֹת "brazen gates." Job 40:18, נְחֹשֶׁת אֲפִיקֵי נְחֹשֶׁת "brazen channels;" 28:2, אֶבֶן יָצוּק נְחֹשֶׁת "the stone is molten into brass."



**נחילה** f. Psa. 5:1, an instrument of music, prob. *tibia*, a pipe or flute, prop. perforated, i. q. חליל; for נחלה (see Lehrs. p. 145) from the root חלל to bore.

**נחירים** dual. *nostrils*, so called from snorting (root נחר), Job 41:12. Syriac sing. نَسْر nose; Arab. نَحْرَة aperture of the nose.

**I. נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, Pro. 3:35; 11:29; 28:10; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, Ex. 23:30; 32:13; also followed by א (to acquire a settlement in a country, in the midst of brethren), Nu. 18:20, 23, 24; and את (with any one) ibid., 32:19; absol. Josh. 16:4. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, Ex. 34:9; Zech. 2:16.

(2) specially to receive as an inheritance, Jud. 11:2; compare Num. 18:20. Metaphorically, Psa. 119:111.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and ל of pers. Nu. 34:17, אֲשֶׁר-יִנְחֵלוּ לָכֶם אֶת-הָאָרֶץ "who shall distribute the land to you;" verse 18; Joshua 19:49; with an acc. of pers. (apparently), Ex. 34:9, נְחַלְתָּנוּ "give us a possession."

PIEL to give for a possession, to distribute, Joshua 13:32; followed by two acc. of person and thing, Josh. 14:1; Num. 34:29; ל of pers., Joshua 19:51.

HIPHAL הִנְחִיל — (1) to give for a possession, commonly followed by two acc. of person and thing, Pro. 8:21; 13:22; Zec. 8:12; without the acc. of the thing, Deut. 32:8, בְּהִנְחֵל עֲלֵיהֶם נְזִים "when the Most High distributed to the nations;" and without the acc. of pers., Isa. 49:8; often used of the distribution of the land of Canaan, Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., 1 Ch. 28:8. — (b) to distribute an inheritance, followed by two acc., Deu. 21:16.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., Job 7:3, יִרְחִישָׁנָא "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., Num. 32:18; Isa. 14:2. Followed by a dat. of pers. to

possess any thing to leave to one's heir. Levit. 25:46, וְהִתְנַחֲלֶתֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, Nu. 33:54; 34:13; Eze. 47:13. Compare Ewald's Hebr. Gramm., p. 204.

**II. נחל** an unused root, i. q. נהר, נהל to flow, whence the following words. [This root is not divided in Thes. into two parts.]

**נחל** with ה parag. local (Num. 34:5), and poet. (Psa. 124:4) נְחָלָה, dual נְחָלִים Eze. 47:9; plur. נְחָלִים, נְחָלִי masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as נְחָל קָדְרוֹן, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see נחל איתן, אכזב), a torrent. Such a one is referred to in Job 6:15, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. נְחַל מִצְרַיִם "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called Πινούκρουσα [?], now, العريش Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12 (but as to the river of Egypt, Gen. 15:18, see נהר). [Yet it can hardly be doubted that they are identical.] Trop. נְחַל זַפְרִית a torrent of sulphur, Isaiah 30:33; נְחָלֵי בְלִיעַל torrents of destruction, Psa. 18:5.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic واد, Syriac ܘܢܘܢ. Gen. 26:19; Cant. 6:11; as נְחַל נָרָה, נְחַל אֲשָׁפֵל, which see.

(3) prob. a mine, Job 28:4, פָּרַץ נְחַל "they cut out (i. e. they dig) a pit."

**נחלה** Ps. 124:4, see the preceding word.

**נחלה** f. — (1) taking possession, occupation of any thing, Isa. 17:11, בְּיֹם נְחָלָה "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading נְחָלָה wound, is to be preferred; see נחלה Niphal"]; also, possession, domain, Nu. 18:21. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. Josh. 13:23, נְחָלֹת בְּנֵי רְאוּבֵן "the possession of the Reubenites;" Num. 18:23; 26:62; 27:7; also used of the whole of the Holy Land which was given to the Israelites, Deut. 4:21. נְחָלָה is — (a) the especial possession of Jehovah, i. e.



Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase *יש לי חלק ונחלה*, see *לקל* No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, *נחלה אבות* "an inheritance received from fathers."

(3) a lot assigned by God, i. q. *לקל* No. 2, Job 20:29; 27:13; 31:2.

*נחליאל* ("valley of God"), [*Nehalial*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

*נחלמי* [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24; 31:32.

*נחלת* f. i. q. *נחלה* with the uncommon feminine termination *ת*, Ps. 16:6.

*נחם* unused in Kal, prop. onomatopoe. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. *نَحِم*; cogn. roots *נחם* (comp. *נחם* and *נחם*), and *נחם*, which see.

NIPHAL *נחם*—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare *נחם*, *ὀδύρομαι*, *contristari*, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, *נחמתי הנהם* "I am weary of pitying;" followed by *ל* Psal. 90:13; *ל* Jud. 21:6; *ל* verse 15; *ל* Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. *reuen*, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by *ל* Ex. 32:12, 14; Jer. 8:6; 18:8, 10; *ל* 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by *ל* on account of any thing, 2 Sa. 13:39; and *ל* i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), *τῆ ὀργῆ ἐπιταί ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι*. Followed by *ל* Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL *נחם* *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also *ל* of the thing on account of which one is comforted, Gen. 5:29; and *ל* Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL *נחם* *to be comforted*, Isa. 54:11. Part. *נחמה* for *מנחמה* Isa. 54:11.

HITHPAEL *נחמה*, once *נחמה* Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by *ל* Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, *הנה עשו ארוריך מנחמם לך להרגך* "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, *נחמים*, *נחמה*, pr. n. *נחום*, *נחום*, *נחמת*, and those which follow.

*נחם* ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

*נחם* m. *repentance*, Hos. 13:14.

*נחמה* f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

*נחמיה* ("whom Jehovah comforts," i. e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare *נחמיה*. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

*נחמני* ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

*נחננו* i. q. *נחננו* *we*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

*נחם* an unused root, see *נחם*.

*נחץ* i. q. *נחץ* TO URGE ON, TO PRESS (see the letter *ל*). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. *نَحَض* id.).

*נחר* an onomatopoe. root, Arab. *نَحَرَ*, Syrian *نَحَرَ* *to snort, to breathe hard through the nose*; compare Æth. *ነሕረ*: *to snore* (*schnarthen*), Gr. *ρέγγω, βόγγω*. Hence *נחירי*, pr. n. *נחור*, and—

*נחר* m. Job 39:20, and *נחורה* f. Jeremiah 8:16, *snorting, neighing* of a horse.

*נחרי* 2 Samuel 23:27, and *נחרי* 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

*נחש* unused in Kal, an onomatop. word, i. q. *נחש* TO HISS, TO WHISPER (*zischen, zischen*), specially used of the whispering of soothsayers (see *נחש* Piel,



Psalm 58:6) compare Nasor. **נחש** to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. **تنحش**. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ὀφειμαντεία*, divination by serpents; as if it were denom. from **נחש**, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. *οἰωνίζουαι*, comp. Syr. **نحش** Pe. and Pa. id. Gen. 30:27, **נחשתי ויברכני יהוה בנגלליך** "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know **נחש איש אשר פמוני** that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, **והאנשים ינחשו** Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. **נחש** a second root is given in Thes. probably signifying to shine, whence **נחשת** brass, etc.] [Derivatives of No. I the following words, also **נחש** and **נחשת**.]

**נחש** m.—(1) enchantment, Nu. 23:23.

(2) omen, augury, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

**נחש** m.—(1) a serpent, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. **نحش** Job 26:13.

(2) [*Nahash*], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

**נחש** m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. **نحش**, Heb. **נחשת**.

**נחשון** ("enchanter"), [*Naashon, Nahshon*], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

**נחשת** comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. **נחשתך**.

(1) *brass, χαλός*, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) any thing made of brass.—(a) money, Ezek. 16:36, **נחשתך** Vulg. *quia effusum est aes tuum*.

—(b) a fetter, or bond of brass, Lam. 3:7; especially dual **נחשתים** Jud. 16:21; 2 Sa. 3:34, double bonds.

**נחשתא** ("brass"), [*Nehushta*], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:28.

**נחשתן** m. (from **נחשת** and the formative syllable **ן**), adj. the serpent of brass, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

**נחת** fut. **ינחת** Ps. 38:3, and **יחת** Pro. 17:10, to DESCEND; a root of frequent use in the Aramæan, i. q. Hebr. **נח**, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun **נחת**); Jerem. 21:13, **מי ינחת עלינו** "who shall come down against us?" who shall oppose us? Ps. 38:3, **ונחתת עלי ידה** "and thy hand came down upon me," chastising me; plur. **ינחתו** Job. 21:13, for **ינחתו** with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, **נחת נערה בלבבין** "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); **נחת** is penacute; comp. Lehrs. § 51, 1, note 1.

NIPHAL **נחת** i. q. Kal Psalm 38:3, **כי יחצויד נחתו בי** "for thy arrows come down upon me," they pierce me.

PIEL **נחת** to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. **הנחת** Joel 4:11 [taken in Thes. as meaning to lead down].

[Derivative, **נחת**.]

**נחת** Chald. to come down, to descend; part. **נחת** Dan. 4:10, 20.

APHEL, fut. **ינחת**; imp. **אנחת**; part. **מנחת**—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5. HOPHAL (in the Hebrew form) **הנחת** to be cast down, Dan. 5:20.

**נחת** (Milél), from the root **נח**, f.—(1) a letting down; Job 36:16, **נחת שלחנה** "food set down upon thy table;" Isa. 30:30, **נחת זרועו** "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, **מלא כף נחת** "a handful in quiet."

(3) [*Nahath*], pr. n.; see **נחת**.

**נחת** adj. coming down, descending, only in pl. (with Dag. euphon.) **נחתים** 2 Ki. 6:9, coming down.

**נחה** fut. **ינחה**, apoc. **יח**, **יח**, **יח**.

(1) TO STRETCH OUT, TO EXTEND (Arab. **نط** to



stretch out threads; cognate words are נָתַח, מָתַח, לָתַח which see).

(a) to stretch out, to extend (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by לָל, die Messschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, to extend, to elongate (ausdehnen), to draw out by extending; Isa. 3:16, נָטוּתוֹ "with a stretched out (or an erect) neck;" Ps. 109:12, צֶלֶל נָטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) to stretch, to unfold (ausbreiten ausspannen), e. g. a tent, Gen. 12:8; 26:25, heaven; Isa. 40:22, הַנוֹטָה בְּדֶק שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, שָׁלַח אֲנִי נֹטָה עֲלֶיךָ "I spread out to thee three things," i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטָה there is נֹטֵל).

(c) intrans. to spread selves out (e. g. flocks of any one in a land), Job 15:29.

(2) to incline, to bow, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:12; the heaven (spoken of God), Ps. 18:10; to cast down (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) to turn, to turn away, to turn to one side, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּט אֱלֹהֵי הַקָּדוֹשׁ "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23; 26:33; followed by לָ (to some one), Genesis 38:16; followed by לָ and מִן from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by וְהִטָּה to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) to go away, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, to be stretched out (as a measuring line), Zech. 1:16; to spread itself (a river), Nu. 24:6; to elongate itself (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

НІПНІЛ, הִטָּה fut. הִטָּה, apoc. הִטָּה, הִטָּה 2 Sa. 19:15; imp. apoc. הִטָּה Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) to extend, to stretch out, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch, Am. 2:8.—(b) to expand, as

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) to incline (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by לָ to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) to turn, to turn away, to turn (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by לָ, לָ to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by וְהִטָּה 1 Ki. 11:2; in a bad sense, to seduce, Pro. 7:21; Isaiah 44:20.—(b) הִטָּה הַקָּדוֹשׁ עָלַי "to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) to turn aside, i. e. to avert evil, Jer. 5:25.—(d) intens. to push out of the way, Job 24:4; comp. Am. 2:7.—(e) to repel, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. to deflect, to decline, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִטָּה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, to turn aside any one's right in judgment; without the noun, Ex. 23:2, לָנֶחֱת אַחֲרַי רַבִּים לְהַטָּה "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., to turn any one aside, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מִטָּה, מִטָּה, מִטָּה, מִטָּה and the pr. n. הִטָּה

נָטִיל (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نطفة id., compare Gr. σταλάμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַף see Niph'al, Isa. 16:8.

נָטַל fut. יִטַּל—(1) TO TAKE UP, TO LIFT. (Syr.

נָטַל to be heavy, from the idea of carrying. Cogn. roots are נָטַף, הִטָּה, τλάω, τλήμι, tollo, and those which are formed from them, as tolero.) Isa. 40:15, קָדְשׁ יִטַּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thea.]

(2) Followed by לָ to lay upon some one. 2 Sam. 24:12, שָׁלַח אֲנִי נֹטֵל עֲלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטָה. In the same sense is said לָפָנַי לָתֵיבָה Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."



PIEL, i. q. Kal No. 1, Isa. 63:9.  
Derivatives נטיל, נטל.

נטל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נטל m. weight, burden, Prov. 27:3.

נטע fut. יטע, inf. נטוע and טעח [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are יצע, وضع, to place, יצי, Hiph. יצי id.; compare also יצב and יצי, and in the Indo-Germanic languages Sanscr. dhā, Greek τιθημι. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (bepflanzen), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. ein Volk verpflanzen, die Pflanzstadt). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נחש, also מטע and יחר, Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence מטע and the two nouns which follow.

נטע m. constr. נטע Isaiah 5:7; with suff. נטעך; plur. נטעים, נטעי — (1) a plant, newly planted, Job 14:9. Well rendered by the LXX. νεόφυτον.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נטעים m. plur. plants, Ps. 144:12.

נטף fut. יטף TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ነጠጠ: to drop; ነጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable טף is onomatopoeic, like the Germ. and English, by insertion of r, to drop, tropfen). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נול No. 1, הול No. 4). Joel 4:18, יטפו ההרים עמים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נפת תטפנה שפתותיך "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see روى and other synonymous verbs.

HIPHIL, to cause to drop down, to drop (act.); with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נבע, נבא, נבא.

Derivatives נטיפות [and pr. n. טפת] and the two following.

נטף m. — (1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX στακτή, i. e. myrrh flowing forth spontaneously, from σταζω to drop.

נטפה ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Eze. 2:22; Neh. 7:26; whence the Gentile noun נטופתי 2 Sa. 23:28, 29; 2 Ki. 25:23.

נטר fut. יטר and ינטור Jer. 3:5; TO GUARD, i. q. נטר; but mostly poet. (Syr. Chald. and Arab. نطر id. Kindred is נצר.) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לא לעולם יטור "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ל of pers., Nah. 1:2; נת Lev. 19:18; compare נטר Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence מטרה.

נטר Chald. to keep, נבלבא in the heart, Dan. 7:28; compare Luke 2:19.

נטש fut. יטש TO SEND AWAY, TO LET GO (lassen). — (1) to leave, i. e. to forsake, to desert (verlassen), i. q. יעב; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad; compare נשם; 1 Sam. 30:16, נטשים "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, ותפש המלחמה "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by על 1 Sam. 17:20; 22:28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ל of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.



29:5; וְנִשְׁלַחְתִּיךָ חִסְדֵּךְ בְּרָחָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare שָׁסַט. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL — (1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7. PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נִשְׁטַח.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah נִינִיָּהּ in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have נִינִיָּהּ, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיָּ an unused root; see נָי No. II.

נִיב m. (from the root נִיב) *produce, fruit*, Mal. 1:2. Metaph. נִיב שְׂפָתַי "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χειλέων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כְּחִיב there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps "fruit-bearing"), [Nebai], pr. n. m. Neh. 10:20.

נִיר m. (from the root נִיר) *solace, comfort*, once found Job 16:5, נִיר שְׂפָתַי "the solace of my lips," i. e. empty solace. See שָׁפַח.

נִירָה f. Lam. 1:8; i. q. נִירָה verse 17, *unclean-ness, abomination*, see Lehrs. page 145. Others (from the root נִיר) take it as a fugitive, an exile.

נִיֹּת ("habitations"), [Naioth], pr. n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחַ m. prop. *acquiescence* (from the root נִיחַ like the Arab. نِيحَة from the root نَام from the root نَان, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac نِيحَة to be delighted with any thing, Barhebr., page 221; نِيحَة delight, ibid. page 38; Talmud. לֵךְ נִיחָא לֵךְ "does it please thee?") Always in this phrase, נִיחַ נִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וְנִיחַ וְנִיחַ "and the Lord smelled a sweet

savour;" as if נִיחַ ניסוח. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precepts concerning sacrifice, there is very frequently added, נִיחַ נִיחַ a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and נִיחַ נִיחַ אֲשֶׁה לִיחַ Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחַ plur. used also without נִיחַ *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

נִי m. (from the root נִי), *offspring, progeny*, always joined with נִיב Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִים Jer. 48:44 כְּחִיב, i. q. נִים *fleeing*; prop. pass. put to flight, fugitive.

נִיסָן masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch חֹדֶשׁ הַאֲבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיסָן is for נִינָן, or נִינָן and denotes the month of flowers, from נִינָן a flower.

נִיצוּץ m. a spark, once Isa. 1:31. Talmud. id. The root is either נִיץ (of the form נִיחַ), or נִיץ (of the form נִיטור).

נִיר i. q. נִיר m. (from the root נִיר), a lamp, 2 Sam. 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נִיר (comp. Ewald's Gramm., § 235), so that prop. it is to make a field shine. Hence נִיר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נִיר)—(1) i. q. נִיר a lamp, always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הִיחַ נִיר לְדָוִד עַבְדִּי כְּלֵה־יָמָיו "that David my servant might always have a lamp," i. e. that his race might continue for ever; compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.



(2) *novale*, a field newly cultivated; Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נָךְ.

**נָכָה** a root of uncertain authority as a verb (as to the passage Job 30:8, see נָכָה Niph.) i. q. נָכָה to strike; hence —

**נָכָה** pl. נָכָהִים *stricken*, trop. *afflicted*, Isaiah 16:7, and —

**נָכָה** adj. id. *afflicted*, fem. נָכָהִיתָ an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָכָהִיתָ.

**נִכְאָת** f. Gen. 37:25; 43:11 (for נִכְאָתָה) pr. inf. of the form נִכְאָתָה, קָרָאתָ, שָׁנָאתָ (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכְאָתָה) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. θυμίαμα, Saad. siliqua, Aqu. σίραξ. (Arab. نَكَاةٌ is i. q. نَكَاةٌ gum, gum tragacanth.)

Here also appears to belong נִכְאָתָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. νεχθα): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכְאָתָה to be a Persian word from نگاهدین to deposit, نگاهد keeping, custody.

**נָכָה** an unused root, whence —

**נָכָה** m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִי which see. With this accords Æth. ነገዳ: race, kindred, tribe (נ and נ being interchanged, compare נָכָה for נָכָה Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكَاةٌ wretched life; but the common reading is to be preferred.

**נָכָה** a root not used in Kal, to SMITE, TO STRIKE. (Arab. and Æth. نَكَى, نَكَا, نَكَا: id., but rarely used, mostly in the sense of hurting. Cognate are نَكَى, نَكَى, نَكَى, and in the Indo-Germanic languages, ico—ere.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נָכָה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִנִּי אֶכְלֵם נָכָה וְאֶנְדָּשְׁנֵם "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָכַל, like the Arab. اَسْتَطَاعَ, قَدَرَ is in this place construed with a finite verb, like Esth. 8:6. The plural נָכָה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכֵּה and הִךְ, fut. יִכֶּה, יִכֶּה and יִכֶּה — (1) to smite, to strike (Gr. πλήσσω), e. g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה שְׁרָשִׁים to strike roots, Germ. Wurzeln schlagen, schießen; pr. to send forth into the ground. Followed by ׀ of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially — (a) הִכָּה כַּף to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה כַּף בְּכַף to strike with the hand, Eze. 6:11; fully הִכָּה כַּף אֶל כַּף Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13; and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6, וַיִּךְ לְכַדְרֵי אֹתוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; κραδία φόβῳ φρένα λυκτίζει.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נָכָה, נָכָה); e. g. הִכָּה בְּשִׁנְיָרִים to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.



(e) to smite a besieged city, i. e. to take it, 1 Ch. 20:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חֶרֶב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נִפְּטֵה as to life. Gen. 37:21, לֹא נִפְּטֵה נִפְּטֵה prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by אַ partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיִּהְיֶה בַּפְּלִשְׁתִּים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאוּל בְּאַלְפֵי "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִקָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכָּה, and the two following nouns.

נִכָּה adj. smitten, every where const. נִכָּה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכָּה רֵחַץ smitten in spirit, afflicted, Isa. 66:2; comp. נִכָּה.

נִכָּה only in pl. נִכָּהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְוֹ & נִכְוָה pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquia Sacra ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκώς). LXX. Νεχάω.

נִכְוֹ ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 קִידֹן.

נִכְחָ an unused root, pr. i. q. יִכַּח to be before, in the sight of, over against (see נִכְחָ), to go straight. Hence—

נִכְחָ adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הַלֵּךְ נִכְחָ "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחָהִים id. Isa. 26:10; 30:10.

נִכְחָ pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. לְפָנַי יְהוָה i. q. נִכְחָ יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נִכְחָ פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. שׂוּם נִכְחָ פְּנֵים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for שׂוּם there is נִכְחָ).

With prefixes—(1) אֶל נִכְחָ pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְחָ—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נִכְחָ unto, even to (the place which is) over against, Jud. 19:20; Eze. 47:20.

נִכְחָ with suff. נִכְחָו id. opposite, over against, Ex. 14:2; Eze. 46:9.

נִכְלָ TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by לְ of pers. Nu. 25:18. HITHPAEL, id. followed by אֶ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלָי and נִכְלָי (for נִכְלָי, נִכְלָי), and—



נָכַל m. pl. נְכָלִים, נְכָלִי *machination, wile*, Num. 25:18.

נָכַס an unused root, i. q. נָסַס (which see), *to gather, to heap up*; whence—

נָכָס m. pl. נְכָסִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua]; Syr. نَكَصَ id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נָכַס Ch. plur. נְכָסִין id. Ezr. 6:8; 7:26, *עֲשֵׂי נְכָסִין* fines.

נָכַר not used in Kal; prop. *TO BE FOREIGN, STRANGE* (נְכָרִי, נְכָרָה).

PIEL נָכַר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. *to repudiate, to contemn.*) 1 Sam. 23:7, according to the common reading, נָכַר "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נָכַר; (LXX. *πῖπρακεν*).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate, to look at any thing, as strange or little known* (Engl. *to strange at some thing*, [this is Gesenius's English]), Job 34:19.

HIPHIL הִנְכַר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִנְכַר פְּנִים i. q. הִנְכַר פְּנֵי אִישׁ *to have respect of persons (as a judge), to be partial*, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, אֵינָם מְדַבְּרִים לְדַבֵּר יְהוּדִית "they know not how to speak the Jew's language." הִנְכַר i. q. יָדַע לְיָדַע *to know the difference between*, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַר—(1) *to make one's self strange, to make one's self unknown, i. e. to dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence הִנְכַר, מִכַּר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נְכָר const. נְכָר Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נְכָרִי, נְכָרִים, pl. נְכָרִי אִישׁ *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנְּכָרִים *strange gods*, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing, specially used of a strange god*, Neh. 13:30; 2 Ch. 14:2.

נְכָר m. Job 31:3, and נְכָר Obad. 12, *a strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نَكَر id.).

נְכָרִי f. נְכָרִיָּה, pl. נְכָרִים, adj. (from נָכַר = נָכַר with the addition of the termination יָ).—(1) *strange*—(a) *of another country and people, foreign*, e. g. אִישׁ נְכָרִי Exod. 21:8; אִישׁ נְכָרִי a foreigner, Deu. 17:15; אִישׁ נְכָרִי אֶרֶץ נְכָרִיָּה Exod. 2:22.—(b) *of another family*, אִישׁ נְכָרִי a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נְכָרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. אִתָּה Pro. 5:20; 6:24; 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נָכַח see נִבְחַח.

נָלַח a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, *TO FINISH, to procure* (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פְּנִלְחָה (Dag. f. euphon.) for פְּהַלְחָה (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מְנַלְחָה Job 15:29; which, however, is not less uncertain (see מְנַלְחָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus כְּבַלְחָה = כְּבַלְחָה *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הִתָּם and הִתָּה standing in near connection, Dan. 9:24.

נָמְבָזָה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. *ἡμιωμένον*, Vulg. *vile*, i. q. נְבָזָה. There is



no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, סבנה (abstr. for concr.) and נבנה which appears like a gloss. See Lehrs. 462, 63.

נמואל (perhaps for ימואל "day of God"), [Nemuel], pr. n. m.—(1) see ימואל.—(2) Num. 26:9. Patron. י. ibid. verse 12.

נמך a spurious root, whence usually the forms נמך, נמך, are derived, which really belong to the root נמך.

נמל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נמל and נמל. From the root נמל No. II, to cut off, to be cast off, is the fut. ימל, ימל, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נמלתם (for נמלתם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal. of the root נמל to be circumcised). To the root נמל undoubtedly belongs pret. Niph. נמול i. q. נמול to be circumcised, Genesis 17:26, 27; part. נמולים 24:22. Compare נמול and נמול for נמול and the observations on that word. From this root, however, there is the noun—

נמלה f. Prov. 6:6; plur. נמלים 30:35, the ant, Arab. نملة, perhaps so called from its cutting off, i. e. consuming (נמל i. q. נמל).

נמר an unused root—(I) i. q. Arabic نمر to be spotted, covered over with specks ["Syriac נמך to variegate"]; compare נמר VIII, to have a speckled skin. Hence נמר leopard.

(II) i. q. Arab. نمر IV, to find limpid and sweet water (see נמרה).

נמר m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نمر, Arab. نمر, Æth. ነጠር: Amhar. ነጠር: (see the root) id.

נמר Chald. id. Dan. 7:6.

נמרד ("rebel"), pr. n. Nimrod, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נמרד i. e. Babylonia, Mic. 5:5.

נמרים & נמרה [Nimrah, Nimrim], pr. n., see נמרה p. cxviii, A.

נמשי ("drawn out" = נמשח), [Nimshi], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki. 19:16.

נמ with suff. נמי (from the root נמ No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Psa. 60:6. Compare נמשח No. 2.

(2) a standard, or flag, as of a ship, Ezc. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَّ a sign, a banner).

נסבה prop. part. Niph. f. (from the root נסב) the bringing about, guidance of God, 2 Chr. 10:15.

נסג i. q. נסג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נסג Isa. 59:13; and fut. נסג Mic. 2:6.

HIPHAL נסיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17; Hos. 5:10; once נסיג Job 24:2.

HOPHAL נסג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נסג."]

נסה not used in Kal pr. i. q. Arab. نسا to smell, to try by the smell, to try. The primary idea differs from that of נסה, which is to try by the touch, as if to prove by a touch-stone.

PIEL נסה—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לנסתו בקהילות to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture.—(a) absol. 1 Sa. 17:39, כילא נסיתי "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the



thing, Job. 4:2, הִנָּסָה דְבַר אֵלַי תִּלְאָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative מִסָּה.

**נָסַח** fut. יִסַּח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָטַע and שָׁתַּל.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative מִסָּח.

**נָסַח** Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

**נִסְיָה** m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. **נָסַף** i. q. נָסַח (compare No. 3) TO POUR, TO FOUR OUT, Isa. 29:10, specially—

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַף מִסְכָּה σπένδεται σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπονδή).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נִסְיָה No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHIL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְיָה, נִסְפָה.

II. **נָסַף** i. q. cogn. נָסַח. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَج, hence מִסְפָּת the warp. From the idea of hedging, fencing, comes—

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

**נָסַף** Chald. to pour out, to make a libation, especially in PAEL, Dan. 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ to sacrifice to God.

**נִסְיָה** and **נִסְפָה** m. with suff. נִסְיָי, pl. נִסְיָיִם, נִסְפָּיִם.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה וְנִסְפָה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

**נִסְפָה** emphat. st. נִסְפָּה Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְפָּיהוֹן].

**נִסְפָּן** see נִסְפָּן.

I. **נָסַם** i. q. מָסַם TO FINE AWAY, TO BE SICK

(Syr. نَسِم Eihpa. id. نَسَم sick. Compare Hebr. נָשַׁם, נָשַׁם). Isa. 10:18, נָסַם נָסַם "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַם** not used in Kal, i. q. נָשַׁם ["Arabic

نَسَّ" prop. TO LIFT UP, TO EXALT; whence נָסַם.

HITHPAEL, Zech. 9:16, "they shall be (as) נָסַם אֲבָנֵי הַיָּדָה מִתְּנוֹסְסוֹת עַל-אֲרָצוֹתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנוֹסְסוּ Ps. 60:6, is from the root נָסַם.

**נָסַע** —(1) prop. i. q. Arab نَزَعَ TO FULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסַּע.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word יָתֵד); of a tent itself, Isa. 38:12.

HIPHIL הִסַּע —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,



(2) *beauty, brightness*; נעם יהוה glory of Jehovah, Ps. 27:3; comp. נעם יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *guld*, from the word *hold*).

נעמה ("pleasant"), [Naamah], pr. n.—(1) of two women,—(a) the daughter of Lamech, Gen. 4:22.—(b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נעמתי.

נעמי [Naamites], patron. of the pr. n. נעמי No. 2, b, for נעמי (which is found in the Samaritan copy), Num. 26:40.

נעמי ("my pleasantness"), [Naomi], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נעמי—(1) *pleasantness*; Isaiah 17:10, נעמי נעמי "pleasant plants."

(2) [Naaman], pr. n.—(a) of a son of Benjamin, Gen. 46:21,—(b) Num. 26:40.—(c) of a Syrian general, 2 Ki. 5:1.

נעמתי [Naamathite], Gent. n. from נעמה a town otherwise unknown, different from that mentioned above (נעמה No. 2), Job 2:11; 11:1.

נעץ an unused root, Chald. נעץ to pierce, to prick, to stick into; whence נעץ (נעץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נעצוץ m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נער TO ROAR (as a young lion), Jerem. 51:38. Syr. نعر id. This word seems to be onomatop. like the kindred word נער, uttering a hoarse roaring sound from the throat.

II. נער TO SHAKE, specially —(1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נער בןשן וקרמל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL—(1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نعى to shake, to shake out, VIII. to be expelled, نعى expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, ויגש יהוה אֶחֱסֵצְרִים בְּחוֹף הַיָּם "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by נא Isa. 52:2.

Hence נער No. II, נערה.

I. נער—(1) m. A BOY. (A primitive word, Sanser. *nara* man, fem. *nari*, *nâri*, woman, Zend. *naere*, Pers. نر, Greek ἀνήρ). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 41:2); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, ויהי נער. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, ארבע מאות איש נער "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. παῖς; Germ. *Bursche, Junge, Knappe*). Gen. 37:2, ונער הוא "he (was) servant with the sons of Bilhah," etc. (er war *φίρτενאבε, φίρτενאעד*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:6. Used of the Israelites, when young as a people, Hos. 11:1; compare נערים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. ἡ παῖς, comm. it is used for נערה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [נער] is נערה (compare נער page cxxviii, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נערים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κοράσαι*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عروس a bridegroom and bride, which latter is in common language عروسه old woman, comm. عجوزة; comp. بعلة for the comm. بعلة mistress, زوج for زوجة a wife, like the Germ. *Gemahl* for *Gemahlin*.

Derivatives, נערה, נער, נערים.

II. נער (from the root נער), m. a casting out,



*driving out*, concr. *what is driven out* (used of cattle), Zec. 11:16.

**נער** m. (from the radical נש), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נש), but this is needless.

**נערה** f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare בתולה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naurah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

נערי see פשרי.

**נעריה** ("boy," i. e. "servant of Jehovah," for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

**נערן** ("juvenile," "puerile"), [*Naaran*], pr. n., see נערה No. 3, a.

**נערת** fem. *tow*, which is *shaken out* from flax (from the root נש), Jud. 16:9; Isa. 1:31.

**נעש** an unused root. Arab. نعى to bear up, hence נש No. II. for נעש.

**נה** *Memphis*, pr. n. see נה.

**נפג** an unused root. Arab. نفع to go forth, kindred to the verbs נפג to go out, and נפג to sprout; whence—

**נפג** ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

**נפה** f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפת דאר Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נפה.

**נפוסים** ("expansions," from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; קרי, for which there is in נפוסים כתיב, and Neh. 7:52; נפישים (a reading which is undoubtedly false, blended from נפישים and נפישים).

**נפח** i. q. נפח TO BLOW, TO BREATHE (an onomatop root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفح and نفح express a harsher snorting sound). Specially—

(1) *to blow upon* any one, followed by פ, Eze. 37:9.

(2) נפח נפח to blow the fire, Eze. 22:21; without פ, Eze. 22:20, and Isa. 54:16; נפח נפח a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by פ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9. PUAL *to be blown*, used of a fire, Job 20:26.

HIPHIL—(1) with the addition of נפח to cause to breathe out the soul, Job 31:39; a hyperbolic expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and—

**נפח** ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נפח, which see.

**נפיל** only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפילא the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπίπτοντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נפילים see נפילים.

**נפיש** (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael, Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נפישים see נפילים.

**נפק** an unused root, of uncertain signification; whence—

**נפק** m. a kind of gum, but what, it is uncertain (comp. the kindred נפק) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθραξ, i. e. carbuncle. I define nothing as to what it is.



נפל fut. יפול, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ**, id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *σφάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (נפלו) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully נפל בחרב to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (נפל למשכב compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נפל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נפל לי עיניו lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נפל in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡματι τῶδε πῖση μετὰ κοσσὶ γυναικός*; where the Schol. *πῖση, γεννήθη*; also, *κατακίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נפל specially is used of an abortion; whence Heb. נפל, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence *the Spirit of God*, or *the hand of God*, is said *to descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by נפול Ps. 5:11, יפלו ממשעולתם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נפל ארצה, Gr. *πίπτειν εἰς γῆν, ἐραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, יפול דבר "how the thing will fall out" (Cic. Brut. 40), i. e. will happen; comp. Chald. Ezr. 7:20.—(m) followed by נפול comparative, to fall in comparison with any one, i. e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by נפול Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נפל ארצה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על נפול Gen. 17:3, 17; Num. 16:4; Jos. 7:6; על אפניו 2 Sam. 14:4; על אפניו 1 Sam. 20:41; also נפול Gen. 44:14; נפול לפניו Esth. 8:3.—(b) *to fall upon* some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) *to fall upon* (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by ? Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by על Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατακίσει*.—(g) נפול לפניו my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(a) *to ask* as a suppliant, Jer. 36:7.—(β) *to be heard and attended to*, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (*abfallen*), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; על Jer. 37:13; 38:19; 52:15; *to any one*.

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (*niedewerfen*), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause any one to fall*



by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 2 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by א of pers. (to be angry with any one); also הִפִּיל פָּנָיו to let any one's countenance fall, i. e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without לְוֹרֹל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and לְ of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i. e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.,

(2) to let fall, e. g. a stone, Nu. 35:23; hence—(a) הִפִּיל אֶרְצָה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without אֶרְצָה Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by מִן Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Eze. 10:1.

(2) followed by לַעֲזֹב to rush upon, to attack any one, Gen. 43:18.

PIEL נִפְּל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נִפֵּל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, מִפֵּל, נִפְּל, מִפֵּל, מִפֵּל, מִפֵּל.

נִפֵּל Ch. fut. יִפֵּל (compare Syr. نَفَلَ, in Targ. freq. נִפֵּל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, מִן שָׁמַיִם נִפֵּל "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Eze. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. نَفَلَ, to be cast into prison); to prostrate oneself, Daniel 3:6; 7:10, 11; על אֲנַפְוֹתָי Dan. 2:46.

נִפְּל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נִפֵּל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سقط abortion.

נִפְּל see נִפֵּל Piel.

נִפֵּל an unused root; see נִפְּל.

נִפֵּץ i. q. פִּיץ—(1) TO BREAK, TO DASH IN PIECES, e. g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, מֵאֵלֶּה נִפְּצָה כָּל-הָאָרֶץ "from these was all the earth dispersed," i. e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נִפְּצוּ Jud. 7:19, and part. pass. נִפְּצוּ Jer. 22:28. In imp. and fut. the verb פִּיץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נִפְּצוּ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives מִפֵּץ, מִפֵּץ, and—

נִפְּץ m. inundation, shower, Isa. 30:30; from the root נִפֵּץ Aram. to pour out; kindred to this is نَاض Med. Ye, to overflow; compare amongst others the word נִרַץ to scatter, to pour.

נִפֵּק Chald. to go out, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:12, נִפְּקָה; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. נִפְּקוּ Dan. 3:26.

APHEL הִנְפִיק, הִנְפִיק to bring out, Dan. 5:2, 3; Eze. 5:14; 6:8. Hence—

נִפְּקָה f. emphat. נִפְּקָה Chald. cost, expenditure, that which is laid out and spent; compare נִפְּקָה let. k., Eze. 6:4, 8; Syr. نَفَقَة id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נִפֵּשׁ not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נִפְּשׁ and—

נִפְּשׁ with suff. נִפְּשִׁי; plur. נִפְּשׁוּ (נִפְּשׁוּ once Eze. 13:20); comm. but more frequently, f. (Arab. نفس, Syr. نَفَس).

(1) breath, Job 41:13; נִפְּשׁוּ breath of life, Genesis 1:20, 30; also a (sweet) odour, which is



exhaled, Prov. 27:9; שִׁנְיֵי נִפְשֵׁי smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נַפְשׁ, Lat. *anima*; compare Gr. *ἀνεμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. *Fast.* V. 469); hence *life*, vital principle. Gen. 35:18, וַיְהִי בְצֵאת נַפְשָׁהּ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, וְלִפְנֵי נַפְשׁוֹ הִלָּךְ הַזֶּה עַל-קִרְבוֹ "let now the soul of this child return into him." Exod. 21:23, נַפְשׁוֹ נַפְשׁוֹ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. וַיִּירָא לְנַפְשׁוֹ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נַפְשׁוֹ נַפְשׁוֹ see נָכַח. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) נַפְשׁוֹ נַפְשׁוֹ on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) נַפְשׁוֹ נַפְשׁוֹ with *peril of life*, 2 Sa. 23:17; 18:13 (קָרִי). 1 Ki. 2:23, וְעַתָּה אֲדֹנִיָּהוּ אֶת-הַדְּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare בְּרֵאשִׁיטִי 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 2 Sam. 14:7. — (c) נַפְשׁוֹ נַפְשׁוֹ for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נַפְשׁוֹ is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter *b*), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4), fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence שֹׁפֵט אֶת-נַפְשׁוֹ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, וַתִּדְרֹךְ עָלַי נַפְשִׁי "tread down, O my soul, the strong." Jer. 4:19, כִּי קוֹל שׁוֹפָר שָׁמַעְתִּי נַפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, וְיָדַעְתֶּם אֶת-נַפְשׁוֹ "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נַפְשׁוֹ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נַפְשׁוֹ נַפְשׁוֹ Pro. 28:25), patience and impatience (נַפְשׁוֹ נַפְשׁוֹ Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אִם-יֵשׁ אִתְּךָ "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנַפְשׁוֹ "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of the *heart*; (see לֵב No. 1, letters *c—e*).

(4) *concr. animal*, that in which there is a soul or mind (נַפְשׁוֹ) Jos. 10:28; כָּל-הַחַיָּוִי "every living thing," verses 30, 32, 35, 37. Sometimes more fully נַפְשׁוֹ חַיָּוִי Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּוִי נַפְשׁוֹ Gen. 1:21; 9:10; *pr. animal of life*, i. e. endued with life (*lebendige Seele = lebendiges Wesen*), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּוִי is genit. of the substantive חַיָּוִי (*life*), not the fem. of the adjective חַי (*living*); so that נַפְשׁוֹ חַיָּוִי, equally with נַפְשׁוֹ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וְכָל-אֲשֶׁר יִקְרָא לוֹ הָאָדָם נַפְשׁוֹ חַיָּוִי הוּא שְׁמוֹ



"and whatsoever Adam called them, the living creatures, that was their name;" for לו and שמו, refer to נפש חיה, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נגב נפש to steal a man (comp. Germ. Seelenverkäufer) Deu. 24:7; נפש אכל Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש בי החטא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נכרתה under the word הנפש הריא טעמיה Nipl. No. 2.—(b) in a census of the people, as שבעים נפשים seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש אדם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; הנפשות אשר עשו בהרן "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש מת (where מת is the genit.; compare above the phrase נפש חיה) any dead person, a corpse, Nu. 6:6; על-נפש מת לא "he shall not come near a dead body," Lev. 21:11; and even without מת id., in the phrases טמא לנפש Num. 5:2; 9:6, 7, 10; and טמא נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפשי, נפשך etc.; it is sometimes I myself, thou thyself (compare Arab. نفس and Germ. selb, selber, Swed. sjel of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, לחמם לנפשם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפשי me myself, Job 9:21. It has also been remarked by interpreters that נפשי, נפשך are often put for the personal pronoun אני, אתה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לנפשי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לנפשי) flee as a bird to your mountain?" Isa. 3:9, ווי לנפשם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לנפשך), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לו יש נפשכם תחת נפשי which must not be rendered, "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפשי and רחי come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare עקדך followed by the 1 pers. Gen. 44:32.

נפת f. probab. i. q. נוף and נפה a lofty place (from the root נוף), only found Josh. 17:11, תלת הנפות. Targ. three regions.

נפת f. (root נוף see Hiph. No. 2), a dropping down, dripping, hence נפת צופים dropping of honeycombs, i. e. honey dropping from the combs, i. q. יצר (which see), Ps. 19:11. Hence without the gen. צופים id. Cant. 4:11; Prov. 5:3; 24:13, נפת טחוק על-הקרק "honey droppings (which are) sweet to thy palate," (where the predicate טחוק is not inflected; compare Gen. 49:15).

נפתולים plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפתל Niph. to wrestle, to strive, to fight.

נפתח ("opening"), [Nephtoah], see נפתח under the word נ p. CCCCLXVIII, B.

נפתחים [Naphthim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νιφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθω terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opusce. ed. te Water, tom. i. p. 161.

נפתלי ("my strife," see Gen. 30:8), pr. name, Naphthali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νιφθαλίμ.

נץ m. (from the root נצץ)—(1) a flower, Gen. 40:10, i. q. נצה and נץ, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נצח i. q. נצץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:1, נצח נצח "he may go away by flying;" where a paronomasia is to be observed in נצץ, נצח, and נצח. [In Thes. this root is referred to נצץ.]

נצב TO SET, TO PUT, TO PLACE, i. q. נצב, which see. Arab. نصب id.

NIPHAL נצב—(1) to be put, set: followed by על



to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּצְבֹּתָ לִי שָׁם "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הַבָּל בְּלִאֲדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... לֹא יִכְלֶלֶל הַנֹּצֵבָה (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. το ὀλόκληρον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִצִּיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִצִּיב הַדְּרָכִים "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back.

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִצִּב and הִצִּב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַב;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהִצִּב וְלָתַתּוּ הָעִלְתָּה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that וְהִצִּב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, נָצִיב, מְצַבָּה, מְצַבָּה, מְצַבָּה, מְצַבָּה, מְצַבָּה, and pr. n. צוֹבָה for צוֹבָה.

נָצַב masc. (prop. part. Niph.) *hast, handle* of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَب the handle of a sword, knife, etc.)

נָצִיב Chald. emphat. st. נְצִיבָא *strength, hardness* (of iron), Dan. 2:41. Theod. ἀπὸ τῆς ῥίζης τῆς σιδηρᾶς, i.e. of the nature and origin of iron

(compare <sup>562</sup>أصل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַח unused in Kal. [The occurrences of נָצַח are referred here in Thes., and this root is not divided into two]—(1) pr. to FLY, i. q. נָצַח and נָצַח No. 3. Hence נֹצֵחַ pinion of birds, and Arab. ناصية feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַח i. q. Hebr. נָצַח, and Arab. نَصَا Conj. VI, id.

HIPHAL, הִצִּחַ to contend, to strive. Num. 26:9, וַיִּהְיוּ מְהַצִּחִים אֶת-יְהוָה "when they strove with Jehovah;" hence to wage war. Psalm 60:2, מְהַצִּחִים אֶת-מִצְרָיִם "when he waged war with Mesopotamia."

NIPHAL הִצַּח to strive one with another. Deu. 25:11, כִּי יִנְצְחוּ אֲנָשִׁים יְהוָה "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, נֹצֵחַ, מְצַח, מְצַח.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָצַח Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵי מְצֻחָה "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

NIPHAL, id. Isaiah 37:26, גְּזֵלִים נָצַח "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in

war; compare حَرَب to wage war, whence حَرِيب and مَحْرُوب stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נֹצֵחַ (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נֹצֵחַ (which see) a feather, pinion; from נָצַח No. I, 1.



[נצורה] f. guard, watch, Isa. 1:8. Root נצר I. נצרת watch-tower. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נצץ); metaph. to be famous, also to conquer; نَصَبٌ a sonorous (pr. clear) voice. Æth. ነጻሐ: to be pure, chaste; ነጻሐ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נצח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2: 1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנַצֵּחַ, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu singen*, and verse 20, על־עלמות "with the virgin voice," *nel soprano*). Hence מְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשַׁבְּחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְמַנְצֵחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינֹת Ps. 4; 6; 54; 55; 67; 76: על הַנְּתִיחַ 8; 81; 84: על שְׁשִׁימִים Ps. 45; 69; 80: על נְחִילֹת Ps. 5: מַחֲלֵל Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, על־עלמות Ps. 46: על הַשְּׁמִינִית Ps. 12. (Twice there follows על לְדָוִד Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמַנְצֵחַ (for לְהַמְנִיחַ).

NIPHAL, to be perfect, complete ["to be perpetual."] Jerem. 8:5, מִשְׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጻሐ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel, followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נצחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחַת יִשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) sincerity, truth. Hab. 1:4, לֹא יֵצֵא לְנִצְחַת מִשְׁפָּט "judgment goeth not forth according to truth;" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲנִי נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נצחִי No. 3, 4), eternity, for ever. Ps. 49:20; Job 34:36; נִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) perfection, completeness, acc. נצח and נצחִי adv. altogether, quite (comp. Germ. *tauter*). Ps. 13:2, עַד אֵמָּה יִהְיֶה תִשְׁכַּחְנִי נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁוֹאוֹר נִצְחָה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נצח m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נציב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נציב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה; Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נִצְיִב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 14; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:45 [now prob. Beit Nüsib, نَيْب نَصَب Rob. ii. 344].



נָצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצַר Isaiah 49:6, כתיב, *preserved, delivered*; from the root נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نضل and نضل, Ethiop. ነረሰ; to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiph.

HIPHIL הִצִּיל—(1) to pull away; followed by בִּין to pull apart. 2 Sam. 14:6, "the boys strove together in the field בֵּינֵיהֶם and there was not one to pull them apart:" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Psa. 119:43. 2 Sam. 20:6, וְהִצִּיל עֵינָיו "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִיֶּד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִפִּי id. Isa. 38:6; הִצִּיל נַפְשׁוֹ to save one's own life, Eze. 3:19, 21; מִיֶּד there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִצִּיל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by לָּ to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִצִּילָה.

נָצַל Chald. APHEL הִצִּיל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; 6:15, 28.

נָצַן m. a flower, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְוֹץ a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נָצַח, נָצַח.) The idea of blossoming is farther transferred to the feathers and pinions of birds, as growing out (comp. פָּרַח); whence—

(3) to fly (compare פָּרַח to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַק see נָצַק.

I. נָצַר fut. יִנְצַר, more rarely יִנְצַר—(1) i. q. נָצַר

TO WATCH, TO KEEP (Arab. نظر to keep, e.g. a vine-

yard; comp. cogn. نظر to look at, to watch over, like the Lat. tueri and intueri, and نصر to defend, to free); e.g. used of a vineyard, Job 27:18. מִגְדַּל נְצָרִים a watch-tower, 2 Ki. 17:9. Followed by על Ps. 141:3, וְנָצַרְתָּ עַל דַּל שְׂפָתַי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַרְתָּ with Dag. euphon., for נָצַרְתָּ). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצָּר הַצָּרִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כתיב, נְצָרִי יִשְׂרָאֵל "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Dent. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נְצֻרוֹת וְלֹא יִדְעוּם "hidden things of which thou knewest not." Isa. 65:4, בְּנְצֻרוֹת יִלְוּ "they lodge in hidden places" (to be understood of adyta, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נְצֻרוֹת לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַר in the following passage], 2 Sam. 11:16, בְּשָׂר יוֹאָב אֶל-הָעִיר "when Joab besieged the city." Part. pl. נְצָרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נְצָרִי so is a besieged city" (נָצַר, נָצַר ut—ita, compare נָצַר A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נְצָרִי, that the substantive may be rendered definite by the article; compare הַדָּוָר וְזֵי Ps. 12:6, and הָעִיר הַבְּעֻרָה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted



in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نصر to shine, to be very verdant; whence נצר.

The significations of watching and being verdant, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of shining (נצר), which is applied to the notion of beholding (נצר), compare נצר, Gr. φάος دیدگاه, Germ. Blick, used of brightness and beholding); whence arises the signification of observing and guarding.

נצר m.—(1) a sprout, a shoot, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) a branch, Isa. 14:19.

נצת see נצר.

נקם Ch. pure, Dan. 7:9, from the root נקם i. q. Hebr. נקם, which see.

נקב fut. ינקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. ינקב, ינקב, also ינקב or ינקב, ינקב, which see for more instances). Hence—

(1) to bore (a hole), 2 Ki. 12:10, followed by an acc. to perforate (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, ינקב ינקב "a bag with holes in it." Also to thrust through (with a spear), Hab. 3:14, ינקב ראש פרוו "thou didst thrust through the heads of their leaders." See the derived nouns.

(2) to separate, to distinguish; and hence to declare distinctly, to specify, to call by name (compare נקב No. 1, 2), Gen. 30:28, ינקב שכרך עלי "specify to me thy wages;" Isa. 62:2. Part. pass. ינקבים the named, i. e. the chiefs, nobles of the people, as if it were נקבות נקבות Am. 6:1, opp. to the common people, נקב Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) to curse (prop. to pierce, like נקב to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, ינקב נקב "he that curseth the name of Jehovah shall surely die" (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see נקב); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, "these men נקבו בשמות who were called by their names;" 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of hollowing out is נקב socket for a gem, נקבת a stone quarry; from the idea of boring through are נקבה, נקבה, from that of striking through is נקבת a hammer.

נקב m.—(1) a socket for setting a gem, palu gemmarum (as rightly rendered by Jerome), so called from its hollowness, Ezek. 28:13. Compare נקב. Others understand it to be a pipe, from the root נקב to bore through, like נקב from the root נקב, but this is not suitable to the context.

(2) a cavern, whence with the art. נקב [Nekeb], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. a woman, a female (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts, Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12:5. Opp. to נקר a male. [Syr. Ch. id.]

נקד an unused root—(1) to prick, to mark with points, Ch. id.; whence נקד one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) to select, to separate things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence נקד (not נקד, נקד see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקד a shepherd of such sheep. See below נקד.

Hence (besides the pr. n. נקד, נקד)—

נקד m. pl. נקדים marked with points, or little spots, used of sheep and goats, Gen. 30:32, seqq.; 31:8, seq.

נקד pr. i. q. Arab. نقاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקד from נקד, נקד from נקד). See Bochart, Hieroz. t. i. p. 441.

נקדה f. a point, or stud, used of ornaments so formed, made of silver, Cant. 1:11.



נקדים m. — (1) *crumbs of bread*, Josh. 9:5, 12. (2) *a kind of cakes*, 1 Ki. 14:3. LXX. *καλλυρις*. Vulg. *crustula*.

נקד TO BE PURE, Arab. id. نقي id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מנקיית a sacrificial cup. In Kal only found, Jer. 49:12; where נקד inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקד — (1) *to be pure, metaph. innocent*, followed by מן to be void of any fault. Psa. 19:14; Nu. 5:31; followed by מן of person, Jud. 15:3, נקיתי מכללשתיים "I am free from blame towards the Philistines," i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, לא ינקה כל-הונע, נקד "whoever toucheth her shall not be unpunished;" 11:21.

(3) *to be clear, free, from an oath, or obligation*, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקד — (1) *to declare innocent, to absolve*, Job 9:28; followed by מן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, נקתי (better [but this is a conjecture] נקמתי LXX. *ἐκζητήσω*) רמם לא ינקתי "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, לא ינקת, but will not always pardon;" Nu. 14:18; Nah. 1:3.

Derivatives, נקי, נקיא, נקיון, נקיות, נקית.

נקודא ("distinguished," compare the root No. 2) [Nekodah], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח see לקח.

נקט i. q. קוט and קיט TO LOATHE any thing followed by מן. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root קוט.

נקי plur. נקיים adj. — (1) *pure, metaph. innocent, free from blame*, followed by מן 2 Sa. 3:28. נקי נפיים of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. נקי and נקי innocent blood, see נקם.

(2) *clear, quit, free, from incurring blame, from an obligation*; followed by מן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נקיא i. q. the preceding (with the addition of א), Joel 4:19, and Jon. 1:4 כחייב.

נקיון (from the root נקה) constr. נקיון m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. נפיים id.; Ps 26:6; 73:13.

נקיק or נקי always constr. Jerem. 13:4, נקיק נקיקי הפלע fissure, cleft of a rock, plur. הפלעים Isa. 7:19; Jer. 16:16; from the root נקק which see.

נקם inf. נקום, fut. יקום TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred נקח). It stands — (a) absol. Levit. 19:18. — (b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by על Ps. 99:8. In the same sense, Levit. 26:25, חרב נקמת נקם ברית "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i. e. thee. — (c) followed by מן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מאת Num. 31:2; מיד 2 Ki. 9:7 [Piel]; Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., נקמני יהוה ממך "Jehovah has avenged me of thee." Numb. 31:2, נקם נקמת בני ישראל מאת המדינים.

NIPHAL, *to avenge oneself*. Eze. 25:15, ינקמני נקם: followed by מן of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מן both of what vengeance is taken for, and also of the person from whom it is sought. מן Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, נקמתי עברי הנביאים, לא ינקמני... "I will avenge the blood of my servants, the prophets... from Jezebel," Jer. 51:36; followed by מן Eze. 25:12 (at the end).

HOPHAL, fut. ינקם *to be avenged*. Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

HITHPAEL, — (1) *to avenge oneself*, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מתנקם *desirous of vengeance*, Psalm 8:3; 44:17. Hence —

נקמ m. and נקמה, with suff. נקמתי, plur. נקמות f.



—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀; נקמת the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נקמת רם vengeance for slaughter, Psa. 79:10; Jer. 50:28, נקמת היכלו "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is לִישׁוֹב נקם לְ Deut. 32:41, 43; נִקְחָה לְ Isa. 47:3; followed by לְ Jer. 20:10; עָשָׂה נקמות אֵי Psa. 149:7; Eze. 25:17; followed by אֵי Mic. 5:14; אֵי נקמותו Eze. 25:14; Num. 31:3. On the other hand לְ נקמת לְ Psalm 18:48; and עָשָׂה נקמות לְפִי, מִן Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה בנקמה to act with the desire of vengeance, Eze. 25:15.

נָקַע i. q. נָקַע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נָקַע—(1) i. q. Chal. נָקַע and Arab. نَقَف to CUT, TO STRIKE (kindred to the verb נָגַע; Æth. ለበረ: to touch). See Piel.

(2) *to fasten together*, as by nails, *to join together*; Germ. zusammenschlagen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نَقْف border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, הַיָּמִים יִנְקְפוּ "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נָקַע.—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נָקַע to destroy, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HITHPAEL—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, כִּי הִקְיִפוּ יָמֵי הַשְּׂמֵחָה "after the days of their feasting had gone about," the circle of their mutual feastings being ended. The following is elliptical, Lev. 19:27, לֹא תִקְחֶנּוּ חֵטֶף אֶת שְׂמֹךְ רֵאשִׁיכֶם "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περιξυρήσετε κύκλω τὴν πρόσωπον τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נָקַע Jos. 6:3, and נָקַע verse 11, in going round; adv. round about.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; נָקַע 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and לְ of pers. Job 19:6, מִצְרוֹתַי אֵלַי הִקְיָה a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נָקַע m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. נִיקָה id.), and—

נָקַע f. *a rope*, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. funiculus. Luther, to seē b. i. schichtes Band, Isa. 3:24.

נָקַע an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נָקַע and נָקַע; whence נָקַע a fissure of a rock.

נָקַע fut. יִקְרֵה TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ነቀረ: to be blind of one eye, ነቀለ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עָצְמֵי נָקַר "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) נָקַרְתֶּם ye were digged;" metaph. used of the ancestors of a nation. Hence—

נָקַרְהָ or נָקַרְהָ always constr. הַצֵּדִיק Ex. 33:22, *fissure, cleft of a rock*. Plur. הַצֵּדִיקִים Isa. 2:21.

נָקַשׁ i. q. יָקַשׁ (yakosh) and קָשׁ TO LAY SNARES, Ps. 9:17, בְּפִי נִקְשׁ רָשָׁע "with the work of his own hands the wicked lays snares," so. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לְ to lay snares for any one, Ps. 109:11, יִנְקֹשׁ נֹשֵׂא לְכָל־לֵי "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one*, followed by אֵי 1 Sam. 28:9.

נָקַשׁ Ch. *to smite, or strike*, Dan. 5:6, "and his knees נָקַשׁוּ אִתָּהּ smote together." (Syr. id.; also



used of the teeth chattering from fear, Arab. *نقس* to strike, e. g. a bell.)

**נר** pl. *נרות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*הקנותרה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter e), however the idea of a light is still retained, e. g. Prov. 13:9, *נר רשעים ידעך* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3.—(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

**נר** Prov. 21:4 i. q. *נר* a lamp.

**נרג**—(1) i. q. *נרג*, which see, to roll oneself quickly.

(2) *to speak fast*; whence *נרג*. [See Thes.]

**נרגל** 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرج*, *Anerges*, or *Mars* (the planet), and *ל* as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called *נרגל*. Hence—

**נרגל שרצצר** (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

**נרגל** m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרג*.

**נרד** m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanser. *narda*; Cant. 1:12; 4:13, 14. See Celsii. Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches*, vol. v.

**נריה** [and *נרה*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

**נשא** fut. *נשא*, inf. absol. *נשא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; *נשא* Ps. 89:10; with suff. *נשאי* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשאו*, *נשאו*; imp. *נשא* (once *נשא* Psa. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשא* (once *נשא* like quiescents *נשא* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ላለላ*: to take, to receive; see No. 3, and Arab. *نشا* to be exalted, to grow, to increase; but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *על* to place upon any one, Gen. 31:17; *נשא* *עליו* *חטא* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *א* 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא* *נשא* (and *נשא* *נשא*) to lift up the hand, in swearing, Deut. 32:40 (compare *נשא* *נשא* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *נשא* *נשא* *להוציאם*. Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *א*), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא* *נשא* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא* *נשא* *מבית* *א* *נשא* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *מבית* *א* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) *נשא* *נשא* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up



(sc. of countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to נשא פניו ver. 5, 6. Followed by לרא to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) נשא עיניו to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb נשא), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by לרא and לרא to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) נשא קול to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word קול (Germ. anheben). Num. 14:1, וישאו כל העדה...ויבכו "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 21:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, לא ישא "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. לא יצעק. Compare נשא No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) נשא נפשו to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. حمل الى شئ), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by לרא Ps. 24:4; especially לרא יהוה i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) לבי נשאני "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, לבי נשאני "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. pendo and Heb. נשא.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, לא נשא אתם הארץ לטבת יחדו "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55:13. Hence to suffer, to bear with. Job 21:3, שאתני ואנכי אדבר "bear with me, and I will speak." Followed by א partitive, to bear a part of any thing. Job 7:13, ישא בשחתי כשעבתי "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(b) נשא עון to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. נשא עונו id., Eze. 18:19, 20. נשא עונו, קטאו to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so נשא עונותי to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, נשאתי לא אהבל "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to any one, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life, to destroy, Job 32:22. נשא ראש מעל to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) נשא עון to take away any one's sin, i. e.—(α) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. נשא עון whose sin is forgiven, Isa. 33:24; and נשא עון id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on נשא). Specially—

(a) נשא אשה to take, i. e. to marry, a wife, in the later writers for נשא אשה 2 Ch. 11:21; 13:21; Eze. 10:44; hence ellipt. Eze. 9:2, "they took (wives) of their daughters for themselves and for their sons." Eze. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) נשא פני to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to לא ישיב פנים not to accept persons. Hence—(α) in a good sense, to receive any one's prayer, to be favourable to it, to have respect



to him as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35, לֹא יִשָּׂא פְּנֵי כָל-כֹּפֵר "he regardeth no ransom." Part. pass. נִשְׂוּא פְּנִים a man who is respected, who has much authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14. —(β) in a bad sense, to be partial (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9, נִשְׂוּאִים פְּנִים בְּתוֹרָה "partial in (enforcing) the law," compare נִשְׂוּא פְּנִים, and in N. T. πρόσωπον λαμβάνειν.

(c) נִשְׂוּא רֹאשׁ to take the sum (die Summe aufnehmen), the number of anything, to number, Exod. 30:12; Num. 1:2, 49; נִשְׂוּא מִסְפָּר id. Num. 3:40.

NIPHAL, נִשְׂוּא—(1) to lift up oneself, to be elevated, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשְׂוּא lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be carried, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

PIEL, נִשְׂוּא and נִשְׂוּא—(1) to lift up, to exalt, 2 Sam. 5:12; לִּשְׂוֹא נִפְשׁוֹ i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to help, to aid, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to offer gifts; followed by לְ 2 Sam. 19:43.

(4) to take away, Am. 4:2.

HIPHAL, נִשְׂוּא—(1) causat. of Kal No. 2, b, to cause some one to bear guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by לְ to put upon, to apply something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, נִשְׂוּוּא and נִשְׂוּוּא—(1) to be lifted up, to be exalted; followed by לְ over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be proud, Eze. 17:14; Prov. 30:32; followed by לְ to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נִשְׂוּא, נִשְׂוּוּא, נִשְׂוּוּת, מִשְׂוּא, מִשְׂוּחַ, מִשְׂוּחַ, מִשְׂוּחַ, מִשְׂוּחַ.

נִשְׂוּא Ch.—(1) to carry away (used of the wind), Dan. 2:35.

(2) to take, Ezr. 5:15.

HITHPAEL, to lift up oneself, to rise up against any one, followed by לְ Ezr. 4:19.

נִשְׂוּוּת pr. part. Niphal f. a gift (compare נִשְׂוּא Piel No. 3), 2 Sam. 19:43.

נִשְׂוּא not used in Kal, prob. i. q. נִסָּן, נִסָּן, נִסָּן to recede. Hence—

HIPHAL נִשְׂוּוּא—(1) prop. to cause to recede from a place; hence TO REMOVE landmarks (i. q. הִסִּינִי), Job 24:2.

(2) to move to, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to move oneself to, i. e. to reach, to attain unto, to overtake any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare נִצְּחַ No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לְ Lev. 5:11; without an acc. absol. to acquire riches, to grow rich, Lev. 25:47. In some passages to reach some one is spoken of joy, Isa. 35:11; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נִשְׂוּוּא f. (from the root נִשְׂוּא), that which is carried, a load, burden, Isa. 46:1.

נִשְׂוּא masc. adj. verbal pass. of the root נִשְׂוּא, lifted up.

(1) a prince, a general name used both of kings (compare נִנְיָ), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נִשְׂוּאֵי יִשְׂרָאֵל Num. 1:44; נִשְׂוּאֵי הָעֲרָבָה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נִשְׂוּאֵי הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נִשְׂוּאֵי מַלְאָכִים prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נִשְׂוּוּאִים vapours which ascend from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the clouds themselves, Ps. 135:7; Prov. 25:14. (Arab. نَشَاء and نَشَاءٌ a cloud newly sprung up.)

נִשְׂוּק not used in Kal.

HIPHAL נִשְׂוּק TO KINDLE, Isa. 44:15; Eze. 39:9.

NIPHAL, to be kindled, Ps. 78:21. (Ch. נִשְׂוּק id.)

נִשְׂוּר an unused root, i. q. Ch. נִסָּר to saw, an onomatop. word, Arab. اشتر, وشتر, نشتر, Æth. ሠረ: and ሠረ: Hence מִשְׂוּר a saw.

I. נִשְׂוּא not used in Kal, perhaps TO ERR, TO GO ASTRAY, kindred to the verb נִשְׂוּא to forget, from which is formed inf. absol. נִשְׂוּא Jer. 23:39; whence



Syr. **ܢܫܐܢܐ** error. [In Thes. perhaps to remove, i. q. **ܢܫܥ** q. **ܢܫܥܐ**.]

**HIPHAL** **נָשָׂא** to lead into error, to cause to go astray, whence—(1) to deceive, to impose on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, **אַל-תִּשְׂאוּ נַפְשׁוֹתֵיכֶם** "deceive not yourselves." Followed by **ל** in a pregnant sense, Ps. 55:16 **יָשִׁי קִרְיָי לְמָוֶת עֲלֵיכֶם** "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) to seduce, to corrupt, Genesis 3:13; Jer. 49:16.

**NIPHAL**, to be deceived, Isa. 19:13.

[Derivative **נִשְׂאוֹן**.]

**II. נָשָׂא** i. q. **נָשָׂא** No. II. 2, to lend, followed by **בְּ** Neh. 5:7; whence **בֹּנֵי נֶשֶׂא** Isa. 24:2, and **נֶשֶׂא** 1 Sa. 22:2, a creditor.

**HIPHAL**, to exact what has been lent, spoken of a creditor; followed by **בְּ** of pers. Ps. 89:23.

Derivative nouns, **נִשְׂאָה**, **נִשְׂאָה**.

**נָשַׁב** TO BLOW, followed by **בְּ** to blow upon (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. **נָשַׁף**, **נָשַׁם** and **נָשַׁף**, which see).

**HIPHAL**—(1) to cause (the wind) to blow, Ps. 147:18.

(2) to drive away by blowing, Gen. 15:11.

**I. נָשָׂה** TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39. (Arab. **نسى** Æth. quadril. **ከሰሰ**: with the insertion of **ת** id.)

**NIPHAL**, to be forgotten, Isaiah 44:21, **לֹא תִשְׁכַּח אֵלַי** "thou shalt not be forgotten by me," for **לֹא תִשְׁכַּח לִי**. Kimchi, **תִּשְׁכַּח מִפְּנֵי**. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldst forget me;" had this been the meaning it would probably have been **לֹא תִשְׁכַּח**, not **לֹא תִשְׁכַּח**.

**PIEL**, to cause to forget, followed by two acc., Gen. 41:51.

**HIPHAL** **נָשַׁח** i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know **כִּי יִשְׁכַּח לְךָ אֱלֹהִים מִשְׁנֵךְ** that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted to thee part of thy iniquity.

Derivative **נִשְׁכַּח**, and the pr. n. **יִשְׁכַּח**, **יִשְׁכַּח**.

**II. נָשָׂה**—(1) TO BORROW (also written **נָשַׁב**, see that root No. II. It appears to be of the same

origin as **נָשַׁב**, so that it is properly, to take, receive). Const. absol. Jer. 15:10; Isa. 24:2.

(2) to lend to any one, an jemanden leihen.—(a) followed by **בְּ** of pers. (see **בְּ** A, No. 4), Jer. 15:10, **לֹא נָשַׁבְתִּי וְלֹא נָשַׁב בִּי** "I have not borrowed, nor have they lent anything to me." Isa. 24:2, **כְּנֶשֶׂא בֹנֵי נֶשֶׂא** "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. **נֶשֶׂא** creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by **בְּ** of price, i. e. usury, or interest. Neh. 5:11, "the hundredths of money, **מֵאָסָה נֶשֶׂא** for which (wofür) ye have lent at interest;" i. e. which ye demand from your debtors. Part. **נֶשֶׂא** an usurer, Ex. 22:24.

**HIPHAL**, i. q. Kal No. 2, followed by **בְּ** of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, **נִשְׂבָה**, and **נִשְׂבָה**.

**נֶשֶׂא** m. Gen. 32:33, i. q. Arab. **نسا** a nerve or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to **נֶשֶׂא** I. in Thes.]

**נֶשֶׂא** m. a debt, 2 Ki. 4:7.

**נִשְׁכַּח** f. forgetfulness, Ps. 88:13, from the root **נָשַׁח** No. I.

**נִשְׂאִים** pl. f. women, see the sing. **נִשְׂאָה**.

**נִשְׂקָה** f. (from the root **נָשַׁף**), a kiss, Cant. 1:2; Pro. 27:6.

**נָשַׁךְ** fut. **יִשְׁכַּךְ** Ecc. 10:11, and **יִשְׁכַּךְ** Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. **ከሰሰ**: id.; Syriac transp. **ܢܫܚ**); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. **ܢܫܚ**, **ܢܫܚ** to bite; whence **ܢܫܚܐ** usury; Arab. **قرض** to gnaw; Conj. III. to lend on usury; Gr. **δανεισθαι ὑπὸ τῶν χρεῶν**, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171).

**PIEL**, i. q. Kal, to bite, Nu. 21:6; Jer. 8:17.

**HIPHAL** **נָשַׁךְ** to take usury of any one, followed by a dat. of pers. Deu. 23:21. Hence—

**נֶשֶׁךְ** m. interest, usury, Psal. 15:5; Eze. 18:8, 13. **לֹא תִשְׁכַּח עַל** to take usury of any one, Ex. 22:24.

**נֶשֶׁכֶת**, elsewhere **לִשְׁכֶת** which see; a chamber, a cell in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider



it to be transposed for שְׁכֵנָה a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that לִשְׁכָּרָה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

**נָשַׁל** fut. יִשְׁלַ (intrans. No. 3) — (1) trans. to DRAW OUT, TO PUT OFF (Arab. نشل, نشل; comp. the kindred words שָׁלַל, שָׁלַח, שָׁלַח), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנִשַּׁל הַפְּרָוֶל מִן־הַעֵץ, "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

["PIEL i. q. Kal No. 1, to drive out a people from a land, followed by מִן 2 Ki. 16:6."]

**נָשָׂה** fut. תִּשָּׂא TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁף, נָשַׁב, transp. נָשַׁשׁ; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִשָּׂא belongs to the root שָׂא.)

Hence נִשְׂפָּחַת, and —

**נְשָׁמָה** f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים; Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, ψυχή (comp. נִשְׁפָּחַת No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animans, i. q. נִשְׁפָּחַת No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

**נְשָׁמָה** Chald. breath, life, Dan. 5:23.

**נָשַׁף** TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by מִן to blow upon, Is. 40:24. Hence יִנְשַׁף and —

**נִשְׁפָּחַת** m. suff. נִשְׁפָּחַת — (1) the evening twilight, when a colder gale blows (רוּחַ חַיִּים Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκότος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

**נָשַׁק** fut. יִשָּׁק 1 Ki. 19:20, and intrans. יִשָּׁק Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. نسق TO JOIN

(see Hiph.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, עַל־פִּיךָ יִשָּׁק כָּל־עַמִּי "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נִשְׁפָּחַת). 2 Chron. 17:17, נִשְׁפָּחַת קִשְׁתָּה "those armed with bows." Ps. 78:9, נִשְׁפָּחַת רֹמְיִי־קִשְׁתָּה prop. "the armed of the archers," i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, צָרַק וְשָׁלוֹם נִשְׁקוּ "righteousness and peace have kissed each other" (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPHIL, id. Eze. 3:13, "the wings of the living creatures מְשִׁיקוֹת אִשָּׁה אֶל־אִשָּׁה which kissed each other," i. e. one of which touched the other; i. q. חִבְרוֹת אִשָּׁה אֶל־אֶחָוֶתָה Eze. 1:9. Compare Ps. 85:11.

Derivatives נִשְׁקָה and —

**נִשְׁקָה & נִשְׁקָה** masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בַּיּוֹם נִשְׁקָה "in the day of arms," i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on עָר No. 2).

**נָשַׁר** an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), مَنَسِر the beak of a bird of prey. Hence —

**נִשְׂרָה** [in pause נִשְׂרָה], plur. נִשְׂרָה, constr. נִשְׂרָה m. an eagle (Arab. نسر, Syr. نسر, Æth. ነረ: id.)



Deut. 32:11; Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures*; especially in those places in which נָשָׂר is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נָשָׂר plur. נְשָׂרִים Chald. id., Dan. 4:30; 7:4

נָשַׁת TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare נָשַׁת Jer. 18:14 (Æth. ነሠተ: to lay waste, to destroy).

נִשְׁתָּן m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, نوشتن i. e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *σείβω*; hence נָתַב a beaten path. As to the primary syllables *tab, tap, and pat*, imitating the sound of treading; see above. נָתַב p. CVIII, and נָתַב, Arab. *ناب* is, to be lofty, to be swollen up; whence I have elsewhere supposed נָתַב to be derived; i. e. a raised and fortified way; like מְסָלָה from סָלַל; but נָ never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַב i. q. נְתִיבִים Ezr. 8:17, כתוב.

נָתַח only in Piel נָתַח TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַח plur. נְתָחִים a piece of flesh, Lev. 1:8. seq.; Eze. 24:4.

נָתַח m. and נְתִיבָה f. יָם and יָם.—(1) prop. adj. trodden with the feet (see the root נָתַח). נָתַח

נְתִיבָה a trodden way, Pro. 12:28; and without נָתַח id. Jud. 5:6, and hence—

(2) a footpath, by-way, a poetic word, Job 18:10; 28:7; 41:24. Plur. נְתִיבֹתָּיִם the ways to his house, Job. 38:20.

נְתִיבִים m. plur. prop. given, bestowed [Nethinim], the name given to the *ἱεροδούλοι* of the Hebrews, or the *bondsmen of the temple* who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַח fut. נָתַח (kindred to נָתַח), TO POUR SELF OUT, TO BE Poured OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL נָתַח, once inf. נָתַח, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative נָתַח.

נָתַח a root unused as a verb. Aram. נָתַח i. q. Hebr. נָתַח to give. Hence נָתַח].

נָתַח fut. נָתַח, also נָתַח 1 pers. (Jud. 16:5), imp. נָתַח, with ה parag. נָתַח, inf. absol. נָתַח, constr. נָתַח (for נָתַח), with suff. נָתַח, rarely נָתַח (Syr. נָתַח).

(1) TO GIVE, followed by an acc. of the thing and ? of pers. Gen. 25:6; Isa. 8:18, etc.; לָ of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, נָתַחְתִּי "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of to give, we substitute the idea to cause to receive; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and ? of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by לָ to add something to, Ezek. 21:34. Impers. Prov. 13:10, נָתַח מְצָה "from pride arises strife," bey Uebermuth gibt es Streit; Job 37:10.—Specially these phrases are to be remarked—(a) נָתַח to give the hand (to the victor), see נָתַח



No. 1, letter *e*, but נתן ירו פ, see *ibid*, letter *b*.—(b) נתן ביד to deliver into the power of any one, see נתן ל, letter *aa, β*; also נתן לפני (preis geben), see לפני under the word לפני; also followed by a dative, Isa. 50:6, גוי נתתי למכים "I gave my back to the smiters;" נתן על ידי to give a command to any one, see נתן No. 1, letter *es*.—(c) נתן ערה to give the back [to turn back], see ערה.—(d) נתן פרי to give (yield or bear) fruit (as a tree), i. q. עשה פרי Lev. 25:19; Psa. 1:3; Eze. 34:27.—(e) נתן רחמים to have compassion for any one, see רחמים.—(f) נתן כבוד, עו ל to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) נתן במשמר to give any one into custody, see משמר, compare Gen. 39:20.—(h) מי יתן who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see מי No. 1, *d*. It is construed followed by an acc. Deut. 28:67, מי יתן ערב "Oh, that it were evening!" followed by an inf. Ex. 16:3, מי יתן מותנו "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. ׀, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare לקח No. 2.—(β) to allow, to permit (like the Gr. *δίδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *سَدَّ*, *وَهَب*); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, נתן, נתן, and נתן), Gen. 20:6. לא נתתיך לנגוע אלהיה "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Psa. 16:10; 55:23; 66:9; Eccl. 5:5. Without ? Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see קול), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere מופת), compare *διδόναι σημεῖα*, Mat. 24:24. A bolder use is נתן תוף to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. שים to set, to put, to place (setzen, stellen, legen). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by על) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) נתן לפני to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and על of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and על of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) נתן לב ל to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than שים לב על to turn the heart to anything. It is also said, נתן דבר אל לב פ to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and נתן אל לבו *ἐν φρεσὶ θεῖναι*, Ecc. 7:2; 9:1.

(3) to make, as שים, שיה, Arab. *جعل*. Levit. 19:28, שים לא תהנו בבשרכם "ye shall make no cutting in your flesh." In like manner, נתן מום to cause a blemish, to injure any one, Levit. 24:20. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, נתן אב הים "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Psa. 69:12; 89:28; with acc. and ל of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) נתן דבר פ to make a thing like, any thing similar to it. Isa. 41:2, נתן קעפר הרבו "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, נתן אמת הכסף "and he made silver to be as stones." Gen. 42:30, נתן אתנו כמרגלים "and he held us as spies," *er behandelte uns wie Rundschafter* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by לפני of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τιθεσθαι*, for *νομίζεω*, *ηγείσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. נתן i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters נתתי, נתת; it once occurs defectively נתתה 2 Sa. 22:41, for נתתה; like נתן Jud. 19:11, for נתן. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" אשר תנה הודך על השמים, where נתן is taken by some for inf. absol., while some, with other points would read נתת. But as נתן in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; which thy glory set thou also above the heavens, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]



Derived nouns, נתנינים, נתן, נתנה, נתנת; also the proper names נתני, נתניה, נתניה and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתנאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתניה & נתניה ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתן and נתן. Job 30:13, נתס, נתס "they tear up my path." (4 MSS. read by a gloss נתס).

נתע i. q. נתן No. 2, TO BREAK OUT (the teeth); נ being (in the Aramaean manner) changed into נ. NIPHAL, pass. Job 4:10.

נתץ fut. נתץ.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתץ. PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6; to wound by tearing, Eze. 23:34.

HIPHAL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place, Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e. g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by נתן to be drawn away from, Josh. 8:16.

HOPHAL נתן i. q. Niphal No. 3, Judges 20:31. Hence—

נתן m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33; see נתן No. 2. Root נתן to pluck out (hairs), from the hair falling off from places where there is a scall.

נתר fut. נתר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop. word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתר, نثر to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare נתר, נתר.

HIPHIL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also נתר אסירים to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, נתר ידו ויבצעני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתר 2 Sam. 22:33, see the root נתר.

נתר Ch. and Syr. to shake down, a leaf, the fruit of a tree; see Hebr. No. 2.

APHEL, to shake down (leaves), Dan. 4:11.



**נָתַר** m. *nitre* (Gr. *νίτρον, λίτρον*), prop. *natron* of the moderns, *fossil alkali, potash* (different from **בְּרִית** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's *Comment. ad Aristot. de Mirab. Auscultat. c. 54*. J. D. Michaëlis, *de Nitro*, § 10.

**שָׁתַּשׁ** fut. **שָׁתַּשׁ** prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to **נָטַעַ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, **וְנָטַעְתִּים וְלֹא אֶחְדָּשׁם** "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

**NIPHAL**, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. **נָשַׁף** (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

**HOPHAL**, *to be plucked up*, Eze. 19:12.

ס

**Samech**, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, **שָׁסַס**, denotes *a prop, support*, to which this letter answers in form in the Phœnician alphabet, **Σ**.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than **שׁ**, which latter, before the use of diacritic points, was not distinguished in writing from **שׁ**, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter **ס**, as **סָבַב**, **סָוַר**, or with the letter **שׁ**, as **שָׁבַב**, **שָׁוַר**; and many roots written with the letter **ס** even differ altogether from the roots written with the letter **שׁ**, as **סָכַל** to be foolish, **שָׁכַל** to behold, to understand, **סָכַר** to shut up, and **שָׁכַר** to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (**ܣ**) alone is used, and so in Arabic the letter Sin (**س**); the Chaldee, following the Syriac, commonly substitutes **ס** for the Hebrew **שׁ**, as **שָׂאָר**, Ch. **סָאוּר** leaven; **שָׁבַר**, Ch. **סָבַר** to expect. And this uncertainty in spelling appears even in the later Hebrew, where **סָכַר** stands for **שָׁכַר** Ezr. 4:5; **שָׁכְלוּת** for **סָכְלוּת** folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew **שׁ** in Arabic **ش** is commonly used; for **ס** **س**, as **سَجِد** **סָגַד** to adore; **אִסְרָא** to bind; **בִּסְרָא** **בִּסְרָא** a sour grape; **כָּסָא** **כָּסָא** to cover; more rarely **ش**, as **شَتוּת** **שָׁתוּת** winter.

In the Hebrew language itself, and in the Aramæan, **ס** is not unfrequently interchanged—(a) with the harder **שׁ**, as **סָרִיוֹן** and **שָׁרִיוֹן** a coat of mail; **קָבַס** **קָבַס** Aram. **קָבַס** to gather; **שָׁבַן** and **שָׁבַן** prop. to inhabit;

**סָפַר** and **שָׁפַר** to pour, etc.; compare **סָלַל**, **סָפַר**, etc. We know also that the Ephraimites pronounced **שׁ** like the letter Samech, Jud. 12:6.—(b) with **י** and **יָ**; see under those letters.

**סָאָה** an unused root; Arab. **سَا** *to extend, to expand*; also to cut off anything extended, as a cloth; hence perhaps *to measure* (see **סָוַר**); whence—

**סָאָה** plur. **סָאָה** f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word **סָאָה־סָאָה** Isaiah 27:8; contr. from **סָאָה־סָאָה** (with Dag. fort. conjunctive; like **מָלַכְתִּים** for **מְלָכִים**), *to measure* (and) *measure* (*je nach dem Maasse*), i. e. moderately; comp. **מִשְׁפָּט** Jer. 10:24; and **לְמִשְׁפָּט** Isaiah 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that **סָאָה־סָאָה** is for **סָאָה־סָאָה** (root **סָאָה**), *by moving, terrifying her*.

(2) specially a certain particular measure of corn; according to the Rabbins, *the third part of an Ephah* (**סָאָה**); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. **סָאָה־סָאָה** for **סָאָה־סָאָה** 2 Kings 7:1, 16; in the Syrian manner contr.; like **סָאָה־סָאָה**, **סָאָה־סָאָה**. From the Aramæan form **סָאָה** has arisen Gr. **σάρον**, which is used by the LXX., the writers of the New Test., and Josephus.

**סָאָה** m. *a shoe*; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (**סָאָה**). (Chald. **סָאָה**; Syr. **سَاوَا**). Isaiah 9:4, **כָּל־סָאָה־סָאָה** "every shoe of him that is shod," i. e. of the soldier. From the root—

**סָאָה**—(1) pr.; apparently TO BE CLAYEY, MIREY; compare Chald. **סָאָה**, **סָאָה**; Hebr. **סָאָה** clay; kindred to



the noun טין clay. Hence סוף a shoe, by which we keep the clay and mud from our feet. Hence—

(2) to shoe, like the Syr. *ṣm*. Part. סוף; see סוף.

סוף Isa. 27:8; see סוף.

**סבב** TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeic words, as *شرب*, *sorbere*; with the insertion of *l*, *schürfen*; with the omission of *r*, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, *ρῶφίω*. *שׂבב* appears to be of the same origin), Isa. 56:12. Part. סבב a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סבב drunken, Nah. 1:10. Hence—

סבב Eze. 23:42 i. q. סבב; and—

סבב m. suff. סבב—(1) wine, Isa. 1:22; Nah. 1:10.

(2) a carousal, Hos. 4:18.

סבב (fort. i. q. Æthiop. ḥ-l-l: a man; compare סבב, סבב), [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, *Reisen in Nubien und dem Peträischen Arabien*, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סבב Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis *Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq.*, and his *Supplem.*, p. 1707.

**סבב** pret. fully and defect. סבב, סבב, סבב, inf. סבב and סבב, fut. יסב and יסב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself על צירה on its hinge." 1 Sa. 15:27, ויטב שמואל ללכת "and Samuel turned himself to go away." Followed by אל Ecc. 1:6; ל 1 Ki. 2:15; Ps. 114:3, 5; על Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and סבב, סבב of that from which we turn away, 1 Sa. 17:30, ויטב מאצלו "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אל to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. to turn about, Cant. 2:17; Psal. 71:21. Also, to turn is put absol. for to approach, 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. to be brought to, to be bestowed upon, nl. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) to go round (which is done by turning oneself continually) in any place; to go over a place, e. g. a city, or cities, followed by *ṣ* Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סבב עיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about שבועת ימים a way of seven days;" (the words *ש* *י* are really in this sentence the accusative, depending on the verb; compare Arab. *نسرى ليلا* let us go by night; Plin. H. xxiii. 1, "*si statim bina studia ambulentur*"); also, to go round about a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) to surround, to encompass, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אל 2 Ki. 8:21; and על Job 16:13; Jud. 20:5. Gen. 37:7, ונהגה תסבינה אל שבעת ימים "and lo your sheaves surrounded and did reverence;" i. e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. to recline, or sit down at table. 1 Sa. 16:11, לא נסב "we will not sit down." Compare סבב. To these are to be added two figurative significations.

(4) to be turned, i. e. to be changed; followed by *ṣ* to be made like any thing, Zec. 14:10.

(5) to be the cause of any thing [to bring it about] (comp. Arab. *سبب* cause, *سبب* to be the cause, to effect; Talm. סבב cause, pr. a thing or occasion on which something else depends; German *Umstand*, *circumstance*, from the signification of surrounding; compare אודות), 1 Sam. 22:22. אנכי סבב בית אביך "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL נסבב and נסבב Ezek. 26:2; fem. נסבב for נסבב (see *Lehrg.* p. 372; *Gramm. ed. x. § 66 note 11*); fut. יסבב, יסבב—(1) i. q. Kal No. 1, to turn oneself, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. to be transferred to any one, followed by *ל*. Jos. 15:3; Jerem. 6:12, נסבב בתיהם "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, to surround, Jud. 19:22; followed by על in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL סבב i. q. Kal No. 4, to turn about, i. e. to change, 2 Sa. 14:20.



POEL סוֹבֵב (1) i. q. Kal No. 2, to go about in a place, followed by 7 Cant. 3:2. Followed by an acc., to go over a place (im Orte umhergehen), Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps. 26:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, to surround, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. II. i. 37). Jer. 31:22, נִסְבְּרָה נְקָרָה "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIFHIL הִסִּבְתִּי fut. יִסֵּב — (1) causat. of Kal No. 1, to cause to turn, Ex. 13:18; trans. to turn. 1 Ki. 8:14, וַיִּסֵּב הַמֶּלֶךְ אֶת-פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הִסִּבְתִּי עֵינָיו מִן הַיָּם to turn away the eyes from, Cant. 6:5. Figuratively, הִסִּבְתִּי לְבַבְךָ לְפָנָי to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לְבַבְךָ. 2 Sa. 3:12, וַיִּסֵּב אֶת-כָּל-יִשְׂרָאֵל לְפָנָי "to turn all Israel to thee." From the idea of turning round, it is to transfer, followed by לְ of pers., to any one. 1 Ch. 10:14, וַיִּסֵּב אֶת-הַמְּלוּכָה לְדָוִד "and turned the kingdom to David;" followed by אֶת of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. to lead round, e. g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, to turn, to change. 2 Ki. 23:34, וַיִּסֵּב אֶת-שְׁמוֹ יְהוֹיָכִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans. — (a) i. q. Kal No. 1, to turn oneself, 2 Sam. 5:23. — (b) i. q. Kal No. 2, to go round a place, with an acc., Josh. 6:11. — (c) i. q. Kal No. 3, to surround, Ps. 140:10.

HOPHAL הִסִּבְתִּי fut. יִסֵּב — (1) to turn oneself, to turn, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) to be surrounded, inclosed, Exod. 28:11; 39:6, 13.

(3) to be turned, changed, Nu. 32:38.

Derived nouns, סִבָּה, נִסְבָּה, סְבִיב, מִסְבָּה, מִסְבֵּב.

סִבָּה f. (from the root סָבַב) turn or course of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נִסְבָּה 2 Ch. 10:15.

סְבִיב m. (from the root סָבַב) subst. circuit, 1 Ch. 11:8. Hence מִסְבֵּיב from a circuit, from every side, round about (πᾶντοθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. לְ מִסְבֵּיב from round about any thing, rings von (einer Sache) weg,

Nu. 16:24, 27. In acc. סְבִיב adv. around, Gen. 23:17; Ex. 16:13; and doubled סְבִיב סְבִיב around about, Eze. 40:5, seq.; לְ סְבִיב prep. around (any thing), e. g. לְמִשְׁכַּן סְבִיב around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבִים — (1) those who are around any one, i. e. neighbours, Jerem. 48:17, 39.

(2) circumjacent places (les environs), neighbourhood. Jer. 33:13, בְּסְבִיבֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סְבִיבָיו נִשְׁעָרָה מְאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבוֹת — (1) circuits (die Umläufe), circles, orbits, in which any one goes. Eccles. 1:6, וְעַל-יְעַל וְיָרֵד וְיָשָׁב סְבִיבוֹתָיו "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבִים No. 2, circumjacent places (Umfreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., around, about. Nu. 11:24, סְבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סְבִיבוֹתַי round me, etc.

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׁבַךְ Arab. شَبَك II. id. Conj. I. to mingle. By softening the letter כ from this root comes the שָׁוָה quiesc. שָׁוָה). Part. pass. Nah. 1:10.

PUAL, pass. Job 8:17. Hence —

סָבַךְ m. (with Kametz impure), branches interwoven, a thicket, Gen. 22:13. Here also as it seems to me belongs בְּסָבַךְ עֵץ Ps. 74:5, so that (,) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מִנְתְּהֵלְקֵי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read menáth; compare Ps. 11:6; 16:5. A few copies have בְּסָבַךְ from סָבַךְ (of the form סָבַל), of which there is another trace in pl. סְבִיבֵי הַיָּם Isa. 9:17; 10:34.

סָבַךְ with suff. סָבַכּוֹ (Dag. forte euphon.), Jerem. 4:7, id.; compare שָׁוָה.

סְבִיבָה Chald. f. Dan. 3:5, and שְׁבִיבָה verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablum (compare נָבֵל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x. 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סְבִיבָה, a word clearly of Greek origin.



**סבני** (for סבני "the wood of Jehovah," i. e. crowd of the people of God, comp. סבני), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, סבני); 20:4; 27:11.

**סבל** fut. יִסְבֵּל. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i. e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حَامِلٌ carrying, bearing in the womb, ثَقَلٌ to be pregnant, to bear in the womb. Syr. حَمَلٌ laden, gravid.

HITHPAEL הִסְתַּבֵּל to become burdensome, Eccl. 12:5. Hence the four following nouns.

**סבל** Ch. i. q. Heb. also to lift up (comp. נִשָּׂא), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

**סבל** m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition נִשָּׂא סָבֵל.

**סבל** m. a burden, 1 Ki. 11:28; Ps. 81:7.

**סבל** m. with suff. סָבְלוֹ (with Dag. forte euphon.) like סָבְבוֹ; comp. Kimchi Michl. p. 212; (and this form must not be derived from סָבֵל, nor yet from סָבֵל), a burden, Isa. 10:27; 14:25. על סָבְלוֹ "the yoke which (the people) bears," Isa. 9:3.

**סבלה** or **סבלה** f. only in pl. const. סָבְלוֹת *burden-bearing, wearisome and laborious toils*, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

**סבלה** in the dialect of the Ephraimites, i. q. סָבְלוֹת an ear of corn, Jud. 12:6.

**סבר** Ch. i. q. Heb. סָבַר TO HOPE. (In Targ. often for the Heb. סָבַר, סָבַר. Syr. سَبَرَ to suppose, to think). Dan. 7:25, יִסְבֵּר לְחַשְׁבֵּיהֶּן "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοήσει τοῦ ἀλλοιωσαί.

**סברים** ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath, Eze. 47:16.

**סבתה** Gen. 10:7 (21 MSS. שבתה) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Saḅár, Saḅá, Saḅal (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סַמְרַיָּא, for which read סַמְרַיָּא i. e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

**סבתחא** ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זִינגִיטָנִי Zingitani, on the eastern borders of Ethiopia.

**סג** pl. סָגִים, see סָגִים.

**סגד** fut. יִסְגֵּד TO FALL DOWN to worship, followed by לְ Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

**סגד** fut. יִסְגֵּד Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:46; followed by לְ. (Syr. سَجَدَ to adore, compare the observations under the word פָּשַׁע. Arab. سَجَدَ id.; whence مسجد Mosque.)

**סגור** m. (from the root סָגַר). — (1) a shutting up, an enclosure, Hos. 13:8, סָגוּר לִבָּם "the enclosure of their heart," i. e. præcordium.

(2) Job 28:15 i. q. וְהָיָה סָגוּר, see סָגַר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

**סגל** an unused root, Ch. סָגַל, סָגַל to acquire, סָגְלוֹ property; hence —

**סגלה** f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. סָגְלוֹת יִהְיֶה often used of the people of Israel (compare נַחֲלָה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

**סגן** or **סגן** only in pl. סָגָנִים prop. a substitute, deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. شاكنه the letters ن and گ being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23,



28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. a prefect of a province, a governor, Dan. 3:2, 27; 6:8; 2:48, רב סגנין "the chief of the governors" (of the Magi).

I. סגר fut. יסגר (kindred to the verb סקר), to shut; followed by an acc. (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by בער (prop. to shut around; see בער No. 3, a). 1 Sam. 1:6, ביער רחמה "for Jehovah had shut up her womb;" followed by על Exod. 14:3, סגר עליהם המדבר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יסגר על איש "he shuts over a man" (sc. a subterranean prison); followed by לקראת a pregnant construction, Psalm 35:3, "make bare the spear וסגר לקראת רדפי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סגר or סגור to be a subst., signifying *sagaris*, by comparison with *σάγαρις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, ויריחו סגרת ומסגרת "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensitive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. שגור shut, Eze. 44:1, 2; 46:1; hence precious; hence סגור זהב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, to be shut up; used of gates or doors, Isa. 45:1; to be shut up, inclosed; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. to shut up oneself, Eze. 3:24.

PIEL, סגר i. q. Hiph. No. 2. — (1) to deliver; followed by פ' יגר into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, to be shut, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL — (1) to shut up, e. g. a house, Leviticus 14:38; to shut any one up, Lev. 13:4, 5, 11.

(2) i. q. Pi. to deliver up, Obad. 14; followed by ל Deut. 23:16; and יגר 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Preis geben) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, סגור, סוגר, מסגר, מסגרת.

II. סגר an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סגיר.

סגר Ch. to shut, to close, Dan. 6:23.

סגיר m. rain, Prov. 27:15; from the root סגר No. II. (Ch. סגירא, Syr. سجر, Sam. ساجر read סגיר id.)

סד m. stocks, nervus, i. q. סדפתת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سدر, Ch. סדירא id.), from the root —

סד TO STOP, TO SHUT UP with a bar, or bolt.

סדין masc. indusium, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24. LXX. σινδών. (Syr. سون, in the Syr. version of the New Test. this stands for the Gr. σουδάριον, Luke 19:20; λέντιον, John 13:4). From the root סד.

סד an unused root, perhaps [observe this is merely conjectural], i. q. שרף, שרף to burn. Hence —

סד Gr. Σόδομα, Sodom ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. Vines of Sodom (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8, § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; judges of Sodom mean unjust judges of corrupt morals, Isa. 1:10.



סדן Arab. سدن i. q. سدل TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence سدين, سدان, سدن a sail, a wide garment.

סדר an unused root; Ch. סדר i. q. Heb. צרר to place in a row, to dispose, or arrange in order; whence שדרה, מסדרון, and—

סדר m. order, pl. Job 10:22. (Syr. سدر id.).

סדר an unused root [kindred with דר, דרר]; in Samarit. i. q. סדר to go round, to surround; hence to be round. Talmud. סדר a wall, a fence. Hence—

סדר m. roundness; found once Cant. 7:3. סדר "a bowl of roundness;" i. e. round. (Syr. سدر the moon; comp. שדרון). And—

סדר m. a tower, so called from its being round, a castle (Syriac سدر a fortress, a palace). בית סדר the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has סדר, which shows a leaning towards Aramaism.

סוא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the Sevechus of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (תירחקה), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian Sebch, Sevch, i. e. the god Saturn (Champollion, Panthéon de l'Égypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. סוג or סוג (once שוג 2 Sa. 1:22) i. q. גסג TO GO AWAY FROM, TO DEPART, especially from God, followed by קן Ps. 80:19; 53:4. Part. pass. Prov. 14:14, סוג לב one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL גסג, fut. יסוג to draw back (prop. to be made to draw back)—(a) used of an enemy when retreating, commonly with the addition of אחור. Ps. 35:4, יסוגו ויחפורו "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(b) followed by יסוגו to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[Hiphil, see גסג.]

Derived nouns, סוג, סוגי, סוגי.

II. סוג TO HEDGE ABOUT, i. q. Heb. שוק, שוק, Syr. سوج, Ch. סוג. Part. pass. Cant. 7:3.

סוג once, Eze. 22:18 כתיב סוג i. q. dross, scoria.

סוג m. a prison, cage of a lion, Ezek. 19:9. LXX. κηρός. Vulg. cavea. Root סוג.

סוד m. prop. a couch, cushion, triclinium, on which persons recline (for יסוד, Arab. وساد a cushion, a pillow, from יסד Niph. No. 2, which see). Hence—

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, סוד בלאין "without deliberation;" opp. to יועצים Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, סודי "my familiar acquaintance." סוד יהוה familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psa. 25:14; Pro. 3:32; Job 29:4.

(4) a secret; whence סוד, גלה to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סודי (for סודיה "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סוה a very uncertain root, see מסוה.

סוה i. q. סחה TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. סיהון [and the following words]—

סוה [Suah], pr. n. m. 1 Ch. 7:36.

סוה f. i. q. סחי sweepings, filth, dung, Isa. 5:25, פסוה. LXX. ως κοπια. Vulg. quasi sterces. Targ. פסחיתא. Kimchi considered the letter כ to be radical in this word, so that פסוה would be from the root כסח to sweep away; whence כסחה sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוט an unused root, which seems to be the same as שוט and שוה to draw back. Hence—



**סוטי** [Sotai], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוטי.]

**סוף** i. q. **סוף** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from **משח**, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and **שמן** of the oil, Eze. 16:9; intrans. to anoint oneself, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare **משח** Am. 6:6); Deut. 28:40, **לֹא תִשָּׁח לְךָ** "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, to anoint oneself, 2 Sa. 12:20. But the part. **סוּחִי** Jud. 3:24, is i. q. **סוּחִי** covering, from **סָחַף**. Derivative, **סוּחִי**.

**סוּפְנִיָּה** f. Chald. Dan. 3:5, 10, 15, and with **ס** omitted **סוּפְנִיָּה** verse 10 **בְּחִיב**, Syr. **سُفْنِيَا** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad *Æn.* xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters **עֲנִיב**.

**סוּנְיָה** pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **COYAN**; Champollion (*l'Egypte sous les Phar.* i. 164) interprets it *opening, key*, i. e. of Egypt, from **סָרַח** to open, and **סָא**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, to *Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

**סוּד** an unused root, i. q. **שׂוּד** to be glad, prop. to leap for joy, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also **סוּד**] —

**סוּד** m. — (1) a horse, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּד**, **سود** id.).

(2) a swallow, so called from its swift and cheerful flight, *ἀπὸ τοῦ ἀγάλλεσθαι περὶ γέσσαι*, Isa. 38:14, and Jer. 8:7 **בְּחִיב**, where the **יָרִי** has **סוּד**. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be the crane. See Bochart, Hieroz. t. ii. p. 60.

**סוּסָה** f. a mare, Cant. 1:9. LXX. *ἡ ἵππος*, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

**סוּסִי** ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

**סוּעַ** see **סוּעָה**.

**סוּף** — (1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **סָפַף**, which see. Hence **סוּפָה**.

(2) to make an end (see Hiph.), but in Kal intrans. to leave off, to desist, Isa. 66:17; Est. 9:28. Here also are to be referred **סוּפֵי** Psal. 73:19 (*Milél*), and **סוּפֵי** Am. 3:15 (*Milra* on account of Vav conversive). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, to take away, to destroy, to make an end of. Zeph. 1:2, 3, **סוּפֵי סוּפֵי** "in taking away I will take away;" and Jerem. 8:13, **סוּפֵי סוּפֵי** "taking away I will take them away;" where inf. pleon. is from the kindred verb **סָפַף** No. 5 (comp. Isa. 28:28). Hence **סוּפָה**, **סוּפָה**.

**סוּפָה** Chald. id. to have an end, i. e. to be fulfilled, as a prediction, Dan. 4:30 (compare **סָפַף** No. 1, fin.).

APHEL, to make an end of a thing, Dan. 2:44.

**סוּף** m. — (1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סוּף**. Perhaps it may be of the same origin as the Lat. *scirpus, sirpus*, the old high Germ. *Scituf*, Germ. *Schiff*, Dan. *sif, säf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **סוּף**, **סוּף**, **סוּף**). Specially — (a) *sea weed*, Jon. 2:6; whence **סוּף** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **ΦΟΥΣ ΝΥΔΡΥ**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191. — (b) a *rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

**סוּף** masc. an end, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּף** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סוּף**.

**סוּף** emphat. **סוּפֵי** Chald. id., Dan. 4:8, 19; 6:27; 7:28.



**סופה** fem. a whirlwind, tempest, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה parag. **סופתה** Hos. 8:7.

**סור** fut. **יסור**, with ו convers. **יסור**.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by **מן** Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; **סעל** Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) to depart from God, i. e. to turn away from his worship, followed by **מאחרי** 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; **סעל** Eze. 6:9; **מן** Jer. 17:5; followed by **פ** in a pregnant sense, to turn aside (from God), and to be turned against him (as if more fully expressed **פ סור וקרה**), Hos. 7:14. On the contrary—

(b) God is said to depart from any one, i. e. to give him up, leave him destitute, followed by **מן** 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i. e. to desert him, to leave him destitute; followed by **מן** Gen. Jud. 1. l. c. c.; **סעים** 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman **סרת טעם** from whom understanding has departed," void of understanding.

(c) to depart from the law, followed by **מן** Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by **סעל** 2 Ki. 10:31; from evil (i. e. to avoid evil), Job 1:1.

(d) to withdraw from calamity, i. q. to escape it (entweichen, entkommen). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφύγη σκόρος.

Absolutely, those are sometimes said to have departed—(α) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i. e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(δ) to draw near to any person or thing (turning from the way), constr. absol. Ex. 3:3, **אסרה-נא** **ואסר** "let me now draw near and see;" verse 4; Ruth 4:1; followed by **אל** of person, 1 Ki. 22:32; followed by **אל** it is, to turn in unto (eintreten) any one, Jud. 4:18; Gen. 19:3; **אל-ביתו** into any one's house, *ibid.*; verse 8; also followed by **ה** local, as

**שפחה** **סור** to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; **הנה** **סור** to turn in hither, Prov. 9:4, 16. Absol. to have access to any one, 1 Sa. 22:14.

HIPHIL, **הסיר**, fut. **יסיר**, with ו convers. **יסיר** (this form can only be distinguished by the sense from the fut. Kal).

(1) to cause to depart, i. e.—(a) to remove; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i. e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:26; the right of any one (i. e. to deprive of), Job. 27:2; 34:5, etc.—(b) followed by **מאחרי** to turn away any one from the worship of God, Deut. 7:4.—(c) to recall one's words, Isaiah 31:2.

(2) followed by **אליו** to cause to turn aside to oneself, to bring to oneself, 2 Sam. 6:10.

HOPHAL **הוסר** to be removed, Levit. 4:31; Dan. 12:11. Isa. 17:1, **דמשק מוסר מעיר** "Damascus shall be removed (i. e. taken away) from amongst cities;" compare **מן** No. 5.

PILEL **סורר** causat. of Kal 1, let. c, to cause to depart, used of a way; i. e. to turn it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence **סרה**, **יסור**, pr. n. **סרה** and—

**סור**—(1) part. pass. i. q. **מוסר** removed, expelled (compare 1 Sam. 28:3). Isaiah 49:21, **גלה וסור** "an exile and expelled." Jer. 17:13 **קרי סורי** "those who are removed from me," i. e. who have departed.

(2) a degenerate branch or shoot; compare the root No. 1, a. Jerem. 2:21, **סורי הנפסן נכריה** "the degenerate branches of a strange vine."

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is **היסוד** **שער** the gate of the foundation.

**סוח** not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from **שוח** a thorn, a goad).

HIPHIL **הסית**, and **הסית** Jer. 38:22; fut. **יסית**, and **יסית** Isa. 36:18; part. **ססית** 2 Chr. 32:11.—(1) to stimulate, to instigate, to incite;—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by **פ**



of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, פָּן־יִסְיֶהָךְ בְּשִׁפְךָ "lest he drive thee out by chastening;" followed by כָּן 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סות m. ἀπαξ λεγόμεν. Gen. 49:11, a garment, by aphæresis for סָוּת (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of כ being omitted at the beginning of a word (an example of its omission in the middle is found in סָם for סָכָם, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. סָבָו and סָבָו hostility, סָבָע, סָבָע, and סָבָע possession; also, the mark of the genitive in the common language. [This word may be from סָוּת, see Thes.]

סָחַב—(1) i. q. Arabic سَحَبَ TO DRAG or DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, אֶת־הַדְּבָלִים לְקָחָב "I will send dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַבָה f. a tearing in pieces. Jer. 38:11, 12, בְּלֵוֹי הַסָּחָבוֹת "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic سَحَا id.; Syriac سَحَا broom; Ch. סָחָה to wash. Kindred roots are סָחַב, from which סָחָו, סָחָה, and סָחָף.) Hence—

סָחָי m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. סָחָיִתָּא dung.)

סָחָישׁ אֵפ. λεγόμεν. 2 Ki. 19:29; for which, Isaiah 37:30, there is found סָחָישׁ that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. סָפִישׁ. LXX. 2 Ki. αὐρόμαρα. Aqu. and Theod. in Isa. αὐροφνή. See as to the etymology under סָחָישׁ.

סָחָף Arab. سَحَف—(1) pr. i. q. סָחָה, סָחַב TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic سَحَافٌ a violent, sweeping rain; سَحَافٌ a torrent.)

(2) to cast down to the ground (Syr. سَحَف id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is סָחַר which see. Ch. סָחַר is very often in the Targums for the Heb. סָבַב. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. سَاحَرَ and سَاحَرَ the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, ἐμπορεύομαι. Genesis 42:34, וְאַתֶּם־תֵּאָרְצוּן בְּסָחָרוֹ "and ye shall go through the land," i. e. to buy corn. Part. סָחָר a chapman, merchant, ἐμπορος, Genesis 23:16; 37:28. סָחָרִי the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. סָחָרַת a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramean and Arabic the signification of trading is expressed by the cognate verb سَاحَرَ, سَاحَرَ).

PILPEL סָחָרָר to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives סָחָר and the four nouns which follow.

סָחָר m. [const. סָחָר]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחָר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, כִּי טוֹב סָחָרָה מִסֶּפֶר־כֶּסֶף "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחָרָה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, סָחָרֵת יָדָךְ i. q. סָחָרֵי יָדָךְ verse 21, the merchants who are at thy hand (dic tu an der Hand hast).

סָחָרָה f. a shield, so called from surrounding, i. e. defending (from the root סָחַר to surround, comp. סָחָר a tower, fortress), Ps. 91:4.

סָחָרָת f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. سَحَاةٌ lapis niger tinctorius (ס and ש being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see סָחָרָה. Tortoiseshell is what ס has been supposed to be by Hartmann (Hebräerin, iii. p. 353), consisting as it were of



shields (compare סחרה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see סחיש.

סחשים plur. i. q. שחשים faults, Ps. 101:3; from the root שחש i. q. שחט to sin, to transgress.

סח m. (from the root סחג), Eze. 22:18 קרי (where there is the סחג כחוב), and plur. סחגים the refuse of metal.—(a) scoria, dross; Pro. 25:4, הנו סחגים סחגים "take away the dross from the silver;" Pro. 26:23, סחגים סחגים "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחיל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחגים in many copies, both MS. and printed, there is read סחגים Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סח ("sweeping away," i. e. a leader, carrying every thing before him, from the root סח), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence the city of Sihon, i. e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be muddy, clayey; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. سح Arab. سح.

סח ("clay"), [Sin], pr. n.—(1) Pelusium, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Ezr. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة Farame, which latter indeed is from the Egyptian φερους, i. e. a clayey place (from φ art. masc., φ to be, and ους clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of Sin in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סיני pr. n. Sinai, Sina (Gr. Σαρά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully הר סיני Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called Horeb (הרוב dry), from which towards the south there is the ascent to another, called Sinai, kar' éξοχη (סיני perhaps clayey, miry; compare the neighbouring desert of סין); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Petriüschen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סין Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סיני [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of Sinna, Jerome (Quæst. Heb. in Genesin) Sinen, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) ארץ סיני Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the Seres or Chinese, Sinenses; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سینا, چین, سین, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as Dshung-kue-dshin, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be



correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A. C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes men; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Æthiopic pr. n. סְבָא and שְׁבָא i. q. ḥ-ḥ-ḥ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare סִי), and by Synecd. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare סִינִי). LXX. γῆ Περωσῶν.

סִימ a swallow, Jer. 8:7 קרי for סִימ.

סִימָרָא ("a field of battle," compare Syriac סִימָרָא, perhaps, for סִימָרָתָא from the root סִימ = سار to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָא Ezra 2:44; which seems to have arisen from two others סִיעָא and סִיעָה, compare סִיעָה.

סִיפָנִיָּה Dan. 3:10 כתיב for סִימפָּנִיָּה which see.

סִיר Med. Yod, to boil up, to bubble up; compare סִיר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שִׁיר and שִׁיר to ferment, סִיר to boil up, to ferment, gáhrēn. Hence—

סִיר comm. (Jer. 1:13; Eze. 24:6).

(1) a pot, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַבְּשֵׁר Ex. 16:3. Ps. 60:10, מוֹאָב סִיר רְחֵצִי "Moab shall be the pot (or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. סִירוֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (באֵס זֻפְזוּדֵרֵן); especially in woods, see the root שִׁיר and שִׁיר No. 2, Isaiah 34:13; Hosea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, כְּקוֹל הַסִּירִים תִּתַּח הַסִּיר "like the crackling of (kindled) thorns under a pot." A *thicket* is used poetically, as an image of impiety. Nah. 1:10, עַר סִירִים סְבָבִים "they are folded together as thorns," (see עַר B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes a *hook, a fish hook*, from its resemblance to a thorn (compare חוֹת). Plural סִירוֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סִיר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִירִי הַגִּבֹּן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר m. ἄπ, λεγόμεν. a crowd, multitude, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is a *thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שִׁיר used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִיר (from the root סִיר), with suff. סִירָו, once סִירָו, Ps. 76:3, m.

(1) a hut, booth, cottage, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) a *thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִכָּה an unused root, i. q. שִׁכָּה to look at; whence pr. n. יִסְכָּה.

סִכָּה f. of the noun סִיר—(1) a booth, a cot, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. חַג הַסִּכּוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) a booth for cattle, Gen. 33:17.

(3) the lair of a lion, Job 38:40.

סִכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a



town in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. קִסְוֹת Psalms 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) סְכוּת בָּנוֹת 2 Ki. 17:30, [*Succoth-benoth*], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare קְדֻשָׁה); however, I expect that we ought to read סְכוּת בָּנוֹת tabernacles (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare סִבְיָה.

סְכוּת f. i. q. סָכָה, סָכָה Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the σκηνη ἱερὰ of the Carthaginians, Diod. xx. 65 (not 25).

סְכִיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָכַף (once שָׁכַף Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence to hedge, to fence. (Kindred roots are נָסַף No. II, סָכַף No. II, שָׁכַף; and with the sibilant changed into a dental, סָכַף to cover, which see; also, σηκόσ, septum.) In Kal poet. 139:13, הִסְכַּף בְּבֶטֶן אִמִּי "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, סָכַף is—

(2) to protect, to cover over, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, יִסְכְּפוּ צִלְמֵי צִלְלוֹ "the lotus trees cover him with their shade;" followed by לְ Psalms 140:8. Part. סָכַף prop. covering; hence a shed, vinea, used in besieging cities (Σκουφάδ), Nah. 2:6.

(3) to cover, Exod. 40:3, commonly followed by עַל (compare the syn. נָסַף). 1 Ki. 8:7, וַיִּסְכְּפוּ חַרְבֵי מִזְבֵּחַ "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. to cover, to hide oneself. Lam. 3:44, לָךְ סָכַף "thou hast covered thyself with a cloud;" ver. 43.

HIPHIL הִסְכַּף i. q. Kal—(1) to fence, to fence round, followed by עַל Job 3:23; 38:8.

(2) to cover, to protect, followed by עַל Psalms 5:12; and לְ Psalms 91:4. הִסְכַּף רַגְלָיו 1 Sa. 24:4. Jud. 3:24, to cover one's feet, a euphemism for to ease oneself, as rightly said by Josephus, Archæol. vi. 13. § 4, by the 'Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose παρασκευάσασθαι to be used for the common ἀποσκευάσασθαι, ἀνασκευάσασθαι. But according to the opinion of Kimchi, to make water, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression lying down to sleep, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL הִסְכַּף to cover with armour, to arm (compare שָׁכַף id., שָׁכַף arms, and שָׁכַף to fortify the gates with iron), Isa. 9:10, וְיִסְכְּפוּ יְמֵי אֱוִיבָיו "and his (Israel's) enemies (God) will arm;" Isa. 19:2, סָכַף מִצְרַיִם בְּמִצְרַיִם "I will arm the Egyptians against the Egyptians." [To excite, to arouse, is the sense given in Thes.]

Derived nouns, סָכַף, סָכַף, סָכָה, סָכַף, סָכַף, סָכַף, and—

סְכָכָה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. סָכַל No. 3, Syr. and Zab. סָכַל TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, שָׁכַל.

PIEL, to make foolish, i. e. vain, fruitless, to frustrate, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare הוֹלִיל.

HIPHIL, to act foolishly, with the addition of עַל Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) to act foolishly (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) to act wickedly, 2 Sam. 24:10; 1 Ch. 21:8, comp. נָסַף, נָסַף, etc. Hence [the following words.]

סָכַל m. [pl. סָכָלִים], foolish, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. סָכַל id.

סָכַל m. folly, concr. fools, Ecc. 10:6.

סְכָלוֹת f. folly, a word only found in Ecc. 2:3,



12, 13; 7:25; 10:1, 13; once שְׁבִלֹת Eccles. 1:17. (Syr. id.)

סָנַן fut. יִסְנֵן — (1) pr. i. q. נָשַׁן, סָנַן TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, they associate with him, hence Part. סָנֵן an associate, friend (of a king), Isa. 22:15; fem. סָנְנָה female friend, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by ל and ל of pers. to do kindness to any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. to profit, Job 34:9.

(4) i. q. Arab. سَنَّ Conj. I. and V. to be poor, needy, see Pu. and מְסַנֵּן, מְסַנְנֹת. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of being seated, which is nearly connected with that of dwelling. Words which imply being seated, are often applied to the idea of sitting down, sinking, through languor and debility; compare قعد to sit, Conj. IV. pass. to be forced to sit down, to be lame; قعد weakness in the foot of a camel; قعدى an impotent man; also sedere and sidere. Arabic سَنَّ and Heb. סָנַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָכַר, מָרָה.

NIPHAL, i. q. Ch. Ithpa. to be endangered. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁפַן a mattock, an axe, which see: hence to cut oneself, to be wounded by cutting.

PUAL, part. מְסַנֵּן prop. brought to want; hence poor, needy (see Kal No. 4). Isaiah 40:20, הַמְסַנֵּן "he who is poor as to gifts," who has not much to offer.

HIPHAL, הִסְנִין — (1) to form acquaintance with any one; followed by ל Job 22:21; also with anything; hence to know; with an acc. Psalm 139:3, הִסְנִינִי כָּל־דְּרָכַי הִסְנִינִי "thou knowest all my ways."

(2) to be accustomed to do anything; followed by a gerund, Num. 22:30.

The derived noun מְסַנְנֹת storehouses, takes its signification from the verb פָּנַס.

[Derivatives, מְסַנֵּן, מְסַנְנֹת.]

I. סָכַר not used in Kal, i. q. סָכַר TO SHUT (Syr. and Arab. سَكَر id.).

NIPHAL, to be shut up, Gen. 8:2; Ps. 63:12.

PIEL, i. q. סָכַר and הִסְכִּיר to give over, to deliver, Isa. 19:4.

II. סָכַר i. q. שָׂכַר to hire, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁקַט to be quiet).

HIPHAL, to be silent (prop. to keep silence; Still-schweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιώπα; Vulg. attende.

סָלָ prop. a slender rod (root סָלַל No. II.), of which baskets are woven; hence a basket woven of rods (compare κάθειρον, κάριας, κάναστρον, canistrum; prop. a basket made of reeds; from κάνη, reed); a wicker-basket, a bread-basket; plur. סָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَّة id., سَالِل a basket-maker. Zab. سَلَّة a basket.

סָלָה (i. q. מְסַלָּה "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלַל — (1) pr. i. q. סָלַל, סָלַל No. I, TO LIFT UP. (2) specially to suspend a balance (compare נָשַׁן Job 6:2); hence to weigh (compare Lat. pendeo and pendo). Once found in—

PUAL, pass. Lam. 4:2, הַמְסַלָּאִים "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלוּא, סָלוּא and סָלוּ.]

סָלַד ἀπαξ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صلد (ס and ל being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, וְאִם־לֹא־יִחַלֵּל וְאִם־לֹא־יִחַלֵּל and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render וְאִם־לֹא־יִחַלֵּל by ἡγλόμην, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiab, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare קָלַל) with grief which does not spare." Hence—

סָלַד ("exultation," or "burning"), [Seled], pr. n. m. 1 Ch. 2:30.



I. סלה i. q. סלף and סלל TO LIFT UP. Whence—

- (1) To suspend a balance, to weigh, see PUAL.
- (2) Like the Latin *elevavit*, i. e. *contempsit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, לֹא תִשָּׁלַח בְּכֶתֶם אוֹפִיר "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. סלה perhaps i. q. סלף (ס and שׁ being interchanged), to be quiet, to be silent. Hence—

סלה m. rest, silence, with הַפְּרָגָה (Milél), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it διάψαλμα, i. e. an interlude, ἀνωψισμῶν (although Hesych. renders it μουσικῶν μέλῳν ἢ ῥυθμῶν ἐναλλαγῆ). —(b) by the place where סלה commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple סלה there is more fully סלה הַפְּרָגָה, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive סלה from סלה No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare סלף Job 21:12), but I prefer the former explanation.

Some have supposed that סלה is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as רשׁי for רבֵּי שְׁלֵמָה יְהוּדֵי), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as סב לְסַעֲלָה הַשָּׂר "turn above, singer" (*da capo*); or סִימֵן לְשִׁנוֹת הַקּוֹל "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סלף (for סלות "elevation"), [Sallu], pr. n. m., Neh. 12:7; for which there is, verse 20, סלף.

סלוא (id.) [Sallu], pr. n. m., 1 Chron. 9:7; for which there is, Neh. 11:7, סלף.

סלוא ("lifted up"), [Salu], pr. n. m., Num. 25:14.

סלף ("lifted up," ["basket-weaver"]), [Sallai], pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see סלף.

סלף Eze. 2:6; and—

סלף Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from סלף a twig, and סלף; see the root סלף No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. σκόλοψ. (Chald. סלף, סלף; Arab. سلال thorns of palms).

סלה fut. יִסְלַח TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, †WUA; to be merciful, propitious, to pardon; comp. Arab. سهل to shew oneself gentle. The primary idea seems to be that of lightness, lifting up; compare סלף, סלף).

NIPHAL, to be forgiven (used of sin), Lev. 4:20, 26, 31; 5:10, 13. Hence—

סלף m. forgiving, Ps. 86:5; and—

סליחה f. pardon, forgiveness, Ps. 130:4: plur. Neh. 9:17.

סלף an unused root. Arab. سلك to walk, to go; whence مسلك a way, a track. Hence—

סלכה (Caph without Dagesh, and therefore for סלקה), [Salcah], pr. n. of a town on the eastern borders of Bashan, now called صلحيت, and by corruption Sarkhad مرخد abounding in vineyards. See Burckhardt's Travels in Syria, ed. Germ. p. 180



and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

**סלל**—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 50:26, like the kindred roots סלה, סלה (comp. also סלח, סלע, and סלק, also סלל, סלה, סלל *tollo*). See Pilpel. Specially, to make a level way by casting up a bank, to embank (comp. רום Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, ויסללו עלי דרכם "and they cast up (prepare) their way to me." Job 30:12; without סלל Psal. 68:5, סללו "make plain (sc. the way)."

From the notion of being elevated, lofty, has sprung—

(2) to move to and fro, to waver, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schanken und Schwanken). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. סלל, סלל, סלל; whence סלילים tendrils, and סלל No. 1, 2; whence סלילים. Hence סלים and סלילות (Arab. sing. سلة) baskets, as being made of slender twigs; compare the lengthened forms סנסנים (l and n being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סנן to sweep with a broom); סנסנת a basket (with the cognate סנס, Chald. סנס a basket, وضع to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called by names from the same root, as סלל and סלל thorns growing on palm branches; and Hebr. סלון, סלון a thorn which grows on a twig, from סל (pr. a twig), and the formative syllable ון. Arabic سلة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, סלילה "exalt her (wisdom)," sc. with praises.

ITHPOLEL סלילה (denom. from סלל), to oppose oneself as a mound (sich dämmen), to resist, followed by ע Exod. 9:17, עורר מסתולל געפי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, סלילה, סלילה, סלל, and pr. n. סלל, סלל, סלל, from the second סל, סלון, and סלון, סלילות.

**סללה** f. a mound, Jer. 33:4; especially such as

besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

**סלם** m. a ladder, Gen. 28:12; i. q. Arab. سلم, from the root סלל No. 1.

**סלילות** f. plur. i. q. סלים baskets, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. κάραλλος, cartallus. See the root סלל No. 2.

**סלע** an unused root, pr. having the signification of height, elevation, like סלל, סלה, סלה and with the third radical more hardly pronounced סלק. Hence—

**סלע** m.—(1) a rock, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's rock, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

(2) [Selah, Sela], pr. n. Petra, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. סלע Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi Palæstina, p. 926—951. The ruins of the ancient city still exist, called وادي موسى (the valley of Moses); see my Comm. on Isaiah, loc. cit., and Burckhardt's Travels in Syria, etc. p. 703, seq. ed. Germ.

**סלעם** an unused root, quadril. to consume, as in Ch.; whence—

**סלעם** m. a kind of locust, with wings, and used for food, Lev. 11:22.

**סלה** not used in Kal.

PIEL—(1) TO PERVERT, Exod. 23:8, ויסלה דברי "and (a gift) perverts the words of the righteous," Deut. 16:19. Proverbs 19:3, אנהל אדם "the foolishness of a man perverteth his way."

(2) to overturn, to send headlong, Job 12:19; Prov. 21:12; 13:6; 22:12.

["The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of slipperiness, and gliding away, escaping.—(1) trans. to slip away (schlüpfen, to slip).—(2) intrans. to be slippery (schlüpfzig seyn), comp. Arab. سلف to pass by (vorbeischlüpfen) and to daub over, both taken from



that of slipperiness, and with the sibilant turned into an aspirate, הלף to pass by, to leave behind (prop. verberstülpfen), Gr. ἀλείφω. Hence—

PIEL—(1) to cause to slip, or fail, as a just cause (σφάλλιν δίκαν, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, חספה חספה עשה "wickedness causes the erring (foot) to slip." Hence to give to destruction, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) to make (a way) slippery, Prov. 15:3." Ges. App.] Hence—

[“סלף m. prop. smoothness, slipperiness; hence flattery, nearly i. q. חספה Prov. 11:3; 15:4.” Ges. App.]

סלק Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root סקף.

[סלת an unused root, see below.]

סלת f. (but masc. Ex. 29:40) very fine flour, or meal, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. סלת חטים wheat flour, Exod. 29:2. (Ch. סלת id., Arab. سلت peeled barley, pearl barley, ألفا, compare the verb סלט to sift flour in a sieve). The etymology is doubtful; for the verb סלט appears to be secondary, and taken from the noun סלת. I expect that the primary radical was סלל, in the sense of shaking, and especially of sifting, i. q. סלל; whence סלת fem. סלת (as to which flexion compare סלת fem. סלת, from the root סלל, סלל and סלל Lebrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סלת, سلت.]

סם only in pl. סמים spices, Exod. 30:34. סם סמים incense of odours, Ex. 30:7; 40:27. (Syr. סם aroma, φάρμακον.) Root סם i. q. Arabic شم to smell.

סמך (perhaps “sword of Nebo,” i. e. of Mercury, from the Pers. شمشیر a sword), [Samgar-nebo], pr. n. of a Babylonian commander, Jer. 39:3.

סמך m. quadrilit. (compounded of the verbs סם to smell, and סמך to adorn, compare Arab. سمر to break forth, as the blossom of palms), VINE BLOSSOM, οἰνάριθ, Cant. 7:13, סמך סמך סמך סמך

“the vine sprouts, its blossom opens;” Cant. 2:13, סמך סמך סמך סמך “the vines (are in) blossom;” Cant. 2:15, סמך סמך סמך סמך “our vines (are in) blossom;” (compare Ex. 9:31, סמך סמך סמך סמך). Symm. οἰνάριθ, κυρίζω, κυρισμός. (Syr. id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the blossom of the vine, but the small grapes just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סמך is a superior kind of vine, so called from the town of سمندر, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, San Andrewa. (Compare the Servian city سمندرية or Sendrovia, from the Slav. Sandrew, i. e. St. Andreas.)

סמך fut. יסמך.—(1) TO PLACE, OR LAY something upon any thing, so that it may rest upon, and be supported by it. סמך יד על to lay the hand on any thing (die Hand worauf stützen), so as to lean upon the hand, Ex. 29:10, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, וסמך ידו על הקיר “and leaneth his hand upon the wall.” Intr. to rest upon any thing. Ps. 88:8, עלי סמכה חמתך “thy wrath resteth upon me.” (2) to uphold, to sustain, to aid (Æth. ἰσῆ:) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סמכי מצרים “those who help Egypt,” the allies of Egypt; followed by ? Ps. 145:14. Part. pass. סמך propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. to sustain one with any thing, i. e. to bestow upon him liberally. Genesis 27:37, ונתתי סמךתי “I have sustained him with corn and new wine.” Ps. 51:14. (3) to approach, followed by סמך Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סמך to cohere, to be connected, near, סמך near).



**NIPHAL**, to be propped, supported, Jud. 16:29; to stay oneself, to rest upon, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

**PIEL**, to stay, i.e. to refresh, Cant. 2:5 (compare **סָעַר**). Hence pr. n. **יְסַמְכִיהוּ** and —

**סְמַכְיָהוּ** ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

**סָכַל** an unused root, prob. to be like ["signification wholly uncertain"]; compare the kindred **סָשַׁל** to be like. Perhaps the same origin may be Lat. *similis* (*ὁμαλός*). Hence —

**סָמַל** & **סָמָל** m. i. q. **צֶלֶם** an image, a figure, likeness, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, **פֶּסֶל הַפָּסֶל** the statue of the figure, a carved idol.

**סָמָם** see **סם**.

**סָמַן** not used in Kal (kindred root **סָמַן**), TO DESIGNATE, TO MARK OFF, Talmud. **סָמַן**, whence **סִמְיָן** a sign. This has been improperly compared with the Gr. *σημαίνω*, in which the *ν* does not belong to the root.

**NIPHAL** **נִסְמַן** something marked off, appointed place. Isaiah 28:25, **שָׁעָרָה נִסְמַן** "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue*, fat barley, from the root **שָׂמַן** = **שָׂמַן** to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

**סָמַר** *horrere, θρίσσειν*, TO STAND ON END—(a) used of the hair (see Piel, and **סָמַר**), hence used of a man seized with terror. Ps. 119:120, **סָמַר בְּשָׂרִי**, Symm. *ὀρθοτριχεῖ*. — (b) used of bristling points, hence **סָמַר** something pointed, a nail, and **סָמַר** Chald. **סָמַר** to fasten with nails.

**PIEL**, id., to stand on end, as hair, Job 4:15; Hence [**מָסַר** and] —

**סָמַר** masc. *bristling*, *ὀρθότριξ*, Jerem. 51, 27, an epithet of the insect **יֵלֶק**.

**סָנָא** an unused root, perhaps, i. q. **שָׁנָא** [in Thes. compared with **סָנָה**], whence **סְנַנְיָהוּ** and —

**סְנַנְיָהוּ** [*Senaah, Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:38; with the art., Neh. 3:3.

**סְנַבְלָט** pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14; 13:28.

**סָנָה** an unused root; either i. q. Arab. **سنا** IV. to lift up, to elevate, or i. q. **سَنَّ** to sharpen, to be sharp. Hence —

**סָנָה** masc. a bush, thorn-bush, Ex. 3:2, seq.; Deu. 33:16 (Syr. **سَنَا** id., Arab. **سَنَا** and **سَنَا** senna, senna leaves).

**סָנָה** (perhaps i. q. **שָׁן** "tooth," "crag," [*Senah*], pr. n. of a crag over against Michmash, 1 Sa. 14:4. [In Thes. "in pause for **סָנָה**."] )

**סְנַנְיָהוּ** with the art. **הַסְנַנְיָהוּ** ("hated"), [*Senuah*], pr. n. Neh. 11:9.

**סָנַר** unused quadril.; Chald. to blind, to dazzle, according to Ch. B. Michæelis, formed from the trilit. **נָר** to shine, by prefixing the letter **ס** (see Lehrgeb. page 862); according to J. Simonis, comp. of **סָנָא** to shine, and **עָרַר** to make blind. Hence —

**סְנַרִים** m. pl. blindness, Gen. 19:11; 2 Ki. 6:18.

**סְנַחְרִיב** pr. n. *Sennacherib* (Herod. *Σαυαχάριβος*), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

**סָנַן** an unused root, Chald. and Syr. to sweep away with a broom (but this is secondary, see the Root **סָלַל** No. 2).

**סְנַנְיָהוּ** ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

**סְנַנְיָהוּ** m. pl. i. q. **סְנַנְיָהוּ** (l and n being interchanged), palm branches, pendulous boughs, Cant. 7:9. Compare **סָלַל** No. 2.

**סְנַפִּיר** quadrilit. the fin of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, **נָפַר** to flee, to hasten, Piel, to propel; with a sibilant prefixed. Comp. Lehrs. p. 862. ["Perhaps from **נָפַר** to hasten, and **נָפַר** to flee."]

**סָפַת** masc. a moth [in clothes], perhaps so called



from leaping, (root ספד), Isa. 51:8. (Syr. <sup>1</sup>ספד id.; Arab. <sup>2</sup>سوس moth, weevil, louse, Gr. σής).

ספד (perhaps for <sup>3</sup>ספד from <sup>4</sup>شمس the sun), Sisamai, pr. n. m. 1 Ch. 2:40.

סעד fut. יסעד TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence to sustain, to aid, Ps. 20:3; 41:40; 94:18. Specially לב סעד to support the heart, i. e. to refresh oneself with food (see לב No. 1, letter a). Gen. 18:5, סעדו לבכם "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, סעדתי refresh myself (compare ספד).

Derived noun סעד.

סעד Ch. to aid, to help, followed by ל Ezr. 5:2.

סעף a root, ἀπαξ λεγόμεν. i. q. Arab. <sup>5</sup>شعى TO RUN, TO RUSH, used also of storms. Ps. 55:9, סעף "a rushing (i. e. rapid) wind."

סעף m.—(1) a fissure, a cleft. סעף הקלע cleft of a rock, Jud. 15:8, 11; pl. סעפים הקלעים Isa. 2:21; 57:5.

(2) a branch, Isaiah 17:6; 27:10; see סעפות. (Both significations are also comprehended in the Arab. <sup>6</sup>شعبة).

סעף TO DIVIDE, i. q. Arab. <sup>7</sup>شعب the letters ה and ב being interchanged. Hence סעף, סעפה, סעפה [and סעף].

Piel סעף (denom. from סעף), to cut off branches, Isa. 10:33.

סעף verbal adj. (of the form <sup>8</sup>קטל) divided, i. e. a person of a divided mind, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; a doubter, a sceptic, σκεπτικός. Pl. סעפים Ps. 119:113; Luth. Stattergeister.

סעפות f. i. q. סעף and סעפה only in plur. סעפות branches, Eze. 31:6, 8.

סעפות f. plur. סעפים opposite sides, divided opinions. 1 Ki. 18:21, <sup>9</sup>עדתי אתם פסחים על שני סעפים Vulg. usquequo claudicatis in duas partes, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סעף (kindred to the roots <sup>10</sup>שש and <sup>11</sup>שש which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; to be tossed, by adversity, Isa. 54:11; compare Piel.

(2) act. to rush upon, like a storm, used of an enemy, Hab. 3:14.

NIPHAL, to be agitated, shaken, i. e. disturbed, used of the heart, 2 Ki. 6:11.

PIEL, <sup>12</sup>שש to toss about, to scatter (a people), Zec. 7:14.

POAL, intrans. to be tossed about, dispersed (as chaff), Hos. 13:3. Hence—

סעף masc. a storm, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סעפה f. id. Isa. 29:6; also סעפה Ps. 107:25, and סעפות Eze. 13:11, 13 (see <sup>13</sup>שש and <sup>14</sup>שש).

ספד m. with suff. ספי pr. an expansion, spreading out (from the root ספד); hence—(1) a basin, bowl, Exod. 12:22; Zec. 12:2; pl. ספדים Jer. 52:19, and ספד 1 Ki. 7:50.

(2) sill, threshold (Syr. <sup>15</sup>سفل atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [Saph], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, ספי.

ספד see ספד.

ספד fut. יספד TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by ל of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [to wail], Mic. 1:8, "I will make a wailing (ספד) like the jackals." Jer. 22:18, "they shall not lament him (saying), Alas! my brother;" Jer. 34:5. Still I hold the proper signification to be that of beating, like the Gr. <sup>16</sup>σπαδάω; and this the LXX. express in several places (κόπτεσθαι). Isaiah 32:12, על שרים ספדים "they smite upon the breasts" (comp. Lat. pectora, ubera plangere), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word ספדים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, <sup>17</sup>תרהו; see Heb. Gram. § 144, note 1).

NIPHAL, to be mourned for, lamented, Jer. 16:4; 25:33.

Derived noun, ספד.

ספד—(1) i. q. ספד TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), to scrape off, Isa. 7:20; to take away life, Ps. 40:15; to take any one away, to destroy, Gen. 18:23, 24; and intrans. to be destroyed, to perish, Jer. 12:4.



(2) i. q. ספ (but ספ and ספ are of the same stock; see page LXVII. A.), to add, only in imp. ספ Isa. 29:1; Jer. 7:21; and inf. ספות Isa. 30:1. ["But these may be from ספ."] Also, to add to anything, to increase (see ספ No. 2), Nu. 32:14.

NIPHAL—(1) i. q. ספ No. 2, to betake oneself (into the house). Isa. 13:15, ספ "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to ספ.

(2) to be taken away, to perish, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHAL, to heap together, to accumulate; followed by על upon any one, Deut. 32:23. LXX. συναξω.

ספ m. (from the root ספ), ceiling (of the temple), 1 Ki. 6:15.

ספ f. number, Ps. 71:15. Root ספ.

I. ספ not used in Kal, probably i. q. ספ, ספ (compare ספ, ספ, and the observations under the word ספ), TO ADD.

NIPHAL, to be added, to join oneself; followed by על Isa. 14:1.

PUAL, to be gathered together, to assemble selves, Job 30:7.

HITHPAEL, i. q. Niphal; followed by א 1 Sa. 26:19.

II. ספ i. q. ספ, Arab. سفح—(1) TO POUR, TO POUR OUT (see Piel, and the noun ספ).

(2) to anoint (comp. ספ; Syr. سفح to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, ספ "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to spread out, i. q. אeth. سفح; whence ספ a cushion, quilt.

PIEL, to pour out for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.]

Derivatives, ספ, ספ, and—

ספ f. scurf, scab, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare ספ.

ספ [Sippai]; see ספ No. 3.

ספ m. prop. something poured out, a pouring out (from the root ספ No. II.); hence—(1) corn growing spontaneously from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare ספ.

(2) an inundation, Job 14:19.

ספ f. a ship; once Jon. 1:5 (Syr. and Arab. id.). Root ספ to board, to floor.

ספ m. plur. ספ, a sapphire, a kind of gem, so called from its beauty and splendour (see the root ספ No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. ספ; Chald. ספ).

ספ an unused root; prob. i. q. سف, to be low. Whence—

ספ m. a dish, a bowl; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سف idem. See Bochart, Hieroz. I. 549).

ספ fut. ספ prop. TO COVER (comp. the kindred roots ספ, ספ). Hence—

(1) to cover, as with beams or rafters; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to floor, to cover with boards, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to hide, to preserve. Deu. 33:21, וספ "and he saw a portion assigned by the law-giver there preserved," (ספ agrees in gender not with ספ to which it refers, but with the nearer word ספ, comp. 1 Sam. 2:4; Lehg. p. 721).

Derived nouns ספ, ספ.

ספ not used in Kal. Aeth. سف: TO SPREAD OUT; whence ספ a bowl, a threshold. From this noun comes—

HITHPOEL ספ to stand at the threshold, Psa. 84:11.

I. ספ fut. ספ i. q. Arab. سفق, سفق—(1) TO SMITE; specially—(a) ספ על יד to strike upon the thigh, a sign of indignation and also of lamenting, Jer. 31:19; ספ Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) ספ ספ to strike the hands together, as in indignation, Nu. 24:10; or in derision (as if explosit aliquem); followed by על Lam. 2:15; Job 27:23 (where thirty-one copies read ספ instead of ס); also without the word ספ Job 34:37.

(2) to chastise (used of God), Job 34:26.—It is sometimes written ספ, which see.

["HIPHAL, followed by א, to strike hands with any one, Isa. 2:6."]

II. ספ TO VOMIT, TO VOMIT FORTH (spucken, spewen), Jer. 48:26. Syr. سف to overflow.

[(2) to suffice, 1 Ki. 20:10, Thes.] Hence—

ספ redundance, abundance, Job 20:22.

ספ fut. ספ.—(1) prop. i. q. Arab. سف to SCRATCH, TO SCRAPE (kindred to ספ No. II, ظفر);



hence to polish (compare ספיר, and the cogn. verb יִסְפֵּר).

(2) specially to inscribe letters on a stone; hence to write. Part. סֹפֵר a scribe, Ps. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to write his letters, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a military scribe, who has the charge of keeping the muster rolls, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to number, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. q. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to narrate, to recount (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by לְ concerning any thing, Ps. 2:7; 69:27; especially to tell with praise, to celebrate, Ps. 19:2; 40:6; 78:6.

(3) simpl. to speak, to utter words, Ps. 73:15; Isa. 43:26.

PUAL, סִפֵּר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, סִפְרָה, סִפְרָה [סִפְרָה], and the four following nouns —

סֹפֵר m. Ch. — (1) a scribe, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

סִפְרָה m. with suff. סִפְרָהי, pl. סִפְרָהים, constr. סִפְרָהי.

(1) writing, Arab. سِفْر, Syr. سَفْر — (a) the art of writing and reading, Isa. 29:11, 12, יִרְעֵה הַסֵּפֶר "one acquainted with writing." — (b) a kind of writing, Dan. 1:4, סִפְרֵי וְלִשׁוֹן פְּשָׁרִים "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) a writing, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a letter, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a book, Ex. 17:14. סִפְרֵי הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סִפְרֵי הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סִפְרֵי הַתּוֹרָה the volume of the book, Psal. 40:8; and סִפְרֵי יִשְׂרָאֵל Isaiah 29:18, as in

Arab. الكتاب a book, specially the Koran. סִפְרֵי חַיִּים the book of life, God's index of the living, Ps. 69:29; compare Dan. 12:1; Apoc. 20:12, 15. הַסִּפְרָהים Dan. 9:2 (holy) books, τὰ γράμματα. עָשׂוֹת סִפְרָהים to make books, used in contempt of bookwrights, Ecc. 12:12.

סִפְרָה Chald. i. q. Heb. סִפְרָה a book, pl. סִפְרָהים Ezra 4:15; Dan. 7:10.

סִפְרָה m. — (1) numbering, 2 Ch. 2:16.

(2) [Sephara], pr. n. of a town in Arabia, Genesis 10:30; see under the word סִפְרָה.

סִפְרָה Obad. 20; [Sephara], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Siphara, but this apparently would be rather סִפְרָהים.

סִפְרָה f. a book, i. q. סִפְרָה Ps. 56:9.

[סִפְרָה] (the actually occurring form), see סִפְרָה.]

סִפְרָהים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Siphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun סִפְרָהים 2 Kings 17:31.

סִפְרָה ("scribe," as to the feminine form in names of office, compare Lehrg. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סִקֵּל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews; see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of stoning as primary, especially as its power in Piel is also that of removing stones. The primary idea appears to lie in the root שָׁקַל, נָקַל to be heavy, weighty, whence an unused noun סִקֵּל, a stone so called from being heavy, and hence a denom. verb סִקֵּל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word נִבְאָנִים Deu. 13:11; 17:5; 22:24; compare syn. נָגַם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:28, seqq.



PIEL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. § 51, 2c), Isa. 5:2; with the addition of קָאָרְקָן Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סָר adj. (root סָרְך No. 2), f. סָרָה pr. evil; hence sullen, sad, angry, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סָרָב an unused root; Chald. to be refractory, rebellious; whence—

סָרָב (for סָרָב, of the form קָטַל), m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained סָרָבִים to be thorns; and Castell, in Heptagl. nettles (by comparison with סָרַף to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סָרָבֵל quadril. Ch. to COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael סָרַב prop. to cause to carry; Arabic سَرَبِل to put on an under garment, a tunic. Hence—

סָרָבֵלִין m. Chald. saraballa, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:21, 27. (Arab. سِرْوَال plur. سراويل; Syr. and Ch. سِرْوَال id.; Pers. transposed شلوار id.; whence Gr. σαράβαρα, σαράβαλλα, σαράπαρα; modern Greek σαρβαπίδες; Lat. sarabara, saraballa, Isid. Orig. xix. 23; Spanish ceroulas; Hungar. and Slav. schalwary; Polish scharmvari; see Frähn on Ibn Fosslan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סָרְגוֹן (perhaps Pers. سرگونه "prince of the sun"), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סָרַד an unused root; Aram. סָרַד to fear, to tremble; whence—

סָרַד ("fear"), [Sered], pr. n. m. Gen. 46:14; whence the patron. סָרַדִי Nu. 26:26.

סָרָה f. (from the root סָרַד), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:16.

(2) departure from Jehovah, Deu. 13:6; Jer. 28:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root סָרַר to be stubborn; but for this there is no need.

סָרָה ("withdrawing"), [Sirah], pr. n. of a fountain, 2 Sa. 3:26.

סָרַח—(1) TO POUR OUT, i. q. Arab. سَج (see Diss. Lugdd., p. 700, seqq.). Participle pass. סָרַחָה poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, נָפַן סָרַחָה "a spreading vine."

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. סָרַחָה redundant, verse 13. Eze. 23:15, סָרַחָה טְבוּלִים "redundant (or luxurious) with mitres," wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth; metaph. Jer. 49:7, נִסְרַחָה חֵכְמָתָם "is their wisdom poured forth?" compare the root סָרַח No. 1, b. Hence—

סָרַחָה masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סָרַיִן i. q. סָרַיִן a coat of mail, Jer. 46:4; 51:3.

סָרַיִם constr. st. סָרַיִם, pl. סָרַיִם const. סָרַיִם, סָרַיִם

and Syr. سَرِيحًا—(1) a eunuch, one castrated (see the root סָרַם), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). שַׂר רַב הַסָּרַיִם Daniel 1:3; שַׂר הַסָּרַיִם verse 7, seq., "the prince of the eunuchs," who was over the royal children, just as now in Turkey. Kistlar Aga, the prince of the eunuchs, has the charge of the royal children of the Sultan, called Itshoghlan. Hence—

(2) any minister of the court, although not castrated (Genesis 37:6; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סָרַיִם is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it סָרַיִם a prince. Arab. خَادِم minister. The Syriac, however, always renders it سَرِيحًا a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סָרַיִן or סָרַיִך only in plur. סָרַיִן Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. סָרַיִן, plur. סָרַיִן, stands for the Hebr. שָׂרֵי



governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סר as compounded of שר a prince, and the servile termination, used in Persic, -ר, as in the word סר.

סר only in plur. סרני, סרני—(1) axles of a chariot, 1 Ki. 7:30 (Syr. סר id.) The origin is doubtful.

(2) princes (compare قطب an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סר an unused root, which had, I expect, the same meaning as the kindred word שר (denom. from שר), to pull up by the roots; hence to extirpate, specially the testicles, to castrate. Syr. and Chald. סר, סר to castrate. Hence סריס castrated (prop. extirpated); whence the secondary verb סרס to be sexually impotent.

סרעפה f. a branch, i. q. סרעפה with the letter ר inserted, Eze. 31:5. Syr. סرحف to sprout.

סר not used in Kal, i. q. שר TO BURN. [Syr. סر.]

PIEL, part. סר a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three codd. of Kennic. and several of De Rossi, have here סר.

סר m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. κόνυζα; Vulg. urtica. Jo. Simonis (even in his first edition) compared it with Syr. سفيد white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. سفيد, سفيد white; and it cannot seem to be contracted from the word before us.

סר—(1) TO BE REFRACTORY, STUBBORN; PR. used of refractory beasts (kindred root סר). Only in the part. [except Hos. 4:16] סר f. סר refractory, stubborn; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint, and indulges in lusts, Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase סר to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, סרי סר "those fallen away to the stubborn."

(2) to be evil, i. q. Arab. شر. Hence סר.

סר an unused root, Arab. شتا Syr., شتا (although perhaps these are denominatives), to pass the winter. Hence—

סר, סר m. winter, Cant. 2:11. (Aram. and Arab. شتو, شتو id.)

סר ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סר i. q. סר—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, סר, סר, סר which see.)

(2) to shut up, to hide, Daniel 8:26; 12:4, 9. Part. pass. סר hidden, secret, Eze. 28:3.

NIPHAL, to be stopped up (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סר TO HIDE, once in Kal, Prov. 22:3 כחב, where the קר has Niph., comp. Prov. 27:12.

NIPHAL—(1) to be hidden, to lie hid. Job 3:23, "to a man סר to whom his way is hidden," who does not know how to escape from calamities. Followed by סר, καλύπτεσθαι από τινος (compare סר No. 3, a), to lie hid from any one, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by סר Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by סר (Lat. occultari a conspectu alic. Plant.), Deut. 7:20; סר Jer. 16:17; סר Amos 9:3. Part. סר hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly, Ps. 19:13.

(2) to hide oneself, 1 Sa. 20:5, 19; followed by סר Ps. 55:13, and סר Gen. 4:14.

PIEL, to hide, Isa. 16:3.

PUAL, to be hidden, Prov. 27:5.

HIPHAL סר to hide. Job 3:10, סר "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) to cover over, especially the face, Ex. 3:6; followed by סר



from any one, Isa. 53:3, **בְּמַסְתֵּר פָּנִים מִפְּנֵינוּ** for **בְּאִשֶּׁר** **מִי פִי מִי** "as one from whom they hide the face," i. e. from whom they turn their eyes as from something disgusting and abominable (**מַסְתֵּר** is in this place the part. formed in the Chaldee manner, for **מַסְתִּיר**, which is found in four copies; it is here impers. as if **בְּמִוּ אִשֶּׁר מִפְּנֵינוּ יִסְתִּירוּ פָּנֵינוּ**). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by **מִן** Ps. 51:11, **הַסְתֵּר פְּנֵיךָ מִחַטָּאתַי** "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to **הֵאִיר פָּנִים**) Ps. 30:8; 104:29; followed by **מִן** of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without **פָּנִים** Isaiah 57:17, **אֶגְתֹּה הַסְתֵּר וְאֶקְצֹף** "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by **מִן** of pers. 1 Sam. 20:2; followed by **מִפְּנֵי** 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by **מִן** from any one, Ps. 64:3.

HITHPAEL **הִסְתַּתֵּר** to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, **מַסְתֵּר**, **מַסְתָּר**, **מַסְתֵּר**, **מַסְתֵּר**, and the pr. n. **סְתָרִי**, **סְתָרוֹ**.

**סְתָר** Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove out of men's sight, compare **פָּתַר** and **הִסְתִּיר**), Ezr. 5:12. Often in the Targums; Syr. Peal id.

**סְתָר** with suff. **סְתָרִי**.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, **סְתָר הַהָר** "some secret thing;" 1 Sam. 25:20, **סְתָר הַהָר** "the covert of the mountain." **לֶחֶם סְתָרִים** "bread to be eaten in secret," Prov. 9:17. With prefixes, **בְּסֵתֵר** *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.


(2) specially a *vail, covering* (Arab. **سِتْر**, Syr. **سِتْر** a veil, a curtain), Job 22:14; 24:15; Psa. 81:8, **בְּסֵתֵר רָעַם** "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

**סְתָרָה** f. i. q. **סְתָר** No. 3, *protection*, Deu. 32:38.

**סְתָרִי** (for **סְתָרִיהָ** "protection of Jehovah"), [*Zithri*], pr. n. m. Ex. 6:22.

ע

*Ayin* ע an eye (compare its figure  on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like פ, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as **עֲמָלִים** 'Αμαλήκ, **עֲבָרִי** 'Εβραϊος, **עֲשֵׂה** 'Ωσηέ, **עֲלֵבִי** Γελβουέ, **עֵר** εἶρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as **עֲבָרִי** Γάζα, **עֲבָרִי**

Γόμαβρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as **עָל** **עָלָל** to drink a second time, to glean, and **עָל** **עָלָל** to insert, to enter; also **עָרַב**, **עָרַבָה**, **עָרַבָה**, **עָרַבָה**. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see **עָרַב**, **עָרַבָה**.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as **עָלָל**, contr. **עָלָל**, **עָרַבָה**, contr. **עָרַבָה**. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as **עָלָל**, **עָרַבָה**, see page CL, A. CCCLXXVIII, A. also, **עָרַבָה** and **עָרַבָה** to surround; **עָרַבָה** (**עָרַבָה**) and **עָרַבָה**, **עָרַבָה** to bubble forth; Ch. **עָרַבָה** and **עָרַבָה**,



earth, שָׁמַע, שָׁמַק; and even—(b) to the letter ע (by which several express the Arabic Ghain), as עָמַט and עָמַר to polish. Farther, the very frequent interchange of the letters פ and פ' should be remarked; this is done in such a way that for the Hebrew פ the Aramæans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as עָמַן, עָמַן flocks; עָמַן, עָמַן earth; עָמַן, עָמַן wool; עָמַן, עָמַן and עָמַן to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָבַד m. an architectural term, thresholds, steps, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבָדִים (from the sing. עָבַד), verse 26. Targ. in both places, renders it well עָבָדִים thresholds. Vulg. epistylum, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of covering (see the root עָבַד).

II. עָבַד comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָבַד, plur. עָבָדִים, const. עָבָדִים 2 Sa. 22:12, and עָבָדוֹת 2 Sa. 23:4 (from the root עָבַד).

(1) darkness, especially of a cloud. Exod. 19:9, עָבַד הָעָנָן "in the darkness of a cloud." Ps. 18:12, עָבֵי שָׁחַקִים "darknesses of clouds." Hence—

(2) a cloud itself, Job 36:29; 37:11, 16.

(3) a dark thicket of a wood; pl. עָבָדִים Jer. 4:29.

עָבַד see עָבַד No. I.

עָבַד an unused root; prob. to cover, to hide; compare עָבַי i. q. עָבַי, עָבַי, עָבַי to lie hid, II. to hide, עָבַב med. Ye, to lie hid. Hence עָבַד No. I.

עָבַד fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָבַד, עָבַד to do, i. q. Heb. עָבַד; Arab. عباد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, to bestow labour on any thing (etwas bearbeiten), to till a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָבְדֵי פִשְׁתִּים "those who work in flax." Eze. 48:18, עָבְדֵי הָעִיר "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) to serve, to work for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by לְ 1 Sa. 4:9; עָמַד with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָמַד לְפָנַי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵחָא אֲשֶׁר עָבַדְתִּיךָ "thou knowest how I have served thee." Specially to serve is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעָבְדוּם וְעָנּוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. to worship God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by לְ Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. to serve Jehovah with anything, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, עָבַד זָבַח וּמִנְחָה to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד causat. i. q. הָעֲבִיד (comp. עָ letter B, 4) to impose labour or servitude upon any one. Lev. 25:39, עָבַד בּוֹ עַבְדְּךָ "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) to be tilled as a field, Deu. 21:4; Eze. 36:9, 34.—(b) to be served, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:19.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָבַד אֲשֶׁר עָבַדְתָּ which was laid upon thee." For עָבַד one would expect עָבְדְּךָ, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, to cause to labour, to compel to do work, followed by an acc., Ex. 1:13; 6:5; hence to cause weariness by hard labour, to fatigue. Isa. 43:24, "I have not wearied thee with (offering) sacrifices... 24, אֲךָ הָעֲבַדְתִּיךָ אֲךָ הָעֲבַדְתִּיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, to make to serve, Eze. 29:18; to bring (a people) into bondage, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָבַדְתָּ to be made to serve, or to worship, Ex. 20:5; לֹא תַעֲבֹדֵם "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence to serve at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עָבָדִים, and also עָבָדִים.



**עבד** Chald. *to make*, i. q. Hebr. עשה Dan. 3:1, 15. **עבד קרב** to wage war, Dan. 7:21. **עבד** to do with any one (according to one's will), 4:32; **עבד עם** id., Ezr. 6:8.

**ITHREAL**, *to be made*, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עבדא**, **עבדא**, **עבדא**.

**עבד** m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Leibeigener), Gen. 12:16; 17:23; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עבד עבדים** "a servant of servants," the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עבדי פרעה** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; **עבדי ישראל** 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see **אדני**). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? **עבדך** thy servant is thus put for **אני**; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their servants; as Gen. 44:27, "thy servant, my father said to us," Gen. 30:31, 32:20.

(2) **עבד יהוה** is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **עבדיך וְעַמְּךָ** "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worshipping the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **יהוה עבדיו** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **נָקַל מִהְיוֹתָ לִי עֶבֶד** "it is a light thing that thou shouldst be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **מַלְאָכָיו**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is *the godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρα. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]



(3) ("servant, sc. of God"), [Ebed], pr. n. m. —(a) Jud. 9:26, 28.—(b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملك Abdulmalich), [Ebed-melech], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [Abed-nego], Da. 1:7; 2:49; 3:12; and עבד נגוא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד a servant; עבד אלהים servant, i. e. worshipper of God, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), work, deed; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [Abda], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [Abdeel], pr. n. m. Jer. 36:26.

עבודה f.—(1) labour, work, Ex. 1:14; Levit. 25:39, עבודת עבד "labour of a servant;" Levit. 23:7, כל מלאכת עבודה "all work in which there is labour."

(2) work, business, office, Num. 4:47, לעבוד עבודה "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מלאכת העבודה); Isa. 28:21; 32:17, ועבודת היצקת "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עובדא, עבדא i. q. מעשה work, wages).

(3) specially, rustic labour, agriculture, 1 Ch. 27:26; Neh. 10:38.

(4) service, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבודת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבודת האדם "herb for the service (i. e. use) of man;" specially sacred service, more fully עבודה באהל מועד Nu. 4:23, 35; עבודה אהל מועד Ex. 30:16; עבודת בית האלהים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עבד עבודה to serve service, Gen. 30:26.

(5) instruments, implements, Nu. 3:26; 31:36.

עבדא f. household, family, servants, Gen. 26:14; Job 1:3.

עבדון ("servile"), [Abdon], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבדון.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), bondage, servitude, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [Obed], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [Obed-edom], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [Abdi], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12.—(3) Ezr. 10:26.

עבדיאל ("servant of God"), [Abdiel], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיהו m. ("worshipper of Jehovah"), compare Arab. عبد الله, [Obadiah], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

עבה.—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עבוי.

(2) to be dense, compact, whence מעבוי, עבוי density. Syr. حَبَّ to be thick, dense, Eth. ሀብ: to be great, to increase, Arabic وغب to be great, thick.

עבום m. a pledge, Deu. 24:10, 11, 12; from the root עבם.

עבור constr. עבור הארץ corn, prop. produce, or offering of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הועביר to offer, compare יבול from הוביל to bring, and תבואה produce, from הביא. (Syr. حَبَّ, Chald. עבור id.).

עבור pr. subst. passing over, transition, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), purpose, object (prop. the passing to a thing which we desire to attain). With the prefix ע: it becomes—



(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּשִׁבְלֵי* through the way of, i. e. because of, Germ. *von wegen, wegen*), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרִי, בְּעִבְרֵךְ* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרֵי אִשָּׁר* Gen. 27:10; also *לְבַעְבוֹר* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

**עֲבַט** fut. *יַעְבֹּט*—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַת* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *לְעֵבֶט עֲבָטוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאָמַרְתָּ לֹא תַעְבֹּט* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIFHIL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עֲבוֹט* and —

**עֲבָטִים** m. (from the root *עָבַט*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

**עֲבִי** m. (from the root *עָבַה*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעֲבֵי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

**עֲבִי** with suff. *עֲבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַה*.

**עֲבִידָא** f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

**עֲבַל** an unused root, Arab. *عبل* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֲבָל, עֲבָל*.

**עֲבָץ** an unused root, see *יַעְבֹּץ*.

**עָבַר** fut. *יַעְבֹּר*—(1) TO PASS OVER. (Arabic *عبر* to pass over, to cross a stream; also to go away,

to depart, to die; *عبر, عبر* shore, bank of a stream, Ufer, *عبر* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر, بر*, and *زبر* *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, περῶν*, Lat. *super*, Goth. *ufar, afar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by *פָּ* Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *בְּתוֹךְ* Num. 33:8. Absol. *to pass over*, sc. a stream (*er feste über*), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, *עָבְרוּ אֵי כַתִּימִים* "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by *אֶל* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by *פָּ* Ps. 103:16.—(b) of waters, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of tears, as overflowing (compare Arab. *عبر* the eye gushes

with tears, Germ. *die Augen gehen über, عبرة* a tear). Part. *עָבַר* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by *אֶל* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, *וַיַּעְבֹּר אֶחָד* "he went through Gilead and Manasseh." Isa. 23:10, *עָבְרִי אֶרְצָהּ בְּיָמֶיךָ* "pass over thy land like the Nile" (compare No. 1, *ב*); Ps. 8:9. More often also followed by *פָּ* Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *בְּתוֹךְ* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *כַּעְבֹּר* *כְּסָף* so that prayers do not pass through."—*עָבַר* 2 Ki. 12:5, more fully *עָבַר לְפָנֶיךָ* Gen. 23:16, "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part.



עברים Psal. 129:8, עברי קרוך Psal. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by על 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מעל Gen. 18:3; על פני Eze. 34:6; לפני 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עבר בישלח to perish by the weapon (of death), Job 33:18; 36:12. עבר בשחת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said על פשע עבר to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without פשע, followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, עברו מאלהי מושפטי יעברו "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es ruhig an sich vorübergehen). Comp. Arab. عاب to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5, אחר העברו "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מן Ps. 81:7, העברנה "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, אינה עבר רוחי מאלהי "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by על 2 Ki. 6:30; followed by an acc. Am. 5:5. עבר מעיר לעיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עבר ושב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יצא); metaph. עבר בבְרית to enter into a covenant, Deu. 29:11; compare בוא No. 1, e.—(e) followed by לפני to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אחרי to follow any one, 2 Sa. 20:13.

(5) Followed by על to pass over any person or thing, Nu. 6:5,—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man יין עברו (whom) wine overwhelms," oppresses, (compare similar expressions under the words דלל, חלל); used of a multitude of sins (followed by an acc.), Psal. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by על Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11; of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, על עבר is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Eze. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לפני 1 Kings 6:21, ויעברו ויחברו "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, שורו עבר "his ox (i. e. cow) becomes pregnant." Chald. עבר Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. ערה to pass by, Pa. Aph. to become pregnant, in Targ. for הרה pr. to transmit.

HIPHIL העביר—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and פ of the river, Psal. 78:13; 136:14. This word is used whether a stream be passed in boats (brüberführen), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (burdführen), Gen., Josh. 1. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by על Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another. Genesis 47:21, "and he removed the people לערים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by ל Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially קול העביר קול to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; העביר שופר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow להעבירו so as



to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** **הַטָּמֵא** to pass by sin, to remit, to forgive (compare Kal No. 3, letter *d*), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **בָּרַח** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **הַעֲבִיר לַפְּלִיגָה** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בְּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shown by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הַעֲבִיר בַּמִּלְכָּן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, *b*, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

**HITHPAEL**—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, *b*), Ps. 78:21, 59; followed by **בְּ** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבְּרוֹ** for **לֹא מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَار** to transgress, to be proud, to burn with anger).

(2) to be proud, **ἰσχυρίζεσθαι**, Prov. 14:16 (compare **עָבַר** No. 2).

Derived nouns, **עֲבוּר**, **מַעְבְּרָה**, and those which follow as far as **עֲבוּרוֹתָהּ**.

**עָבַר** m. with suff. **עָבְרוֹ**—(1) region on the other side, situated across a stream, or the sea. **עָבַר אַרְנוֹן** the region situated across the Arnon, Judges 11:18; especially **בְּעָבַר הַיָּם** in the region beyond the sea, Jer. 25:22; especially **עָבַר הַיַּרְדֵּן** **τὸ πέραν τοῦ Ἰορδάνου**, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*]. Similar also is the phrase **עָבַר הַנָּהָר** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16; 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Eze. 8:36; Neh. 2:7; (compare Ch. Eze. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעְבֵּר דָּוִד הַיְּעָבֵר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִהַעְבֵּר מִזֶּה** and **לְעָבַר אַחֵר**, 1 Sam. 14:4; and **לְעָבַר אַחֵר** ib. ver. 40; Ex. 28:26. Pl. **מִכָּל-עֲבָרָיו** from all sides, Jer. 49:32; **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל-עָבַר**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עָבְרוֹ** towards the region opposite one's face, i. e. right before one (**ἄνωματῆς, gerade vor sich hin**), Eze. 1:9, 12; 10:22. **עַל עָבַר פ'** idem, Ex. 25:37.—(b) **לְעָבְרוֹ** i. q. **אֶל עָבְרוֹ** straight before one, Isa. 47:15.—(c) **מִעָבַר** followed by a genit. and suff. and **לְ**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. **מִעָבַר לַיָּם** beyond the sea, Deut. 30:13; **מִעָבַר לְנַהָרֵי בּוּשׁ** beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, *Gesch. d. Hebr. Sprache u. Schrift.* p. 11); hence **עָבַר בְּנֵי עָבַר** Gen. 10:21; and poet. **עָבַר** Nu. 24:24, i. q. **עֲבָרִים** *Hebrews*; as to the difference between this and Israelites, see under **עֲבָרֵי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

**עָבַר** Chald. i. q. Hebr. **עָבַר** No. 1, region beyond; hence **עָבַר נָהָר** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Eze. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

**עָבַרָה** f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 **כְּחֵיב**, where there is the קרי desert places.

**עָבַרָה** f. [plur. const. **עָבַרוֹת** also **עָבַרוֹת** *Psa.* 7:7].—(1) outpouring of anger (compare the root in



Hithpa.). Job 40:11, עֲבֹרוֹת אַפֶּךָ "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבָרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑβρις, *pride, haughtiness, uebermuth* (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָרוֹן see עֲבָרוֹן.

עֲבְרוֹנָה ("passage," sc. of the sea), [*Ebronah*], pr. n. of a station of the Israelites, on the shore of the Ælanitic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ παράρτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare כִּנְעָנִים and Φοίνικες; *Chemi*, כִּמְרִים and Αἰγυπτῶς). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרוֹ); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in *Gesch. d. Hebr. Sprache* n. Schr. p. 9—12.)

[(2) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הַרְיָה־הָעֲבָרִים Nu. 27:12; Deu. 32:49, and הַרְיָה־הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּו) is a prominent summit.

עֲבֵשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲפֵשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, *Lex. Chald.* p. 1642; Bochart, *Hieroz.* ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθομαι, *Hesiod. Scut. Herc.* 153. Abulwalid compares Arab. عيس i. e. *يس* to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַט, עָוַת.

PIEL, *to twist, to pervert*, Micah 7:3. Hence—

עֲבַת f. עֲבַתָּה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصَبٌ id.)

עֲבַת plur. עֲבַתִּים and עֲבַתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 2:3; Eze. 3:25; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבַת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

עֲנַב fut. יִעֲנַב. The native power is that of *breathing and blowing*, i. q. cogn. עָנַב No. 1; whence עֲנַב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֲנָבִים lovers, Jer. 4:30. (Cogn. עָנַב ἀγαπάω. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנַב, and the two nouns which follow.

עֲנָבִים m. pl. *pleasures, delights*; Eze. 33:32,



שיר עֲנָבִים "a pleasant song." Specially things which please God. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, בְּפִיהֶם בְּעֲנָבִים "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנָבָה or עֲנָבָה f. immodest love, Eze. 23:11.

עֲנָה and עֲנָה — (1 Ki. 19:6; Eze. 4:12), fem. a cake baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 69; עֲנַת רִצְפִים a cake baked on hot stones, 1 Kings 19:6; עֲנוֹת מִצּוֹת unleavened cakes, Exod. 12:39.

(Arab. عجة a cake made with eggs, baked in a pan). Root ענ which see.

עָנָה masc. adj. gyrating, wheeling, flying in circles, from the root עָנָה, which see. It is—(a) epith. of the swallow, Isa. 38:14, עָנָה כְּסוּס "like a swallow wheeling in circles" [chirping, chattering, twittering, is the meaning given in Thes.] (LXX. omit עָנָה; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עָנָה, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עָנָה as signifying the crane; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "as the swallow, and as the crane," a sense which would have been expressed by עָנָה וְעָנָה. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עָנָה מִשְׁלָה Isa. 16:2; עָנָה עָנָה 29:5; עָנָה עָנָה 30:28. Compare page cccii, B.

עָנָה m. a ring, specially an earring, Ezek. 16:12; Nu. 31:50. From the root—

עָנָה i. q. עָנָה TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עָנָה, עָנָה, and the five nouns which follow.

עָנָה f. עָנָה adj. round, 1 Ki. 7:23, seqq.

עָנָה m. with suff. עָנָה; pl. const. עָנָה, and—

עָנָה f.—(1) a calf, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a bullock, steer, heifer; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עָנָה שְׁלִישִׁיהָ Isa. 15:5; Jer. 48:34. Metaph. עָנָה bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עָנָה. (Arab. عجل Syr. عجل id. Æth. አገላ: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.)

(3) עָנָה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עָנָה with suff. עָנָה f. a wagon, a chariot (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a wagon, 1 Sa. 6:7, seqq.; an ox-cart, Isa. 28:27, 28; a military car, Psalm 46:10. (Syriac

عجلان, Arab. عجلان id.)

עָנָה (q. d. "vitulinus"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עָנָה TO BE SAD, TO GRIEVE, followed by לְ on account of any one, Job 30:25. See עָנָה No. 3.

עָנָה only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנְנָה "would ye therefore shut yourselves up?" for תִּעָנְנָה, compare Isa. 60:4. LXX. κατασχεθήσεσθε. According to Kimchi עָנָה is a woman who remains at home, and lives without a husband.

עָנָה an unused root, of nearly the same signification as the kindred עָנָה to roll, to roll oneself, to turn round. Hence עָנָה (epith. of the swallow) revolving, flying in circles. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עָנָה signifies a migratory (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of to chatter, and so also the derivative.]

עָנָה m. (from the root עָנָה to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence perpetuity of time,



eternity, i. q. עולם. עבִי־עַר perpetual father (of his country), [?] Isa. 9:5 [Christ]. עַר הַרְרִי Hab. 3:6, and עַר הַרְרִי Gen. 49:26; eternal mountains, those which are to endure continually. עַרְעַר Psa. 9:19; 19:10; more fully עַרְעַר עֲוֹלָם וְעַרְעַר Psa. 10:16; 21:5; 45:7; עַרְעַרְעַר Psa. 83:18; עַד עֲוֹלָמִי עַד Isa. 45:17; for ever.

(2) prey, spoil (see the root No. 2, Ch. עַד, עַד, עַד, prey, spoil), Gen. 49:27; Zeph. 3:8; Isa. 33:22.

(B) prep. poet. עַד (like עַל, אֶל), with suff. עַדִּי, עַדִּיךָ also עַדִּיכֶם (the Kametz being retained which is unusual), Job 32:12; once עַד־הֵם for עַד־הֵם 2 Ki. 9:18.

(1) while so long as, εως (wáhtrend). 2 Ki. 9:22, עַד וְנִגְוֵי אֵינֻכָּל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כִּהְיֶה עֲוֹרָה "while so and while so (it was done)," i. e. meanwhile, gradually, little by little. Job 20:5, עַד־רִנַּע "during a moment." Followed by inf. Jud. 3:26, עַד־הִתְמַמְּתָהּ "while they waited."

(2) to, even to some certain limit. It is used—  
(a) prop. of space (from the signification of passing on), as עַד הַנָּהָר הַגָּדוֹל even to the great river, Deut. 1:7; עַד לְעִיר דָּן even to the town of Dan, Gen. 14:14. In opposition to one another are used, עַד... מִן... עַד... מִן (see מִן No. 3, let. β), and where there are many terms, and a transition from one to another עַד... עַד... עַד... Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:32, 52; In the later Hebrew there frequently occurs עַד even to, Ezr. 9:4; Esth. 4:2; hence עַד לְמִרְחֹק even to afar off, Ezr. 3:13; 2 Chron. 26:13 (compare עַד מִרְחֹק Isa. 57:9); once עַד אֲלֵיהֶם even to them, 2 Ki. 9:20. The particle אֶל and this differ properly in this respect: that אֶל signifies nothing but motion and direction towards some limit. עַד on the contrary implies an actual arrival quite to such a limit; e. g. עַד בּוֹא (see בּוֹא No. 2, c.); עַד נִגַּע to attain unto, Job 4:5; עַד מִצַּא Job 11:7; עַד נִגַּשׁ Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases עַד הַתְּבוּנָה to attend to, Job 32:12; 38:18 (in other places followed by עַל, אֶל); עַד הַאֲזִין עַד Num. 23:18. עַד לְדָבָר הַזֶּה Ezr. 10:14; "with regard to this thing." Followed by inf. even until (anything comes to pass), Num. 32:13; in the later Hebrew עַד עַד Ezr. 10:14; 1 Chron. 5:3.

(b) of time. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included; as to the distinction of the particles עַד = حتی and אֶל, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); even this day, even now, Gen. 26:33; 32:33. עַד הַבֹּקֶר until the

morning, Jud. 6:31; עַד הָעֶרֶב until the evening, Lev. 15:5; poet. עַד עַרְבֵי Ps. 104:23. Often followed by adverbs of time; as עַד־מָתַי, עַד־מָתַי, עַד־מָתַי until when, i. e. how long? (see מָתַי, מָתַי, מָתַי) (contr. עַד־מָתַי) עַד בְּהַ (עַד־מָתַי) עַד עַתָּה hitherto (see הַנֶּה, בְּהַ, עַתָּה); עַד בְּלִי until (there is) none (or nothing); see בְּלִי, בְּלִי.

(c) used of degree, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד לְמְאֹד even to the highest degree, i. e. exceedingly; עַד־מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעְלָה No. II.); עַד אֵין מִסְפָּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין מִ 2 Ch. 36:16); עַד אֵפֶס מְקוֹם until there is no place left, Isa. 5:8. Hence even, adeo, Num. 8:4, and, with a negative particle following, not even. עַד אֵין... לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַזֵּפֶן לֹא נִשְׂא "even the vine and the fig-tree... bear no fruit;" Job 25:5. Also its use is singular in comparisons, when it is properly, to attain even unto another who is distinguished in any thing (bis zu bem Grade wie), 1 Ch. 4:27, "but their family did not multiply עַד בְּנֵי יְהוּדָה up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד סִרְיִים נִבְכִּים "they are woven together, even as thorns," i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) while (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:12; עַד לא Prov. 8:26; and עַד אֵין לא Ecc. 12:1, 2, 6, "while (there was) not," i. q. עַד־כֵּן before that; Syr. עַד Matt. 1:18, for the Gr. πρὶν.

(2) until, so long as, used of a limit of time (compare letter B, 2, b), followed by a pret. Josh. 2:22, עַד שָׁבוּ הַרְדֵּפִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵין until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד Cant. 3:4; Jud. 5:7; עַד id. Gen. 26:13; עַד Gen. 24:19; Isa. 30:17; עַד אֵין Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגְמַל הַנֶּשֶׁר וְהִבִּיאֵתִי "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. אֶרֶץ אֲחֵרִין and the idiom of the south and west of Germany, bis Sonntag reife ich, i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned (he shall



remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle **עַד** sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebewohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. **حتى** and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1). Isa. 47:1, "thou hast said, I shall rule for ever, **עַד לָא שָׁמַתְּ אֱלֹהָ עַל לְבָבְךָ**, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:45; 20:41; more fully **עַד אֲשֶׁר** Josh. 17:14 (unless it should be read **עַל אֲשֶׁר**).

**עַד** Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (**מִדְּהֵרֵב**). **עַד** יוֹמֵי תְּלָתִים *within thirty days*, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. **עַד בְּעַן** until now, Ezr. 5:16; but **עַד אֲחֵרִית** until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. **עַד דְּבִרְתָּ דִּי** to the end that, Dan. 4:14, i. q. **עַל דְּבִרְתָּ דִּי** 2:30.

(B) **עַד** Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (**עַד**) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

**עַד** m. pr. part. of the root **עָדָה**.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony, pr. what testifies*. **עָדָה עָדָה** to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince, pr. commander, legislator*, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

**עָדָה** see **עָדָה** as yet.

**עָדָה**, an unused root; Arabic **عَد** to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun **עָדָה** time, like **עָדָה**, to which it is allied. Hence Syriac **ܥܕܐܝܢܐ** a festival day, i. q. **עָדָה**, Arabic **عَدَان**, **عَدَان** time, **عَدَّة** the time of the monthly courses of women, and Heb. **עָדָה**, and also the pr. n. **עָדָה**, **עָדָה**, Ch. **עָדָה**.

**עָדָה** see under the root **עָדָה** Pilel.

**עָדָה** Arab. **عَدَا** for **عَدُو** i. q. **עָדָה**—(1) TO PASS BY, Job 28:8; whence **עָדָה** A, 1, and B, C, **עָדָה** No. 1.

(2) *to attack in a hostile manner*, whence the

Arabic **عَدُو** an enemy, compare the synonyms **عَدُو** No. 5, **ب**, **عَدُو**, **عَدُو**. Hence **עָדָה** A, 2, booty.

(3) *causat. to make to pass over, i. e. to put on ornaments* (Germ. *überziehen, anziehen*), *to adorn oneself with any thing*; followed by an acc. like **לְבַשׁ**. (Ch. id.). Job 40:10, **עָדָה נְפִישׁוֹ** "adorn thyself with majesty." **עָדָה עָדָה** to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, **תַּעֲדִי תַפְיִךְ** "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPHIL.—(1) *causat. of Kal No. 1, to remove, put away* (as a garment), i. q. **הֶעֱבִיר** (Jon. 3:6) Prov. 25:20.

(2) *causat. of Kal No. 3, followed by two acc. to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, **עָדָה**, **עָדָה**, **עָדָה** for **עָדָה** (**עָדָה**), and the pr. n. **עָדָה**, **עָדָה**, **עָדָה**, **עָדָה**.

**עָדָה**, **עָדָה** fut. **עָדָה**, **עָדָה** Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; *to be abrogated, as a law*, Dan. 6:9, 13.

(2) *to go, to come*, followed by **לְ** to any thing, Dan. 3:27; followed by **לְ** to go away, to depart, Dan. 4:8.

APHEL, *causat. of Peal No. 2, to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

**עָדָה** ("ornament," "beauty"), [*Adah*], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. **עָדָה** f. constr. **עָדָה** (from the root **עָדָה**) for **עָדָה** (by aphæresis) *an appointed meeting, an assembly, specially*—



(1) *the congregation* of the Israelites, fully עֲדָה Ex. 12:3; עֲדַת בְּנֵי יִשְׂרָאֵל 16:1, 2, 9; עֲדַת יְהוָה the congregation of Jehovah, Num. 27:17; and κατ' ἐξοχήν Lev. 4:15. LXX. συναγωγή.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. עֲדָה f. (from the root עָדָה) with Tzere impure, pl. עֲדוֹת.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עֲדָה f. only pl. עֲדָה i. q. Arab. عِدَّة an appointed time, specially the monthly courses of women (see the root עָדָה). Isa. 64:5, עֲדָה עֲדָה "a menstruous cloth." Arab. عِد Conj. VIII. to menstruate.

עֲדָה & עֲדוֹת ("timely"), [Iddo], pr. n. —(1) of a prophet and writer, 2 Ch. 12:15; 13:22.—(2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עֲדוֹת f.—(1) i. q. עֲדָה No. 3, *a precept* (of God), most frequently in pl. עֲדוֹת (*edwoth*) inflected in the Aramean manner (like מִלְכָּה, pl. מִלְכָּוּ). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. עֲדוֹת, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. אֲרוֹן הָעֲדוֹת the ark of the law, Ex. 25:22. אֹהֶל הָעֲדוֹת the tent of the law, Nu. 9:15; 17:23; 18:2 [of witness, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Psa. 122:4.

(3) *revelation*, hence *a revealed psalm*, Psa. 60:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from עָד i. q. Arab. عود lyre.

עָדָה (from the root עָדָה) in pause עָדָה, with suff. עָדָה m.—(1) *age*, Psa. 103:5 (Targ. old age); opp. to עָדָה; see the root No. 1; compare עָדָה A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. עָדָה עָדָה most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עָדָה ("ornament of God"), [Adiel], pr. n. m.—(1) 1 Ch. 4:36.—(2) 1 Ch. 9:12.—(3) 1 Ch. 27:25.

עָדָה ("whom Jehovah adorned"), [Adaiah], pr. n. m.—(1) the grandfather of king Josiah, 2 Ki. 22:1.—(2) 1 Ch. 9:12; Neh. 11:12.—(3) 1 Chron. 8:21.—(4) Ezr. 10:29.—(5) Ezr. 10:39; Neh. 11:5. for which there is עָדָה 2 Ch. 23:1.

עָדָה adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8, הוּא עָדָה הַעֲצָנוּ (כְּחִיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, הוּא עָדָה הַחֲבִירָה "he lifted up his spear." Vulg. renders them *ipse est quasi tenerrimus ligni vermiculus*. Jo. Simonis, *percussio ejus hastâ suâ (fuit) in octingentos etc.*; comparing עָדָה Conj. II. to smite with a pointed weapon, see below עָדָה. I prefer rendering עָדָה by *vibration* (das Schwingen, Schwenken der Lanze); from the root עָדָה to be soft, pliant (schwank).

(2) [Adin] pr. n. m. Ezr. 2:15; Neh. 7:20.

עָדָה ("slender," "pliant," Germ. schwank), [Adina], pr. n. of one of David's captains, 1 Chron. 11:42.

עָדָה ("twofold ornament," ["twofold prey"]), [Adithaim], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עָדָה an unused root; Arab. *to be just, equitable*; whence—

עָדָה (for עָדָה "justice of God"), [Adlai], pr. n. m., 1 Ch. 27:29; and—

עָדָה ("the justice of the people," for עָדָה; according to Jo. Simonis, compounded of עָדָה; comp. עָדָה a hiding place; and עָדָה to hide), [Adullam], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. Ὀδολλάμ. Near it was עָדָה the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, עָדָה Gen. 38:1, 12.

עָדָה a root not used in Kal, which appears to have had the signification of *softness, laxity*; Arab. عَدْن V. to be flexible, to vacillate, عَدْن softness, laxity,



languor, **עֲדָן** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עָרַן**. Gr. *ἀδύρος*, which Jo. Simonis compares, is plainly not connected with this stock.

**HITHPAEL**, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עָרָן**, **עָרֵן**, **עָרְנָה**, **עָרִין**, **עָרְנִים**, and the pr. n. **עָרְנָה**, **עָרְנָא**.

**עָרַן** m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **عَرْن** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדֵן** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

**עָרַן** ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עָרֵן**, see page cxviii, A.

**עָרַן**, **עָרְנָה** contr. for **עַד-הַיּוֹם** *till now, hitherto*, Ecc. 4:2, 3.

**עָרַן** m. Chald.—(1) *time*; Syriac **عَرْن**, Arabic **عَدَان** id.; from the root **עָרַן** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עָרֵן** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עָרַן** No. 2, and **עָרִים** No. 4.

**עָדְנָה** ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

**עָדְנָה** (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עָדְנָה**].—(2) 2 Ch. 17:14.

**עָדְנָה** f. *pleasure*, Gen. 18:12.

**עָדְדָה** (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

**עָדַף** TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

**HIPHIL**, *to collect, or have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עָדַף** not used in Kal; Arabic **عَدَف** to desert perfidiously; III. to desert.

**NIPHAL עָדַף**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19; Isa. 40:26; 59:15.

**PIEL עָדַף** *to suffer anything to be wanting*, 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. **עָדַף**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עָדַף**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عَدَف** a plough); whence **עָדַף** a hoe. Hence—

**עָדַף** m.—(1) with suff. **עָדַפִּי** a flock, Gen. 29:2, 3, 8, and so frequently; **עָדַף יְהוָה** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עָדַף** p. ccccxlvii, B.

**עָדַף** ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

**עָדְדִיאל** ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

**עָדַשׁ**, an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

**עָדַשׁ** or **עָדַשׁ** only plur. **עָדַשִׁים** *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See *Celsii Hierob.* ii. p. 104, seqq.

**עָדָה** [*Ava*], 2 Ki. 17:24; see **עָדָה**.

**עָוַב** not used in Kal, i. q. **עָוַב** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

**HIPHIL**, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐγνόφωσεν*. (Syr. Aph. to obscure, but Pael **عَوَّب** metaph. to condemn, to treat with indignity, **عَاب** Med. Ye, to disgrace.)

Derivative, **עָוַב** No. II. a cloud (Chald. and Zab. **عَوَّب** id.)



**עובל** ("stripped," "bare of leaves"), [Obal], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, עובל. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is גובל.

**עוג**—(1) prop. TO GO IN A CIRCLE, like the kindred roots עוג, עוג; Arab. عَج Med. Kesra, to be curved, II. to bend, to curve. Hence עוגה, עוגת, a round of cake, like עוגה, from עוג.

(2) denom. from עוגה, to bake bread, or cake, Ezr. 4:12

**עוג** (perhaps contr. for ענג, ענק i. e. "in stature, long necked," "gigantic," compare ענק), [Og], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

**עוגב** m. Gen. 4:21; Job 21:12; 30:31, and עגב Ps. 150:4 (where many MSS. and printed editions have עגב), tibia, fistula, syrinx, pipe, reed, as rightly given by the Hebrew interpreters. Targ. עגבא a pipe (Syr. عَجَبَا, Zab. عَجَبَا); whence ambubaja, i. e. tibicina, Hor.); Jerome, organon, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. עוגבא, which see. The root is עגב, probably with the primary signification of breathing, blowing.

**עור**—(1) i. q. Arab. عَاد Med. Waw, TO TURN BACK, TO RETURN (the verbs עור No. 1, and עור, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare עור); whence inf. absol. עור adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כחייב, see Hiphil.

PIEL עור to surround, Ps. 119:61. (Æth. ዐዋድ: to go round, ἄρδ: to make go round, i. e. to surround.)

HIPHIL עור.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by אַ against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one, 1 Ki. 21:10, 13, and in a good sense for any one, i. e. to praise him, Job 29:11 (compare μαρτυρέω, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by אַ of pers. Gen. 43:3, קניו קניו קניו "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; אַ Ps. 50:7; 81:9; 2 Ki. 17:13; על Jer. 6:10; especially to chastise, to chide (compare יסר), Neh. 13:15, 21.—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see ערה No. 3, and ערה), 2 Ki. 17:15, אַת ערותיו אשר העיד בם "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL עור to be declared, shewn, Ex. 21:29.

PIEL עור (which some incorrectly take as from the root עור) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. ἀνορθώθημεν.

Derived nouns, ערה, ערה, ערה, [pr. n. עור] and—

**עור**, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), עור prop. inf. absol. of the verb עור going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20; Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (zu wiederholten Malen, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, עור על צווארו "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, עור יהללוך "blessed are those who dwell in thy house they will praise thee again and again," (i. e. daily; well explained by Kimchi על ידי ימים), Jerem. 2:9; Hosea 12:1.

(3) more, farther, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, yet more, still more. Prov. 9:9, "give to a wise man עור and he will become yet wiser;" with suff. עורני (עורני see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; עורני as yet thou, Gen. 46:30; עורני Gen. 18:22; 43:27, 28; עורני 1 Ki. 1:14, 22; עורני Ex. 4:18; once עורני Isa. 65:24. With suff. plur. once, Lam. 4:17 קרי עורני עורני "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the



rhythm, in כתיב it is written עורִינָה (an Aram. form for עורִינִי) on account of the similar ending in the word תִּכְלִינָה.

With prefixes—(1) בְּעוֹד, בְּעוֹר—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בְּטָרָם). 2 Sa. 12:22, בְּעוֹד הַיֶּלֶד חַי “while the child yet lived.” Jer. 15:9, בְּעוֹד יוֹמָם “while it is yet day.” Psalm 104:33, בְּעוֹדִי “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, בְּעוֹד שְׁלֹשַׁת יָמִים “within yet three days.” Isaiah 7:8. Compare אָ Δ, No. 3.

(2) מֵעוֹד *from as yet, ex quo, ever since*. מֵעוֹדִי *ever since I was*, Gen. 48:15. Nu. 22:30, מֵעוֹדֶךָ עַד הַיּוֹם הַזֶּה “from the time that thou wast unto this day.”

עוֹר Ch. *yet*, Dan. 4:28.

עוֹרֵד (for מְעוֹרֵד “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עוֹהָ—(1) i. q. Arab. عوى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. عوى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, נִעְוִיתִי מִשְׁמִיעַ “I writhe, so that I cannot hear,” also *to be bowed, to be depressed by calamities*, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, נִעְוֶה לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בְּרַב־לֵב נִעְוֶה הַמְּרִדוֹת “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עוֹהָ פְּנֵיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, נִתְּיבוֹתַי עוֹהָ “he has subverted my ways.” Compare הִפְּסֵה.

HIPHAL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one’s way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of הִפְּסֵה *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עוֹהָ, עוֹהָ, עוֹהָ, עוֹהָ, Chald. עוֹהָ, and the pr. n. עוֹהָ, עוֹהָ, עוֹהָ, עוֹהָ.

עוֹהָ (i. q. עוֹהָ “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עוֹהָ 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. עוֹהָ 2 Ki. 17:31; but see as to other nations of the same name below under עוֹהָ. Some compare with this *Avatha*, a city of Phœnicia (see Relandi Palæstina, p. 232, 233).

עוֹהָ f. *overturning*, Eze. 21:32; see עוֹהָ Pi.

עוֹהָ see עוֹהָ.

עוֹהָ see עוֹהָ strength.

עוֹהָ Arab. عان Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוֹהָ, עוֹהָ), followed by אֶל to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. to set one’s own things in safety, Isa. 10:31; Jer. 4:6; 6:1.

עוֹהָ an unused root (cogn. עוֹהָ, עוֹהָ), prop. to impress, to immerse, to engrave. Hence עוֹהָ a style. Arabic غاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water. غوطۃ soft sandy ground, irrigated with water, and planted with trees; comp. غاص to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עוֹהָ is derived from the idea of hardness.]

עוֹהָ, plur. עוֹהָ—(1) Gent. noun (prop. from עוֹהָ, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עוֹהָ.—But—(2) עוֹהָ (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עוֹהָ or עוֹהָ f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עוֹהָ, or (as it is in other copies, and always in the Targums) עוֹהָ. Dan. 4:24.

עוֹהָ m.—(I) *evil, ungodly*, Job 16:11, from the root עוֹהָ.

(II) *a child, infant, pr. suckling*, i. q. עוֹהָ Job 21:11; perhaps 19:18, from the root עוֹהָ.

עוֹהָ (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

עוֹהָ not used in Kal; prop. *to turn away, to distort* (compare עוֹהָ, עוֹהָ); hence *to be wicked*.



Arab. *عول* Med. Waw quiesc. to decline, turn aside, especially from what is just.

PIEL *עול* to act wickedly, Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, *עול*, *עול*, *עולה*, *עולה* No. I, and *עויל* No. I.

*עול* m. evil, wicked, Job 18:21; 27:7; 29:17.

*עול* ["once in const."], with suff. *עולו*, and *עול* m. wickedness, depravity, iniquity, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עול* to act wickedly, to commit iniquity, Eze. 3:20. LXX. *ἀδικία*, *ἀνομία*.

*עיל* or *עיל* TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עלות* those that give milk; poet. used of ewes ["and cows"], Psa. 78:71; Isa. 40:11. (Arab. *عال* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עויל* No. II., and —

*עיל* m. an infant, a child, prop. a suckling, Isa. 49:15; 65:20. (In Arab. *عایل* a boy; Syr. *حائل* id.)

*עולה* f. i. q. *עול* Job 6:29, 30; 11:14; 13:7. *עולה* the wicked, 2 Sam. 3:34, and without *עולה* abstr. for concr. *עולה* used for wicked persons, Job 24:20; Psa. 107:42. With *ה* parag. *עולתה* Psa. 92:16, and contr. *עלתה* Job 5:16; transp. *עלונה* (which see); pl. *עולות* Psa. 58:3; 64:7.

*עולה* — (I.) contr. for *עולה* iniquity, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) burnt offering, see *עלה* (from the root *עלה*).

*עולל* pl. *עוללים*, and *עולל* (verbal of Poel of the form *עולל*), pl. *עוללים*, with suff. *עוללכם*, *עולליתם*, m. a boy, a child (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עולל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עולל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Orig. Hebr. i. 6, compared Arab. *عول* Conj. II. to soothe a weaned child (with sweet things), so that *עולל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

*עוללות* gleanings, see *עללות*.

*עולם* sometimes *עולם* m. — (A) pr. what is hidden; specially hidden time, long; the beginning or end of which is either uncertain or else not defined; eternity, perpetuity. It is used — (1) of time long past, antiquity, in the following phrases and examples, *עולם* Am. 9:11; Mic. 7:14; Isa. 63:9; and *עולם* Deu. 32:7, ancient times. *עולם* of old, from the most ancient times, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, not from any time, never, Isa. 63:19; 64:3; elsewhere from a long time ago, long, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. *עולם* the boundary set by the forefathers, Prov. 22:28; 23:10; *עולם* the ancient gates, Psalm 24:7; *עולם* those who died of old, Psa. 143:3; Lam. 3:6; *עולם* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עולם* Psa. 139:24; *עולם* Job 22:15; *עולם* Jer. 6:16; *עולם* Jerem. 18:15, is the (true) piety of the fathers; compare *עולם* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עולם*; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *ע* being applied there to time future.)

(2) It more often refers to future time, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies all the days of life, as *עולם* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עולם* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:25. *עולם* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God *עולם* " I will praise thee for ever" (while I live); [there is no need so to limit this passage]. Psa. 5:12; 31:2; 37:27, 28;



49:9; 52:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him אָרְךָ יָמִים עוֹלָם וָעֶד even long, very long;" [lit. *length of days for ever and ever: eternal life is spoken of, not merely temporal as Gesenius would make it*]. The word עוֹלָם has a much narrower limit [?] in this passage, Isa. 35:10, שְׂמֵחָה עוֹלָם עַל רֵאשֵׁי "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2); Isa. 51:11; 61:7; and 32:15; the term itself of the time is marked; "hill and watchtower shall become caverns עוֹלָם עַד for a long time...15. יַעֲרָה עַד until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me עוֹלָם עַד while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Ps. 18:51, "he will shew mercy to David and to his seed עוֹלָם עַד." So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17:7; Lev. 24:8, the laws given to them; חֻק עוֹלָם, חֻקַּת עוֹלָם Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land אֶרֶץ עוֹלָם Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which עוֹלָם is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains לְעוֹלָם for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; נְבָעוֹת עַד the eternal hills, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, עַד בְּמִוֹת עַד the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e. g. נִשְׁנָת עוֹלָם an eternal sleep, used of death, Jer. 51:39, 57; בֵּית עוֹלָם his eternal house, i. e. the grave, Eccles. 12:5; חַי עוֹלָם eternal life after resurrection, Dan. 12:1.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called אֱלֹהֵי עוֹלָם the eternal God, Gen. 21:33; Isa. 40:28; הוֹי הָעוֹלָם who liveth for ever, Dan. 12:7 (compare הוֹי הָעוֹלָם to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed זְרֻעוֹת עוֹלָם everlasting arms, Deut. 33:27; and of whom it is said. Ps. 90:2, מֵעוֹלָם וָעֶד עוֹלָם אֲתָה אֵל "from everlasting to everlasting thou art God;" 103:17; compare Ps. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, יְהוִי אֲדוֹנָי הַמֶּלֶךְ לְעוֹלָם "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be כְּמוֹ דָר וָדָר like many generations"). Ps. 45:7, "thy throne established by God [really "thy throne, O God"] לְעוֹלָם וָעֶד (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be לְעוֹלָם for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolic wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers לְעוֹלָם וָעֶד;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *aiōn*, hence *the desire or pursuit of worldly things* (Weltſinn), more fully called ἀγαπή τοῦ κόσμου, 1 John 2:15; αἰὼν τοῦ κόσμου *rourou*, Eph. 2:2; and Arab. دُنْيَا the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, " (God) has made every thing beautiful in its time, נִסְּאָתְהוּעֵלָם although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. נִסְּ for נִסְּ, see נִסְּ No. 4. As to the sense, compare Ecc. 8:17. Another form is עֵילוֹם.

עוֹן an unused root, *to rest, to dwell* (compare Arab. عَوْن convenience, rest, عَوْن to live tranquilly), whence מְעוֹן, מְעוֹנָה dwelling, and—

עוֹנָה f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:10, in קָרִי there is עוֹנוֹת,



which the Targ. renders furrows (compare כַּעֲנָה), but the context almost requires [the pointing to be] עֲוֹנוֹת sins.

עֲוֹן i. e. עָוֶן, see the root עָוָה.

עָוָה Ex. 28:43; 34:7; more rarely עָוֹן 2 Ki. 7:9; Ps. 51:7; const. עָוֹן, עָוֹן 1 Chron. 21:8, pl. absol. and const. עֲוֹנוֹת with suff. עֲוֹנֵינוּ, עֲוֹנֵיךָ, more often עֲוֹנֵיךָ, עֲוֹנֵיךָ etc.; m. pr. perversity, depravity (from the root עָוָה); hence—(1) a depraved action, a crime, a sin, Genesis 4:13; 44:16. Job 31:11, עֲוֹן פְּלִילִים "a crime to be punished by the judges," comp. Job 31:28; 19:29, עֲוֹנוֹת הָרֶב "crimes to be punished by the sword." Eze. 21:30, עֲוֹן קֵץ "crime of end," i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often guilt contracted by sinning, as עֲוֹן אֲבוֹת "the guilt of the fathers," Ex. 20:5; 34:7; עֲוֹן הָאֱמֹרִי "the guilt of the Amorites," Gen. 15:16. עֲוֹן חַטָּאתִי "the guilt of my sin," Ps. 32:5; also any thing unjustly acquired, Hos. 12:9, "they shall not find in my possession עֲוֹן אִשֶׁר חָטְאוּ any thing unjustly acquired which (would be) sin," (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words סָלַח, הִעֲבִיר, נָשָׂא No. 2, c, are used; of punishing it, the verb נָשָׂא is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is the penalty of sin, Isaiah 5:18; calamity, misery, Ps. 31:11. [The common meaning does very well in this place.]

עֲוֹנוֹת m. pl. depravities, perversities, Isaiah 19:14; for עֲוֹנוֹת, from the root עָוָה. Vulg. vertigo, which is not unsuitable.

עָוָה—(1) i. q. עָוָה (from which perhaps this root has been formed by softening the letters; compare עָוָה, עָוָה; עָוָה, עָוָה, אָוָה, אָוָה and others; see the roots עָוָה, עָוָה etc.), TO COVER; especially with feathers, wings. Isa. 31:5, בְּצִפְפִּירֵיהֶם עֹפֹת "as birds which cover (their young) with their wings יְרֵדְשָׁלֵם so will Jehovah of hosts protect Jerusalem." From the idea of covering is עָוָה prop. i. q. עָוָה a wing; whence—

(2) to fly, to fly away, to fly unto; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (verfliegen); used of a dream, Job 20:8; human life, Psa. 90:10. Once transit. like Hiph., Pro. 23:5 כְּחַיִּב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عافى flight; a secondary word is عافى an augur; عافى, عافى augury). From the idea of covering (No. 1) it is—

(3) to cover with darkness (Syr. حَف to wrap round); and intrans. to be covered with darkness. Job 11:17, חָתְעָפָה בְּבִקְרַתְהָיָה "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. חָתְעָפָה darkness shall be as the morning). And—

(4) to faint, to faint away, so that the eyes are involved in darkness (see עָוָה, עָוָה and the Arab. غشى; Syr. حَف to fail in strength; Ethp. to faint away. Cognate are עָוָה and עָוָה to fail in strength). Fut. עָוָה (for distinction from עָוָה to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עָוָה—(1) i. q. Kal No. 2, to fly, Gen. 1:20; Isa. 6:2.

(2) to brandish, as to make to fly (a sword), Eze. 32:10.

HIPHIL, to make to fly, Prov. 23:5 קָרַי.

HITHPALEL, to fly away, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עָוָה, עָוָה; signif. 3 עָוָה, עָוָה, עָוָה, עָוָה.

עָוָה prop. a wing (see the root No. 1); hence collect. birds, fowl (Geflügel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עָוָה Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עָוָה TO CONSULT, i. q. עָוָה; only found in imp. עָוָה Jud. 19:30; Isa. 8:13. Hence עָוָה pr. n.

II. עָוָה i. q. عاص, غاص to impress, to immerse oneself, e. g. the foot into sand; whence غوطه soft ground, sandy and fruitful. Hence—

עָוָה ("soft and sandy earth"), [Uz], pr. n. Ausitis, Ausitæ (LXX. Αυσίτις, Αυσίται), pr. n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, Αυσίται (unless this should be corrected to Αυσίται), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaëlis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholiis in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]



**עין** not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. עָץ.

HIPHIL, to press; followed by עָץ (prop. to press down; καταθλιβω), Am. 2:13.

Derived nouns, עָץ, עָץ.

**עור** not used in Kal. Aeth. ማር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עָץ to blind, to make blind. (Syr. ܥܘܪ. In its origin perhaps עָץ is the same as עָץ to cast dust, sand, chaff into the eye; compare Chald. עור.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עור), עור, עור, עור.

**עור** adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עור** prop. TO BE HOT, ARDENT (cogn. with עי, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, וענה וענה "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like וענה וענה), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, magister et discipulus.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עורה למה תישן אדני "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. עורי.

NIPHAL עור, fut. עור pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PIEL עור (compare Gr. ἔρω=ἔρωμι, pret. ἔρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (seine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root עור Piel.

HIPHIL עור (ἐγερω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, קנש יעור קנו על זנביו, "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm.

(2) to watch (prop. Wache halten), Psa. 35:23; followed by על to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by על against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt seyn, used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עיר watcher, and the pr. n. עיר, עיר, עיר.

II. **עור** i. q. עור and עור TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מעורים.

NIPHAL, Hab. 3:9, עורה חעור משתד "with nakedness was thy bow made naked."

PIEL עור, see the root עור.

III. **עור** an unused root, cogn. חור to dig, to bore; whence عار, Hebr. מערה a cavern. [In Thes. Piel עור is referred to this root with the idea of blinding by boring out the eyes.]

**עור** Ch. chaff, Dan. 2:35. Syr. ܥܘܪ id.; Arab. عوار, عار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עור); but may not rather עור be the same as עור dust, a particle of dust; whence עור i. q. עור to throw dust into the eye; (Sand in die Augen streuen, stauben)? [This conjectural derivation is rejected in Thes.]

**עור** m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עור שנים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root עור). As to the words Job 19:20, see under the root עור. Poet. used of the body, the life, Job 2:4, עור בעור עור "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.



(2) *the hide* of animals, Gen. 3:21; pl. עורות Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עורים (read עורים), Joshua 30:6 כחוב, for עורים asses.

עורון m. *blindness*, Deu. 28:28; Zec. 12:4. See the root עור.

עורת f. id. Lev. 22:22.

עוּשׁ ἄπ. λεγόμε. Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots עוּשׁ, עוּשׁ, and עוּשׁ III. to hasten, to accelerate a work. Compare also עוּשׁ.

Derived pr. n. יעוּשׁ, יעוּשׁ.

עוּת not used in Kal; to be bent, inflected, i. q. the kindred verbs עָבַת, עָבַט.

PIEL עוּת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. עוּת יָרַד פֶּן to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, עוּתָה.

עוּת a root, ἄπ. λεγόμε. of the same origin and signification as עוּשׁ, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beispringen), to aid. Arab. عات Conj. IV. to aid, to succour, to assist. Const. with two accus. (like עָלַל Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לְעוּת אֶת-יְעֹשֶׂה דָבָר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. ὑποστηρίσαι. Vulg. sustentare. Hence—

עוּתָי (for עוּתָיָה, עוּתָיָה "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עוּתָה pr. Aram. inf. Piel, from the root עוּת (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עוּז f. עוּזָה, pl. עוּזִים—(A) adj.—(1) strong, vehement, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) strong, fortified, Nu. 21:24.

(3) harsh, cruel, hard, of a king, Isa. 19:4. עוּז

עוּזָה hard of face, i. e. impudent, shameless, Deut. 28:50; Dan. 8:23.

(B) subst. strength, might, Gen. 49:3. Root עוּז.

עוּז pl. עוּזִים f.—(1) a she-goat. (Syr. حان; Arab. عوز; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc. adsha, a he-goat; adshā, a she-goat; Goth. gáitsa; Anglo-Sax. gát; Germ. Geiß, with a harder form, Gemé, chamois; Gr. αἴξ, αἰγός; also the Turkish giek, ghieizi; comp. Grimm, Deutsche Gram. iii. 328.) עוּזִי אֶת־עוּזִים a kid of goats, Gen. 27:9. עוּזָה אֶת־עוּזִים a goat, i. e. the goat (cin Etüd Ziegenvieh), [an individual for the species], Deu. 14:4.

(2) pl. עוּזִים goats' hair, Ex. 26:7; 36:14; 1 Sa. 19:13.

עוּז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עוּז sometimes עוּז (Prov. 31:17, 25); followed by Makk. עוּז, with suff. עוּזִי and עוּזֵי, עוּזֵי and עוּזֵי, עוּזֵי (from the root עוּז)—(1) strength, might, power, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. עוּזֵי with all (one's) might, 2 Sa. 6:14. Concr. the strong, heroes, Jud. 5:21.

(2) firmness. עוּזֵי אֶת־עוּזֵי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. defence, refuge, protection. Psalm 28:8, עוּזֵי יְהוָה לָמוֹ "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עוּזֵי עוּזֵי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of majesty, splendour, glory. Hence it is—

(3) splendour, majesty, i. q. עוּזֵי with which it is often joined, Hab. 3:4. Psalm 96:6, עוּזֵי וְתִפְאֵרָה "splendour and majesty." Ps. 132:8, עוּזֵי אֶת־עוּזֵי "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere עוּזֵי יְהוָה עוּזֵי 2 Ch. 6:41); called poet. עוּז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) glory, praise, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, עוּזֵי עוּזֵי "instruments of praise," employed in praising God. (Arab. عز power, victory, glory.)

עוּזָה ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עוּזָה.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עוּזָה only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many



conjectures have been made. I have no doubt that it should be rendered *avertter*, ἀλεξικάκος (עֹבֵל for עֹבֵל, from the root עָבַל, عزל to remove, to separate; comp. Lehrig. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מַלְאָךְ), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עֲזַזִּיל (in Golius, p. 317, incorrectly عزازيل) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עֲזַזִּיל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Averrunco*); verse 10, εἰς τὴν ἀποπομπήν (*ad averrunandum*); verse 16, εἰς ἄφεισιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עֲזַזִּיל and עֲזַזִּיל stand in opposition to each other. So however the Vulg. *capere emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עָבַל a goat, and עָבַל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עֲזַזִּיל was the *pluralis fractus*, from the sing. עֲזַל, עֲזַל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עֲזַזִּיל verses 10, 21, and עֲזַזִּיל verse 22.

עֹב fut. יַעֲזֹב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عزب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, וְהָיָה לְךָ מֵעֹב לֹא עֹב תִּעֲזֹב עִמּוֹ beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עֹב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עֲזַב וְעֹבֵב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp. עֲזַב an unmarried man, and אֶעֱסֵב a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁיחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by עָזַב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עָזַב Job 39:11; and עָזַב Ps. 10:14 (intrans.), עָזַב לְךָ "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עָזַב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עָזַב Mal. 3:19. Part. pass. עֲזוּבָה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, בְּעֲזוּבֹתָּהּ "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עֹבֵב מִסְדּוֹ מַעַם פִּי to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by its



inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ל to be left to any one, i. e. committed to him, Isa. 18:6.

PUAL עזב i. q. Niph. Isa. 32:14.

Derived nouns, עזובה and —

עזבון only in plur. עזבונים m. a word only used with regard to merchandize, having almost the same signification as מערב, traffic, commerce (from the root עזב to let go for a price, to commit to another, i. e. to sell); hence — (1) fair, market, market-place; Eze. 27:19, "Dan and Javan מאוּזְלֵי בְּעִזְבוֹנֶיךָ סָמוּזְלֵי נִתְּנָה set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense עזב is prefixed to the wares to be sold (with silver, iron, etc. they set forth thy fairs); and verse 16 עזב is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) gain made by traffic, Eze. 27:27, 33; compare סחר.

עזבוּק (perhaps "altogether desolated," from עזב and בוק) [Azbuk], pr. n. m. Neh. 3:16.

עזבד ("strong in fortune"), [Azgad], pr. n. m. Eze. 2:12; 8:12; Neh. 7:17; 10:16.

עזח an unused root. Arab. عزی to comfort, whence the pr. n. יעזיח, יעזיח, יעזיח.

עזה ("strong," "fortified," as if Valentia) pr. n. [Gaza, Azzah] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the greatest city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name

(عزة). Its history is given at considerable length by Reland, in Palæstina, p. 788—800. Gent. n. עזיח Jud. 16:2.

עזה see עזח No. 1.

עזובה f. — (1) ruins, heaps of ruins, see the root No. 2.

(2) [Azubah], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Caleb, 1 Ch. 2:18, 19.

עזי m. strong, powerful, (used of God), Psa. 24:8; collect. strong ones, i. e. soldiers, Isaiah 43:17.

עזי masc. strength, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עזי.

עזי see עזי.

עזי fut. יעזי inf. עזי — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَّ fut. O). Followed by ל to make secure. Ecc. 7:19, "חֵכְמָה תַּעֲזֶנּוּ לְחָכְמָה וְגו'" "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עז No. 2, and מעז.) See also this active signification in the name עזייהויהויה.

(2) to become strong, to be made strong. Jud. 3:10, וַתִּעֲזֶנּוּ יָדוֹ עַל-בִּישָׁן "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יַעֲזֶנּוּ "and he shall not conquer." Ps. 9:20; Prov. 8:28, בְּעֲזוֹת עֵינֹת הַיָּם "when the fountains of the sea were strong," i. e. flowed forth violently; compare עזי Neh. 9:11; Isa. 43:16. (Syr. عَزَّ Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14; to show oneself such, 68:29; 52:9.

HIPHI'L עזי followed by עזי to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by עזי 21:29. Compare עז No. 2, עז No. 2.

The derived nouns are, עז, עז, עז, עז, מעז, עז, עז, and those which immediately follow עז — עזמות.

עז ("strong"), [Azaz], pr. n. m. 1 Chr. 5:8.

עזייהויהויה ("whom Jehovah strengthened"), [Azaziah], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עזי (abbreviated from עזייהויה) [Uzzi], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Eze. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עזיאל see עזיאל.

עזיאל ("power of God"), [Uzziel], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:42. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עזיאל Nu. 3:27.



**עזיה & עזרה** ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עזריה** and **עזריהו**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עזיה** and **עזריה** are alike), or to an interchange of the names as spoken by the common people (ss being pronounced for sr). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עזריה**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ozias*.

**עזיז** ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

**עזימות** ("strong to death"), [*Aznaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **עזימות** p. cxviii, A.

**עזל** an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עזל** No. 2. Hence **עזאזל**.

[**עזן** *Azzan*, pr. n. m. Num. 34:26.]

**עזן** an unused root, perhaps i. q. **עזן** to be sharp [in Thes. this is rejected as a root]; whence—

**עזנייה** f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; Il. p' 674), unless perhaps **עזנייה** be for **עזייה** (fem. from **עזי** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עזנייה** Isa. 23:11, for **עזנייה**. LXX. *ἀλκίαιετος*. Vulg. *aquila marina*. I formerly compared Arab.

**العزني**, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العزني** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

**עזק** only in PIEL **עזק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

**עזקא** f. Ch. a signet ring, Dan. 6:18. (Syriac **عزقا** id.)

**עזקה** ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palest. p. 603.

**עזר** fut. **יעזר**, pl. **יעזרו** TO HELP, TO AID. (Arab. **عزر**, Syriac **عزر**, not **عزر**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עצר**, **עצר** No. I, and **עזרה** i. q. **עצר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עם** (Germ. *bestehen*) 1 Ch. 12:21; followed by **אחרי** 1 Ki. 1:7, **ויעזרו אחרי אדונייהו** "they aided, having followed the side of Adonijah."—Part. **עזר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **ויעזרו עליהם** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انصر** to be helped (by God), i. e. to conquer.

HITHPAL, i. q. Kal. Part. (of the Aramean form) pl. **מעזרים** 2 Ch. 28:23; inf. **לעזיר** 2 Sa. 18:3, **כחיב**.

Derived and compounded nouns, **עזר**—**עזריקים**, also **יעזר**.

**עזר** m. with suff. **עזרי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עזרה** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

**עזר** ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

**עזר & עזר** ("helper"), [*Azar, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

**עזרה** ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματεύς*, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

**עזרהל** ("whom God helps;" Germ. *Gottshelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 11:13; 12:36.—(5) Ezr. 10:41.

**עזרה** f.—(1) help, aid, Psalm 22:20; also **עזרה**



(like *עורה*), Ps. 60:13; 108:13; with He parag. *עורה* Ps. 44:27.

(2) [*Ezra*], pr. n.; see *עזר* 2, a.

*עורה* f.—(1) a word of the later Hebrew, for the older *עורה* a court (of the temple), 2 Ch. 4:9; 6:13; from *עור* in the signification of surrounding, i. q. *עור*, *עור*. (Often in the Targ.; Arab. *عرصة* id.).

(2) a ledge (of the altar), *Abfatz, Terrasse*, Eze. 43:14, 17, 20.

*עורי* ("ready to help;" [for *עוריה* "the help of Jehovah"]), [*Ezri*], pr. n. m., 1 Ch. 27:26.

*עוריהל* ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. *עורו בעל* "the help of Baal"), [*Azriel*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

*עוריה* ("whom Jehovah aids"), and *עוריהל* [*Azariah*], pr. name—(1) of a king of Judah; also called *עזיה* which see.—(2) see *עזיה* No. 3; also of other men. See *Simonis Onomast.* p. 541.

*עוריקם* ("help against an enemy"), [*Azrikam*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

[*עורת* see *עורה*].

*עתי* see *ענה*.

*עט* m. (from the root *עוט*, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

*עטא* Ch. (from the root *יעט*) i. q. Heb. *עצה* counsel, prudence. Daniel 2:14, *התיב עטא וטעם לאריוח* "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

*עטה*—(1) TO COVER, TO COVER OVER. (Arab. *عطا* [Syr. *حط*]). Cognate roots are *עטה*, from which this seems to be formed by softening the last labial, and *עטה* as pronounced with a sibilant). Const. followed by *על* (like *עטה* and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. *עטה* *קעיל* clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, *עטה אור בעלוקה* "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, *עטה עטה* "rolling, he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. *حط* has as well as that of covering; see *Castelli Lex. ed. Mich.* p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms *ענה* Nos. 3, 4, *עטף* No. 3, *עלה* No. 2). I thus interpret with Alb. Schultens (in *Opp. Min.* p. 241), Cant. 1:7, "lest I be *בעטיה* as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in *בעטיה* may be explained, languid as one about to faint, *wie ohnmächtig*, or else from that use of the preposition *ע* which has been stated above, p. cccclxxix, A, *quam languidissima*, as faint as possible. Others regard *עטיה* h. l. to be *one veiled*, i. e. a harlot (comp. Genesis 38:14); others *one weeping*, others *unknown*, all of which are more remote from the context.

*Hiphil עטה*, to cover, followed by two acc. Ps. 84:7, *עטת מורה* "moreover, the autumnal rain covers (it) with blessings;" and followed by *על* of the thing to be covered, Ps. 89:46.—As to the forms *ועט*, *ועט* 1 Sam. 14:32; 15:19, see the root *עט*.

Derivative, *מעטה*.

*עטין* m. (from the root *עטן*), a place where cattle lie down, Job 21:24, *עטין מלאו חלב* "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take *עטין* for the Ch.

*עטמא*, Syr. *حيطا* thigh, side (*m* and *n* being interchanged, see p. cccclxxix), Ch. and Zab. *עטמא* with this sense, *his sides are full of fat* (*חלב* for *חלב*). So LXX. *εγκαρα*; Vulg. *viscera*; Syr. sides.

*עטישה* m. sneezing, Job 41:10, from the root *עטש*.

*עטקה* m. a bat, Lev. 11:19, Isa. 2:20, comp. of *עטל*, compared with the Arab. *عطل* to be dark, and *עף* flying, *ע* being elided.

*עטן* an unused root. Arab. *عطن* to lie down around the water (as cattle); whence *معطن* and



עֵטֶן a place by the water, where cattle lie down; see עֵטֶן.

עֵטַף fut. יֵעֲטֹף.—(1) TO COVER, TO COVER OVER, i. q. עָטָה, for which this verb is often used in the Targums. (Arab. عطف IV. to be on, Syr. حطب to be clothed. Cognate and synonymous roots are עָלַף, עָוַף, עָטָה.) Followed by עֵטַף נִשְׂיָרָה Psa. 73:6, "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare לְבִישׁ.

(2) to be covered, to be clothed. Followed by an acc. Ps. 65:14, עֵטַף יֵעֲטֹפוּ בָרִים "the valleys are covered over with corn." Absol. to hide, or cover over oneself. Job 23:9, יֵעֲטֹף יָמִין " (if) he cover himself over (i. e. hide) in the south." Hence מְעֵטָפוֹת garments.

(3) to be wrapped in darkness, to languish, to faint (comp. the synonyms עָוַף Nos. 3, 4, עָטָה, עָלַף). Used of the heart or soul, Psa. 61:3; 102:1; Isa. 57:16. Part. pass. עֹטֵף fainting, Lam. 2:19; weak (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kal No. 3, Lam. 2:11.

HIPHAL, id. intrans. to languish, to be feeble, Gen. 30:42.

HITHPAEL, to languish, to faint, used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun מְעֵטָפָה.

עֵטַר (cognate to the verb עָטַר which see), to SURROUND, whether in a hostile manner (followed by אֶל), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, עָטַר to surround with a crown, to crown, followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HITHPAEL, i. q. Piel; Isa. 23:8, עֵטַר הַמְּעֵטָרָה "Tyre, the crowning," i. e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עֵטָרָה constr. עֵטָרָתָה plur. עֵטָרוֹת f.—(1) a crown.—(a) convivial, Isa. 28:1.—(b) royal, a diadem, 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [Atarah], pr. n. f. 1 Ch. 2:26.

עֵטָרוֹת ("crowns"), [Ataroth], pr. n.—(1) of a town in the tribe of Gad, Num. 32:3, 34.—(2) of another in the tribe of Ephraim, Josh. 16:7; also called עֵטָרוֹת אֲדָר ("crowns of Addar"), Josh. 16:5; 18:13.—(3) עֵטָרוֹת בֵּית יוֹאָב ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.—(4) עֵטָרוֹת שׁוֹפָן a town in the tribe of Gad, Num. 32:35.

עֵטַשׁ an unused root; Arab. عطس to sneeze, see עֵטַשׁ.

עֵ (for עֵי i. q. עֵי, "a heap of ruins"), with the art. הַעֵי [Ai, Hai], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. Ἄγγαι. Vulg. Hai. Other forms of the same name which are fem. are עֵיִם Neh. 11:31; עֵיִה 1 Chron. 7:28 [but this is עֵיִה]; and עֵיִת Isa. 10:28.

עֵ (for עֵי, from the root עָוַף, to overturn, to destroy), pl. עֵיִם m.

(1) ruins, ruinous heaps, Mic. 1:6; Jer. 26:18; Mic. 3:12; Ps. 79:1; comp. מְעֵי.

(2) עֵי הַעֲבָרִים Num. 33:45, and more fully עֵי הַעֲבָרִים verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [Ije-abarim], a part of mount Abarim.

(3) עֵיִם [Iim], a town of the tribe of Judah, Josh. 15:29.

עֵיִא see עֵי.

עֵיִב see עֵיב.

עֵיבָל ("void of leaves," see עֵבָל: ["stone"]), [Ebal], pr. n.—(1) of a mountain or rock in the northern part of mount Ephraim, opposite mount Gerizim (גֵּרִזִּים), Deut. 11:29; Josh. 8:30. LXX. Γαβάλ. Vulg. Hebal.

עֵיִה see עֵי.

עֵיִן ("ruin"), [Ijon], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵיִת f. 1 Ch. 1:46 כְּחֵיב for עֵיִת, which see.

עֵיט (or עֵיט Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עֵיט, עֵיטָה. Syr. اکتب to be indignant, to rush upon any one; حياء indignation, wrath. Arab. غاظ to be indignant, عيط rage, anger.) Const. followed by אֶל 1 Sa. 25:14, וַיִּעַט דָּוִד "he flew upon



them," i. e. stormed at them; followed by אָל 1 Sam. 15:19, וַתַּעַם אֶל הַשָּׁלַל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קָרַי (which alone is the true reading), וַיַּעַם הָעָם אֶל הַשָּׁלַל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַיַּעַם is the same as וַיַּעַם 1 Sa. 25:14, just like וַתַּחַשׁ Job 31:5, for וַתַּחַשׁ and he hastened; and וַיַּחַר Prov. 27:17, for וַיַּחַר; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָצַח (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَصَا, in which however the only notion is that of *taking, receiving*. Hence—

עֵיט m.—(1) a rapacious creature (so called from rushing upon), Jer. 12:9; especially—

(2) a rapacious bird (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עֵי see עֵי הָעֶבְרִים, עֵי No. 2, 3.

עֵילֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עֵילִי (i. q. Chald. עֵלִי "most high"), [Ila:], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, צֶלְמֹן.

עֵילַי Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרְסִים Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

[“עֵילַיִם Ch. plur. Elamites, Ezr. 4:9.”]

עֵי, an unused root; perhaps, i. q. kindred עֵי Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עֵי Isa. 11:15, בְּעֵי רָחוֹב “in the terror of his wrath,” i. e. in his terrible wrath; or, as I prefer, “with

his terrible wind,” i. e. most vehement wind. Rightly, therefore, given by the LXX. ἐν πνεύματι βιαίῳ; Vulg. in fortitudine spiritus sui.

עֵי.—(1) i. q. Arab. عان Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵי the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵי Part. עוֹן looking askance, envious, 1 Sam. 18:9 כְּחַיִּב; Arab. حَايِن id.

עֵי f. (once m. Cant. 4:9 כְּחַיִּב [“also perhaps Ps. 73:7; dual Zec. 3:9.”]), constr. עֵי with suff. עֵינִי, עֵינוּ etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי; once defectively עֵינִי Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) an eye (Arab., Syr., Æth., id.). רָאָה לְעֵינַי to see with (one's) eyes, Eze. 12:12; עֵינֵי יָפִי beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לִיהוָה עֵינַי אָדָם “Jehovah's is the eye of man;” i. e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a) לְעֵינֵי פִי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינֵי in my eyes, i. e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כְּמַצְחָק בְּעֵינֵי וַיְהִי וַיְהִי “and he was in their eyes as one jesting;” i. e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, הֲמִכְבֵּד רִוּךְ אֶת אָבִיךָ בְּעֵינֶיךָ “thinkest thou that David wished to honour thy father?” Hence טוֹב בְּעֵינֵי it seems good to me, i. e. it pleases me (see טוֹב, יָטַב), רַע בְּעֵינֵי it displeases me (see רַע, יָרַע), compare under the root יָשַׁר.—קָטַם בְּעֵינֵי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) מֵעֵינֵי פִי (far) from any one's eyes, i. e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵי between the eyes, i. e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) שָׂם עֵינַי עַל to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وَضَعَ عَيْنًا عَلَى فُلَانٍ (on the other hand עֵל is always taken in a bad sense), e. g. Genesis 44:21, אֲשִׁימָה עֵינֵי עָלָיו “I will look to his good;” LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֶל Psalm 33:18; 34:16; followed by עַל Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a



bad sense of the angry countenance of Jehovah (elsewhere ענין), Am. 9:4, 8; and also verse 4 with the addition of the word ענה. Comp. in New Test. 1 Pet. 3:12.—(f) לְהַנְיִיחַ לְעֵינָיו לְהַנְיִיחַ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְהַנְיִיחַ לְהַנְיִיחַ to lift up the eyes, see ענין No. 1, letter d.—(h) ענין ענין see ענין.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. עֵינִי עָלַי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, μὴ φθονήσῃσιν σου ὁ ὀφθαλμὸς. See also the remarks under the roots ענין, ענין. ענין ענין proud eyes, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. the eye of wine is the bubbling when it sparkles as poured out (Germ. Perle), Prov. 23:31. By meton. it is used of a look, or glance of the eyes, Cant. 4:9, כְּחַיִּב לְבַבְתִּי בְּאַחַד מְעֵינֶיךָ, "thou hast wounded my heart by one of thy eyes;" i. e. by one glance of thy eyes (in this one instance עין is joined to a masculine, but the קרי has ענין).

(2) face, i. q. ענין, so called from the eyes, as being a principal part of it (compare Germ. Gesicht, French visage, and Lat. os, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עין); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) surface, Ex. 10:5, עֵלְיוֹת הָאָרֶץ "surface of the earth;" verse 15; Num. 22:5, 11.—(b) face, i. e. appearance, form, Num. 11:7; Levit. 13:5, 55; Ezr. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) a fountain, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, ian, eye and fountain; and vice versa Gr. πηγὴ, fountain, corner of the eye), Gen. 16:7; 24:29; 30:42; pl. f. עינות, constr. עינות Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עין קדיש ("the fountain of the kid"), [En-gedi], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called עֵין יַדִּיד (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עין גנים ("the fountain of gardens"), [Enganim], a town—(α) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עין דור Ps. 83:11, and עין דור ("the fountain of habitation"), [En-dor], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עין חדה ("fountain of sharpness," i. e. swift), [En-haddah], a town in the tribe of Issachar, Josh. 19:21.

(e) עין חזור [En-hazor], a town in the tribe of Naphtali, Josh. 19:37.

(f) עין חרוד, see עין חרוד.

(g) עין משפט ("fountain of judgment"), [En-mishpat], i. q. עין משפט, which see, Gen. 14:7.

(h) עין עגלים ("fountain of two calves," unless perhaps ע is written for עגלים "two pools"), [En-e-glaim], a town on the northern shore of the Dead Sea.

(i) עין שמש ("the fountain of the sun"), [En-shemesh], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עין [Ain] simply—(α) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עין רגל ("fountain of the spy," or, according to the Targ. "fuller's fountain"), [En-rogel], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עין חמורים ("fountain of the jackals," commonly "dragon-fountain"), a fountain near Jerusalem, Neh. 2:13.

(cc) עין תפוח [En-tappuah], a fountain of the town תפוח Josh. 17:7; compare verse 8.

Denominative is עין, which see.

[עין] Chald. f. plur. עינין, constr. עיני id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עין see עין No. 2.

ענינים ("two fountains"), Gen. 38:21, and—

ענינים (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [Enam], pr. name of a town in the tribe of Judah, Josh. 15:34.



עֵינַי ("having eyes"), [Enan], pr. n. m. Nu. 1:15; 2:29; comp. עֵינַי under the word עָרַר.

עָרַר TO LANGUISH, TO FAINT; comp. the cognate roots עָרַר (עָרַר, עָרַר), עָרַר. Once found as a verb, Jer. 4:31. Hence—

עָרַר f. עָרַר adj. languishing, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25:29, 30; Job 22:7 (in the other hemist. עָרַר); Psa. 63:2. Pro. 25:25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31:25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46:1 (where עָרַר is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרַר); used of a thirsty land, Ps. 143:6; Isa. 32:2.

עֵיפָה fem. (from the root עָרַר No. 3)—(1) darkness. Amos 4:13, עֵיפָה שָׁחַר עֵיפָה "he makes the dawn darkness." With ה parag. עֵיפָה Job 10:22.

(2) [Ephah], pr. n.—(a) of a country and tribe of the Midianites; Arab. عَيْفَا Gen. 25:4; Isa. 60:6; 1 Ch. 1:33.—(b) m. 1 Ch. 2:47.—(c) f. 1 Ch. 2:46.

עֵיפִי ("wearied out," "languishing"), [Ephai], pr. n. m. Jer. 40:8 קרי, where the כתיב has עֵיפִי.

עֵר m. with suff. עֵרָה Gen. 49:11, plur. עֵרִים, a young ass, the foal of an ass, Zec. 9:9. Job 11:12, עֵר פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10:4; 12:14), for carrying loads (Isa. 30:6), for plowing (Isa. 30:24). Compare Gen. 32:16. (Arabic عَيْر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵר No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עֵר pr. i. q. עָרַר TO BE HOT, ARDENT (ἔριψ, ἔριψίς (εἶρη); Arabic عَار Med. Waw, to be hot (as the day), and causat. (for עָרַר) to make hot, to heat (ἔριψ). Hos. 7:4, of a baker, יָשַׁבַת כֶּמֶר וְנָוַר "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. عَار IV. to run swiftly, of a horse; عَار Med. Ye, to run away, breaking the reins, as a horse, compare קָלַף No. 2); whence עֵר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. عَار Conj. I. III. IV. to rush upon enemies, and عَار Med. Ye, to be incensed with jealousy). See עָרַר No. 2, and עָרַר an enemy.

(3) to heat of mind, terror (compare קָלַף No. 3). See subst. עֵר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schroeder, Or. Heb. page 26); comp. عَار a crowd of men, عָרָה an army. Hence several (as Schroeder, loc. cit.) derive—

עֵר [In Thes. from עָרַר I.], f. (Josh. 10:2), plur. once עֵרִים Jud. 10:4 (on account of the paronomasia, see עֵר), elsewhere עָרִים (from the sing. עָרַר)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עָרַר as being nearly the same as עָרַר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13:19, "and what the cities are in which they (the people) dwell, הַבְּמַחֲנֵי אִם בְּמִבְצָרִים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17:9, "and they built for themselves high places in all the cities מִמִּגְדָּל וְנִצָּרִים from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵר אֱלֹהִים the city of God, Psa. 46:5; 87:3; Isa. 60:14; עֵר הַקֹּדֶשׁ the holy city, Neh. 11:1; Isaiah 52:1; Daniel 9:24 (πόλις ἁγία, Matthew 27:53); עֵר יְהוּדָה the (capital) city of Judah, 2 Chron. 25:28; also κατ' ἐξοχὴν, עֵר Eze. 7:23, and עֵר Isaiah 66:6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32:19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24:10, עֵר נָחוֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20:6, compare in New Test. πόλις Δαβὶδ, i. e. Bethlehem, Luke 2:4, and πόλις ἀβραάμ (of the parents of Jesus) Ναζαρέτ, Luke 2:39, and also a similar idiom is noticed under the words עָרִים, עָרִים; followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עֵרֵי הַשְּׁבוּן, as עֵרֵי הַשְּׁבוּן the towns and villages near Heshbon, Josh. 13:17; עֵרֵי עֵרֵי Isa. 17:12.—Sometimes also parts of cities are called cities (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עֵר הַמַּיִם 2 Sa. 12:27, the city of waters, part of the city of Rabbah, 2 Ki. 10:25, עֵר בֵּית הַבַּעַל a part of Samaria, so called from



the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. er weiß sich nicht zu finden, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [Ir-nahash], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [Ir-shemesh], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word קרם.

Proper name of a man is עיר [Ir], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) heat of anger, anger, see the root No. 2, Hos. 11:9, לא אבוא בפעיר "I will not come with anger;" perhaps also Ps. 73:20.

(3) fear (see the root No. 3). Jer. 15:8, הפלתי עליה פתאם עיר ובהלוח LXX. ἐπέβρισα ἐπ' αὐτὴν ἐξαιφνης τρομον καὶ σπουδήν.

עיר Chald. m. (from the root עור) a guard, a watcher, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܕܡܢܝܢ and Gr. Ἐγγήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγήγορος. Castelli Lexicon Syr. ed., Mich. p. 649.)

עירא ("town," ["watchful"]), [Ira], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 28.

עירד [Irad], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עירו pr. n. m. [Iru], 1 Ch. 4:15.

עירי ("belonging to a city"), [Iri], see עיר No. 1, extr.

עירם ("belonging to a city"), [Iram], pr. n. of a leader of the Edomites, Gen. 36:43.

עירם, עירם, pl. עירשים i. q. עירם—(1) adj. naked, Gen. 3:7, 10, 11.

(2) subst. nakedness. Ezekiel 16:7, יאֵת עירם וְעִרְיָה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr. like קרש, שָׁלוֹם). Verse 22, 39; 23:29. Root עירם No. I.

עיש the constellation of the bear, see עש,

עית pr. n. see עי.

[“עכב a root unused as a verb, which appears to have signified agility and alacrity; hence the quadrilaterals עכבור, עכבוש, עכביש.”]

עכבור (i. q. עכבר “mouse”), [Achbor], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki. 22:12, 14; Jer. 26:22; 36:12.

עכביש a spider, Job 8:14; Isa. 59:5 (Arabic عكب, Chaldee עכביתא). It seems to be compounded of the verb עכש, Arab. عكش to weave (as a spider), and עכב [עכב] agile, swift as if agile weaver, compare German Spinn, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עכב to weave.

עכבר m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. χιρογρύλλιος, an animal good for food, like a rabbit, mus jaculus, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עכל to devour, and ער a field (l being elided); I prefer from עכל to devour, to digest food, and ער in the signification of corn. [But see עכב.]

עכו ("sand made warm by the heat of the sun"), Arab. عكا from the root עכך pr. n. Accho, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכו seems to be for עכו); called on the Phœnico-Grecian coins עכ, read עכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἄκη (Strabo, xvi. 2, § 25); more commonly called Ptolemais; called in the time of the crusades عكا, now St. Jean d'Acree. See Relandi Palæstina, p. 534—42.

עכור ("causing sorrow," comp. Josh. 7:26) [Achor], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.



**עכר** an unused root, Arab. **عك** prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare **נקה** No. 3, and **ضرب**), whence pr. n. **עכו**.

**עכז**, an unused root, prob. i. q. **עקר** (comp. Josh. 7:1, seqq.), whence pr. n. **יעז** and —

**עכנ** pr. n. ("troubling," i. q. **עקר**, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

**עכס**, not used in Kal. Arab. **عكس** to bind back, whence **عكاس** a rope which is fastened from the mouth of a camel to its forefoot. Hence **עכס** a fetter, an anklet, from which —

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

**עכס** m. an anklet (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; **וּבְעַסְסֵם אֶל-מוֹסַר אֲוִיל** and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that **עכס** can be rendered as in fetters, although it is not necessary to assume the ellipsis of the particle **ו**; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after **ו**, must be regarded as in the accusative, and designates state or condition in which any one is: **בְּחֵלֶם** as in a dream, Isa. 29:7; **בְּצִמּוֹ לְבוֹשׁ** as in a splendid garment, Job 38:14. Or in this passage **עכס** may be for **עכס** "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, *periscelis*, *περισκέλιον*. Plur. **עכסים** Isa. 3:18. Compare **עכס**.

**עכסה** ("anklet"), [*Achsah*], pr. n. of a daughter of Caleb, Josh. 13:16, 17; Jud. 1:12.

**עקר** — (1) pr. i. q. Arab. **عكر** TO DISTURB OR TROUBLE water; figuratively —

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, **עקר אבי את-הארץ** "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, **עקר שׂארו אקרו** "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (*Störung*), Pro. 15:6. Hence —

**עקר** [*Achar*], see **עכו**.

**עקרן** ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

**עקשוב** m. quadril. an asp, Ps. 140:4. It is formed apparently from the root **עס** to bend backwards, by the addition of the letter **ב**. See Lehrs. p. 865.

**על** & **על** (of the same form as **על**, from the root **עלה**) — (1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, **אֵל יְקַרְאוּהוּ** "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. **על לא** or **לא על** non-summus, not the Most High, i. q. **לא אלהים** non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. **בליעל** worthlessness, nothingness. Hos. 7:16, **על לא ישׁובו** "they turn themselves to idols" or "to worthlessness."

(2) Adv. — (a) on high, highly. 2 Sam. 23:1, **על הקם** " (who) was raised on high." — (b) on high, above, **על** from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

**על** pl. const. **עלי** (a form peculiar to poetry, like **עלי** with suff. **עליך**, **עליו**, **עליה**, **עלינו**, **עליכם**, **עליהם** poet. **עלימו** (Ps. 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. *ἐπί* (*avà*) and *ὑπὲρ*, Germ. *auf*, *über*, Lat. *super* and *in*, *on*, *upon*, *over*; the various significations of this word may be referred to four classes. It is —

(1) i. q. *ἐπί*, *super*, *auf*, *upon*, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (a) used of a state of rest, e. g. to lie **על הַמִּטָּה** on a bed, 2 Sa. 4:7; **על הַדָּרֶבֶת** on the path, Job 18:10; **על הַאֲרָצָה** on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so **על אֶרֶץ אֶפְרַיִם** on the territory of Ephraim, Isa. 7:2 (in Germ. *auf dem Gebirge*, *auf ephraimitischem Gebiete*). It is correctly used, Psalm 15:3, "he slandereth not **על לשׁוֹנוֹ** on his tongue," (for there speech really springs up); and in like manner **על פִּיךָ** upon thy mouth, where we should say, upon thy lips. Ex. 23:13, **על פִּיךָ** "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. *ἀνα στόμα ἔχειν*. To the same usage belongs the phrase **על בַּיִת** on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up **על כל־בֵּית מִשְׁוֹשׁ** in all the houses



of luxury," etc.; that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית" "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Ezek. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, על עני יחבלי (אשר) "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על גלה for גלה אחר אשר על Lam. 2:14; 4:22, under the word גלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρῶν ἐπὶ χερσὶ, Od. xxiv. 229).—It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see עבד and Lehrs. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to הִקַּל מְעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶח " (it was) upon me to give (my duty)." Prov. 7:14, זְבָחֵי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבּוּ עָלַי מְאֹד טָהָר וּמָתָן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Psa. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف لي عليك الف I owe a thousand denarii, and لي عليك الف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062.—(δ) חָיָה עָלַי, Gr. ζῆν ἐπὶ τινός, e.g. חָיָה עָלַי לֶחֶם to live on bread, Deut. 8:23; חָיָה עָלַי בְּחַרְבּוֹ by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation, or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, על אפניו "in its own time," (see אפן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμαρτ, Od. ii. 284; ἐπὶ νυκτί, ἐπὶ πολέμου; Engl. upon [on] the day; Germ. auf den Tag).—(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, על דְּבָרָתַי "after the manner of Melchizedech." על פְּקָה in this manner, Esth. 9:26. על קָרָא καλεῖσθαι ἐπὶ τινός, to be called by any one's name (see קרא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عيخhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, hinab, herab auf (etwas), or upwards from a lower place, hinan auf (etwas). Of the former kind are על הישליך to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, Gen. 41:40; על כתב to inscribe in a book, Ex. 34:1; נתן על יד, נתן על יד (see יד, letter *ce*), simpl. נתן על to deliver into the hands, Isa. 29:12, and hence figuratively על צנה, על פקר and other verbs of commanding, giving orders; also בוא על to come upon any one (see בוא); also, Gen. 16:5, חַמְסֵי עָלַי " (I-t) my wrong (the wrong done to me) (be) upon thee;" Eze. 13:3, הִיוּ עָלַי דְּבַר טוֹב to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überfüllt, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as התעטפה הקמחה עלי רוחי Ps. 142:4; 143:4; Jon. 2:8; Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נהפכו עלי צירים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:20; Dan. 10:16).—To the latter kind belong עלה הר to go up into a mountain, Isa. 40:9; 14:8, 14; עלה על הסרכב to take (any one) up into a chariot, 1 Ki. 20:33; עלה על עץ to hang on a tree, Gen. 40:



19; 2 Sam. 4:12; and also the phrase **עָלָה עַל לֵב** to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—  
 (a) it denotes something *super-added* (compare Gr. *μηλος ἐπὶ μίλω*, Od. vii. 120, *ἐπὶ τοῖσι*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as **עַל הַיָּד** to add to any thing (see **הַיָּד**); **עַל נַחְשָׁב** to be reckoned to any thing, 2 Sam. 4:2; **עַל שָׂרָר** ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, **עַל יְמֵי** “(add) days to a year,” i. e. after a year and more; Gen. 28:9, “he took Mahalath... **עַל נְשָׁיו** unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, **עַל תֵּדָע** “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπὲρ*; Germ. *über, above, over*. It is used of rest in a place, e. g. Job 29:3, “when his light shined **עַל רִאשִׁי** over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen **עַל הָאָרֶץ** over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as **עַל מַלְכָּא**, **עַל מַשְׁלָא**, **עַל הַמְּקַד** to set over; **עַל הַבַּיִת** he who is over (the ruler of) the palace: (see **בַּיִת** No. 2).—(b) It is put after verbs of *covering, protecting* (prop. to cover over anything); see **נָצַח**, **כָּסָה**, **כָּסָה**, **עָטָה** and Lehrs. 818; even though the covering or veil be not *above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was above the testimony,” i. e. before the testimony. 1 Sam. 25:16, **חֹסֶה הָיָה עֲלֵינוּ** “they were a wall above us,” i. e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of *protecting*, and also those which imply *defending or interceding*, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπὲρ, θύειν ὑπὲρ*); as **עַל לְחָם** to fight for any one, Jud. 9:17; **עַל עֹסֵר** id.; Dan. 12:1; **עַל עֲפָר** to make atonement for any one; **הִתְפַּלֵּל עַל** to intercede for any one, to avert penalty. Often—(c) it has the signification of *surpassing, going beyond* (compare Lat. *super omnes, supra modum*). Ps. 89:8, “terrible above all that are round about him.” Job 23:2, **עַל אֶמְתִּי** “my hand (i. e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle **עַל** is nearly the same as **עַל** comparative (also Gen. 48:22, “I give to thee

one portion of land **עַל אֶחָיו** above thy brethren,” (i. e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, **עַל מִדְּבָרִי**; and of time, *beyond*; Lev. 15:25, “if the flux continue **עַל נְדָרָהּ** beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of which* (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake (**עַל יְךָ**) we are killed;” Job 34:36; Ruth 1:19. Hence **עַל הַיָּד** Lam. 5:17; **עַל זֵד** Jer. 4:28, and (see **עַל**) on this account; **עַל דָּבָר** (*propter rem*); **עַל אֲדֻרָה** (*propter causas*), on account of; **עַל מָה** on what account? i. e. wherefore. Followed by an inf. **עַל מִדְּבָרֶיךָ** because thou sayest, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see **עַל שִׂמְחָה**, **עַל דֹּחַ**); of laughing and weeping (see **עַל צֶהֱרָה**, **עַל בִּיבָה**); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see **עַל דָּבָר**, **עַל מִדְּבָר**, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price for which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, **עַל מָה** “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which **עַל** (after verbs of rest) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *anà*, Lat. *apud*, ant. *apur, apor*, i. e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really impends over another, e. g. when one stands at a fountain (**עַל הַמַּיִם**), over which one really leans, Gen. 16:7; **עַל הַיָּם** by the water (as that is lower than the surface of the ground), Num. 24:6; **עַל הַיָּם** by the sea, Ex. 14:2, 9; **עַל פִּי יַאֲר** on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμοῦ*, Lat. *super fluvium*, Liv. i. e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorski maritime, pr. supermarinus*); **עַל הַנְּסִימִים** by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; **עַל הַיָּם** Prov. 23:30; **עַל הַמִּשְׁפָּט** in judgment, pr. at the judicial board (compare *super caenam, ἐπ' ἔργω*), Isaiah 28:6; **עַל הַמַּגֵּר** at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing. Isaiah 60:14, “they shall bow down **עַל נְסֹת רַגְלֶיךָ** at the soles of thy feet.” **עַל פֶּתַח** at the door (i. e. leaning against it), Job 31:10. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*



rechten Seite (compare ἐπὶ δεξιά, ἐπ' ἀριστερά, II. vii. 238; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see על), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על יד near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ex. 41:15; על לפני Ex. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:16; 2:1 (compare Gr. παρασῆναι and מְפַעֵל Isai. 6:2), also על קנר Exodus 14:3; על ראשם Isa. 35:10; and Job 26:9, פָּרְשׂוּ עָלָיו עָנָנָו "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e. g. על יבֵּחַ with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם to eat (flesh) with the blood.—Like other particles of accompanying (עם, תא), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, מִגְּנֵי עַל אֱלֹהִים "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יתר liberally, Psal. 31:24; על נמלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. לרצון Isaiah 56:7; Jer. 6:20; compare ἐπ' ἰσα, i. q. ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which ו is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter b (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (*down upon* any thing); especially in compound words (καθίημι) Lat. *in, ad*, Germ. *auf* (etwas) *hin, auf* (etwas) *los, upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו אל קרבו into his inwards, i. e. into him, 1 Ki. 17:21. Hence על יד, שלח יד to stretch out

the hand *to*, or *towards* any thing (Isaiah 11:8; see שלח), על נפל (also אל נפל) to fall away *to* any one; על כתב (also אל כתב) to write *to* any one, 2 Chron. 30:1; על לב שים לב על to turn the heart *to* any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:20; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see ענג) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לב המלך על אבשלום "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon, auf* (etwas) *los, über* (etwas) *her*. Judges 16:12, פלשתים עליך "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, הִנְנִי עָלֶיךָ "behold I am against thee," i. e. I invade thee, attack thee (elsewhere עליך), Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, על קים to rise *against* any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על השב to take counsel *against* any one, etc. More rarely—(b) in a good sense; *towards*, e. g. עשה חסד על 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ו, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Eze. 5:17); and so also not unfrequently in the book of Job, as, 33:23, אם יש עליי i. q. לו יש "if there be to him," if he have. Job 22:2, כי יסבון עלימו "if he be profitable to himself;" 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; על יהוה Isa. 17:7; על יהוה Mic. 4:1; and others of this kind, which belong to No. 1, b, latter part.

(B) Conj. for אשר על—(1) *although* (compare letter A, 1, b, β). Job 16:17, על לא חסם כפי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:36; Eze. 3:11; more fully על אשר Deut. 29:24; 2 Sam. 3:30; על כי Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to, wie es angemessen (ist), comp.* על A, No. 1, ζ; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מעל (Arab. من على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).



(1) pr. *from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e. g. Gen. 24:46, "she alighted **מֵעַל הַנֶּמֶל** from off the camel." Gen. 48:17, "he took the hand **מֵעַל רֹאשׁוֹ** from off his head," on which it was placed. **נִזְנַח רֹאשׁוֹ מֵעַל פֶּה** to behead any one, Gen. 40:19. **קָרָא מֵעַל סֵפֶר** to read of that which is written *upon* the book, (compare **עַל כָּתוּב**), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed **מֵעָלָיו** from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see **עַל** A, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, **עֹרִי נִשְׁחַר מֵעָלַי** "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see **לְבַשׁ**). — (b) it is used of those who remove something troubling, which had been a burden to them (see **עַל** No. 1, letter a, β). Exod. 10:28, **לֵךְ מֵעָלַי** "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land **מֵעַל אַבְשָׁלוֹם** from Absalom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. **עַל** No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up **מֵעַל אַבְרָהָם** from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) **מֵעָלָי** nearly i. q. **עַל** (comp. **מִמַּחֲתָי** i. q. **מִמַּחֲתָי**), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. **ܥܠܐ** id. Matt. 2:9.) Also, without **ל** (like **מִמַּחֲתָי** for **מִמַּחֲתָי ל**) *above*, Neh. 3:28. Eccl. 5:7, **כִּי נְבוֹהָ מֵעָלַי** "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

**עָלָה** Chald. with suff. **עָלָהּ**, **עָלָהּ**, i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ἐπί*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence **עָלָהּ** therefore, Eze. 4:15.

(3) often i. q. **ל** to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Eze. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. **ל** the mark of the dative, Dan. 6:19, "sleep fled **עָלָהּ** to him" (i. e. his sleep); hence **עָלָהּ** Eze. 5:17, and **עָלָהּ** Dan. 4:24, to seem good to some one, i. e. to please him.

**עָלָה** more rarely **עָלָהּ**, with suff. **עָלָהּ** m. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. **عَلَّ** id., from the root **عَلَّلَ**, **عَلَّلَ** No. II, 2.

**עָלָהּ** Ch. followed by **עָלָהּ** over, Dan. 6:3.

**עָלָהּ** ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

[**עָלָהּ** an unused root, i. q. **عَلَبَ** to be strong. Hence the pr. n. **עָלָהּ** (see under **עָלָהּ**).]

**עָלָהּ** an unused root, i. q. **עָלָהּ** to stammer; whence—

**עָלָהּ** m. adj. *stammering*, Isa. 32:4. (Arabic **عَلَجَ** barbarian.)

**עָלָהּ** fut. **עָלָהּ**. — (1) TO GO UP. (Arab. **عَلَّ** to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (*aufzichn*); whence *alesco* (*wachsen*), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excello*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § ccx. 2.) Constr. followed by **עָלָהּ** of place to which one ascends, Isa. 14:14; **עָלָהּ** Ex. 24:13, 15, 18; 34:4; **עָלָהּ** Isa. 22:1; **עָלָהּ** Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, **עָלָהּ** **עָלָהּ** "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Eze. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (**ܥܠܐ**), compare under the word **עָלָהּ** No. 3, 4), who go to the city (cities having, in



like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deut. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עלה.

Like other verbs of going, flowing (see ירד, הלה); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הנה עלה בלו קפשונים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. to increase, to become strong (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by על, to overcome, Pro. 31:29. As to the phrase עלה על לב see על p. DCXXVIII, A.

(3) A garment when put on is said to go up (see על No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see ארוכה); also things which are taken up, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) to be made to go up, i. e. to be brought up, Ezr. 1:11.

(2) to be made to depart, to be driven away, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) to be elevated, exalted (used of God), Psalm 47:10; 97:9.

HIPHAL (rarely העלה Hab. 1:15)—(1) to cause (any one, or any thing) to go up, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; to lead up, to take up, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; העלה את הנרות he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by ל Eze. 26:3. Specially to put a sacrifice on the

altar, to offer, Isa. 57:6; העלה עלות to offer a burnt offering, Lev. 14:20; Job 1:5.

(2) to take up, Ps. 102:25.

(3) to bring up into an account, 1 Ki. 9:21.

(4) to spread over, to overlay with. 1 Ki. 10:17, שלשת מנין זהב יעלה על הפגן האחר "and he overlaid one shield with three minæ of gold," i. e. he used it in gilding one shield.

HOPHAL העלה (for העלה) to be led up, Nah. 2:8; to be offered (as a sacrifice), Judges 6:28; to be brought into an account, 2 Ch. 20:34.

HITHPAEL, to lift up oneself, Jer. 51:3.

Derived nouns, על, עלה, עלי, עלי, מעל, עלין, מעל, מעלה, מעלה, מעלה, and the pr. names מעלה, מעלה, מעלה, Chald. עלה.

עלה constr. עלה, with suff. עלהו (Ps. 1:3); plur. constr. עלי Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עלה in the sense of growing and sprouting forth.

עלה Chald. pretext, cause, Dan. 6:5, 6. (Aram. and Arab. علة, علة id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root עלל No. I, Kal.)

עלה more rarely עולה f.—(1) what is laid on the altar, what is offered on the altar (see the root, Hiphil No. 1); specially i. q. עולה a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) ascent, steps, Eze. 40:26.

Sometimes עלה is contracted from עולה iniquity, which see.

עלה emphat. עלתא Ch. a burnt offering, pl. עלות Ezr. 6:9.

עלה f.—(1) with the letters transposed, i. q. עלה (which, in Hos. loc. cit., is found in many copies).—(1) iniquity, Hos. 10:9. (Compare Æth. ሰለወ: i. q. ሰላ.)

(2) [Alvah, Aliah], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עליה.

עלומים (denom. from עלמו of the form עלמו, עלמו), m. pl. youth, juvenile age, Psa. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, עצמותיו מלאו עלומיו " (although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עלו ("unrighteous" ["i. q. עליון thick,



heavy"), [*Alvan*], pr. n. of an Edomite, Gen. 36:23, which is written  $\text{עֲלָוִן}$  1 Ch. 1:40.

$\text{עֲלֹקָה}$  f.  $\alpha\pi\alpha\lambda\lambda\epsilon\gamma\acute{o}\mu\upsilon$ . Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab.  $\text{عَلَقَة}$ , Syr.  $\text{حَلْم}$  id. from the root  $\text{עלץ}$  and  $\text{עלץ}$  to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as  $\text{العول}$ ,  $\text{الغول}$  in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So  $\text{العَلَوَق}$  in the *Kanûs* is rendered by the very word  $\text{العول}$ , which Bochart (*Hieroz.* ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fate*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

$\text{עָלָה}$  i. q.  $\text{עָלַם}$  and  $\text{עָלַץ}$  TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like  $\alpha\lambda\alpha\lambda\acute{\alpha}\zeta\omega$ ,  $\text{עָלַץ}$ , not of leaping, dancing, like the syn.  $\text{עָלַץ}$ ), 2 Sa. 1:20; Ps. 68:5; followed by  $\text{עָלָה$ , concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun,  $\text{עָלָה$ , and—

$\text{עָלָה}$  m. *exulting, rejoicing*, Isa. 5:14.

$\text{עָלַם}$  an unused root; Arab.  $\text{عَلَم}$  to be thick, dense, with the letters transposed  $\text{عَمَل}$  to be dark; whence—

$\text{עָלְמָה}$  f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

$\text{עָלִי}$  ("going up," perhaps "height;" from the root  $\text{עָלַץ}$ ), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg.  $\text{Ἡλὶ}$ , *Heli*.

$\text{עָלָה}$  m. a *pestle*, Prov. 27:22; from the root  $\text{עָלַץ}$  to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root  $\text{עָלַץ}$ ; Arabic  $\text{عَل}$  Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

$\text{עָלִי}$  adj. only in f.  $\text{עָלִיָּה$  *higher, upper*, Josh. 15:19; Jud. 1:15; from the root  $\text{עָלַץ}$ ; of the form  $\text{עָלִי}$ .

$\text{עָלִי}$  Chald. *most high, supreme*.  $\text{עָלִיָּה}$  Dan. 3:26, 32; 5:18, 21; and simply  $\text{עָלִיָּה$  Dan. 4:14, 21; 7:25; used of the only and most high God. In  $\text{עָלִיָּה}$  always  $\text{עָלִיָּה$ ; according to the Syriac form  $\text{عَلِي}$ .

$\text{עָלִיָּה}$  and  $\text{עָלִיָּה$  see  $\text{עָלִיָּה$  and  $\text{עָלִיָּה$ .

$\text{עָלִיָּה}$  f.—(1) *an upper chamber, a loft* on the roof of a house;  $\text{ὑπερφῶν}$ , *Öbller, Erfer*. (Arabic  $\text{عَلِيَّة}$ ,  $\text{عَلِيَّة}$ .) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

$\text{עָלִיָּה}$  m.  $\text{עָלִיָּה$  f. adj.—(1) *high, higher* (opp. to  $\text{עָלִיָּה}$ ), Gen. 40:17.  $\text{הַבְּרִיכָה הָעֵלְיוֹנָה}$  the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek  $\text{παραδειγματίζεσθαι}$ . 1 Ki. 9:8,  $\text{יְהִיָּה הַבַּיִת הַזֶּה יְהִיָּה עָלִיָּה$  Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as  $\text{עָלִיָּה}$  Gen. 14:18;  $\text{יְהוָה עָלִיָּה}$  Ps. 7:18;  $\text{עָלִיָּה$  Psalm 57:3; and simply  $\text{עָלִיָּה}$  Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz.  $\text{Ἐλιοῦν}$ , i. q.  $\text{ὑψιστος}$ , Philo Bybl. in Euseb. Præp. Evang. i. 10; and *Alonim valomuth* ( $\text{עָלִיָּה וְעָלִיָּה$ ) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pœn. v. 1, 1; also pr. n. *Abdalonimus*, i. e.  $\text{עָלִיָּה$  the servant, i. e. worshipper of the gods.)

$\text{עָלִיָּה}$  Ch. id., only in plur. (*majest.*)  $\text{עָלִיָּה$  used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to  $\text{ὑψιστα}$  in the New Test.? *highest places*.]

$\text{עָלִיָּה}$  m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3,  $\text{עָלִיָּה$  [but the second word really is  $\text{עָלִיָּה$ : rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

$\text{עָלִיָּה}$  m.  $\alpha\pi. \lambda\epsilon\gamma\acute{o}\mu\upsilon$ . Ps. 12:7; *workshop*, from the root  $\text{עָלַץ}$  No. I, 3.

$\text{עָלִיָּה}$  (from the root  $\text{עָלַץ}$  I, 3), Ps. 14:1; 66:5; plur.  $\text{עָלִיָּה$  f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense,



Deut. 22:14, 17 (comp. עלל I, 2). Zephaniah 3:7, **הִשְׁחִיתוּ כָּל עֲלֵלוֹתָם** "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

**עֲלִילָה** f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

**עֲלִיצוֹת** f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

**עֲלִיּוֹת** f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dan. 6:11.

I. **עָלַל** i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleaning, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Origg. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is —

(1) to glean; to make a gleaning, like عَلَّ Conj. II.; see Po. No. 1, and **עֲלָלוֹת**.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (ben Muth fühlen) in vexing any one, petulantly making sport of him, hence to be petulant (muthwillig seyn), **עוֹלָל**, **מְעוֹלָל**, **עוֹלָל** a petulant (boy), abstr. **מְעוֹלָל**.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see **עָלַל**, hence to do a deed, see Po. No. 3, and the nouns **עֲלִילָה**, **מְעוֹלָל**.

POEL — (1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. **מְעוֹלָל** a petulant (boy), Isa. 3:12, i. q. **עוֹלָל**, **עוֹלָל** which see.

(3) to vex, to ill-treat any one, followed by לְ of pers. Lam. 1:22; 2:20, **לְמִי עוֹלַלְתָּ כֹּה** "whom hast thou thus vexed?" Lam. 3:51, **עֵינֵי עוֹלַלְתָּ לְנַפְשִׁי** "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow **אֲשֶׁר עוֹלַל לִי** which has been brought upon me." Job 16:15, **עוֹלַלְתִּי בְעָפָר כְּרִנִּי** "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL **הִתְעַלַּל** — (1) pr. to satisfy thirst, used

of lust, followed by אָ on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. *ἠμπαίζω*, Vulg. *illudo*), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by אָ Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4. Derived nouns, **עוֹלָל**, **עוֹלָל**, **עֲלָלוֹת**, **עָלַל**, **עֲלִילָה**, **עֲלִילָה**, **מְעוֹלָל**, Chald. **עֲלָה**.

II. **עָלַל** an unused root. Arab. عَلَّ — (1) to put in, to thrust in, and intrans. to enter, like the Ch.

**عَلَّ**. — (2) to bind on, to bind fast, whence **عَلَّ** a yoke (like the Lat. *jugum a jungendo*, Gr. *ζυγόν*, from *ζευγνύω*).

**עָלַל** Chald. i. q. Hebr. No. II. — (1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. **עָלַל** Dan. loc. cit.; fem. **עָלַלְתָּ**; **עָלַלְתָּ** 5:10. Part. plur. **עָלַלְיָן** 4:4; 5:8 כְּחֵיב **עָלַלְיָן**.

(2) to set (used of the sun [the subst. **מַעַל**]), Dan. 6:15. Comp. Hebr. **בָּוֵא**.

APHEL, to bring in any one, followed by אָ of pers., pret. **הִנְעַל** (the letter נ being inserted) Dan. 2:25; 6:19; Imp. **הִנְעַל** 2:24; inf. **הִנְעַלְתָּ** 5:7; and **הִנְעַלְתָּ** 4:3.

HOPHAL **הִנְעַל** to be introduced, 5:13, 15. Derived noun, **מַעַל**.

**עֲלָלוֹת** const. **עֲלָלוֹת** plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root **עָלַל** I, 1.

I. **עָלַם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. **עָלְמוֹת** hidden (sins), Ps. 90:8.

NIPHAL **נִעְלַם** to be hidden, to lie hid, Nah. 3:11; followed by מִן of person from whom any thing is hid, Lev. 5:2; and **מִעֵינֵי** 4:13; Num. 5:13. Part. **נִעְלָמוֹת** secret men, crafty, Ps. 26:4.

HIPHIL **הִעְלַם** — (1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially — (a) **הִעְלַם עֵינָיו** followed by מִן to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by אָ). Without **הִעְלַם** Ps. 10:1. — (b) **הִעְלַם אָזְנוֹ** to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.



HITHPAEL, to hide one's self. Job 6:16; used of rivers, **עליו יתעלם** "in which the snow hideth itself," i. e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by **מן** to turn oneself away from any thing, to withdraw from it; Deut. 22:1, 3, 4. Psa. 55:2, **אל-תתעלם ממתנותי** "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, **עולם**, **עילום**, **תעלמה** [also **עלמה**, see note on that word].

II. **עלם** or **עלם** an unused root, Arab. **علم** pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac **ܐܠܕܢܝܢ** id. Hence **עלם** and **עלמה** [but see note], **עלמים**

**עלם** emph. **עלמה** Ch. m. i. q. Hebr. **עולם** remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, **מן-עלמה ועד-עלמה** "from eternity and unto eternity."

**עלם** m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is **נש**); Arab. **علم**, **علم** from the root **עלם** No. II.

**עלמה** f. of the preceding, a girl of marriageable age, like the Arab. **علمة**, **علمة**; Syr. **ܐܠܕܢܝܢ**; Ch. **עלמה**, i. q. **נערה**, and Gr. **νεανίς** (by which word the Hebrew **עלמה** is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. **עלמות** Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare **בתולה** Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is **בתולה** (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it **παρθένος**); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—**על עלמות** in the manner of virgins, nach Jungfrauen Weise (see **על** No. 1, a, ζ), i. e. with the virgin voice, sharp. **Germ. soprano**, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root **עלע** No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare **Germ. Jungfrauenweis**), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23; nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

**עלמון** ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 **עלמה**. But—(2) **עלמון-בבלתימה** Nu. 33:46, is a station of the Israelites in the desert of Sinai.

**עלמות** a word **δὲς λεγόμεν.** but of uncertain authority.—(1) Ps. 9:1, seems to be the same as **עלמות** Ps. 46:1 (see under the word **עלמה**), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. **עולם** eternity, for ever, LXX. **εἰς τοὺς αἰῶνας**, Vulg. **in sacula** (as if they had pronounced it **עלמות**). Many copies, both MSS. and printed, have, **עלמות** (better **עלמות**), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle **על**, compare Isa. 10:25; Ps. 19:7.

**עלמי** Ch. Gentile noun, from **עלם** (which see), an *Elamite*, pl. **עלמיים** *Elamites*, Ezr. 4:9.

**עלמת** ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; Q:42.

**עלמת** see **עלמון**.

**עלם** i. q. **עלז** and **עלז** TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, **בנפת ננפים** "the wing of the ostriches exults;" i. e. moves itself briskly; comp. II. ii. 462, **ἀγαλλόμεναι πτερύγεσσι.**

HITHPAEL, to rejoice, Pro. 7:18.

**עלע** a root of very doubtful authority, which has been regarded as the same as **עלע** to swallow down, to suck in; and hence has been derived fut. Piel **עלעו**, they will suck in, Job 39:30. But I suspect the true reading may be **לעלע** (being changed into



לעלע, a letter of the same form only larger), i. e. לעלע (or לעלע) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלע a rib, pl. עלע Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

עלע not used in Kal; pr. TO COVER, TO WRAP UP. (Arab. غلف, Gr. καλύπτω. Comp. עלע No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עלע, עלע), Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

עלע m. (verbal of Pual with עלע parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלע, and it is referred to the Pret. Pual of the root.]

עלע fut. עלע, i. q. עלע and עלע TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלע ביהוה to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by עלע to exult over any one, Psal. 95:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עלע.

עלע a root not used as a verb. Arab. غلق, غلق to adhere; hence עלע a leech, which sec.

עם (with conjunctive accents) and עם (with distinctives, or with the art.) with suff. עם, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עם No. 1 (Arab. عامة the common people). It is very often used of Israel, as being the people of God, עם יהוה Exod. 15:13; Deut. 32:36; עם קדוש the holy people, Deut. 7:6; עם נחלה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to עם (see עם); but the pl. עם Isa. 8:9; Psal. 33:10, and עם יהוה Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עם זבולון Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural עם the kindred, relatives of any one, i. q. עם (see עם No. 1, h) Lev. 21:1, 4; 19:16. עם to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עם Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עמי kinsman of God, עם to whom God is kinsman.) Poet. used of any peculiar race of men, as עם the afflicted people, Psa. 18:28; comp. עם צדיקים just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עם (see עם No. 1, h); seine Leute. Cant. 6:12, מרכבת עם נדיב "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עם בני the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עם id. (see עם No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עם Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עם אמנם כי אתם עם "surely ye are the whole human race, and with you wisdom will die," (ihr seyd alle Welt, und habt aller Welt Weisheit).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עם No. 2; also Gr. δῆμος.

Plur. עם constr. עם (more rarely in the Aramaean manner עם constr. עם Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עם Chald. id. Plur. עם, emph. עם Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac עם; plur. עם.

עם prop. conjunction, communion; from the root עם; always used as a particle. It is—

(A) adv. together, moreover, at the same time; Gr. σύν, παρά; Arab. مع. 1 Sam. 17:42, "he was ruddy עם and at the same time (und



babe) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prop. with suff. עמי (for which also עמרי is used; see עמד); עמו in pause and fem. עמה, עמו, עמי, עמם, עמכם, עמנו (Syr. حَم, Arab. transp. ع, مع).

(1) with, cum (which is of the same origin; see under the root עמם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עור (Germ. beystehn), 1 Ch. 12:21; הִתְחַזְקוּ (which see), etc.

(b) Of fellowship in action, as חָלַק עִם to share with any one, Pro. 29:24; to inherit with any one, Gen. 21:10; to make a covenant with any one (see פָּרַת); עִם דָּבַר (see דָּבַר), to converse with any one; hence עִם דָּבַר the word which I speak with any one, Job 15:11; 2 Chron. 1:9; עִם שָׁכַב to lie with any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) with for against, as נִלְחַם עִם to fight, to wage war with any one; נִלְחַם עִם to struggle with, עִם רִיב to strive with, also Psalm 55:19, כִּי בָרַבִּים הָיָה עִמִּי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִם קָרְעִים (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do with any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִם, עָשָׂה רָעָה Josh. 2:12; Psal. 119:65; עִם הָיִטִּיב to do good to any one, Genesis 32:10; עִם רָצָה to act friendly with any one, Ps. 50:18; also חָסִים עִם Ps. 18:24; עִם שָׁלַם (see that word); עִם נָכוֹן Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עָשָׂה עִם equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִם וְחַלִּי רִתְּסִים like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִם נִקְשַׁל to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִרְאוּךָ עִם שֶׁמֶשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, cum sole et luna semper Aratus erit.

(2) at, by, near, used of nearness and vicinity. עִם בְּאֵר at, or by the fountain, Gen. 25:11; עִם שֶׁכֶם near Shechem, Gen. 35:4; עִם יְהוָה by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם פָּנָי at the face of any one, Job 1:12. Hence it is said, to dwell by (or with) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve by (or with) one, i. e. to be his servant, Gen. 29:25, 30. By any one, specially is used—(a) for, in any one's house, chez quelqu'un, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִםנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִם בֵּיתוֹ 1 Ch. 13:14.—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמִּי;" LXX. ἐν τῷ σώματι μου. More often—(c) in any one's mind, Job 27:11, אֲשֶׁר עִם שֵׁדִי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא בֵן אֲנִי עִמִּי "not so (am) I with myself," i. e. my mind is not such within me, so that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֹאת עָשָׂה "I know that such things have been in thy mind," that thou purposeth such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare apud me multum valet hæc opinio, Arab. عندي with me, i. e. in my opinion), e. g. עָשָׂה עִם אֱלֹהִים to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִם לִבִּי, עִם לִבִּי, like the Gr. μετὰ φρεσίν, Lat. apud animum (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי "I spoke with my heart;" Deut. 8:5; Psal. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7; 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:2.—(d) by (or with) men is often used for amongst them, in their midst, like the Gr. μεθ' ἑταίρων, μετ' ἀνδράσι, Lat. apud exercitum, for in exercitu (compare Germ. mit, which is of the same stock as Witte, and the Gr. μετὰ), Isa. 38:11, עִם יֹשְׁבֵי הָאָרֶץ "amongst the inhabitants of the world;" 2 Sam. 13:23, עִם אֶפְרַיִם "amongst the Ephraimites."—(e) Metaph. it is notwithstanding, in spite of (compare Ꞥ letter



C, No. 3, Arab. ع De Sacy, Gram. Arabe i. § 1094, ed. 2). עמ in spite of this, nevertheless, Neb. 5:18.

In many of its significations עמ agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמת, contr. עמ, changed into עמ); but the different origin and primary signification have been already shewn above.

With the prefix עמ (Arab. عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמ from the altar, Ex. 21:14; Deut. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמ No. 2, letter b). עמ out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 2:15; asking, Ex. 22:13; buying, 2 Sam. 24:31; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהיה עמ from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהיה עמ from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:13. (Arabic من عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמ from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמ according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמ No. 2, letter d). עמ Ruth 4:10. —Similar to this is עמ page xciv, A.

עמ Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמ with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμοιο, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמ Germ. bey Nacht, Dan. 7:2. עמ with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. יעמד—(1) TO STAND. (Arab. عמד Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by לפני to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד בהיכל המלך Dan. 1:4); ע לפני "to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לפני is used of coition.—(b) followed by על—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. دمس), Eze. 33:26.—(c) to stand by any one, to defend him (comp. על No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. קום).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Psa. 33:11, "the decree of Jehovah standeth (for ever)." Psa. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד בפלחמה to stand firm in battle; Eze. 13:5. Followed by לפני to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by לפני Josh. 21:44; 23:9; Eccl. 4:12; קן Dan. 11:8; simply, Dan. 11:15, 25; followed by א to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לעמדה)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste לעמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by קן to desist from any thing, to leave off. Gen. 29:35, ותעמד מלדת "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. קום, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by על to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Eze. 10:14, יעמדו שרינו "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

העמיד—(1) causat. of Kal No. 1, to cause to stand, to set, Psa. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by ל to destine (to promise) to any one, 33:8; followed by על to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, or



endure, i. e. to establish, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; to confirm, i. q. עָמַד 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. to stand still, 2 Ch. 18:34.

(4) to raise, to set up, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, to arouse, to stir up, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, to be set, placed, Lev. 16:10; to remain, 1 Ki. 22:35.

Derived nouns, עָמַד, עָמָדָה, עָמוּד, מַעְמָד, מַעְמָדָה.

II. עָמַד, ἄπ. λεγόμεν. of uncertain authority; Eze. 29:7, וְהָעֲמָדָה לָהֶם כְּלִמְחֹנִים which clearly stands for וְהִמְעָדָה וְנוֹ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִמָּךְ, only found with the suffix of the first pers. עָמַדְתִּי i. q. עִמָּי with me, Gen. 21:23; 31:5; by me, Gen. 29:19, 27; see other examples under עִמָּךְ. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עָמַד = עָנַד to tie, to bind together, answering to the Arabic عَمَد. Compare עָמַד.

עָמַד m.—(1) a place where one stands, a platform, 2 Chron. 34:31.

(2) a place, Dan. 8:17, 18.

עָמָדָה f. a place where any one stops, lodging, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַד No. 1. Derivative עָמִית.

עָמַד f.—(1) prop. subst. conjunction, communion (from the root עָמַד No. 1). It is only found in const. state עָמַד (once Ecc. 5:15); elsewhere לְעָמַד; with suff. לְעָמָתִי, once לְעָמֹתוֹת Ezek. 45:7; prep. i. q. עִמָּךְ.—(a) at, by, near, Exod. 25:27; 28:27.—(b) against, Eze. 3:8.—(c) over against, 1 Ch. 26:16.—(d) equally with, even as (i. q. עִמָּךְ No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, כְּלִמְחֹנִים "altogether in the same way, as" (compare עִמָּךְ Job 27:3). With two prefixes מִלְעָמַת near, 1 Kings 7:20.

(2) [Ummah], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמוּד m.—(1) a column, a pillar (Arab. عَمُود, عَمَاد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמוּד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עָמוּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) a platform, scaffold, 2 Ki. 11:14; 23:3.

עָמוּן (i. q. בְּרֵעִי, as is stated, Gen. 19:38, that is, son of my relative, or kindred, i. e. born from incest; from the noun עָמִי which see No. 1; with the addition of the syllable ון, like קָדְמוֹן from קָדַם; רֵאשִׁיֹן from רֵאשׁ) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of Ammonites, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמוּנִי Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמוּנִי is used for עָמִי, as in Lat. in Bruttios, Samnites profectus est, i. e. into their territories. See Relandi Palæstina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עָמוּנִי, fem. עָמוּנִית 1 Ki. 11:1; Neh. 13:23; plur. עָמוּנִיֹת 1 Ki. 11:1.

עָמוּם ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוּק ("deep"), [Amok], pr. n. masc., Nehem. 12:7, 20.

עָמִיאל ("one of the family of God," i. e. servant or worshipper of God; comp. עָמִי No. 1), [Ammiel], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4; 5:17, 27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֱלִיעֶזֶר.

עָמִיהוּד ("one of the people of Judah," i. e. a citizen of Judah; for עָמִי יְהוּדָה), [Ammihud], pr. n. m.—(1) 2 Sam. 13:37 קָרִי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עָמִיזָבָד ("kindred of the bountiful giver," i. e. of Jehovah; comp. עָמִיזָבָד, עָמִיזָבָד), [Ammizabad], pr. n. m., 1 Ch. 27:6.

עָמִיחֹר ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כְּחֵיב; for עָמִיחֹר No. 1.

עָמִינָרְב ("kindred of the prince"), pr. n. m.—



(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

עמיק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עמיר m. *a sheaf*, i. q. עמר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עמר No. 1.

עמישרי ("servant of the Almighty," comp. עמיאל), [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עמית (from the root עמם = עמם No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עמיתי "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. εὐὶ ὁ πλησίον (der Nächste, Mitmensche), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עמל fut. יעמל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ע to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, עמליו שיעמל "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab. عمل to labour, to make). Hence—

עמל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, κόπος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, עמלי סנחתי "troublesome comforters." Isa. 53:11, מעמל נפשו "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אשם), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

עמל m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עמלק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:30; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 4:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies عماليق, عماليق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplem. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עמלק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עמם —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עמ a people, עמ with, by, עמ conjunction. (Arab. عم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עמם to collect, whence עמ, עמם, עמם to cumulate, and retaining the guttural, עמם, עמם, עמם kinsman, father-in-law; amongst the latter, compare Latin cum, con, cumulus, cunctus (from cungo = jungo), Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. sam, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical d and l, ἄμιλος, ἄμαδος, comp. Hebr. עמם, Lat. simul), σύν, ξυνός, Mæso Goth. sama, saman, Anglo-Sax. samo, with French ensemble, Dan. san, Germ. sammt, zusammen, sammeln; comp. also as to the Slavonic languages, Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עמם אל דיגורלך

"no secret is hid from thee." (Arab. عم to be hidden, covered with clouds, used of the sky. Syr.

عم Ethpe. to be covered, as the sky.)

HOPHAL, עמם to become dim (used of the brightness of gold), Lam. 4:1.

עממים, and Chaldee עממים peoples, nations, see עמ.

עמואל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the



prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:15; 8:8.

**עָמַס** (once עָמַט Neh. 4:11), fut. יַעֲמֹס TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by לַעַל of the beast (but without the accusative). Gen. 44:13, וַיַּעֲמֹס אִישׁ עַל-חֲמֹרוֹ "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Psa. 68:20, יַעֲמֹס לָנוּ "if they lay (a burden) upon us."

HIPHIL הִעֲמִים to lay (a burden) upon any one, followed by עַל 1 Ki. 12:11; 2 Ch. 10:11.

**עֲמָסִיָּה** ("whom Jehovah carries in his bosom," compare Isa. 46:3) [Amasiah], pr. n. m. 2 Ch. 17:16.

**עַמְעֵד** ("eternal people"), [Amad], pr. n. of a town in the tribe of Asher, Josh. 19:26.

**עֲמֹק** TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek βαθύφρων, βάθος... σοφίας καὶ γνώσεως Θεοῦ, Rom. 11:33. (Arab. عمق, more rarely with the letters transposed معق, Aram. ححف, Æth. ጋጋፍ: id.)

HIPHIL, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, הִעֲמֹק שְׂאֵלָה "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, הִעֲמִיקוּ לְשֹׁכְהָ "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, הַמְעִמִּיקִים לְסִתְיָ "those who hide deeply." Things are also called deep which extend to a great length before the eye of the beholder, like the Gr. βαθὺν τόπος, a long extended region, βάθειά ἀβλή, II. v. 142; just as we call the space from the front to the back of a house, the depth (die Tiefe des Hauses), comp. עֲמֹק. Isa. 30:33, הִעֲמִיק הַרְחִיב מְרִדְתָּהּ "he hath made the burning pile long and broad;" and metaph. הִעֲמִיקוּ קִרְיָה "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, עֲמֹק... עֲמֻקָּה, and also עֲמִיק, מְעִמִּיקִים, pr. n. עֲמֻקָּה.

**עֲמֻקָּה** adj. deep, only found in pl. const. עֲמֻקֵי שִׁפְתָּה (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

**עֲמֻקָּה** f. עֲמֻקָּה adj.—(1) deep, Lev. 13:3, seqq.

(2) metaph. what cannot be sought out, Psalm 64:7; Ecc. 7:24.

**עֲמָק** with suff. עֲמָקִי a valley, a low tract of land of wide extent (βαθὺν τόπος, see the root Hiphil), fit for corn land (Job 39:10; Psa. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. עֲמָקִים appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight כָּל-הָעֲמָקִים all the inhabitants of the valleys;" but perhaps it should be read כָּל-הָעֲנָקִים "all the Anakim," just as in Jer. 47:5, for שְׂאֵרִית עֲמָקִים, I have not any hesitation in reading שְׂאֵרִית עֲנָקִים "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, נַחַל, בְּקָעָה, נַי, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) עֲמָק הָאֵלֶּה ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) עֲמָק בְּרָכָה ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) עֲמָק הַמְּלָכִים ("the kings valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) עֲמָק רֵפְאִים ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) עֲמָק קִצִּיץ, see שְׂרָיִם. But עֲמָק קִצִּיץ Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see יִזְרְעֵאל) or from men (see יְהוֹשָׁפָט).

**עֲמֻקָּה** m. depth, Pro. 25:3.

**עָמַר** not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, עָמַר No. 1, and עָמַר). Arabic عَمَرَ to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence عَمُور bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see Hithpael, and—

(3) to serve, colere (Arab. عَمَرَ coluit, Med. Damma cultus fuit).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by הָ to treat any one as a servant, or slave, Deu. 21:14; 24:7.

Derived nouns, עָמַר, עָמָרָה, עָמָרִי, עָמָרִי and—



**עֵמֶר** plur. עֵמָרִים.—(1) i. q. עֵמִיר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic *عَمِير* a bundle).

(2) *a measure of dry things, containing the tenth part of an Ephah*, Ex. 16:22, 32; especially 36, not to be confounded with the measure *חֵמֶר*, which contained ten Ephahs.

**עֵמֶר** Chald. *wool*, i. q. Heb. עֵמֶר Dan. 7:9.

**עֵמֶרָה** *Gomorrha* (LXX. Γομώρρα), pr. n. (perhaps i. q. *عَمَارَة* "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

**עֵמֶרִי** (i. q. עֵמֶרִיָּה prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. *عمر* unskillful"]), [*Omri*], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

**עֵמֶרִים** ("kindred of the Most High," i. e. of God), [*Amram*], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עֵמֶרִיָּה Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

**עֵמֶשׂ** i. q. TO CARRY, TO BEAR, Nehem. 4:11.

**עֵמֶשָׂא** ("burden"), [*Amasa*], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

**עֵמֶשִׁי** ("burdensome"), [*Amasai*], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

**עֵמֶשָׁי** [*Amashai*], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עֵמֶשִׁי and עֵמֶסִי; see נְפִישָׁיִם and סִיעָה.

**עֵנָב** an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֵנָב a cluster, as if a bundle of grapes, and pr. n. עֵנָב.

**עֵנָב** (perhaps "a place abounding in grapes"), [*Anab*], Josh. 11:21, and עֵנָב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענاب, Rob. ii. 195].

**עֵנָבִים** pl. עֵנָבִים, constr. עֵנָבִי (Dag. forte euphon.),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:10, 11; Deut. 32:32, etc. (Syr. *عَنْب* id., Arab. *عَنْب* collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even ὄμφαξ.)

**עֵנָב** TO LIVE SOFTLY AND DELICATELY, not used in Kal. (Arab. *عَنْب* to allure, to entice, used of the amorous gestures of women, in their looks, walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2.

HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad in any thing*, followed by *עַל* Job 22:26; 27:10; Ps. 37:11; followed by *בְּ* Isa. 66:11.

(3) Hence used in a bad sense, *to deride any one*, followed by *עַל* Isa. 57:4.

Derived nouns, *עֵנָבִי* and—

**עֵנָבִי** f. *עֵנָבִי* adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

**עֵנָבִים** m. *delights, delicate life*, Isaiah 13:22; 58:13.

**עָנָה** TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. *עֵנָה*.

Kindred words are *عند* at, by, and the Hebr. *עָנָה*.

I. **עָנָה**—(1) prop. TO SING, i. q. Arab. *غنى* Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. *خواندن* to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by *לְ* to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, [dyreit laut]*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces any thing solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, *וַיְהִי עֵנָהּ* "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with



an acc. of the thing, Deut. 19:16; followed by  $\text{אֵל}$  of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully  $\text{עַד עֲנֶה עָדָּם}$  Ex. 20:16. Hence—

(2) to lift up the voice, to begin to speak (Syr.  $\text{ܥܢܐ}$ ); especially in the later [?] Hebrew, Job 3:2,  $\text{וַיַּעַן וַיֹּאמֶר}$  "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. to speak to any one, Zec. 1:11. Far more frequently—

(3) to answer, to reply. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr.  $\text{ἀμείβομαι τινα}$ .—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13,  $\text{כִּלְיֵי בְרִיּוֹ לֹא יַעֲנֶה}$  "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. To answer to any one is used—(aa) in a bad sense, of those who contradict a master when commanding or blaming, who excuse themselves and contend with him (*sich verantworten*), Job 9:14, 15, 32; 16:3 (compare Arab.  $\text{جواب}$  reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who hear and answer a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Ps. 3:5; 4:2. There is a pregnant construction, Ps. 22:22,  $\text{סִפְּרֵנִי מִסִּיּוֹת עֲנֵתֵנִי}$  "answer (and deliver) me from the horns of the Remim;" hence—(cc) with an acc. of pers. and  $\text{אֵל}$  of the thing, to answer any one in any thing, i. e. to be bountiful to him, to bestow the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19,  $\text{אֲחֻזְתֶּם בְּכֹסֶף יַעֲנֶה אֶתְכֶם בְּכֹסֶף כָּל דָּבָר}$  "money answers with all things" (imparts all), *gemäßt alles*, compare Hos. 2:23, 24.

(4) to signify, to imply any thing by one's words (*etwas sagen wollen, beabsichtigen*), i. q. Arab  $\text{عنى}$ . Hence  $\text{מַעֲנֶה}$ ,  $\text{מַעַן}$ ,  $\text{מֵעַן}$  something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of answering, as has since been done by Winer (p. 732, 733); deriving the notion of singing from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter ( $\text{عنى}$  to sing).

NIPHAL—(1) to be answered, i. e. to be refuted, Job 11:2; to be heard and answered, Job 19:7; Prov. 21:13.

(2) i. q. Kal to answer, followed by  $\text{אֵל}$  Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, to sing, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIFHIL, to answer, i. q. Kal No. 3, *bb*, followed by an acc. and  $\text{אֵל}$  of the thing; to hear and answer any one in any thing, to bestow the thing upon him, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II.  $\text{עָנָה}$  (for  $\text{עָנָה}$ , a verb  $\text{עָנָה}$ , compare the derivatives,  $\text{עָנָה}$ ,  $\text{עָנָה}$ )—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by  $\text{אֵל}$  Ecc. 1:13; 3:10. (Syr.  $\text{ܥܢܐ}$ , Arab.  $\text{عنى}$  followed by  $\text{ب}$  id.), specially, as it appears, to till the ground, to bring the earth into cultivation, whence  $\text{מַעֲנֶה}$ ,  $\text{מַעֲנִית}$ , a furrow.

(2) to be afflicted, depressed, oppressed, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4,  $\text{וְיִמְהוּמוֹתָם לֹא יַעֲנֶה}$  "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5,  $\text{וְשִׁיר הַמְּלָכִים יַעֲנֶה}$  "the song of the tyrants shall be brought low." (Arab.  $\text{عنا}$  to be depressed, low).

NIPHAL—(1) to be afflicted, Ps. 119:107. Isa. 53:7,  $\text{וְהוּא נִעְנָה}$  "and he was afflicted."

(2) reflect. to submit oneself to any one, followed by  $\text{אֵל}$  Ex. 10:3 (where for  $\text{לְהַעֲנוֹת}$  there is  $\text{לְהַעֲנוֹת}$ ).

PIEL—(1) to oppress, to depress, to afflict, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24,  $\text{עָנָה בְּרַחֲמֶיךָ בְּרוּחִי}$  "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8,  $\text{כָּל יַמֵּי חַיֵּיךָ עָנָה עִמִּי}$  "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2)  $\text{עָנָה אִשָּׁה}$  *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3)  $\text{עָנָה נַפְשׁוֹ}$  to afflict the soul, i. e. to fast, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, to be oppressed, or afflicted, Ps. 119:71; Isa. 53:4. Inf.  $\text{עָנָהוּ}$  his oppression or sorrow, Psalm 132:1.

HIFHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to  $\text{עָנָה}$  No. I; which see.

HITHPAEL—(1) to submit oneself, Gen. 16:9; especially to God, Dan. 10:12.







and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals *الراعى والغنم* the stars of the flock, and *الراعى* the shepherd and flock. The former part of this word is found also in the name *Ενεμεσσαρ* (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. TO COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14. POEL ענן, fut. יענן (Lev. 19:26), part. מענן, once f. לעננה (for מעננה, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots להט, להט, and Syr. *ܐܢܢܐ*) mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. *κληδονίζομαι*. Vulg. *observans somnia*, elsewhere *augurans*, *divinans*. Syr. *fascinating with the eyes* (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare *عماة* a cloud, from the root *عمى* to cover, to veil over, and *غفارة* a cloud, from the root *غفر* to cover. (Arab. *عنانة*, pl. *عنان*.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענני Dan. 7:13.

ענניה f. collect. clouds (Gewölk), Job 3:5. Well rendered by Theod. *συννεφία*. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענני (apoc. for ענני), [Anani], pr. n. m. 1 Chr. 3:23.

ענניה ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. *Ανανίας*.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. עננים 36:8, as if from the form ענן [which is given as an art. in Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 36:8.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab. *عنق* IV. to ornament a dog with a collar. *عنق* neck, Germ. *Raden*, Upper-Germ. *die Ante*.) Once used figuratively, Ps. 73:6, *עננתם כענן* "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHIL ענני prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: *העניק תעניק לו מצאנתך ונר* "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis viaticum*. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "ענן followed by *على* to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the *Kamūs* (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. עננים and עננים Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. *عنق* length of neck and stature (compare *عنق* long-necked); hence ענני ענני, ענני ענני Nu. 13:33; ענני ענני ibid. verses 22, 28; also עננים Deut. 1:28; 2:10, 11, 21, and עננים Deut. 9:2. The *Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. *ענן* *άνήρ?*), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. יענש TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענש, ענש). Construed followed by ? Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:19; 2 Ch. 36:3 (used of sums of money exacted in war);



in wine, Amos 2:8. Impers. Prov. 21:11, **בְּעִנְשׁ לֵץ** "when they (the judges) amerce the scoffer."

NIPHAL, to be fined, Ex. 21:22; gener. to be punished, Pro. 22:3; 27:12.

[Hence the following words]—

**עֲנֵשׁ** m.—(1) fine, amercement, money exacted from any one, 2 Ki. 23:33; Pro. 19:19.

**עֲנִישׁ** m. Chald. fine, amercement, Ezr. 7:26.

**עֲנָה** ("answer to prayer," from the root **עָנָה**, of the form **עָנָה** from the root **עָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

**עֲנָה**, **עֲנָתָה** see **עָנָה**.

**עֲנָתוֹת** ("answers to prayers," the servile letter **ת** being retained, see *Lehrg.* p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anáta*, **עֲנָתָה** Rob. ii. 109]; Gent. n. **עֲנָתוֹת** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

**עֲנָתֶיהָ** ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

**עֲסִים** masc. must, new wine, Joel 1:5; 4:18; Am. 9:13; from the root—

**עָסַע** TO TREAD DOWN, Mal. 3:21. (Ch. **עָסַע** id.).

**עָעַר** a fictitious root, where some derive **עֲוָרָה** Isa. 15:5; see *Analyt. Ind.*

**עָפָה** an unused root. Syr. **حَفَا** to flourish, **عَفَا** to grow luxuriantly, as a plant, whence **עָפָה** Hebrew and Chaldee.

**עָפָה** see **עֲפָה**.

**עָפָה** m. pl. **עָפָהִים** (comp. *Lehrg.* p. 575) foliage of trees, Ps. 104:12; from the root **עָפָה**.

**עָפָה** Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

**עָפַל** not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **عَفَلَ** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. to be remiss, to draw back, LXX. *ὑποστειλάται*. Vulg. *qui incredulus est*. Aquila,

*νωχελουόμενον* (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, to be tumid, metaph. to be proud, haughty, Hab. 2:4.

HIPHAL, to act tumidly, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲבִילוּ לְעֹלוֹת וַגֵּר** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַתִּזְדַּרְצְוּ וַתַּעֲלֶה הַהָרָה**. Hence—

**עָפַל** m.—(1) a hill, an acclivity, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare *Jos. Bell. Jud.*, vi. 6, § 3.

(2) a tumour, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. **כְּתִיב**, used of tumours on the anus. (Arab. **عَفَل** tumor in ano virorum, vel in pudendis mulierum, see *Schröderi Orig. Hebr.*, cap. iv. p. 54, 55. H. Alb. *Schultens ad Meidanii Prov.*, p. 23). In **קִרִי** there is instead **סְחָרִים**, which see.

**עָפַן** an unused root. Arab. and Syr. to become mouldy, whence—

**עָפְנִי** [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**עָפְנִי**) is a town of the tribe of Benjamin.

**עָפְעָפִים** or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִים** eyelids, so called from their volatile motion (die *Glatternden*), from the root **עָפַע** Pilp. **עָפְעָפִים** (compare *Heb. Gramm.* § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפִים** **שַׁחַר** eyelids of the dawn, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, *Soph. Antig.* 103, 104. The Arabian poets compare the sun to an eye (in *Kamūs* **العین** amongst other things is explained **الشمس أو سعاتها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see *Schult.* on Job, p. 61.

**עָפַר** not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **עָפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), to dust, to throw dust at (*bestäuben*), 2 Sa. 16:13.

**עָפָר** m.—(1) dust, dry earth (*trockene Erde*), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (*Schutt*), Habak.



1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אֶפְרַיִם Psalm 18:43. עַל עֵפֶר—(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said לְעֵפֶר Job 7:21. יָרַד עֵפֶר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עֵפֶר to return to dust, Genesis 3:19; Psalm 104:29. עֵפֶר וְאֵפֶר dust and ashes, a proverbial phrase to express the lowness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֵפֶר יַעֲקֹב "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare חוֹל עֵפֶר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, רֵאשִׁית עֲפָרוֹת "the first of the clods of the world." Job 28:6, חֲבִיל עֲפָרוֹת זָהָב lumps of gold in mines.

עֵפֶר (i. q. عَفْر "calf," "young animal"), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֵפֶר m. fawn, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. عَفْر and عَفْر the young of the wild goat).

עֲפָרָה ("fawn"), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֲפָרָה ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֲפָרוֹן ("of, or belonging to, a calf"), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֲפָרוֹן קָרִי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֲפָרִים (two calves), see עֲפָרוֹן No. 1.

עֲפָרָה fem. lead, so called from its whitish colour (compare עֲפָרָה, זָהָב), Ex. 15:10. אֶבֶן הָעֲפָרָה leaden weight, Zec. 5:8.

עֵץ plur. עֵצִים, const. עֵצִי m.—(1) a tree (Arabic عَصَا a staff, a bone; compare the Gr. ἄσχος, a branch, and ἄσθρα (Sansk. asthi), Lat. hasta. For wood there is commonly used in Arabic the cognate form عَوْد.

Hebr. עֵץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עֵץ wood). עֵץ הַחַיִּים tree of life (see חַיִּים), Gen. 2:9. Often collect. trees. עֵץ פְּרִי fruitbearing trees, Gen. 1:11.

(2) wood, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. Pl. עֵצִים wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב—(1) TO LABOUR, TO FORM, TO FASHION, see Piel No. 1. (The original idea is perhaps that of cutting, whether wood or stones, compare עָצָב, חָצַב. There are in the cognate languages secondary significations, as Arabic عَضِب to be angry.) Hence עָצָב and עָצָב a carved image, עָצָב an earthen vessel.

(2) to toil with pain, to suffer, to be grieved (see עָצָב, עָצָב, עָצָב, עָצָב); used also of the mind, and in Kal trans. to put in pain, to afflict, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, to be pained—(a) in body, followed by עָ (with any thing), Ecc. 10:9.—(b) in mind, to be afflicted, grieved, Gen. 45:5; 1 Sam. 20:3; followed by אֶל (1 Sa. 20:34); and אֶל (2 Sa. 19:3).

PIEL—(1) to form (comp. Kal No. 1), Job 10:8. (2) to put to grief, to afflict (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, to labour; hence probably to serve (an idol), to worship (like the synonym. עָבַד), Jer. 44:19, לְהַעֲבִיבָה "to worship her" (the queen of heaven). Vulg. ad colendum eam. Others, to make her, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, to grieve, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) to grieve (oneself), Gen. 6:6. (2) to become angry, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב... עָצָב, and עָצָבָה.

עָצָב Chald. part. pass. עָצִיב grieved, afflicted, Dan. 6:21.

עָצָב only in plur. עָצָבִים, constr. עָצָבִי images of idols, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. workman, servant. Plur. with suff. עָצָבִיהֶם (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) an earthen vessel, Jer. 29:28, see Kal No. 1.

(2) heavy and toilsome labour, Prov. 10:22. Pl. עָצָבִים labours, i. e. things done with toil, Prov.



6:10, **לחם העצבים** "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, **דבר עצב** "a word pronounced with anger," a bitter, sharp word.

**עֵצָב** m.—(1) *the image of an idol*, i. q. **עֵצָב** Isa. 48:5; Ps. 139:24, **עֵצָב עֵצָב** "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

**עֵצָבוֹן** constr. **עֵצָבוֹן**, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, **עֵצָבוֹךָ וְהִרְגֵךָ** "thy pain and thy conception;" Hendiadys for the pain of thy conception.

**עֵצָבוֹת** f. constr. **עֵצָבוֹת** (as if from **עֵצָבָה**), pl. constr. **עֵצָבוֹת**, with suff. **עֵצָבוֹתַי**, **עֵצָבוֹתְךָ**.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, **מִחַבְשֵׁי לְעֵצָבוֹתָם** "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of **לֵב** Prov. 15:13.

**עֵצָד** an unused root. Arab. **عَضَد** to cut with an axe. Hence **מְעָדָר**.

**עֵצָה**—(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Prov. 16:30. Arab. **عَضَا** IV. id. **عَضَا**: to shut a door.

(2) i. q. Arab. **عَصَا** to be hard, firm (of a hard neck, contumacious), Conj. VIII. to grow hard; compare **عَصَا** staff, Hebr. **עֵץ** wood, and **עֵצָה** bone, **עֵצְיוֹן** back-bone.

**עֵצָה** m. Lev. 3:9, *the back bone* (according to Onk., Arab. Exp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. **عَصَص**, either of which would be so called from hardness and firmness, see the root. Arab. **عَصَا** is the thigh bone, pl. the bones of the wings of birds.

I. **עֵצָה** f. of the noun **עֵץ** collect. *wood*, i. q. **עֵצִים**, used of materials [for building], Jer. 6:6; of odorous woods (**עֵצֵי נֶפֶשׁ**), Prov. 27:9.

II. **עֵצָה** constr. **עֵצָה** (from the root **עֵץ** to counsel, for **עֵצָה**), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, **אֲנִישׁ עֵצָתִי** "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6. **עָשָׂה עֵצָה** to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, **אִישׁ עֵצָתִי** "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, **נִדְלַל הָעֵצָה** "of great wisdom;" 1 Ch. 12:19, **בָּעֵצָה** "having taken counsel," having consulted. Plur. **עֵצָוֹת** once with suff. **עֵצָוֹתַי** Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

**עֵצָוִים** m. (from the root **עָצַם**).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. **עֵצָוִיִּם**, *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, **נָפַל בְּעֵצָוִיִּי** "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 33:18.

**עֵצְיוֹן נֶבֶר** ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see **אֵילָת**); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion **عَصِيون**: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

**עֵצָל** a root not used in Kal. (Arab. **عطل** to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare **عطل**, **عطل**, **عطل**).

NIPHAL, *to be slothful*, Jud. 18:9.

**עֵצָל** verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

**עֵצָלָה** f. Prov. 19:15, and **עֵצָלוֹת** Prov. 31:27, *slothfulness*. Dual **עֵצָלוֹתַיִם** *double*, i. e. very great *slothfulness*, Ecc. 10:18.

**עָצַם**—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic **عصم** IV., to tie up a skin bottle; and more commonly **عص** to tie. It is kindred to the verbs **עָצַם**, **עָצַם** (צָמַד), also **עָצַם**, **עָצַם**, **עָצַם**). From the idea of tying (see **עָצַם**, **עָצַם**) it is—



(2) intrans. once Med. E. **עצמו** (Ps. 38:20), to be strong, powerful, Gen. 26:16; to become strong, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** to be great, of great importance; **عظم** greatness; **عظيم** great).

(3) to be strong in number, to be numerous, Ps. 38:20; 40:6, 13 (see **עצוים**).

PIEL, **עצו**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עצו** to break or to gnaw bones, Jer. 50:17. Compare **עצו**.

HIPHAL, to make strong, Ps. 105:24.

Derivatives [**עצוים**] **עצום-עצום** and **העצמות**.

**עצם** f.—(1) bone; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עצמים** constr. **עצמי** Ps. 6:3; 31:11; 32:3; more often also **עצמות** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **עצמות**, **עצמות**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) body, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **עצמו** No. 3, and Arab. **عين** eye, himself); but only used of things, e. g. **עצמו** **היום הזה** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **עצמו** **השמים** "as the heaven itself." Job 21:23, **עצמו** **תמו** "in his uprightness itself."

(4) [*Ezem, Azem*], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

**עצם** m.—(1) strength, Deut. 8:17; Job 30:21.

(2) body, i. q. **עצם** No. 2, Ps. 139:15.

**עצמה** f.—(1) strength, Isa. 40:29; 47:9.

(2) multitude, Nah. 3:9.

**עצמה** ("robust"), [*Azmon*], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

**עצמות** f. strengths, bulwarks, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **עצמות** to dispute, to contend with words; Arab. **عصمة** defence, guard.

**עצן** an unused root, prob. of similar power to **עצן**, **עצן** to be hard, firm. Hence—

**עצן** *δπ. λεγόμεν.* 2 Samuel 23:8; prob. a spear,

compare Arab. **عصن** a branch; see as to this passage under the word **עצין**.

**עצור** fut. **יעצור** and **יעצור**—(1) TO SHUT. (The primary idea is that of surrounding, enclosing; see the kindred roots **עצר**, **עצר**, **עצר**, and those which are there compared. Arab. **عصر** is, to prohibit, to refuse, **عصر** to hold back, to restrain, like the Heb. No. 2); e. g. to shut up heaven (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **עצור**, see No. 3); comp. Isai. 66:9; also to shut up in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מפני** 1 Ch. 12:1, **עצור מפני שאול** "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare **عصر** IV. to keep oneself at home).

(2) to hold back, to detain any one any where, 1 Kings 18:44; Jud. 13:16; followed by **ל** 2 Kings 14:26; followed by **ב** Job 12:15, **יעצור במים** "he will withhold the waters." Job 4:2, **יעצור במלן** "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עצור לך** to restrain strength, to be strong, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **ל** to have ability to do any thing, to be able, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **לך** 2 Ch. 20:37; 14:10.

(3) to restrain by rule, to rule, followed by **ב** 1 Sa. 9:17. See **עצור**.

NIPHAL—(1) to be shut up (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) to be restrained, hindered, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) to be gathered together (from the idea of restraining, compelling, see **עצרה**), especially to a festival (**עצרה**). 1 Samuel 21:8, **נעצור לפני יהוה** "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also **מעצור**, **מעצור**.

**עצור** m. dominion, rule, Judges 18:7, **יורש עצור** " (no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is riches.]

**עצור** m.—(1) shutting up, restraint. Prov. 30:16, **עצור רחם** "the shutting up of (the) womb," for a barren woman.

(2) oppression, vexation, Psa. 107:39; Isaiah 53:8.

**עצרה** and more often **עצרת** fem. an assembly



(see the root Niph. No. 3), Jerem. 9:1; especially an assembly of people for the keeping of festivals, *παρήγορις*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִסְעָד קִרְיָהּ* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahomedan festival day. The signification of *gathering together, or assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

**עָקַב** fut. *יעָקֵב*—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עָקֵב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *עָקַב*, *עָקַב*. Hence *עָקַב* an ascent, and *עָקֵב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost, last, etc.*)

(2) denom. from *עָקַב* to take hold of any one's heel. Hos. 12:4, *בְּבֶטֶן עָקֵב אֶת-אָחִיו* "in the womb he took his brother by the heel," compare *עָקַב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

*PTEL*, to hold back, to retard, Job 37:4.  
Derivatives, *עָקַב*—*עָקַבָה*, and the pr. n. *עָקֵב*, *יעָקֵבָה*, *עָקֵב*.

**עָקֵב** constr. *עָקֵב*, plur. constr. *עָקֵבִי* (in some printed copies *עָקֵבִי* with Dag. euphon.) m. *עָקֵבִי* *פֶּסַח-לְעָקֵבִי*

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עָקֵבֹת* prints (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

**עָקֵב** m.—(1) a hill, acclivity, i. q. Arab. *عقب* *Æth. ሀቀብ*; Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.  
(3) adj. denom. from *עָקַב* No. 3. Hos. 6:8, *עָקֵב* *עָקֵב* "trodden (trampled) in blood," i. e. full of bloody footprints.

**עָקֵב** m.—(1) the end, the latter part of anything (Arab. *عقب*); also as an adv. *unto the end, continually*, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עָקֵב* Psal. 40:16; 70:4; and *עָקֵב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully *עָקֵב* Gen. 26:5, and *עָקֵב* Am. 4:12.

**עָקַבָה** (ב without Dagesh, for *עָקַבָה*, comp. *עָקַבָה*), f. *fraud, wiles*, 2 Ki. 10:19.

**עָקַד** fut. *יעָקֵד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *עָקַד*, *עָקַד*, which see). Hence—

**עָקֵד** pl. *עָקֵדִים*, adj. *striated, banded*, pr. marked with stripes (*gestreift*), compare *עָקֵד* No. 3, Gen. 30:35, seq.; 31:8, seqq.

**עָקַה** an unused root, see *עָקַה*.

**עָקָה** f. *oppression*, Ps. 55:4, from the root *עָקַה*.

**עָקֵב** ("insidious," i. q. *עָקֵב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.  
(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

**עָקַל** not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl, gl*, page CLXX, B).

*PUAL*, part. *perverted*, Hab. 1:4. (Syr. *عقل* to pervert, Arab. *عقل* to bind together.) Hence—

**עָקַלְקַל** adj. *tortuous, crooked*. Judges 5:6, *עָקַלְקַל* "crooked ways," i. e. devious, and unfrequented; and without the subst. *עָקַלְקַל* Psal. 125:5, id.

**עָקַלְתוֹן** adj. (from an unused subst. *עָקַלְתוֹן*, and with the adj. termination *תוֹן*), *tortuous*, an epith. of the serpent, Isa. 27:1.



**עקן** an unused root; perhaps i. q. **עקל**, and Aram. **עקס** to twist, to wrest; whence—

**עקן** [Akan], pr. n. m. Gen. 36:27, for which there is **עקון** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

**עקר**—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קח**, **קץ**; also **כח**, **כר**, **כרר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קרום**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

**עקר** Ch. to root up:—ITHPEAL pass. Dan. 7:8.

**עקרה** m. **עקרה**, **עקרה** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr. and Arab. id.)

**עקר** m.—(1) prop. a root (Arab. **عقر**, Ch. **עקר**); hence a shoot (see **שׂרשׁ**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

**עקר** constr. **עק** m. Chald. stock, trunk, Dan. 4:12, 20.

**עקרבים** pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκύρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עק**, **עקר** to wound, and **עקב** the heel. See also **עקלה** **עקרבים**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scornio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

**עקרן** ("eradication," compare Zeph. 2:4), [Ekrón], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. *Ἀκκάρων*, *Ἀκαρών* [Perhaps now called 'Akir, **عاقر**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

**עקש** TO TWIST, TO PERVERT. Arab. **عقش** and **عقص** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וַיִּעַקְשֵׁנִי** (God) would pervert my cause" (in the other hemistich **וַיְרַשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:8; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **עַקְשִׁים** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשוח**, **מַעַקְשִׁים**.

**עקש** adj. m.—(1) perverse. **לִבְּבַ עַקְשׁ** a perverse heart, Ps. 101:4, and vice versa **עַקְשׁ לִבְבִּי** a man perverse of mind, Prov. 11:20; 17:20. **עַקְשׁ שְׂפָתָיו** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikkesh], pr. n. m. 2 Sam. 23:26. Hence—

**עַקְשׁוּחַ** f. with the addition of **הָ** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

**עַר** m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **עַר** Num. 21:15; Deut. 2:9, and fully **עַר־מוֹאָב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρειόπολις* (which those who did not know the true origin, rendered *city of Mars*); Abulfeda **ماب** and **الرّبة**, now called *Rabba*. See Relandi *Palästina*, p. 577; Burckhardt's *Reise nach Syrien*, p. 640.

(2) an enemy, see the root **עיר** No. 2, 1 Sa. 28:16. Plur. Ps. 9:7; 139:20.

**עַר** Ch. i. q. Heb. No. 2, Dan. 4:16.

**עַר** ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also to weave, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **מַעַרְבִּים**.

(3) to become surety for any one, followed by an



acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עֲרַבְנִי עִמָּךְ "be surety for me with thee," i. e. in the cause which I have with thee. Isaiah 38:14, עֲרַבְנִי "be surety for me (O Lord)," i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. <sup>ܐܪܒܐ</sup> id.; Arab. <sup>عرب</sup> a vessel).

Derivatives, עֲרַבָה, עֲרַבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. <sup>عرب</sup> Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. אֶת לְבוֹ עֲרַב to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֲרַבֹן.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אֲשֶׁר עֲרַבְתָּ עֲלֵיהֶם "whom thou hast pleased." Compare adj. עֲרֵב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. מְצִיָּה, מְצִיָּה), whence עֲרֵב a dog-fly, from its sucking the blood of men and animals; compare Arab. <sup>عرب</sup> which in the Kamûs (page 125, line 11) is explained אכל to eat.

HITHPAEL—(1) to mingle oneself, followed by לְ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (σὺν μετ' ἑνὸς εἰσελάσσειν), specially to be familiar with, followed by לְ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִמָּךְ Prov. 24:21; to enter into marriage, followed by לְ Ezra 9:2; to enter into combat, followed by אֶת with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עֲרַב TO SET, as the sun (Syr. and Æth. <sup>ἄρβ</sup> id. Arab. <sup>عرب</sup> to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, עֲרַבָה כָּל-שִׂמְחָה "all joy has set."

HITHPAEL, to do at evening. Inf. עֲרַבֵי doing (so) at evening; adv. at evening (compare עֲרַבֵי in the morning), 1 Sa. 17:16.

Derivatives, עֲרַב No. II, עֲרַב No. I, מְעַרְבֵי No. II.

III. עֲרַב i. q. <sup>ἄρβ</sup>, Æth. (transp.) <sup>ἄρβ</sup>: to be arid, sterile, dry. Hence עֲרֵבָה, and pr. n. עֲרַב Arabia.

IV. עֲרַב i. q. Arab. <sup>عرب</sup> to be whitish, whitening, whence <sup>عرب</sup> whitish, a man with white eyelashes, <sup>عرب</sup> whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרַב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

עֲרַב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרַב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX <sup>κυνόμυια</sup>, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from עֲרַב in the signification of mixing); and so Aqu. <sup>πάμμυια</sup>; Jerome, *omne genus muscarum*; Luth. *allerley ungeziefer*; but עֲרַב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Kaferlaffe*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (<sup>عرب</sup>); so called from its aridity and sterility (see the root No. III). Gent. noun is עֲרַבִי an Arabian, Isa. 13:20; Jer. 3:2; also עֲרַבִי Neh. 2:19; plur. עֲרַבִים Arabians, 2 Chron. 21:16; 22:1; and עֲרַבִיָּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *κεῖται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολάς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) wool, Levit. 13:48—59. See the root No. I. 1.



(II) coll. *strangers, aliens*; from the root ערב No. II.; compare ערב to wander; غريب a wanderer, Ex. 12:38; Neb. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב (I) — (1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. ערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, at evening. Plur. ערבות Jerem. 5:6. Dual. ערבים the two evenings; only in the phrase בין הערבים between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the first evening (Arab. <sup>مساء</sup> *little evening*; <sup>مسياء</sup> *when it begins to draw towards evening*; Gr. *δελη πρωτα*); and the second evening to be the real sunset (Gr. *δελη οψια*). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, *foreigners, strangers*; hence הערב סלבי *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. *willow* (Arab. <sup>عرب</sup> *عرب*), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. *Trauerweide, weeping willow*). Isa. 15:7, נחל הערבים "the brook of willows" (comp. Job 40:22) in Moab, i. e. either <sup>وادي الحسا</sup> *on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebal (i. e. Idumæa)*, see Burckhardt's Travels, page 674; or else the brook <sup>نهر</sup> *(which see)*, near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, <sup>عين صفاف</sup> *عين صفاف*.

ערב pl. ערבים m. — (1) *a raven*. (Arab. <sup>غراب</sup> *غراب*) a raven, a crow; compare the Lat. *corvus*. No root is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *κόραξ* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:25; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הערבה is that low region into which the valley of the Jordan (العور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called ים הערבה *the sea of the desert*, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נחל הערבה *the stream of the desert*, Am. 6:14; comp. 2 Ki. 14:25, also ירחו ערבות *the plains of Jericho*, Josh. 5:10; 2 Ki. 25:5; and ערבות מואב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called בית הערבה; see בית, letter *kk*.

ערבה fem. — (1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, ואת ערבתם תקח "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. <sup>عربون</sup> *عربون*, id. Hence *ἀρραβών, arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבי *an Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערבה No. 3, which see; 2 Sa. 23:31.

ערב fut. יערב — (1) TO ASCEND, i. q. Arabic <sup>عرج</sup> *عرج*, Æthiop. <sup>ሀርገ</sup> *ሀርገ*; see ערינה.

(2) followed by אל and אל to *desire* anything, as if <sup>נקמה נקמה על</sup> *נקמה נקמה על*. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערב properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places <sup>ܐܪܒܐ</sup>), but this is not con-







(1) probab. i. q. **ערוץ** prop. *naked*; hence *needy*, outcast, Jer. 48:6 (compare Jer. 17:6). LXX. *δρυος* *ἀγριος* (ערוץ); Vulgate *myrica* (compare Arab. *عمر* juniper, *Wachholder*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is **ערוץ** Jud. 11:26. Its ruins still bear the ancient name (عراير); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. **ערוץ** 1 Ch. 11:44.

**ערוץ**, in other copies **ערוץ** something *horrid*, *horror* (from the root **ערוץ** No. I). Job 30:6, **ערוץ** **ערוץ** "in the horror of the valleys," i. e. in the horrid vallies.

**ערוץ** (for **ערוץ** "guarding," i. e. "worshipping Jehovah"), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

**ערוץ** i. q. **ערוץ** f. *nakedness*, *want*. Eze. 16:7, **ערוץ** **ערוץ** "and thou (wast) naked and want," i. e. in want. Hab. 3:9, **ערוץ** **ערוץ** "shall be made naked with nakedness."

**ערוץ** only in plur. **ערוץ**—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (*Griet*, *Grütze*) comp. Talmud **ערוץ** *polenta* made from barley, pearl barley. Syriac **ערוץ** id. [see *Thes.*], also a drink made of it. Root **ערוץ** which see. LXX., Vulg., Num., *φύραμα*, *pulmentum*. Neh., Eze. *στρος*, *cibus*.

**ערוץ** masc. pl. *clouds*, *heaven* (from the root **ערוץ** to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. **ערוץ**.

**ערוץ** (with Kametz impure for **ערוץ**) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psa. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, **ערוץ** **ערוץ** "violent nations;" 30:11; 31:12; 32:12.

**ערוץ** plur. **ערוץ** adj. *solitary*, *desolate*, hence

*void of offspring*, Gen. 15:2; Levit. 20:20, 21; Jer. 22:30; from the root **ערוץ** No. 2.

**ערוץ**, fut. **ערוץ** TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *richten*, Gr. *τάσσω*, *τάττω* (kindred to **ערוץ** to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reden*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, stark *sehn*, *rigor* *gerade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare **ערוץ** No. 2); also *to lay out*, *to set in order* (*zurichten*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) **ערוץ** **ערוץ** to put the battle in array, Jud. 20:20, 22; followed by **ערוץ** and **ערוץ** against any one, 1 Sa. 17:2; Gen. 14:8. Part. **ערוץ** **ערוץ** 1 Chr. 12:33, 35; and **ערוץ** **ערוץ** Joel 2:5, set in array for battle. Without the word **ערוץ** id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed **ערוץ**, **ערוץ** against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. **ערוץ** set in array (for battle), Jer. 6:23; 50:42. Job 6:4, **ערוץ** **ערוץ** for **ערוץ** "they set (the battle) in array against me;" Job 33:5.—(b) **ערוץ** **ערוץ** to arrange words, to utter them, followed by **ערוץ** against any one, Job 32:14; also without **ערוץ**. Job 37:19, **ערוץ** **ערוץ** "we cannot set in order by reason of darkness," i. e. ignorance. Followed by **ערוץ** to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, **ערוץ** **ערוץ** "in the morning I will direct (my words) to thee."—(c) **ערוץ** **ערוץ** to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by **ערוץ** to place together (*zusammensetzen* mit *etwas*), to compare (*vergleichen*). Isa. 40:18, **ערוץ** **ערוץ** "what likeness will ye compare unto him?" Psa. 89:7; 40:6, **ערוץ** **ערוץ** "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places **ערוץ** is the dative for **ערוץ**).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. **ערוץ**). Job 36:19, **ערוץ** **ערוץ** "will he value (i. e. regard) thy riches?"

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8, seq.; 2 Ki. 23:35.

Derivatives, **ערוץ**, **ערוץ**, **ערוץ**, and—

**ערוץ** m. with suff. **ערוץ**—(1) *row*, *pile*, of the shewbread, Ex. 40:23.

(2) *preparation*, a putting in order, specially



of clothes, arms. Jud. 17:10, עָרָה בְּנָרִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολή* *ιματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζιῦγος ιματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרַךְ according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרַךְ הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, עָרַךְ נַפְשׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in *Theol. Studien und Kritiken*, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אָפָה אֲנֹכִי כְעָרְפִי "thou a man, whom I reckon equal with myself."

עָרַל—(1) TO BE UNCIRCUMCISED, see the adj. עָרַל. Arab. عَرَل id.

(2) denom. from עָרַל, to regard as uncircumcised, i.e. profane, impure, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרַל m. const. עָרַל Ezek. 44:9, and עָרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרַל שְׂפָתַי *uncircumcised of lips*, i.e. slow of speech (יקיר מְטַלל Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עָרְלָה אָזְנוֹם "their ear is closed with a foreskin;" and לִבְבָם הָעָרַל "their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרְלָה f.—(1) *foreskin*, ἀρποστία. (Arabic عَرْلَة.) 1 Sa. 18:25. 2 Sa. 3:14, עָרְלָה מֵעֵרְלָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרְלַת לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרְלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I עָרַם—(1) i. q. عَرِم TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרַם, שָׂרַם, which see. Intrans. עָרַם to be impudent, spiteful (manifesting one's malevolent mind).

(2) to be crafty. (Syr. Ethpe. id. عَرِيْمًا, עָרִימָא crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL—(1) to make crafty, Ps. 83:4, יַעֲרִימוּ סוֹר "they make their counsel crafty," they take crafty counsels.

(2) to act craftily, 1 Sam. 23:22, and, in a good sense, to act prudently, Prov. 15:5; 19:25.

Derivatives עָרַם, עָרַמָה, עָרַמָה [עָרַם, עָרַם, עָרַם].

II. עָרַם not used in Kal, cognate to the verbs, עָרַם, עָרַם, עָרַם, עָרַם, עָרַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرِم to be heaped up. Sand. Ex.

15:8; عَرْمَةٌ a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרַמָה, עָרַמָה.

עָרַם naked; see עָרַם.

עָרַם m. craftiness, Job 5:13, from the root עָרַם No. I.

עָרַמָה f. id.—(1) craftiness, guile, Ex. 21:14.

(2) prudence, Prov. 1:4; 8:5.

עָרַמָה f. (with Tzere impure), pl. עָרַמָה, once עָרַם—Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עָרַמָה m. a plane tree (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרַן (as if *Vigilantius*, i. q. עָרַן, with the addition of the adj. termination), [Eran], pr. n. m. Nu. 26:36. Patron. עָרַנִי ibid.

עָרַם an unused root, i. q. עָרַם to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרַם, עָרַם, עָרַם, עָרַם, עָרַם, pounded beans, bean-meal (Grise, Grütze). See the derived noun עָרַם.

עָרַעוּ Jud. 11:26; see עָרַעוּ No. 2, a.

עָרַעוּ adj. prop. naked; hence poor, helpless, from the root עָרַעוּ, which see; compare עָרַעוּ No. 1, Psa. 102:18; Jer. 17:6.



עָרַר and עָרַר see עָרַר.

I. עָרַר i. q. נָפַח TO DROP DOWN (tropfen, to drop; compare נָפַח, נָפַח, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:2.

Derivative, עָרַרִים.

II. עָרַר—(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רָב, רָב, compare נָפַח, נָפַח, and, with a palatal or guttural letter added at the beginning, עָרַר, עָרַר, עָרַר. Hence עָרַר the mane of a horse (so called from its being pulled), עָרַר to pull out the forelock of a horse, and Hebr. עָרַר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo, raffen, raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή, κόρυμβος, κορύμβη, top*.)

(2) denom. from עָרַר to break the neck of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

עָרַר m. the neck of an animal, Lev. 5:8 (Arabic *عرق* mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) עָרַר to give the neck, i. e. to turn back, 2 Chron. 29:6; and עָרַר to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) עָרַר Josh. 7:12, and עָרַר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܩܐ*, and Pers. *دشت دادن*. Here belongs Ex. 23:27, עָרַר אֶלֶיךָ עָרַר "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) עָרַר קָשָׁה hard of neck, i. e. obstinate, see קָשָׁה, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

עָרַר ("mane," "forelock," or according to Sim. i. q. עָרַר "hind"), [*Orpah*], pr. n. f. Ruth 1:4, 14.

עָרַר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܥܪܩܐ* id., *ܥܪܩܐ* to make dark. Blended apparently from the trilaterals עָרַר a cloud, and עָרַר to be dark. To this corresponds the Greek *ἀφανός*, obscure, dark, *ὄφρη*, darkness, especially of the night.

עָרַר fut. יִשְׂרַץ—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. *عرص* Conj. VIII. to tremble (as the skin). *عراص* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אִלֵּי תִשְׂרַץ* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرض* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by *בְּפָנָי* at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. *עָרַר* terrible, dreadful, i. q. *נִרְאָה* Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:23.

Derivatives, *עָרַר, עָרַר, עָרַר*.

עָרַר TO FLEE ["TO GNAW"]. (Syr. and Arab. *عرق* and *عرق* id. Kindred is *עָרַר*.) Job 30:3, *עָרַר* "they flee into the desert." But Vulg. *rodabant in solitudine*, compare Arab. *عرق*, Syr. *ܥܪܩܐ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *עָרַר לִי לֹא יִשְׁכַּח* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

עָרַר Gent. n., an *Arkite*, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*, *عرقا*), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

עָרַר i. q. עָרַר No. II., and עָרַר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with הּ parag. עָרַר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence עָרַר, עָרַר.

POEL עָרַר to make naked or bare, sc. the founda-



tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עָשָׂה and HITHPALPEL הִתְעַשָּׂה Jer. 51:58, to be made naked; i. e. utterly overthrown. Comp. עָשָׂה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָשָׂה an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عرش roof, vault, throne with a canopy (compare عرش). Hence—

עָשָׂה f. (Cant. 1:16), plur. עֲרִשׁוֹת a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عرس consort; see עָרַשׁ).

עָשָׂה an unused root. See pr. n. יַעֲרִישֶׁהָ.

עָשָׂה a root not used as a verb. Arab. عشب II. IV., to produce herbs and provender (said of the earth).

עָשָׂה with suff. עֲשָׂבִים plur. constr. עֲשָׂבוֹת (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עָשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عشب id. From the same stock are, perhaps, herba, φαρβή, r and s being interchanged).

עָשָׂה emphat. עָשָׂה Chald. id., Dan. 4:22, 29, 30.

I. עָשָׂה fut. יַעֲשֶׂה apoc. יַעֲשֶׂה—(1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עָשָׂה Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4, עָשָׂה בְּזָהָב וּבְכֶסֶף "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγος, μόχθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עָשָׂה מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 16; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עָשָׂה subst. creator, with suff. עָשִׂי my creator, Job 35:10; עָשָׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂה נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγονίδα θέσθαι, Od. xvii. 225; τρίχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.

—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עָשָׂה שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עָשָׂה תִּשְׁחַח פָּר "thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עָשָׂה לְבַעַל "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice עָשָׂה לַיהוָה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עָשָׂה לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερά ἔρδειν, ἱερά ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; עָשָׂה מְנָה "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb טוב עָשָׂה to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.



"Jehovah **אֱשָׂרָה** מִשְׁחָה מֹשֶׁה who constituted Moses." Followed by לְ of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה** מִלְחָמָה *to wage war with* (Gr. *πόλεμον ποιῆσαι τινι*, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and לְ שָׁלוֹם *to give or grant peace to any one* (*εἰρήνην ποιῆσαι τινι*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) *to do the laws, commandments, or will of God*, Levit. 20:22; Deut. 15:5; Psa. 103:20, 21; also *to do* (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עִם** and **אִתּוֹ**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:4); Psa. 37:1. Sometimes—(l) it is emphat. *to effect, to complete, to execute* anything; hence **עָשָׂה** עֲצָה *to execute counsel*, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה** נְדָרִים *to execute, i. e. to perform vows*, Judges 11:39). Dan. 8:24, **וְהָצִלְיָהּ וְעָשָׂה** "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **עָשָׂה** זֶה מָה זֶה עֲשֵׂה what doth it effect?" i. e. profit? Also not unfrequently—(m) *to make, to do* is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:22; **וַיַּעַשׂ נֹחַ כְּכֹל** **אֲשֶׁר צִוָּה אֱלֹהִים** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. *ποιεῖν*, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, *τί ποιεῖτε λύοντες*). Gen. 41:34, **וַיַּעַשׂ פַּרְעֹה וַיִּפְקֹד** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare **נָתַן** No. 3, and **שָׂוִים**), Ex. 30:25, **וַיַּעַשׂ אֹתוֹ** **שֶׁמֶן מִשְׁחָה קֹדֶשׁ** "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare **בָּנָה**, **יָצַר**, Lehrs. 813), Ex. 38:3, **בָּלְבָלוּ עָשָׂה נְחֹשֶׁת** "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with לְ prefixed, Isa. 44:17, **שְׂאֵרֵיתוֹ**

**לְאֵל עָשָׂה** "of the remainder he makes an idol;" Gen. 12:2, **אֶעֱשֶׂה לְנֹחַ גְּדוֹל** "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, **לְכָל בְּלִי** **תַעֲשֶׂה נְחֹשֶׁת** "thou shalt make all the vessels of brass;" verse 19.

Followed by לְ of pers. it is *to do any thing* with or to *any one*, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (*icm. etwas thun*), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, **כִּי יַעֲשֶׂה לִּי אֱלֹהִים וְכִי יוֹסִיף** "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. *κατὰ ποιεῖν τινα* and *τινι*), and followed by לְ of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL **נַעֲשָׂה** pass. *to be made*, Lev. 7:24. Used impers. **לֹא יַעֲשֶׂה** it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, **יִשְׁוַעוּת בְּלִי נַעֲשָׂה אֶרֶץ** "the land is not made deliverances," is not delivered. Followed by לְ of pers. Exod. 2:4, "that he might know **לֹא יַעֲשֶׂה** לוֹ what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter *e*, Neh. 5:18; *g*, 2 Ki. 23:23; *i*, Lev. 18:30; Est. 9:1.

PIEL, *to work*, or to press immodestly the breasts of a woman, i. q. **מָעַד** Eze. 23:3, 8, and in Kal verse 21. Ch. **עָשָׂה** id. So Gr. *ποιεῖν*, and Lat. *facere, perficere, conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, *to be made* (created), Ps. 139:15. Derivatives, **מַעֲשֵׂה**, and the pr. names **בְּעֵשִׂיָה**, **יַעֲשִׂי**, **עֵשִׂיָה**, **עֵשִׂיָל**, **עֵשִׂיָה**, **עֵשִׂיָה**.

II. **עָשָׂה** an unused root, *to be covered with hairs, hairy*. Arabic **عشى** hairy, **عشا** hairiness. Hence pr. n. **עֵשָׂו**.

**עָשָׂה** ("whom God created," i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Eze. 10:15. As to the letter ה quiescing in the middle of a word, see Lehrs. p. 48.

**עֵשָׂו** pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also **אֶדֶם**, which is, however, more used with regard to his posterity than of the man himself. On the other hand, **עֵשָׂו** Deu. 2:4, seq.; **עֵשָׂו** Obad. 18, and **עֵשָׂו** Jerem. 49:8, 10; Obad. 6, used of the



*Esauites*, i. e. the Edomites, rather as a poetical expression. **הַר עֵשָׂו** the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

**עֵשָׂר** m. a ten, a decade—(a) of days (like שבוע a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:5; Lev. 16:29 (compare Gr. δέκα, δέκατος, τέτατος, used of the tenth, ninth, or fourth day of a month, and the Æth. ዐሠር, ስድስት: of the tenth, fifth day, etc., see Lud. Gramm. p. 100).—(b) of strings, chords; hence a decachord, Ps. 92:3; fully (by apposit.) **נָבֶל עֵשָׂר** the decachord nablum, Ps. 33:2; 144:9.

**עֲשִׂיאל** ("created by God"), [*Asiel*], pr. n. m. 1 Ch. 4:35.

**עֲשִׂיָה** ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiak*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

**עֲשָׂרִי** ordinal adj. (from עֵשָׂר), tenth, Gen. 8:5; Num. 7:66, and often. Fem. **עֲשָׂרִיָּה** Isa. 6:13, and **עֲשָׂרִית** a tenth sc. part, Ex. 16:36; Lev. 5:11.

**עֲשָׂק** not used in Kal; Ch. and Talmud. **עֲשָׂק** TO HAVE TO DO with anything, TO STRIVE with it (mit jem. ob. etwas zu thun haben).

HITHPAEL, to strive, Gen. 26:20; hence—

**עֲשָׂק** ("strife"), [*Esek*], pr. n. of a well near Gerar, ibid.

**עֲשָׂרָה** f. & **עֲשָׂרִים** m. TEN ["Arabic عَشْرَة f. عَشْرَة m. Syr. ܥܫܪܐ f. ܥܫܪܐ m. Æthiop. ዐሠር: etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in **עֲשָׂרָה לֶחֶם** 1 Samuel 17:17 there is an ellipsis of **בִּפְרוֹת**). Used for a round number, Gen. 31:7; Job 19:3. Plur. **עֲשָׂרוֹת** tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, **עֲשָׂרִי**, **עֲשָׂרִיָּה**, **עֲשָׂרִים**, denom. verb **עָשָׂר**. Other forms of the cardinal number itself are—

**עֲשָׂרָה** m. & **עֲשָׂרָה** f. id., only used in numbers compounded with ten, as **אֶחָד עָשָׂר** m. eleven; **אַרְבָּעָה עָשָׂר** m. fourteen; **שֵׁשָׁה עָשָׂר** m. sixteen, m.; also eleventh, fourteenth, sixteenth; fem. **אֶחָד עָשָׂרָה** eleven; **שֵׁשׁ עָשָׂרָה** sixteen, also eleventh, sixteenth.

Pl. **עֲשָׂרִים** (from the sing. **עֲשָׂרָה**)—(1) twenty, of

both genders, with a sing. and pl. noun, Gen. 31:38; Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

**עֵשָׂר** Ch. f. & **עֲשָׂרָה** m. ten, Daniel 7:7, 20, 24. Pl. **עֲשָׂרִים** twenty, Dan. 6:2.

**עָשָׂר** fut. **יֵעָשֵׂר** (denom. from **עָשָׂר**), followed by an acc. to decimate (zehnten), i. e. to take the tenth part of produce, to tithe, 1 Sa. 8:15, 17.

PIEL, to give the tenth part (verzehnten). Neh. 10:38, "and the tenth of our land (we give) to the Levites, **וְהֵם הַלְוִיִּים הַמְעֲשִׂיִּים** for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHAL like PIEL, to give tithes, Deut. 26:12; Neh. 10:39.

**עֲשָׂרָה** see **עָשָׂר**.

**עֲשָׂרָה** see **עָשָׂר**.

**עֲשָׂרוֹן** pl. **עֲשָׂרוֹנִים** m. a tenth part, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. **עֲשָׂרִי**. Thom. de No-varia (in Nomencl. Syr.) considers **ܥܫܪܐ** to be the tenth part of a seah (**ܫܐܗ**).

I. **עֵש** m. a moth, Job 4:19; 13:28; 27:18.

Arab. **عش**. Root **عشش**.

II. **עֵש** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Deser. of Arabia, p. 114. It appears to be the same as **עֵיש** f. Job 38:32, where *her sons* (**בְּנֵיהָ**) are the three stars in the tail of the bear. **עֵש** does not properly signify a bear, but by aphæresis it stands for **נֶעִשׂ**, Arab. **نعش** i. e. a bier (from the root **נעש** to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail **בְּנֵי נֶעִשׂ** i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. **עֵש** to be the same as the Arab.

**عاش** nightly watcher, from the root **عاس** and **عس** to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's *Bibl. der bibl. Litteratur*, vii. p. 397.



עשוק m. an oppressor, Jer. 22:3, i. q. עשק 21:12.

עשוקים m. pl. oppressions, injuries, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עשק.

עשות m. adj. fabricated, wrought, Eze. 27:19; from the root עשר [bright is the signification proposed in Thes.].

עשות [Ashvath], pr. n. m. 1 Ch. 7:33.

עשיר m. (from the root עשר), rich, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, honourable, noble, Ecc. 10:6; but—(b) in a bad sense, haughty, impious, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוללים (under the word הלל No. 3), עני and עני, and interpreters on Isa. 2:7; 53:9; Matt. 19:23.

עשן fut. יעשן TO SMOKE. (Arab. عشن id. In the Indo-Germanic languages, to this appear to correspond, Sansc. ātman, mind (prop. breath, spirit); Gr. ἀρμός, vapour, smoke, ἀρμή, ἀρμός; Goth. athma, spirit; Germ. Athem, for vapour Brohem.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עשן m. adj. smoking, Ex. 20:18.

עשן m. constr. [עשן also] עשן (as if from עשן).—(1) smoke, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עלה עשן באפו "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare fumantes pulvere campos, Virg. Æn. xi. 909.

(2) [Ashan], pr. n. of a town; see עשן.

עשק fut. יעשק, Arab. عسق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אדם עשוק בדם-נפשו "a man oppressed with life blood" (which he has shed), i. e. bowed down under this guilt as a burden.

(2) to defraud, any one, to extort from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עשקי שכר שקר "who extort the wages of the hireling."—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עשקו יביתו "they oppress a man and wrest away his house," i. e. act both with fraud and violence, compare עשק.

(3) to be proud, insolent, metaph. of a river overflowing its banks, Job 40:23 (compare syn. فخر, ظلم, بغا).

PUAL, part. מעשקה (virgin) violated forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, מעשקות, עשוק, עשק, עשקה, עשקה, pr. n. עשק.

עשק ("oppression"), [Eshek], pr. n. m. found once, 1 Ch. 8:39.

עשק m.—(1) violence, injury, Isa. 59:13; especially oppression of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) something taken away by force, or fraud, Lev. 5:23; Ps. 62:11; unjust gain, Ecc. 7:7.

(3) anguish, i. q. עשקה Isa. 54:14.

עשקה fem. oppression, which any one suffers; hence anguish, distress. Isa. 38:14, עשקה לי (read oshkal-li, notwithstanding the Metheg, as in עשקה, see Lehrs. p. 43) "I am in anguish."

עשר fut. יעשר prop. to be straight (kindred to the verbs עשר, עשר, עשר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9. Aram. עשר, عسر id.

PIEL, to build up, pr. to erect, from the primary meaning of the root. So once, 1 Ki. 22:49, כחב יהושפט עשר אניות "Jehoshaphat built ships;" קרי עשה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عسر to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HIPHL—(1) to enrich, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רבת מעשרנה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. to become rich (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, to feign oneself rich, Pro. 13:7. Derivatives, עשיר and—



**עשר** m. *riches*, 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

**עשש** i. q. **בָּלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עש**, **עֶשֶׂה** a moth, whence **עָשׂ** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen, verfallen*), Ps. 6:8; 31:10, 11. Arab. **عش** to fall away, to become lean.

**עשת**—(1) TO SHINE. Jerem. 5:28, **וְשֵׁנֵי עֲשֵׂת** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **קָלַף**. See the derivatives **עֲשֵׂת**, **עֲשֵׂת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

**HITHPAEL**, to recall to mind, *recogito* (as well given by the Vulg.), followed by **ל** Jon. 1:6. See the Chald., and the derived nouns, **עֲשֵׂת**, **עֲשֵׂת**.

**עשת**, **עֲשֵׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֲשֵׂת** No. 3.

**עשת** f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֲשֵׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehrg. 474).

(2) thought, opinion. Plur. Job 12:5, **עֲשֵׂת** "as to the opinions of him who is in prosperity," i. q. **עֲשֵׂת**. Several MSS. apparently, and some printed editions read **עֲשֵׂת** (sing. of the form **עֲשֵׂת**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֲשֵׂת**, which when joined with the numeral ten (**עֲשֵׂת** m. and **עֲשֵׂת** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "more thoughts than ten, i. e. a number to be conceived in thought, or in the mind, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

**עֲשֵׂת** f. pl. *thoughts, counsels*, Ps. 146:4.

**עֲשֵׂת** f. [*Ashtorath*], Greek *Ἀστάρτη*, *Astarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֲשֵׂת** **עֲשֵׂת**, also **עֲשֵׂת** **עֲשֵׂת** Inscr. Cit. 2, *Astartinus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ**, **ܐܫܬܪܐ** (from the Pers. **ستاره**), and pr. n. **שֵׁטַר** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **עֲשֵׂת** and **עֲשֵׂת**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαροῦς, καὶ Ἀδωδος (ἄδω) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνῶμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περιουστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετῆ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε." "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֲשֵׂת**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֲשֵׂת**, **עֲשֵׂת**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֲשֵׂת** Deu. 7:13; 28:4; 18:51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "breeding ewes."]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֲשֵׂת** **עֲשֵׂת** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֲשֵׂת** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֲשֵׂת** 1 Ch. 11:44.

**עֵשׂ** followed by Makk. **עֵשׂ** with suff. **עֵשׂ**, pl. **עֵשׂ** and **עֵשׂ** (contr. from **עֵשׂ**, from the masc. **עֵשׂ**, root **עֵשׂ**, compare **עֵשׂ** for **עֵשׂ**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) a fit, or proper time, an opportunity, like *καίρος*. Ecc. 10:17, "O happy land, whose princes **עֵשׂ** take food at the proper time." **עֵשׂ** before the (proper) time, prematurely, Job 22:16. With suff. **עֵשׂ** in its time, Prov. 15:23; Ecc. 3:11; **עֵשׂ** Isaiah 60:22.—(b) a certain time, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עֵשׂ** "to every thing there is a time," it lasts but for a time, nothing is perpetual;



compare Ecc. 8:6.—(c) a longer time, acc. עַתָּה long, Hos. 13:13; Arabic *عَظِيمًا*; id.—(d) a happy time, happiness, Ps. 81:16. More often in a bad sense—(e) an unhappy time, calamity, as in Lat. *tempora*; compare יוֹ No. 1, letter *b*; Arabic *زَمَانٌ*, Syriac *ܙܡܢܐ* time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11. 12.

With prefixes—(a) *עַתָּה* (for *עַתָּה*), i. e. at this time, now, Jud. 13:23; 21:22; Job 39:18 (see *עַתָּה* letter B, 3). *עַתָּה* *בְּמִנְחַת עֶרֶב* at the time of the evening sacrifice, Dan. 9:21; *עַתָּה* *חַיָּה* with the reviving time [i. e. coming year], see *עַתָּה* No. 3; *עַתָּה* *מָחָר* to-morrow at this time (of the day), (see *מָחָר*), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been *עַתָּה* *מָחָר*).

(b) *עַתָּה* *בְּכָל עֵת* at every time, every season, Ps. 10:5; 34:2; 62:9; *עַתָּה* *הַיּוֹם* at this time, Deu. 1:9.

(c) *עַתָּה עֶרֶב* at the time of evening, at evening, Gen. 8:11; also in acc. *עַתָּה* at (this) time, *jur Zeit*, i. e. now, i. q. *עַתָּה*, Eze. 27:34. LXX. *νῦν*. Vulg. *nunc*.

Plur. *עַתָּוֹת* and *עַתָּוֹת*—(a) times. Esth. 1:13, *יְדָעֵי עַתָּוֹת* and 1 Chron. 12:32, *יְדָעֵי עַתָּוֹת* those who know the times, astrologers.—(b) the vicissitudes of things, events, Ps. 31:16; 1 Ch. 29:30; Job 24:1.—(c) Neh. 9:28, *עַתָּוֹת רַבּוֹת* many times, repeatedly; compare Aram. *ܥܬܐ* time; plur. *vices*; English, *times*.

Denom. *עַתָּה*, *עַתָּה*.

*עַתָּה קַצִּין* ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [*Ittah-kazin*], with *ה* local, *קַצִּין* pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

*עַתָּה* see *עַתָּה*.

*עַתָּה* Arab. TO BE READY, PROMPT; not used in Kal; Arab. *عَدَّ*.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by *?* Job 15:28.

Derivatives, *עַתָּה*, *עַתָּה*.

*עַתָּה* an unused root; whence *עַתָּה*.

*עַתָּה* adv. (from *עַתָּה* time, with He Paragog.), in pause *עַתָּה* (Milel) Gen. 32:5 (like *עַתָּה*, *עַתָּה*); prop. in a time (*jur Zeit*); hence—

(1) at this time, now, already; opp. both to previous and future time, Josh. 14:11; Hos. 2:10;

Isa. 48:7. *מִעַתָּה וְעַד עוֹלָם* from this time and until eternity, Isa. 9:6. *עַד-עַתָּה* until now, until this day, Gen. 32:5; 46:34. *עַתָּה זֶה* now at this very time (see *עַתָּה* No. 3). Sometimes the idea of time is lost, and (like the Gr. *νῦν, νῦν*)—(a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (*עַתָּה הֲנֵחָה* 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt-thou confide?" verse 10, "but have I now (*עַתָּה*) come up without Jehovah?"—(b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence *עַתָּה* and *so*, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) in a short time, presently, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 6:10; 1 Ki. 12:26.

*עַתָּה* m. *he-goat* (perhaps ready and prompt for fighting; comp. *عَدَّ* a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. *عَدَّ* id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare *κίλος*, II. iii. 196).

*עַתָּה* i. q. *עַתָּה* Isaiah 10:13 [*ק*]; Esther 8:13 כחייב.

*עַתָּה* (perhaps i. q. *עַתָּה* "opportune"), [*Attai*], pr. n. m.—(1) 1 Ch. 2:35, 36.—(2) 1 Ch. 12:11.—(3) 2 Ch. 11:20.

*עַתָּה* (from *עַתָּה*) *opportune, at hand*, Levit. 16:21.

*עַתָּה* m. adj.—(1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by *?* Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. *fertig*); followed by an infin. Job 3:8. Compare *عَدَّ* Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. *עַתָּוֹת*—(a) *the things which are ready for any one; i. e. impending, destined*, Deu. 32:35.—(b) *things which one has acquired, i. e. wealth; τὰ ὑπάρχοντα*, Isa. 10:13.

*עַתָּה* Chald., *ready, prepared*, Dan. 3:15.

*עַתָּה* (perhaps i. q. *עַתָּה*), [*Athaiah*], pr. n. m., Neh. 11:4.

*עַתָּה* m. adj. *shining* (pr. genteel, worthy of, a well-born and noble person), used of clothes, Isa. 23:18. See the root *עַתָּה* No. 4.



**עתיק** adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עתי** No. 1, 3.

(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

**עתיק** Ch. *old, ancient*, Dan. 7:9, 13, 22.

**עתיך** an unused root, Arab. **عتك** to turn aside to lodge; whence—

**עתיך** ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

**עתי** an unused root, Arab. **عتل** to handle violently; whence—

**עתי** (for **עתייה**), [*Athlai*], pr. n. m. Ezr. 10:28.

**עתייה** ("whom Jehovah has afflicted"), [*Athaliah*], pr. n.—(1) m.—(a) 1 Chr. 8:26.—(b) Ezr. 8:7.—(2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places **עתייה** 2 Ki. 8:26; 11:2.

**עתי** a root **απ. λεγόμεν.**, which seems to have been of the same or a similar meaning, as **עתי** (cogn. **עתי**). Hence—

NIPHAL, Isai. 9:18, **נעתי** "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عتم** to be darkened; LXX. **συγκέκαυται**, Ch. **קרוכת** *burned up* [this is the meaning given in Thes.]; compare Arab. **عتم** a great and almost suffocating heat.

**עתי** (kindred to the verb **עתי**) an unused root, Arab. **عتن** to handle violently, **عتون** a lion. Hence—

**עתי** (for **עתייה** "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

**עתייה** ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. **Γοθονιήλ**, Judith 6:15.

**עתי** fut. **עתי**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عتى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עתי** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old."

(Arab. **عتى** to be ancient, old.) Compare **עתי** No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عتى** fut. I. **عانتى** manumitted, free; **عتى**

freedom); whence in Hebrew **עתי** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عتى** a noble

countenance, beauty, brightness, **عتى** noble, generous, also, having a clear and delicate skin (like nobles), **عتى** to be well, to have a clear and delicate skin. Heb. **עתי**, **עתי** shining, handsome.

HIPHAL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. **ἐξεγράψατο**. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **העתיקו מהם מלים** "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עתי**, **עתי**, **עתי**, **עתי**.

**עתי** m. adj. *bold, impudent* (see the root No. 3). **עתי** **עתי** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

**עתי** m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עתי** Vulg. *opes superbæ*. [Is not enduring the true meaning?]

I. **עתי** fut. **עתי**—(1) i. q. **קטר** TO BURN INCENSE to a god (Syr. **حبه** to smoke with perfume, **حبه** incense; Arab. **عطر** to breathe odours). Hence **עתי** No. 1.

(2) *to pray as a suppliant, to pray* to a god (the prayers of the godly being compared to incense; comp. **μνημόσυρον της προσευχης**, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **ל** and **ל** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **ויעתר לו יהוה** "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. **נעתי** 1 Ch. 5:20.

HIPHAL, i. q. Kal, Ex. 8:25; 10:17. Followed by **ל** and **עתי** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עתי**.

II. **עתי** i. q. Chald. **עתי** (Hebrew **עתי**) TO BE ABUNDANT; not used in Kal.



NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIFHIL, to multiply, to accumulate, Eze. 35:13, וְהִעֲמַרְתָּם עָלַי דְּבָרֶיכֶם "you have multiplied against me words," sc. impudent, impious words. Compare זָרָל No. 2.

Derivatives, עֲתָרָה and pr. n. עֲתָר.

עֲתָר m.—(1) incense, odoriferous smoke,

Eze. 8:11, as rightly rendered by the LXX., Vulg., Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) a worshipper of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether], pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7.

עֲתָרָה f. riches, abundance, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for eighty. The name of this letter probably signified a mouth, i. q. פֶּה. As to its pronunciation, see Lehrs. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced p by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פ i. q. פֶּה (which see), adv. here, Job 38:11.

פָּאֵר a root not used in Kal, which had, I have no doubt, the signification, to BLOW, like the kindred פָּהַף, פָּהַף, also פָּוַף, פָּוַף, פָּוַף, all of which are onomatopoeic, and imitate the sound of blowing. Hence ἄπ. λεγόμε.—

HIFHIL, Deut. 32:26, אֶפְסֵיהֶם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֶּה and its derivatives.]

פָּאֵר constr. פָּאֵרָה f.—(1) a quarter of the heaven (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רֵיחִין four winds, for Hebr. אַרְבַּע רֵיחִין Eze. 7:2, compare 37:9; 42:20. אֶרֶץ מִזְרַחַת the west quarter, Josh. 18:14; אֶרֶץ מִצְרַחַת the north quarter, Ex. 26:18, 20. Hence—

(2) side, region, Jer. 48:45, אֶרֶץ מוֹאָב "region of Moab." Dual const. state אֶרֶץ מוֹאָבִים "both sides of Moab," Num. 24:17, compare אֶרֶץ יִרְדֵּן, יַרְדֵּן.

(3) a corner, as of a field, Lev. 19:9; of a bed, Am. 3:12. אֶרֶץ זָוֵה the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Baadenbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, אֶרֶץ קְצוּצֵי פְּאֵרָה (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאֵר an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተረሎ: to have in the mouth a morsel, lump, ረሎ: morsel, lump; περιστόμιον? It is one of the roots ending in m which express sounds uttered with the mouth shut. Cognate is פִּי to understand, prop. to be imbued with.) Hence פִּי (for פָּאֵר) mouth.

(2) Arab. فَي to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פִּימָה.

I. פָּאֵר not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאֵרָה, פָּאֵרָה, compare Arab. فَا Med. Waw, to boil up, to be hot, فَا glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאֵר—(1) to adorn, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פָּאֵרָה to examine the boughs, in order to glean them, Deu. 24:20.

HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify



oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to boast, followed by על against any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פארר, פארר, תפארת, [פארר, פארר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. فار to dig down and hide under the earth. Hence פאר for פאר (Arab. فارة) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — תפאר to explain, to declare oneself (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, תפאר עלי למה ונו, "declare to me when," etc.; in which words the particle על (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. τάξει προς με. Vulg. constitue mihi, quando, etc. But the Hebrews themselves, and many more recent writers, glory over me (in saying) when I shall intreat for thee; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. an ornament, a tiara, a turban, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. foliage (prop. glory) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp, פאר No. 2.

פאר (for פאר, from the root פאר) m. warmth, hence ruddy glow, brightness of face (i. q. פאר), comp. פאר No. I, Kal. Joel 2:6, פאר קבצו פאר, "all faces withdraw brightness," i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region ["abounding in foliage, from the root, No. I., or"] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petraea, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called פאר Hab. 3:3; פאר Deu. 33:2; פאר אש-על-הסדר i. e. "the grove of Paran which is over the desert," i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of Feiran (فيران, فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פג pl. פגים unripe figs, which hang on the tree through the winter; grossi, grossuli, Cant. 2:13; LXX. ὄλιθοι. From the root—

פג Arab. فحج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܚܝܝܡ immature, acid. The primary idea appears to be that of cold, see the kindred root פג.

פגל masc. something fœtid, unclean, abominable, i. q. פגל; used of food, Levit. 7:18; 19:7; פגל פגל unclean flesh, Eze. 4:14; plur. פגלים unclean meats, Isa. 65:4.

פגל an unused root; Talmud. Piel to render fœtid. Hithpacl, to be made fœtid. Arab. and Æth. (ג and ה being interchanged), פגל to be fœtid, used of food; פגל: to be impure. Hence פגל.

פגע—(1) TO STRIKE UPON, or against, pepigit, stossen, schlagen. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred pac for pacs, paciscor, Greek πηγνύω, Germ. pöfen, and those which are allied to this, boten, Bod, from the idea of striking or pushing. Of the same termination is the root פגע; compare פגע and פגע). Followed by פ to strike upon any person or thing (auf, an etwas stossen), whether of set purpose or accidentally, whether violently or lightly; hence— (a) to rush on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to kill, to slay, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פ of thing; Ex. 5:3, פגעני פגעני "lest he fall upon us with the pestilence."—(b) in a good sense to assail any one with petitions, to urge him; followed by פ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פ of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to light upon any one, to meet with him, followed by פ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to reach to any one, followed by פ Josh. 16:7;



17:10; 19:11; 22:26; 27:34 (followed by **ל** Josh. 19:11).

(2) to strike a covenant with any one, *pactus est* (from *paciscor*), to make peace with him, followed by **ל**. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, **פָּנַעְתָּ אִתּוֹ שָׁשׁ וְעֵשֶׂה** **קָרָךְ** "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is **אֵישׁ שְׁלוֹמֶךָ**, **אֵישׁ בְּרִיחֶךָ**. Without **ל** Isa. 47:3, "I will take vengeance **וְלֹא אֶפְנֶנֶע אִדָּם** and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of striking is referred to that of making peace, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic **صَفَقَ** (Isa. 2:6), **صَفَقَ** and Lat. *ferire*, *percutere fœdus*.

**HIPIIL**—(1) causat. of Kal No. 1, a, to cause anything to fall upon any one. Isa. 53:6, **הִפְּנִיעַ בּוֹ** **אֵת עוֹן כָּלֵנוּ** "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to cause to supplicate. Jer. 15:11, **הִפְּנִיעַ אֶת-הָאֱלֹהִים** "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to invade. Part. **מְפַיֵּץ** assailant, enemy, Job 26:32.—(b) i. q. Kal No. 1, b, to assail any one with prayers; followed by **ל** Jer. 36:25; also followed by **ל** of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative **מְפַיֵּץ** and—

**פָּגַעַת** m. what happens to any one, incident, event, chance, Eccl. 9:11; unhappy (with the addition of **וְ**), 1 Ki. 5:18.

**פָּגְעִיאל** ("fortune of God"), [*Pagiæl*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

**פָּגַר** not used in Kal. **PIEL**, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. **فجر** (the letters **כ** and **פ** being interchanged), to be attenuated; **فجر** weak, wearied. Also the Lat. *piger*. The primary stock of both words **פָּגַר** and *piger*, is **פג**; compare **פג**, *piget*). Hence—

**פָּגְרִים** plur. constr. **פָּגְרִי** m., a carcass, dead body, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of **ל** Isa. 37:36 (compare Syr. **فجر** used of the body even when living). Metaph. **פָּגְרִי וְלִילֵיכֶם** carcasses, i. e. ruins of your idols, Lev. 26:29.

**פָּגַשׁ** fut **פָּגַשׁ** (kindred to the roots **פָּגַע**, **פָּגַשׁ**)—  
(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to meet with any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by **ל** Prov. 17:12.

**NIPHAL**, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

**PIEL**, to light upon any thing, Job 5:14.

**פָּדַד** an unused root.—(1) prop. to cut, to cut up, to separate; cogn. to **פָּדַד** No. I., which see; (Arab. **فد** V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to plow; whence **פָּדָא** a plough-ox; and **פָּדָא** a yoke of oxen, plough; Syr. and Chald. **פָּדָא** id.; **פָּדָא** field, plain. [This is called in Thes. "an uncertain root"].

Derivative **פָּדָא**.

**פָּדָה** TO LOOSE (pr. by cutting; *loſſen*; cogn. to the verb **פָּדַד**); hence—(1) to redeem by paying a price (Arab. **فدا**), Exod. 13:13; followed by **ל** of the price; as Exod. 34:20, **פָּדַדְתָּ אֶת-בְּכֹרֶת הָאֵסִי** "the firstborn of an ass thou shalt redeem with a sheep."

(2) to let go, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to set free, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to preserve, to deliver life from danger, Psa. 34:23; followed by **ל** 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; **ל** (in danger), Job 5:20.

**NIPHAL**, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

**HIPIIL** **הִפְּדָה**, causat. of Kal. No. 1; Exod. 21:8.

**HOPHAL**, pass. inf. absol. **הִפְּדָה** Lev. 19:20.

Derivatives, **פָּדָה-אֱלֹהִים**.

**פָּדָה-אֱלֹהִים** ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

**פָּדָה-צוּר** ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

**פָּדוּי** only in plur. **פָּדוּיִם** price of redemption, Num. 3:46, seqq.; 18:16. Elsewhere **פָּדוּיִם** part. pass. plur. are the preserved [redeemed], Isaiah 35:10; 51:11.



פָּדוֹן ("liberation," [redemption]), [Padon], pr. n. m. Ezr. 2:44; Neh. 7:47.

פְּדוּת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, הפרש. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פְּדִיָּה ("whom Jehovah preserved" [redeemed]), [Peduiah], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פְּדִיָּהוּ (id.) pr. n. m. 1 Ch. 27:20.

פְּדוּיִם m. Nu. 3:49, and פְּדִיִן Ex. 21:30; Psal. 49:10, *price of redemption*, λύτρον.

[פָּדוּן a root inserted in Thes. from which to derive פָּדוּן and אֶפְדוּן.]

פָּדָן m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word שָׂדֵה) from the root פָּדַד No. 2. Hence פְּדִן אֲרָם the plain, or plain region of Syria [Padan-Aram], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פְּדִן Gen. 48:7. With ה local פְּדִן אֲרָם Gen. 28:2, 5, 6.

פָּדַע i. q. פָּדָה TO LIBERATE, SET FREE, απ. λεγόμε. Job 33:24, פָּדַעְתָּהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פָּרַעְתָּהוּ with the same sense, and such a root as פָּרַע is void of all certain authority.

פָּדַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab. (r and n being interchanged) فَدِن to fatten cattle, and more frequently بَدِن to become fat, thick, بدن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *feitr*, from the stock foeden, to nourish. The primary root is *fad*, to which r is added in many forms; compare *pita, pater; pigeo, piger, פוגר*.) Hence—

פָּדַר m. with suff. פָּדַרְוִי *fat*, Lev. 1:8; 12:8, 20.

פִּי const. פִּי, with suff. פִּי (my mouth), פִּיךָ; פִּי, פִּיָּה; פִּיָּהם, poet. פִּימֹ pl. פִּים 1 Sa. 13:21, and פִּיֹת Prov. 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فَوْدٌ, فَيْه, فَاذ, فَوَهْدٌ, const.

فُو, فَا, فَي, فِ, Eth. ለፋ:; id. The Hebrew form פִּי is for פִּיָּה, like שֵׁה for שֵׁיָה, whence the fem. פִּיָּה; const. פִּי for פִּיָּה. The root פִּיָּה, like פָּהָה, פָּאָה, and Med. quiesc. פוּה, פוּהָ, פוּהַ, פוּהֵ had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פָּאָה.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak פִּי אֶל-פִּי מוּתָה, without any one between, Numbers 12:8; פִּי אֶת-פִּי with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּמִוְפִי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an orator, spokesman, messenger, Ex. 4:16 (comp. נְבִיאָה); commandment, Ecc. 8:2, פִּי מֶלֶךְ שָׁמַר "keep the commandment of the king." Hence פִּי עַל by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) בְּפִי in his mouth," i. e. he liked its taste. Comp. בָּפִי, בָּפִי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase הִכָּה לְפִי הַקֶּבֶץ to smite with the edge of the sword (see נִקְּחָה). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיפִיֹת.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פִּי לְפִי 2 Kings 10:21; 21:16; and מִפִּי אֶל-פִּי Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. פִּי No. 7, a portion which can be taken in the hand, a handful), Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two (third) parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—(1) בְּפִי—(a) *according to the commandment of*, 1 Ch. 12:23.—(b) *according to the rate of* (nach Ausfage), *at the rate of, or proportion, according to*, Lev. 25:52, בְּפִי שְׁנַיִם "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. כְּ, פִּי כְּמֹו like as, like, Job 33:6, אֲנִי כְּפִיךָ לְאֵל "I, even as thou (am created) by God."—(d) אֲשֶׁר בְּפִי אֲשֶׁר conj. *according as, even as*, Mal. 2:9; and without אֲשֶׁר *so that*, Zech. 2:4.

(2) לְפִי i. q. כְּפִי (see לְ A, 9)—(a) *at the rate of,*



according to, Ex. 12:4; Gen. 47:12, לְפִי הַסֵּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, לְפִי הַסֵּף and ye shall reap according to mercy." — (b) followed by an inf. when (i. q. ? followed by an inf. No. 7), Num. 9:17; Isa. 29:10.

(3) לְפִי according to the commandment, order of any one, Genesis 45:21; Num. 3:16; 39:51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי at the rate of, according to, Am. 6:5; Pro. 22:6. לְפִי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פֶּה (prob. contr. from פֶּהוּ, פֶּהוּ in this, or that, sc. place, like פֶּה for פֶּהוּ; as to p for b, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely —

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26; 34:37. מִפֶּה...מִפֹּה hence...thence, Eze. 40:10, 12, 21; 41:2. As to מִפֶּה, see that word. — Once מִפֶּה (which see).

פִּוּאָה (perhaps Arab. فوهة "mouth"), [Puah], pr. n. m. — (1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פִּוּאָה. — (2) Jud. 10:1.

פֶּה — (1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρύνω to be rigid, and πειγών; in Latin, pigo, rigeo, frigeo. Gen. 45:26, וַיִּפֶּן לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, to be torpid, Ps. 38:9.

Derivatives, פִּוּאָה, and —

פִּוּוּהָ f. rest, cessation, Lam. 2:18.

פֶּה see פִּיד.

פִּוּחַ i. q. נִפַח (which see), TO BREATHE, TO BLOW.

(Arab. فاح and فاح to exhale odour, to be fragrant.)

Cant. 2:17, עַד שִׁפְפוּחַ הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare פִּוּחַ.

HIPHAL — (1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by פֶּה to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare פָּחַץ Ecc. 1:5.

(5) to rail against any one, followed by פֶּה Psa. 10:5; and לְ 12:6, לֹא יִשְׁרָ יָמֵיהֶם "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פִּוּחַ an unused root, Syr. Aph. to contemn, to afflict. See פִּוּחִיאל. [This root is not inserted in Thes.]

פִּוּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of Mauritania, in which the river Phut is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it Libya, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פִּוּטִיאל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פִּוּטִי פֶּרֶעַ Egypt. pr. n. Potiphara, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρη, Πεντεφρη, ΠΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פִּוּטִיפֶר (an abbreviated form for פֶּרֶעַ פִּוּטִי) [Potiphara], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פִּוּךְ an unused root, which had, perhaps, the sense of moving to and fro, wavering, i. q. פִּוּחַ. Hence may be derived the following word, which is of uncertain origin.

פִּוּךָ i. q. Greek φύκος, prop. sea-weed, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στίμιμ, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. פִּוּךָ). Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי פִּוּךָ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.



**פול** m. a bean, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, peul, peul, a chick-pea, bolle onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic **ፊፊፊፍ**: i. q. **ፊፊፊ** to bubble up as water, watten, quellen; **ፊፊፊ** to roll oneself; also **ፊፊፊ**, **ፊፊፊ**, **ፊፊፊ**).

**פול** [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוג**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **Ἰουαακ** or **Ἰουαακ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

**פוק** and **פוק** emphat. state **פוק**, Chald. masc. i. q. Heb. **פוק**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܩܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פוקא**, from the root **פוק**, like **פוק** from **פוקא**).

**פוק** fort. i. q. Arab. **افل** = **افل** (compare **פוק**).

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted*; once found, Psa. 88:16, **פוק**, LXX. *ἐξηπορήθην*. Vulg. *conturbatus sum*.

**פוק** ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **פוק** ("the gate of the corner.")

**פוק** [*Punites*], patron. n. of an unknown person, Psa. Num. 26:23.

**פוק** (perhaps "darkness," "obscurity," from the root **פוק**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:42. See Relandi *Palæstina*, p. 952. Compare **פוק**.

**פוק** (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פוק**: "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

**פוק** only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פוק** (which see).

(1) TO BREAK OR DASH IN PIECES. See Pilel, Hithpalel.

(2) *to disperse*. Part. pass. **פוק** dispersed. Zeph. loc. cit. **פוק** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. **פוק** to abound with prosperity, Zec. 1:17.

NIPHAL, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פוק** *to break in pieces* (as a rock with a hammer), Jer. 23:29.

PILPEL **פוק** id. (a person dashed against the ground or a rock), Job 16:12.

HIPHL—(1) trans., *to scatter, as seed*, Isaiah 28:25; *to send abroad, as lightning, arrows*, Psalm 18:15; 144:6; *to scatter peoples*, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פוק** the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass any one*, Job 18:11; Eze. 34:21.

(2) *to pour out*; metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פוק** *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form TIPHEL (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **פוק** "I will scatter you;" where, however, other copies, both MSS. and printed, read **פוק** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פוק** a hammer.

I. **פוק** TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanken*, with a sibilant prefixed *schwanken* (ant. wagen); with a diminut. *vacillo*, *wackeln*. Comp. **פוק**.

HIPHL, id., Jer. 10:4, **פוק** "and it moveth



not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוק, פוקה.

II. פוק to GO OUT, i. q. Chald. נפק.

HIPHAL—(1) to give out to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. מכשול 1 Sam. 25:31.

I. פור i. q. פור TO BREAK. Hence—

HIPHAL הפיר twice (Psa. 33:10; Eze. 17:19) i. q. הפיר, and the derived noun פורה a wine-press.

II. פור i. q. Arab. فار to be hot, to bubble up in boiling (comp. פאר), whence פרה (for פאר) a pot. [This root is not given in Thes.]

פור m. a lot, a Persic word, which in Esth. 3:7 is explained נורל. (It answers to the Persic پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and بهره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פה and פור.) Pl. פורים lots, Est. 9:24, ימי הפורים, verse 31, and nakedly פורים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פורה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פה to break.

פורתא [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پوره pureh, ornament.

I. פוש & פוש Arab. فاش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκιπτάω); Jer. 50:11.

Derivative, pr. n. פושן.

[These roots are not separated in Thes.]

II. פוש not used in Kal, cogn. to the verb פוש. Ch. פוש to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah. 3:18. See פש.

פוח whence פח q. v.

פוחי [Puhites], patron. n., once 1 Ch. 2:53.

פוי (from the root פוי No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פוי hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוי).

I. פוי not used in Kal, i. q. Arab. فوس to separate, to distinguish (compare the roots beginning with the letters פ, ב, under the words פנה, פצה); specially, to separate and purify metals from dross, by means of fire; whence פוס silver; comp. פוריל tin, from פורל, and Æth. ብረር: silver, ብርך: brass, from the root ברר to purify.—Hence פוי pure gold, and—

HOPHAL part. פוי 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוי pure gold.

II. פוי TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فر to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فر, وفر, (ابن) افز to leap, to bound: Talmud, פוי to bound, to leap for joy: Gen. 49:24, פוי "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פוי hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פוי ומקרה " (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained פוי ומשחק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פור TO DISPERSE, i. q. פור, פור, in Kal only found in part. pass. Jer. 50:17.



PIEL, i. q. Kal, to disperse, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53:6. Jer. 3:13, וַתִּפְּחֵי אֶת־דְּרָכֶיךָ "thou hast scattered thy ways," i. e. hast wandered about.

(2) to bestow largely, to be liberal, Ps. 112:9; Prov. 11:24.

NIPHAL, Ps. 141:7; and—

PUAL, Est. 3:8, pass. to be dispersed.

I. פָּחַ m. pl. פָּחִים const. פָּחִי Prov. 22:5; Exodus 39:3, with Dag. forte impl. like פָּחִים; (from the root פָּחַ).

(1) a net, a snare, Job 18:9; especially of a fowler, Am. 3:5; Prov. 7:23; Ecc. 9:12; so called from its being spread out. (Arab. <sup>ف</sup>فح and <sup>ف</sup>فحت, Syr. <sup>ف</sup>فح id. To this agrees also Gr. <sup>π</sup>παγίς, <sup>π</sup>πάγη, which however is derived from the root of that language <sup>π</sup>πήγνυμι). To lay snares, i. e. to plot, to devise against any one, is פָּחַ נֶחֱלָה Ps. 119:110; פָּחַ <sup>פ</sup>פֶּסֶל Psalm 140:6; 141:9; Jer. 18:22; פָּחַ <sup>פ</sup>פֶּסֶל Psalm 141:9. Metaph. that by which any one falls, i. e. is led to destruction. Comp. <sup>פ</sup>פֶּסֶל No. 2, and Schult.

on Job, p. 137, 138; Josh. 23:13; Ps. 69:23; Isai. 8:14; hence destruction, ruin, Isai. 24:17; Jer. 48:43. See פָּחַ.

(2) פָּחִים thin plates, Ex. 39:3; Num. 17:3.

(3) Psa. 11:6 פָּחִים snares (Schlingen), lightning, bending itself like a snare (a noose) or serpent (פָּחַ) [Schlingende, Schlangelnde Blitze]. Compare <sup>س</sup>سلسله a sheet of lightning diffused over the clouds, and <sup>Δ</sup>Δὸς μάλιστα, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פָּחַ <sup>פ</sup>פֶּסֶל hot coals, i. e. lightnings.

II. פָּחַ with suff. פָּחֵי Neh. 5:14, i. q. פָּחַ (which see), the governor of a province.

פָּחַ fut. יִפְּחַ—(1) TO TREMBLE—(a) for fear, to fear, Deu. 28:66; Isa. 12:2; followed by פָּחַ Psal. 27:1; 119:161; Job 23:15, and פָּחַ Isai. 19:16, of the pers. or thing feared. פָּחַ פָּחַ to fear a fear, Job 3:25. Used in a pregnant sense, פָּחַ אֶל־דָּעוּהוּ to turn with fear to one another, Jer. 36:16; compare Gen. 42:28.—(b) with joy, Isa. 60:5; Jer. 33:9.—The notion of fear is transferred to shame in the noun פָּחַ No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 3:5. Compare <sup>פ</sup>פָּחַ, <sup>פ</sup>פָּחַ, <sup>פ</sup>פָּחַ.

PIEL, i. q. Kal, but intensively, to fear continually, to be timid, followed by פָּחַ Isai. 51:13; to take care of oneself, to be cautious, Proverbs 28:14. (Opp. to <sup>פ</sup>פָּחַ).

HIPHAL, to cause to fear, to terrify, with an acc. Job 4:14. Hence פָּחַ and—

פָּחַ m. with suff. פָּחֵי.

(1) fear, terror, Ex. 15:16; Job 13:11. Followed by a genitive of the causer of terror (compare <sup>פ</sup>פָּחַ, e. g. פָּחַ הַיְהוּדִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8:17; 9:3. פָּחַ יְהוָה fear which Jehovah causes, Isa. 2:10, 19; 2 Ch. 14:13. פָּחַ אֱלֹהִים fear of God, Ps. 36:2. Meton. used of the object of fear and reverence, as פָּחַ יִצְחָק Gen. 31:42, 53, used of Jehovah, Pl. פָּחַיִם Job 15:21.

(2) verenda, pudenda, Job 40:17. [Taken in Thes. in this place to mean, thighs.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. <sup>ف</sup>فخذ thigh.)

פָּחַ f. terror, Jer. 2:19.

פָּחַ (for פָּחַ with Dag. forte implied), m. const. פָּחַ, with suff. פָּחֵי, once פָּחַ Neh. 5:14 (from the masculine form פָּחַ), pl. פָּחִים 1 Ki. 10:15; 20:24; Jer. 51:23; Eze. 23:6, 23; const. state פָּחִים (from absol. פָּחִים) Neh. 2:7, 9; Eze. 8:36, m. the governor of a province (less than that of a satrap, see <sup>פ</sup>פָּחַ) in the Assyrian empire, 2 Ki. 18:24; Isa. 36:9; Chaldean, Eze. 23:6, 23; Jer. 51:23; Persian, Esth. 8:9; 9:3; specially used of the Persian governor of Judæa, Hag. 1:1, 14; 2:2, 21; Neh. 5:14, 18; 12:26; Mal. 1:8; used of the governor of Judæa in the time of Solomon, 1 Ki. 10:15; and of the governors of Syria, 1 Ki. 20:24. (This word appears to be of foreign origin, and Bohlen compares Pers. <sup>ب</sup>بکیت great men, nobles; Ewald in Gramm.

p. 490, the verb <sup>پ</sup>پختن pukhten, to care for, to act (pr. to cook, bake; Germ. baden.) Better than all these would be <sup>ب</sup>بک, <sup>ب</sup>بیک, <sup>ب</sup>بکا a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is <sup>پ</sup>پاک paik, one of the guard, an attendant.) [Benfey compares Sanscr. paksha, companion, friend; and this Gesenius appears to have preferred.]

פָּחַ constr. פָּחַ, pl. emphat. פָּחַיִם, Chald. id. Eze. 5:3, 14; 6:7; Dan. 3:2, 3, 27; 6:8.

פָּחַ TO LEAP, TO BOUND (like the Ch.), prop.



used of boiling water (compare פחו Gen. 49:4). Hence—

(1) to be lascivious, wanton, light [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζῆλος*).

(2) to be proud, to be vainglorious (like the Arab. *فخر*, compare *פון*). Part. *פוחים* used of false prophets, Zeph. 3:4.

[Hence the following words.]

*פח* m. pr. lasciviousness, wantonness, Gen. 49:4, *פחו במים* "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερέζευσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

*פחנות* f. pride, boasting, Jer. 23:32.

*פחה* prob. TO SPREAD OUT (cogn. to the verbs *פצה*, *פצה*); whence *פח* a net; also, to be made thin (like the Syr. Ethpa.); hence *פח* a thin plate.

*פח* (denom. from *פח*), to catch in a net, to snare, Isa. 42:22, *הפח בהורים כלם* "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[*פחים* see *פח*.]

*פחם* an unused root, Ch. *פחם*, and Arab. *فحم* to be black; whence—

*פחם* m. (for *פחם*, Dag. forte implied), a coal, Prov. 26:21; also, hot coals, Isa. 44:12; 54:16. Arab. *فحم*, *فحم* coal; Æth. *ፊሕም*: coal, and hot coal.

*פחר* an unused root, which appears to have had the same meaning as *פאר*, *פח* No. II. to boil as a pot (whence figuratively Arab. *فخر*, *فخر* to swell up, to be proud); hence *פחר* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. Ethpa. to form. [This is given as the primary meaning of the root in Thes.]

*פחר* m. Chald. a potter, Dan. 2:41. (Syriac *ܦܚܪ* id.)

*פחת* an unused root, Syr. Pa. *ܦܚܬ* to dig, to excavate; whence—

*פחת* m. (2 Sa. 18:17), pl. *פחתים* f. (2 Sa. 17:9), a pit; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פחר ופחר* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחתת*.

*פחת-מואב* ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

*פחתה* (fem. from the masc. *פחת*) as if a lower place, a depression (in leprous garments), Lev. 13:55.

*פטרדה* f. a species of gem, Ex. 28:17; Eze. 28:13, found in Æthiopia (Job 28:19), according to several of the old interpreters, the topaz, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pita* is pale; and the Gr. *τοπάσιον* itself may be from *פטרדה*, *טפרדה*, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

*פטר* i. q. *פטר* verbal pass. of the verb *פטר* 1 Ch. 9:33 בתיב.

*פטיש* m. a hammer, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פטיש*.

*פטיש* m. Chald., Dan. 3:21 (where the קרי is *פטיש*); i. q. Syr. *ܦܦܬܝܫ* a tunic, under garment. Hebr. translation *פתינת*. From the root *פטיש* No. 2.

*פטר* fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. *فطر* id.; and intrans. to break through, as a tooth. Kindred to the root *פטר*; where see more). Part. pass. *פטר* *פטר* *פטר* burstings of flowers, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פטר* is given as a subst. in Thes.].

(2) transit. to cause to burst forth, as water, Pro. 17:14. Hence—

(3) trop. to let go free (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, *פטר* "let go," i. e. exempt from duty; where the כתיב is *פטר*. Intrans. to slip away, to depart out of the way; fut. *יפטר* 1 Sa. 19:10 (Syr. *ܦܦܬܝܫ* id. Chald. Pe. and Ithpe.).

*פטר*, i. q. Kal No. 1 *פטר* *פטר* to cleave the lip, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job. 16:10).

Derivatives, *פטר* and—



**פטר** m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without **רחם** Ex. 13:12, 13; 34:20.

**פטררה** f. id., Num. 8:16.

**פישן**—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פישן**, **فَيْسِن** a hammer. (This root is onomatopoeic; found also in the Indo-Germanic languages and widely extended; its primary stock is *batt, patt*; whence med. Lat. *battere battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patschen*; Swedish *batsch*, a blow; Germ. *petschaft*; compare *bos* in *Ambos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) *to spread out*, for which **פישן** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פישן**.

**פ** st. constr. of the noun **פה** a mouth; which see.

**פִּי-בֶסֶת** Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστός* and *Βούβαστις* (Herod. 2:59. Strabo x. p. 553); so called from *Bubastis*, an Egyptian goddess, who was compared to *Diana* by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פִּי-בֶסֶת**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Égypte, Etat Moderne, Livr. iii. p. 307*; compare *Jablonski Opuscc. t. i. p. 53*; *Panth. ii. 56, seqq.*; *Quatremère, Memoires sur l'Égypte, i. p. 98*; *Champollion, L'Égypte sous les Pharaons, ii. p. 63*.

**פיד** a root not used as a verb. Arab. **فاد** Med. *Waw and Ye to die*, i. q. **فاد** (kindred to **פיד**, **פיד**) IV. *to destroy* (Sansk. *pid*, to sadden, to vex, to afflict). Hence—

**פיד** m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **לפיד בוא** "to calamity (i. e. to an unfortunate person) is contempt;" but see **לפיד**.

**פיה** an unused root, i. q. **פיה**, **פיה** prop. *to blow out*; hence *to speak*, i. q. Arabic **فاه**; whence **فوه**,

**פה** mouth [This root is altogether rejected in *Thes.*]. Hence the Hebr. **פה** mouth, for **פה** and—

**פיה** fem. *mouth*, i. e. edge of a sword, Jud. 3:16. Compare **פה** No. 3.

**פִּי-הַחִירוֹת** pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely *Πιχαχίρωτ* a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Herodopolitan gulf, situated to the east of the city *Baal-Zephon*, Exod. 14:2, 9; Nu. 33:7; without **פ** *ibid.* verse 8.

**פיה** m. *dust, or cinders, ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

**פִּיכֹל** ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of *Abimelech*, Gen. 21:22; 26:26.

**פִּילָגֶשׁ** i. q. **פִּילָגֶשׁ** (which see), a concubine.

**פִּימָה** fem. *fat*, Job 15:27, from the root **פיה**, which see.

**פִּינְחָס** ("mouth of brass," comp. of **פ** and **נחם** i. q. **פִּינְחָס**, **נחש** brass), [*Phinehas*], pr. n.—(1) of a son of *Eleazar*, Ex. 6:25; Nu. 25:7.—(2) of a son of *Eli* the high priest, 1 Sam. 1:3; 2:34.—(3) *Ezr.* 8:33.

**פִּינֹן** (prob. i. q. **פִּינֹן**), [*Pinon*], pr. n. of a leader of the *Edomites*, Gen. 36:41.

**פִּיפִיּוֹת** plur. f. *two edges*. **קֶרֶב פִּיפִיּוֹת** a sword, *δίστομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **בְּעַל פִּיפִיּוֹת** "with two (or many) edges."

**פִּיק** m. *moving to and fro*; from the root **פיה** Nah. 2:11.

**פִּישׁוֹן** ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of *Eden*, surrounded the land of *Havilah* (i. e. *India*, see **פִּישׁוֹן** No. 3), Gen. 2:11; compare *Sir. xxiv. 25*. *Josephus* (*Arch. i. 1, § 3*) understands it to be the *Ganges*; but (with *Schulthess* and others) I prefer the *Indus*, which really surrounds *India* on the west, and was nearer to the Hebrews. Others, such as *Reland* (*De Situ Paradisi Terrestris, § 3*), *Rosenmüller* (*Bibl. Alterthumskunde, i. page 194*) understand the *Phasis*, and regard **פִּישׁוֹן** as being *Colchis*; but the Hebrew name of the *Colchians* was **קֶסְלִימִים**. The Samaritan intpp. thought *Pishon* was the *Nile*, and in this sense they used the



Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

**פיתון** [*Pithon*], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

**פך** m. a flask, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

**פכה** not used in Kal, having the sense of **DROPPING DOWN**; cogn. to **בכה**.

**PIEL**, to drop down (as water), Eze. 47:2.

**פכר** an unused root. Syr. to tie, to bind; Pacl, to entangle, to hinder. Hence—

**פכרת הצבאים** ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i. e. getting a-head of) the gazelles"), [*Pochereth of Zebaim*], pr. n. of a man, Ezra 2:57; Neh. 7:59.

**פלא** not used in Kal.—(1) pr. **TO SEPARATE**, **TO DISTINGUISH**, i. q. **פלה**, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. **פלי** to cleave, to cut up. Pacl, to sever, to separate, to remove. Syr. **פל** to search out. Arab. **فلا** to deprive of milk. Compare the kindred roots, **פלה**, **פלג**, **פלר**, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niph. Hiph. No. 2, and pr. n. **פלאיה**.

**NIPHAL**—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, **יִדְבַר נְפִלְאוֹת**, "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare **נְדוּל** No. 2).

(2) to be arduous, to be difficult to be done. Followed by **בְּעֵינָי** (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by **מְאֵד** to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Psa. 118:23; 139:14. Pl. f. as a substantive **נְפִלְאוֹת** things done wonderfully, miracles of God, both in creating and sustaining the world, Psa. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, **נְפִלְאוֹת נְדוּלוֹת** Ps. 136:4. Adv. **נְפִלְאוֹת** wonderfully, Job 37:5. Dan. 8:24.

**PIEL**, to separate (*ἀφορίζειν*), to consecrate, only

in the phrase **נָדַר לַיהוָה פְּלֵא** to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

**HITHPAEL**, **הִפְלִיא**, twice **הִפְלֵא** in the manner of verbs **לָהּ** Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, **וַיִּפְלֵא לְנֹדַר נָדַר**, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. **הִפְלֵא** adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e. g. counsel, Isa. 28:29; followed by **מֵאֵד** to act wonderfully with any one in a bad sense, Isa. 29:14. **הִפְלֵא לַעֲשׂוֹת** to act wonderfully, Jud. 13:19. Inf. **לְהִפְלֵא** adv. wonderfully, Joel 2:26.

**HITHPAEL**, to shew oneself distinguished (strong), to exert one's strength; followed by **בְּ** in oppressing any one, Job 10:16.

Derivatives, **פְּלֵא**, **פְּלֵא**, **פְּלֵא**, **מְפִלְאָה**, and the pr. n. **פְּלֵא**, **פְּלֵא**, **פְּלֵא**, **פְּלֵא**.

**פְּלֵא** suff. **פְּלֵא** m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural **פְּלֵאִים** adverb wonderfully, Lam. 1:9; **פְּלֵאוֹת** wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

**פְּלֵא** (from **פְּלֵא** with an adj. termination) adj. wonderful, Jud. 13:18 **כְּחֵיב** (and here used of something which appears supernatural). In **פְּלֵי קָרִי**, which is contracted from the former. The fem. of the first given form is **פְּלֵאִיהָ** (פְּלֵאִיָּה) Ps. 139:6 **כְּחֵיב**, where **פְּלֵאִיהָ** is the fem. of the form **פְּלֵאִיהָ קָרִי**.

**פְּלֵאִיהָ** ("whom Jehovah has made distinguished"), [*Pelajah*], pr. n. m. Neh. 8:7; 10:11.

**פלג** not used in Kal. Aram. and Arabic to **CLEAVE**, **TO DIVIDE** (comp. as to the primary stock under the root **פלה**). Hence—

**NIPHAL**, to be divided, Gen. 10:25; 1 Chr. 1:19. **PIEL**, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, **פְּלֵג**—**פְּלֵגָה**, **מְפִלְגָה**.

**פְּלֵג** Chald. id. Part. pass. Dan. 2:41.

**פְּלֵג** m.—(1) a stream, a river. Arab. **فليج**, a stream, a small river, Æth. **ፊሊጅ**; a river, a large stream. It is said properly to signify a channel,



*watercourse*, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πέλαιος, Æth. ረገገ: to bubble, to bubble up; from the biliteral stock פל, compare פול, also bullire, wallen, Welle. Psa. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגי like פלגי Psa. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleq], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. half, Dan. 7:25.

פלג or פלגה only in pl. פלגות rivers, streams, Jud. 5:15, 16; Job 20:17.

פלגה f. a division, class (of the priests), i. q. מַחְלָקָה 2 Ch. 35:5.

פלגה or פלגה Ch. id. Eze. 6:18.

פלגש and פילגש with suff. פילגשי, pl. פילגשים and פילגשים.

(1) f. a concubine (Ch. פילגשה, פלגשה id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *pellec*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלק, compare חלק No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός), Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully פילגשה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, a paramour, i. q. טאהב Eze. 23:20, compare verse 5.

פלד an unused root. Arab. فلذ to cut (compare the remarks at פלד). Hence—

פלדה f. iron, Syr. حديد, Arab. نالون iron of a finer kind, steel. Pl. פלדות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלדות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלדש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלח not used in Kal, i. q. פלח TO SEPARATE, TO DISTINGUISH.

NIPHAL, to be separated, distinguished, followed by פלח Exod. 33:16; also to become distinguished, admirable, Ps. 139:14.

HIPHIL—(1) to separate, to distinguish, Exod. 8:18; followed by פלח to distinguish between, make a distinction, Ex. 9:4; 11:7.

(2) to distinguish, i. e. to make distinguished or illustrious, Ps. 4:4; 17:7.

Derivative, פלחי.

פלחא ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלחא Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلح id.; hence to till a field, فلح a husbandman. Compare Ch. and as to the origin under the root פלח).

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds, 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פטר.

פלח Ch. to labour; hence to serve (so often in the Targg.); specially, to worship God (compare עבד); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלחין.

פלח f. (Job 41:16).—(1) a part cut off, a slice of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) a mill-stone, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فليح. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח פחתית Job 41:16.

פלחא ("a slice"), [Pileha], pr. n. m. Neh. 10:25.

פלחין Ch. m. worship, service of God, Eze. 7:19. See the root.

פלט prop. TO BE SMOOTH, SLEEK, i. q. סלט, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. حط, Arab. نلت id.); also to cause to escape (compare pr. n. פלטיה).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.



(2) to cause to escape—(a) from danger, i. e. to deliver, Ps. 18:3; 40:18; followed by <sup>ל</sup> 18:49; 17:13; and <sup>ל</sup> 71:4.—(b) the young from the womb, i. e. to bear, Job 21:10. Comp. <sup>ל</sup> No. 2.

HIPHIL, to deliver from danger, Mic. 6:14; to set in safety, Isa. 5:29.

Derived nouns, <sup>ל</sup>—<sup>ל</sup>, <sup>ל</sup>—<sup>ל</sup>, <sup>ל</sup>—<sup>ל</sup>

<sup>ל</sup> adj. escaped by flight, i. q. <sup>ל</sup>, once in plur. <sup>ל</sup> Jer. 44:14; 50:28.

<sup>ל</sup> inf. Piel, used as a noun, liberation, deliverance, Ps. 32:7.

<sup>ל</sup> ("liberation"), [*Pelet*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

<sup>ל</sup> see <sup>ל</sup>.

<sup>ל</sup> (for the fuller <sup>ל</sup> "deliverance of Jehovah"), [*Palti*], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully <sup>ל</sup> 2 Sa. 3:15.

<sup>ל</sup> (shortened from <sup>ל</sup>), [*Piltai*], pr. n. m. Neh. 12:17.

<sup>ל</sup> ("whom Jehovah delivered"), [*Pe-latiah*], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

<sup>ל</sup> (id.) pr. n. m. Eze. 11:1, 3.

<sup>ל</sup> wonderful, see <sup>ל</sup>.

<sup>ל</sup> id. ibid.

<sup>ל</sup> (i. q. <sup>ל</sup>, "whom Jehovah made distinguished"), [*Polaiiah*], pr. n. m. 1 Ch. 3:24.

<sup>ל</sup> verbal adj. escaped by flight, especially from a battle or slaughter, i. q. <sup>ל</sup> Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. <sup>ל</sup> Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

<sup>ל</sup> only in pl. <sup>ל</sup> Nu. 21:29; Isa. 66:19.

<sup>ל</sup> f. and defectively <sup>ל</sup> escape, deliverance, Joel 3:5; Obad. 17; hence what has escaped, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

<sup>ל</sup> (from the root <sup>ל</sup>) m. a judge, only in pl. <sup>ל</sup> Ex. 21:22; Deu. 32:31. Job 31:11, (<sup>ל</sup>) <sup>ל</sup> "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

<sup>ל</sup> f. right, judgment, here put for justice, Isa. 16:3.

<sup>ל</sup> adj. (from <sup>ל</sup>) prop. judicial, Job 31:28 (compare verse 11). Fem. <sup>ל</sup> a judicial seat, judgment seat, Isa. 28:7.

<sup>ל</sup> an unused root, which seems to have had the meaning of roundness, globosity, from the idea of rolling (see under <sup>ל</sup> and <sup>ל</sup> a stream). Arab. <sup>ل</sup> to have round plump breasts (einen gewölbten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, <sup>ل</sup> the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

<sup>ל</sup> m. with suff. <sup>ל</sup> m.—(1) a circle, circuit, environs (*Kreis, Bezirk*) i. e. <sup>ל</sup>. (Arab. <sup>ل</sup>, Chald. <sup>ל</sup> id.) Neh. 3:9, seqq. <sup>ל</sup> "the region around Jerusalem," Neh. 3:12; 14:15.

(2) the whirl of a woman's spindle, and here the spindle itself, Prov. 31:19. (Arab. <sup>ل</sup> id., Talmud. <sup>ל</sup>, <sup>ל</sup>, whence <sup>ל</sup> to spin).

(3) a round staff, crutch, 2 Sa. 3:29. LXX. *στυβάλη*.

<sup>ל</sup> not used in Kal. In Pi. and in the derived nouns it has the meaning of JUDGING, which is supposed to be derived from that of cutting, deciding, by comparison with <sup>ל</sup>, <sup>ל</sup>, Ch. <sup>ל</sup> Aph. to decide;

but <sup>ל</sup> itself is i. q. <sup>ל</sup> to break. I prefer to regard the primary power of the root to be that of rolling, revolving, wälzen, rollen (comp. <sup>ל</sup>, <sup>ל</sup>, <sup>ל</sup>, <sup>ל</sup>, Syr. <sup>ل</sup> to roll in any thing, hence to tinge, to stain), hence to make even by rolling, to level with a roller (comp. <sup>ל</sup> to roll, wälzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, *schlichten*, which have properly the sense of making even.

PIEL.—(1) to judge, 1 Sa. 2:25; also, to execute judgment in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, to pacify; see under Kal). Followed by <sup>ל</sup> to adjudge to any one, Eze. 16:52.

(2) to think, to suppose, Gen. 48:11.

HITPAEL.—(1) to intercede for any one (prop. to interpose as mediator); followed by <sup>ל</sup> Deu. 9:20; 1 Sa. 7:5; <sup>ל</sup> Job 42:8; <sup>ל</sup> 1 Sa. 2:25, id.; followed by <sup>ל</sup> of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally to supplicate, to pray, especially God, followed by <sup>ל</sup> Psalm 5:3; <sup>ל</sup> Dan. 9:4; <sup>ל</sup> of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14; once



to supplicate to, Isa. 45:14; followed by פלל. That which is prayed for to God, is put with פלל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פליל, פלילה, פלילי, from the sense of supplicating, פלל; also pr. n. פלל, פלילה, פלל.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Palat], pr. n. m., Neh. 3:25.

פלילה ("whom Jehovah judged," i. e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פללני see the following word.

פלני (1) such a one, quidam, ὁ δεῖνα (pr. Arab.

فلان; Syr. فلان distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלל; root פלה to distinguish); always joined with פללני (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שבה פה פללני "sit down here; ho! such a one;" Gr.

ὁ οὗτος; Arab. يا هذا, يا فل, يا فلا. Used of things, 1 Sa. 21:3, פללני אלמני "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פללני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פללני 1 Ch. 11:27, 36.

פלל not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i. e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פלל, פלל; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root פלל, as the Germ. walzen comes from waffen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פלל m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with פללני, and it appears properly to denote a steelyard (Arab. تقليس, Germ. Schnellwage).

פללני not used in Kal; prob. of a similar meaning to פלל to break.

HITHPAEL, TO TRAMPLE (pr. to be broken, Spalten

betommen; compare פללני 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, פללני, פללני, and—

פללני f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלל i. q. פלל; whence פללני.

I. פלל an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, הפלל), to roll, to revolve (wälzen); like the kindred roots פלל, פלל (פלל). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (פללני), Jer. 6:26; Eze. 27:30; in dust (פלל), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלל (prob. kindred to the verbs פלל, פלל), Ethiop. ፈለፈ: to wander, to emigrate. ፕፈለፈ: to wander without any certain abode, ፈለፈ: a stranger, wanderer. Hence—

פללני f. Philistea (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palestina, page 38, seqq. Hence—

פללני Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פללני Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פללני Am. 9:7. As to the origin of the nation, see under the word פללני No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלל, פלל swift, פללני runner, a swift horse. Hence—

פלת ("swiftness"), [Poletk], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלתני m. a public courier; with the art. collect. public couriers, always joined with פללני, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פללני (see that word,



No. 2) and פלתי to be *Philistines*; the latter being for the sake of paronomasia for פלתי.

I. פן m. i. q. fem. (which is more used) פנה a corner, Pro. 7:8. Plur. פנים Zec. 14:10.

II. פן pr. subst. removing, taking away (from the root פנה Pl. No. 1), always in constr. פן (followed by Makkeph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, ne, lest. It is used— (1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פן נפוצו לest we be scattered abroad." Gen. 19:15, "rise up... פן תפסד לest thou perish." Gen. 3:3, "eat not... פן תמותו" "lest ye die." Hence after verbs of fearing (like the Gr. δειδω μή, Lat. vereor ne), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. ιδειν μή), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare ομνύω μή, Il. xxiii. 585), Jud. 15:12. In instances of this kind פן is never put.

(2) it stands at the beginning of a sentence, where— (a) it implies prohibition and dissuasion (like פן). Job 32:13, פן תאמר "say not" i.e. take heed "lest ye say." Isa. 36:18, פן יפית אתכם חזקיהו, "(take heed) lest Hezekiah deceive you."—(b) it implies fear, dread. Gen. 3:22, ועתה פן יושלח ידו ונו, "and now (for fear) lest he put forth his hand." Gen. 44:34, פן אראה ברע ונו, "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פן מצא "lest he find." 2 Ki. 2:16, פן ינשא רוח יהוה, "(I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i. q. פן Pro. 5:6, פן תפליס, "(the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German daß sie doch ja den Weg des Lebens nicht beträte.

פנה a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as being related to the Persic پختن, بختن backen (n being inserted in the middle of a biliteral root, compare פנה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV. Hence—

פנה ἄρ. λεγόμε. Ezek. 27:17, a kind of sweet pastry, or cake. The Targum renders it קוליא i. e. Greek κολια, a kind of sweet pastry. In the book

Zohar פנה לחם is pastry work. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פנה fut. יפנה, apoc. and conv. יפן, יפן in the other persons, יפן, יפן, יפן to turn; in one phrase, פנה ערף to turn the back, see ערף letters a, b. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יפן ויבא, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) to turn to, or towards any place, followed by אל 1 Sa. 13:17; followed by ל Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יפנה אשר "whithersoever he turned himself;" with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פנה אחרי פ' to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(b) to turn oneself away from any one, followed by מעם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey."—(c) Figuratively applied to time.—(α) to turn itself, to pass away. Jer. 6:4, פנה היום "the day declines." And poetically, Psa. 90:9, "our days decline."—(β) to turn itself in coming, approaching, in the phrase, לפנות הבקר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לפנות ערב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פניתני אני לראות חכמה "I turned myself to behold wisdom;" Ex. 2:12, ויפן לזה וירא "and he turned himself (with his eyes directed) hither and thither, and saw." Hence to behold, to turn the eyes to any thing, followed by אל Ex. 16:10; Num. 17:7; Job 21:5; פן Job 6:28; Ecc. 2:11; followed by אחרי (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; למעלה (upwards), Isa. 8:21. Metaph. פנה אל to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פנה אל תפילתי Ps. 69:17; 86:16; also תפילתי Ps. 102:18; 1 Ki. 8:28; אל הפנתה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, to look towards any direction, Ezek. 8:3, השער הפנה צפונה "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PUEL, prop. to cause to depart (see Kal No. 1, c):



hence—(1) to remove, to take out of the way, Zeph. 3:15.

(2) to clear from things in confusion, from things in the way, to put a house in order (aufräumen), Gen. 24:31; Lev. 14:36; to clear a way, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פָּנִיתָ לְפָנָי "thou preparedst (way, or room) before it."

HIPHIL, fut. convers. פָּנִי.—(1) trans. to turn, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without פָּנִי intrans. to turn the back, to flee, Jer. 46:21; 49:24; also, to turn oneself back, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by לְ to turn oneself to any one, Jer. 47:3.

HOPHAL, to turn the back, Jer. 49:8; to look in any direction (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פָּנִי (פָּנִי), פָּנָה, pl. פָּנִים (whence a new adj. לְפָנָי), and the pr. n. יִפְנֶה, פָּנִיאל, פָּנִיאל.

פָּנָה not used in sing. (though another form of it, פָּנִי appears in the pr. n. פָּנִיאל, pl. פָּנִים constr. פָּנִי m. (but f. Eze. 21:21).

(1) the face (prop. the part turned towards any one, see Eze. 21:3, from the root פָּנָה, compare Arab.

فَاح face, from وَجَّه V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as פָּנִים אֲרָבָעָה Eze. 1:6; 10:21; 41:18; פָּנִים שְׁלֹחַן הַפָּנִים bread of the face (see פָּנִים), and פָּנִים הַשֻּׁלְחָן the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) פָּנִים אֵל פָּנִים Gen. 32:31; Deu. 34:10, and פָּנִים אֵל פָּנִים Deut. 5:4, used of the face.

(b) to say and do any thing אֵל פָּנָיו to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Troß und Spott (compare the French dire dans la barbe, as in Latin, laudare in os, Ter.), Job 1:11, יִבְרַכְךָ אֵל פָּנֶיךָ "he will curse thee to thy face;" Job 21:31; Isa. 65:3, "who provoke me אֵל פָּנָי to my face," i. e. in contempt and scorn of me. In the same sense there is said אֵל פָּנָיו Job 2:5; 13:15; Deut. 7:10. אֵל פָּנָיו " (God) will recompense to him to his face" (to an enemy), i. e. firmly and without delay. (Vulg. statim. In the other member יִשְׁלַח לְפָנָיו Here belongs the expression אָנֹכִי אֵל פָּנָיו to answer in his face,

i. e. to refute him firmly, freely, openly; Job 16:8, פָּנָי אֵל פָּנָי יַעֲנֶה "my leanness answers in my face,"

i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) אֵל פָּנָיו אֵל to direct one's face or looks towards any one, Eze. 6:2; followed by אֵל 1 Ki. 2:15. But—

(d) אֵל פָּנָיו followed by an acc. to turn one's face in any direction, i. e. to direct one's course thither, to go, Gen. 31:21; followed by a gerund, to intend, to propose to oneself to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is אֵל פָּנָיו 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, וּפָנָיו לְפָלְחָה "and (set) his face upon war." In the New Test. see Luke 9:53. (In Syriac in the same sense مَوَّج to set one's face, مَوَّج سَمَوَّج to set one's

sight; Pers. روی آوردن rui awerden; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of an

angry countenance (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) אֵל פָּנָיו אֵל to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לְרַעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לְרַעָה Jer. 44:11 (opp. to אֵל פָּנָיו under the word פָּנִים No. 1, letter e).

(f) אֵל פָּנָיו אֵל to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as אֵל פָּנָיו אֵל see under those words.

(2) person, personal presence, presence, Gr. πρόσωπον. Exod. 33:14, אֵל יֵלְכוּ "my person shall go," i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase אֵל פָּנָיו אֵל and אֵל פָּנָיו אֵל see under those words.—Sometimes without any emphasis אֵל my person is I. Ps. 42:12; 43:5; compare אֵל פָּנָיו אֵל to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) the face, the surface of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי יִגְלֶה אֵל פָּנָיו לְבוֹשׁוֹ "who shall uncover the face of his garment" (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare אֵל No. 1, a). So also אֵל of a veil itself as a covering, Isai. 25:7.—Comp. אֵל No. 2, אֵל Nos. 1, 2. Hence it is—(a) the external appearance, state, condition, of a thing. Prov. 27:23, "look well to the condition of thy flock," befürmhere dich darum, wie deine Heerde aussieht.—



(b) way and manner, as in the Rabbinic. Compare *وجه*, face, manner. See below לפני No. 3.

(4) the forepart, front of a thing (Arab. *وجه* id.). Jer. 1:13, לפני צפונה "and the front thereof (of the pot) looked towards the north;" used of the front of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. לפני in front (opp. to אחור) Ezek. 2:10; לפני forwards (vorwärts), Jer. 7:24; used of time, before, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; לפני anciently, Isai. 41:26; לפני in front, 2 Sam. 10:9. Compare לפני No. 2.—The front part of a sword is its edge. Ezek. 21:21, אנה פניך מערוח "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also לפני is used for the wall of a house opposite the door, Hom. *τὰ ἐνώπια*, whence with ה parag. לפני which see.

With prepositions it often becomes in nature a particle:—

(A) לפני —(1)—(a) into the presence of any one, 2 Ch. 19:2; before, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) in the presence of, Ex. 23:17.

(2) upon the surface of a thing, e. g. לפני השדה Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter b.

(B) לפני pr. by the face, i. e. in the presence of any one, before any one, e. g. לפני המלך Esth. 1:10; לפני before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, לפני [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used לפני Ex. 23:17; and poet. לפני Isai. 1:12; Psa. 42:3; in which latter phrase לפני should be taken for an acc. of place); before, e. g. לפני העיר before the city, Gen. 33:18, לפני המזבח before the vail, Lev. 4:6. After verbs of motion, into the presence of any one, 1 Sa. 22:4.—לפני from before (the presence of) any one, Gen. 27:30; from before, from the front, 2 Kings 16:14.

(C) לפני i. q. לפני before, in front of, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase לפני עמד to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, לפניו they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לפני with suff. לפני, לפני, לפני לפניכם לפניהם לפני —(1) in the presence of any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לפני

before Aaron and his sons;" i. e. under their oversight; 2 Ki. 4:38; Zec. 3:8. לפני שמש in the presence of the sun, i. e. so long as the sun (which poets compare to the eye, see לפני) shall shine on and illuminate the earth, Ps. 72:17; comp. לפני verse 5 (but Job 8:16 לפני שמש is while the sun is shining). Often figuratively, i. q. לפני in the eyes of any one; i. q. in his judgment. לפני favour and tender love with any one, Dan. 1:9; 1 Ki. 8:50; Psa. 106:46; לפני i. q. לפני see לפני. לפני גדול having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed לפני יהוה—(a) prop. in the presence of Jehovah, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—(b) figuratively, in the judgment of Jehovah (comp. לפני No. 2, c); e. g. לפני Josh. 6:26; but commonly in a good sense with the approbation of Jehovah (since we only put those things which please us before our eyes; comp. לפני); hence לפני favour with Jehovah, Ex. 28:38; לפני to lead a life approved of Jehovah (see לפני). Gen. 10:9, "a mighty hunter לפני יהוה such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart לפני be pleasing to thee." The things in which Jehovah is pleased are decreed by him. Hence, Gen. 6:13, "an end of the whole earth לפני is decreed by me." Farther, its use is to be noticed in these expressions—(aa) לפני המלך to stand before the king, waiting his commands; i. e. to minister to him (see לפני); compare לפני 2 Sam. 16:19.—(bb) to worship before a deity (see לפני). 1 Ki. 12:30, "to worship one (of the calves)."—(cc) to be put to flight before an enemy (see לפני Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below לפני).—(dd) לפני to put before another, e. g. food, 2 Ki. 4:43; hence to propose to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. לפני), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, "behold, let Rebecca לפני be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(2) before, in front of (compare לפני No. 4).—(a) used of place; לפני אהל מועד before the tabernacle of the congregation, 1 Ch. 6:17; hence eastward, Gen. 23:17; 25:18; Deut. 32:49; also before, as



taking the lead; chiefly used of a general or leader, who goes at the head of his army (see **לפני** **וּבְרִיחַ** **וּבְרִיחַ** under the word **לפני** No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people **לפניו** **לְכָל** **אֲשֶׁר** **לְפָנָיו** **לְכָל** **אֲשֶׁר** **לְפָנָיו** to all over (before) whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. **לפני** **הַרְעָשׁ** before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, **לפני** "before me," i. e. before I had come to thee; Jerem. 28:8. **לפני** **כִּנְיָהוּ** before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich **לפניו** before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as **לפניו** **לִקְרַת** to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avti*); prop. into the face, front part; as **לפניו** **לִקְרַת** to rise against any one, Num. 16:2; **לפניו** **לִקְרַת** to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also **לפניו** **לִקְרַת** (see **לפניו**); **לפניו** **לִקְרַת** Josh. 7:12, 13; **לפניו** **לִקְרַת** to stand against any one, to resist.

(3) *in the manner of, like* (compare **לפניו** No. 3, letter b); Job 4:19, "they fall **לפניו** as before the moth;" Vulg. *sicut a tineæ*; LXX. *σὺν τῷ τῆρας*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So **לפניו** **לִקְרַת** to regard as for any one (compare **לפניו**), 1 Sa. 1:16. From **לפניו** has arisen the adj. **לפניו** anterior, which see.

Notes. Of doubtful authority are the significations—(a) *for* (compare **לפניו**, and Germ. *vor* and *für*), in the phrase **לפניו** **לִקְרַת** to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as **לפניו** **לִקְרַת**), in **לפניו** **לִקְרַת** to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) **לפניו** (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out **לפניו** Lev. 9:24; **לפניו** **לִקְרַת** Gen. 41:46. Hence after verbs of fleeing (compare **לפניו** No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. **לפניו**, **לפניו**, e. g. to rejoice *on account of*, 1 Ch. 16:33.

(F) **לפניו**.—(1) *from the face, presence, front*, of a pers. or thing, *vor* (*etwas*) *weg*; Ex. 14:19, "and the column went away **לפניו** from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare **לפניו** No. 3, letter a, from which it differs in that **לפניו** is mostly put before persons, **לפניו** before things, see **לפניו** Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see **לפניו**, **לפניו** Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled **לפניו** **לִקְרַת** from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see **לפניו** Niphal). Isaiah 17:9, "desolate houses (see **לפניו** **לִקְרַת**) **לפניו** **לִקְרַת** **לפניו** **לִקְרַת** which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. **לפניו** No. 2, letter c. Gen. 6:13, "the earth is full of violence **לפניו** (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken **לפניו** **לִקְרַת** on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by **לפניו** it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before*, *in the presence of*, citing Levit. 19:32 (where **לפניו** **לִקְרַת** to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were **לפניו**), Jer. 1:13 (as to which passage see under the word **לפניו** No. 4).

(G) **לפניו** has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. **לפניו** No. 1 (see **לפניו** No. 3, c), Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, **לפניו** **לִקְרַת** "before your eyes (it will be)



(i. e. it will be manifest), whether I lie?" **פָּנִי** = **פָּנִי** Gen. 23:3. — (b) *in front of a thing, before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) **עַל פְּנֵי** before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... **עַל פְּנֵי** in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front of anything* (compare **עַל** No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, **עַל פְּנֵי** is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence **עַל פְּנֵי** used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or *over* the surface (*über die Oberfläche hin*), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) *in the sense of superadding*, like **עַל** (No. 1, letter *b*, *a*), *above, besides, ἐπι*. Ex. 20:3, "thou shalt have no other gods **עַל פְּנֵי** upon me," i. e. besides me. Well given by the LXX. *πλην ἐμοῦ*. Chald. **בְּרַחֲמֵי**. Job 16:14.

**פִּנָּה** fem. (from the masc. **פֶּן**, which see) — (1) *a corner*, Prov. 7:12; 21:9, and frequently. **פִּנָּה** ראש פְּנֵי Ps. 118:22, and **פִּנָּה** אֶבֶן Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) *Metaph. used of a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare **מְגִן**, **בְּרִים**.

**פְּנִיאל** ("the face of God," from the obsolete sing. **פָּנִי**, for **פְּנִי**; comp. **מָתוּ**, pl. **מְתִים**), [*Penuel*], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once **פְּנִיאל** (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, **פְּנִיאל** קרי. — (b) 1 Ch. 4:4.

**פְּנִיאל** [*Peniel*], see the preceding, No. 1 and 2, a.

**פְּנִים** face, see **פָּנָה**.

**פְּנִימָה** Milal (from **פְּנִים**, signif. 4, with **מ** local, compare as to the retention of the pl. termination **יְמִיקָה** and **אֵילָמָה** Ex. 15:27; Num. 33:9), prop. *to the wall of the house, or room, or court, which is*

*opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐνώπιοις*, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sits) the daughter of the king (the queen) **פְּנִימָה** by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. *ἐνώπια*), 1 Ki. 6:18; *within, in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) **לְפָנֶימָה** *inside, within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. **לְפָנֶימָה** *within* any thing, Eze. 40:16. **מִלְפָּנִים** *inwardly* (von innen), 1 Ki. 6:29. — (2) **מִפְּנִימָה** *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

**פְּנִימִי** (**מ** in this word is regarded almost like a radical, and is thus retained), fem. **פְּנִימִית**, pl. **פְּנִימִים** 1 Chr. 28:11, f. **יֹתֵם**. 2 Chr. 4:22, adj. *interior, inner* (opp. to **חִיצוֹן** exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

**פְּנִינִים** m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once **פְּנִינִים** Pro. 3:15 כתיב (the singular is found in pr. n. **פְּנִינָה**), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. *πέρλα*). I might assent to this were it not for the passage in Lam. loc. cit. **אֲרָמִים מִפְּנִינִים** **עַצְמָם** which I cannot render with Bochart, "they are more shining in body than pearls;" see **אֲרָם**. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. **فنون** a branch, from the root **فنى**); nor is it an objection that there is another word **רְאִמֹת**, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see **בְּדֹלָח**). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

**פָּנָה** an unused root. Arab. **فنى** Conj. II. to divide, to separate; hence **פֶּן**, **פִּנָּה** a corner (exterior or interior), and **פְּנִינִים** prob. corals (pr. branches, compare **בְּרַחֲמֵי**, from the root **בָּרַח**).

**פְּנִינָה** (i. q. **פְּנִימָה**, which is the reading of some copies, "coral," according to others "pearl"), [*Peninnah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

**פָּנָה** not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. **פָּנָה**); whence



it has the meaning of *feebleness* and *softness*. Arab. *فتق* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root פספ No. I.), i. q. Ch. and Syr. *فصا*, with *כף* the hand, and *פס* the sole of the foot. Hence *כתנת פסות* Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουσαν γὰρ αἱ τῶν ἀρχαίων παρθέναι χειροδέτους ἕχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, *Hebräerin*, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Symm. *χειρῶτός*, Aqu. Gen. *ἀστραγάλειος (tularis)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, *De Vestitu Sacerd.* p. 473, seq.; Schroeder, *De Vest. Mulierum*, p. 237, seq.; Büttigeri *Sabina*, ii. 94, seq.; 115, seq.

פס Ch. with *כף* the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare פספ No. 2.

פס דמים [Pas-dammim], see פספ.

פסג not used in Kal. Ch. to cut up, to divide, i. q. פסק, which is more in use.

PIEL, once, Ps. 48:14, *פסגו ארמנותיה* "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare פס). Hence—

פסגה (Ch. "a part," "a fragment"), [Pisgah], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פספ prop. *diffusion* (see the root פספ No. II), figuratively, *abundance*; found once. Ps. 72:16, *יהי פספת בר בארץ* "let there be abundance of corn in the earth." Others take it as the fem. of the form פס, hence a *handful*. Kimchi, *מלא כף*, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. פספ — (1) TO PASS OVER, TO PASS BY, pr. n. פספ *Thapsacus*, where the Euphrates was crossed. Hence—

(2) to pass over, to spare, Isa. 31:5; followed

by על Ex. 12:13, 23, 27, i. q. *عبر* על. (Arabic *فسح* to make more room for any one).

[Not divided into two parts in Thes.].

II. פספ pr. TO BE WRENCHED, DISLOCATED (Arab. *فسخ*), hence to *halt*. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb *حلف* to halt, to limp, in Syriac of the verb *ܚܠܦ* (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περι τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, פספ — פספ.

פספ ("lame," "limping"), [Paseah, Phaseah], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פספ m. pr. a *sparing*, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, *זבח פסח הוא ליהוה אשר פסח על בתי בני ישראל* "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence *פסח הפסח* to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; *הפסח* Deut. 16:2, seqq.; *אכל הפסח* to eat the passover, 2 Chron. 30:18; *פסח עשה* to prepare the sacrifice of the passover (see *עשה* No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. *פסחים* 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence *מחרת הפסח* the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 4:11.

פספ adj. m. lame, Lev. 21:18, pl. *פסחים* (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסיל or פסיל only in pl. *פסילים*.—(1) *graven images of idols*, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac *ܦܫܝܠܝܢ* (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26.

Root פסל.



**פָּצַר** an unused root. Ch. Pa. to cut, i. q. **פָּצַר** and **פָּצַר**. Hence—

**פָּסַח** [*Pasach*], pr. n. m. 1 Ch. 7:33.

**פָּסַל** fut. **יַפְסֵל** TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, **פָּסִיל**, and—

**פָּסֵל** with suff. **פָּסִילִי** m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מִסְפָּכָה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פָּסִילִים** is always used.

**פָּסַנְטִירִי** Dan. 3:7; and **פָּסַנְטִירִי** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נָבֵל**, **בְּזוֹר**) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *κοινόβιον*, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنطير* (for *psantir*); see Villoleau in *Descr. de l'Egypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פָּסַח** (cogn. to the verb **פָּצַח**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פָּסַח**.

[Not separated in Thes.].

II. **פָּסַח** i. q. **פָּשַׁח** and Chald. **פָּסַח** TO SPREAD ONESELF ABROAD; whence **פָּסַח**.

**פִּסְפַּח** [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

**פָּעַח** an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פָּעַח**, **פָּעַח** to bleat, to bellow; compare Gr. *βοάω*; whence *βοῦς*, *bos*. Similar is **פָּעַח** *γούω*; which see).

(2) to blow, to hiss as a serpent, viper; Arab. **فعى**; whence **פָּעַח** a viper. From No. 1, is—

**פָּעַח** ("bleating"), [*Pau*], pr. name of a town in Idumæa; also called **פָּעַח** Gen. 36:39.

**פָּעוֹר** ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פָּעוֹר** **בָּעַל** Num. 25:3, 5; and simply **פָּעוֹר** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **בֵּית פָּעוֹר**.

**פָּעַל** fut. **יַפְעֵל**; once **יַפְעֵל**; followed by Makk. **יַפְעֵל** (Job 35:6) i. q. **עָשָׂה** TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."]

(**فعل**, **فعل**); in Hebrew only used poetically. Job 11:8, **מַה-תַּפְעֵל** "what wilt thou do?" Psalm 11:3, **עָדִיךָ מַה-תַּפְעֵל** "what shall the righteous do?" Deut. 32:27, **לֹא יְהוָה פָּעַל בְּלֹא-אֱלֹהִים** "has not Jehovah made all these things?" Job 33:29; Isa. 43:13. Specially it is—(a) to make, to fabricate, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פָּעַל בְּפַחַם** "he laboreth in the coals."—(b) to produce, to create, Ps. 74:12; whence **פָּעַל** my creator, Job 36:3.—(c) to prepare. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence to attempt, to undertake any thing (opp. to **עָשָׂה** to effect). Isa. 41:4, **כִּי פָעַל וַעֲשָׂה** "who hath attempted and done it" (compare Isa. 43:7, **יִצְרִיתִי אִם עָשִׂיתִי**)? Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of **עָשָׂה** Isa. 32:6; 37:26).—(d) to do (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פָּעַל** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **לְ** of the thing, Ps. 7:14, **וַיַּפְעֵל לְדִלְקִים יָרְבָּעוֹ** "he makes his arrows burning."—(f) Followed by **לְ** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **אִי** id., 35:6.

Derived nouns, **פָּעֵל**, **פָּעֵלָה**, **פָּעֵלָה**.

**פָּעַל** with suff. **פָּעֵלִי**, **פָּעֵלְךָ** (*poelcha*) more rarely **פָּעֵלִי** Isa. 1:31; Jer. 22:13; plur. **פָּעֵלִים** 1 Ch. 11:22, i. q. **מַעֲשֵׂה**; but (with few exceptions) only in poetry.

(1) a deed, act (*ἔργον*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an illustrious deed, 2 Sam. 23:20; an evil deed, Job 36:9 (Arab. **فعل** id.).

(2) a work (*ἔργον*), which any one produces. **פָּעֵלִי** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **מַעֲשֵׂה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פָּעֵלָה** No. 2.

**פָּעֵלָה** f.—(1) i. q. **מַעֲשֵׂה** No. 1, an active noun; what any one does, performs (*ἔργον*); occupa-



tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פעלות the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פעלותי (for פעלותיה "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פצע—(1) TO STRIKE, TO BEAT, whence פצע an anvil, and פעמון bell, also to strike with the foot, to tread, whence פצע a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פצע f. (once masc. signif. 3. Jud. 16:28 [כ])—

(1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (Schritt), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פעמות artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) פעם אחת pr. one tread, or stroke is once, Jesh. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words *خطوة*, *مرة*, *دفعه*). Dual פעמים twice, Gen. 27:36. Plur. פעמים פעמים thrice, Ex. 23:17, etc. פעם פעם how often? 1 Kings 22:16. פעם פעם once and again, Neh. 13:20. פעם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. פעם פעם ... פעם פעם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פעם ... פעם now—now, Prov. 7:12.

פעמון m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פענה see פענת-פענה.

פער with the addition of פה and פה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. *فعر*, Arab. *فعر* id.) Hence the pr. n. פעור and—

פערי 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, נערי.

פצה—(1) pr. TO TEAR IN PIECES (subtinander-

reißen); compare the kindred verbs פצה, פצל, פצו, פצה, פצה, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פ, צ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by אל Ps. 22:14; in mocking, followed by אל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. *فصي* Conj. II. IV.)

פצה—(1) TO BREAK, Arab. *نصخ*, Æth. *ḥḥḥ*: to be cleft in pieces; see Piel.

(2) פצה פצה erumpere jubila (Terent. comp. erumpere stomachum, Cic., rumpere questus, Virg., *ρήξαι φωνήν*, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פצה פצה Isa. 52:9; Ps. 98:4. (Æth. *ተረጸጸ*: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פצירה m. bluntness, being notched (das Schärftigsein), of cutting instruments, 1 Sa. 13:21. Arab. *فطار* a blunt and notched sword. Root פצה.

פצל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פצל. Hence—

פצלות f. pl. peeled places (on rods), Gen. 30:37, 38.

פצם not used in Kal.

PIEL, TO BEND the earth, Ps. 60:4. Arab. *نصم* to break, Æthiopic *ḥḥḥ*: to break off, hence to finish.

פצע TO WOUND (pr. to cleave, to make a fissure, compare פצה), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

פצע with suff. פצה, plur. פצעים, const. פצה m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פצה an unused root; i. q. פצה to disperse; hence—

פצה ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פצה fut. פצה! pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. *فطر* (whence פצה, which see); hence to urge, to press, followed by פ of pers.—(a) with prayers (compare obtundere precibus), Gen. 19:3; 33:11.—(b) with a hostile mind, Gen. 19:9. Compare cognate פצה.

HITHPAEL, to strike on the mind; hence to be dull,



stubborn, 1 Sa. 15:23. Inf. used as a noun, הפצור stubbornness, ibid., coupled with קרי.

Derivative, פצירה.

פקד fut. יפקד prop. (as I suppose), TO STRIKE UPON OR AGAINST any person or thing (auf jem., etwas stoßen); cogn. roots, פנע, פניש. Hence—

(1) in a good sense, to go to any person or thing—(a) to visit (besuchen), 1 Sam. 17:18, “and go to thy brethren (to enquire) לשלום as to (their) welfare.” Followed by פ of the present which a visitor brings with him (compare פ), Jud. 15:1.—(b) to go in order to inspect and explore; hence to search, Ps. 17:3; Job 7:18.—(c) for the sake of inspecting, reviewing; hence to review, to number a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. פקודים those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare Hothpa. and the noun פקוד); also, to miss, to find wanting in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פקר to review, to number.)—(d) to go to any one to take care of him, to look after any one, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes to look after any one again (after an interval), Isa. 23:17; also, to look to any one as expecting help, Isa. 26:16. (Arab. قدس to animadvert, to consider, to long for. VIII. to visit, to explore.) Hence—

(2) causat. (i. q. Hiphil) to cause any one to look after other (persons or things), so that he should care for them, i. e.—(a) to set any one over anything; followed by an acc. of pers. and על Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Dent. 20:9. Part. pass. פקודים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphil, Hiphil, and the noun פקיד. Followed by פקד (פקד) to set with, to join to any one as a companion, servant (jem. begeben, beordnen), Gen. 40:4.—(b) to commit, to charge to the care of any one (Aram. Pe. and Pa. to command, to charge); followed by על of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, מי פקד עלי דרכי “who has commanded his way to him?” Job 34:13, מי פקד עלי ארצה “who has charged him with the earth?” i. e. has committed the earth to his care. Compare פקיד command.—(c) to deposit anywhere (to commit to any one’s care), 2 Ki. 5:24. Compare פקדון deposit, store.

(3) to go to any one, in a hostile sense, to fall upon, to attack (compare פגע No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by על of pers. Isa. 27:3; chiefly used of God chastening the wicked,

Jer. 9:24; 44:13; followed by אל Jer. 46:25; פ Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, למקד על יעקב פדררכיו “to punish Jacob according to their ways;” more often the sin to be punished is put in the acc. Exod. 20:5, פקד עון אבות על בנים “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, to be missing, to be lacking, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, to be set over, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, to be punished, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, to muster, Isa. 13:4.

PUAL.—(1) to be mustered, Ex. 38:21.

(2) to be lacking; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHIL, i. q. Kal No. 2.—(1) to set any one over any thing; followed by an acc. of pers. and על of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; פ Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) to commit, to charge, to the care of any one; followed by על 2 Chron. 12:10; פקיד Psalm 31:6; followed by פקד, prop. to commit with any one (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) to deposit any where, Isa. 10:28; Jer. 36:20

HOPHAL part. פקודים.—(1) to be set over, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) to be deposited with any one; followed by פקד Lev. 5:23.

(3) to be punished, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, to be mustered, to be numbered, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. פקודים (for פקודים), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, פקדה—פקוד, פקיד, פקוד.

פקדה f.—(1) muster, enumeration (see the root 1, c), 1 Ch. 23:11.

(2) care, oversight (see the root 1, d), Job 10:12; specially custody, ward, i. q. משמר, משרת, 2 Ki. 11:18; 2 Chron. 23:18; בית הפקדות house of custody, a prison, Jer. 52:11.

(3) office, charge, oversight (root 2, a), Num.



4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עיניים the eyes, 1 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח-קוח—פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, b. c. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, b. c. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקח-קוח) *opening, sc. of the prison, liberation*, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פכע, i. q. פקע TO BE CLEFT, BROKEN (pfaen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asinini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פר & פר (the latter in pause and with disjunct. acc.) with art. הפר, הפר. Pl. פרים m. *a bull*, especially a young bullock. (To this correspond Germ. Farr, Notk. Pharr, Phaare, Anglo-Sax. fear, fem. φόρις, farse, and cogn. apparently, are פרה; פרה veredus, פרה, פרה a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פרה, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פרה, פרה ferre, cito ferri, vehi, and a young bull appears to be so called from its being used to draw a cart; compare עגל and עגלה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שור פרה "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פרים עם אפירים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פרה which see.

פרא i. q. פרה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פרא.

HIRML, to bear fruit, Hos. 13:15.

פרא [pl. פראים], (once פרה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is צרור. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פראם (i. q. פראן "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos. 10:3.

פראת f. pl. *branches*, see פראת.



**טַרְנוּ** m. 1 Ch. 26:18, and **טַרְנוּ** 2 Ki. 23:11, a suburb. Very often found in Targg., in which also are found the forms **טַרְנוּל**, **טַרְנוּל**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persian, **باروار** or **بارور** having a wall, from **بار** a wall, walls (compare above, **טַרְנוּ**), and the term. **وار**, **وار** having, possessing.

**טַרְי**—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **טַר**, compare **טַרְי**, **טַרְי**, **טַרְי**, **טַרְי**, **טַרְי**, which are variously applied to the significations of dispersing (**טַרְי**, **טַרְי**), letting go (**טַרְי**), breaking forth (**טַרְי**), expanding (**טַרְי**, **טַרְי**), and also that of judging (**טַרְי**). Compare as to the power of the similar syllable **טַר**, under the word **טַרְי**.

(2) to expand, e. g. wings, Ezek. 1:11; whence Syr. **ܦܪܝܢܐ** to fly, to flee away. Compare **טַרְי**.

(3) to scatter, i. q. **טַרְי**; whence **טַרְי**.

**NIPHAL**—(1) to separate oneself, 2 Sam. 1:23; followed by **טַרְי** Jud. 4:11, and **טַרְי** from any one, Gen. 13:9, seq. Part. **טַרְי** one separating himself from others, one who despises others, one who lives only for himself (*Sonderling*), Prov. 18:1.

(2) to scatter selves, to be divided, Gen. 10:5, 32 (compare 25:23, and **טַרְי** 9:19); Neh. 4:13.

**PIEL**, intrans. to go aside (for fornication), Hos. 4:14. (Arab. **فرد** to go aside for purposes of devotion.)

**PUAL**, part. to be separated, singular (see Niphal, Prov. 18:1), Est. 3:8.

**HIPHIL**—(1) to separate, Gen. 30:40; Prov. 16:28; 17:9; followed by **טַרְי** (compare **טַרְי**) Ruth 1:17; 2 Ki. 2:11.

(2) to disperse, Deut. 32:8.

**HITHPAEL**—(1) to separate oneself, to be put asunder, Job 41:9; Ps. 22:15.

(2) to be dispersed, Job 4:11.

Derived nouns. **טַרְי**...**טַרְי**, and pr. n. **טַרְי**.

**טַרְי** with suff. **טַרְי**, m. a mule, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **טַר**), 2 Sa. 18:9; 1 Ki. 19:25.

**טַרְי** f. a mule, 1 Ki. 1:33, 38, 44.

**טַרְי** f. pl. grains of corn scattered in the ground for seed, Joel 1:17. Syr. **ܦܪܝܢܐ** grain.

**טַרְי** m. a garden, a plantation, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. *Cæon.* iv. 13; *Cyropæd.* i. 3, 12; Polluc. *Onomast.* ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. **paradīya** and **paradīya**, high ground, well tilled, Armen. **պարտէզ** a garden close to a house, laid out and planted for use and ornament (see Schroederi *Dissert. Thes. præmissa*, p. 56); whence have sprung the Syr. **ܦܪܝܢܐ** and Arab. **فردس** (see *Kamûs*, i. p. 784).

**טַרְי** (more rarely **טַרְי** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. **bhri**, to bear; Pers. **بار** a burden; Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω**, **φέρω**, **φέρω**; Lat. **fero**, **porto**; Gothic, **bair-an**; English, to bear; trans. to burden; Old Germ. **bâren**. See other forms under letter *b*. Hence—(a) to bear fruit, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **טַרְי** Isa. 17:6, and **טַרְי** (for **טַרְי**) fruitful, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to bear young, used both of human beings and beasts; to be fruitful, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. **bairan**, *gebâren* barn, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. **pario**, *setum* and *fruges*, *se-o*; whence *setus*, *semina*, *secundus*, *fru-or*, *fruges*, *fructus*; Germ. **fruchtbar**, a fertile region. In the Phœnicio-Shemitic languages is **טַרְי**: to bear fruit, **טַרְי**: fruit.)

(2) to be borne, to be borne swiftly, to run, used of a chariot (Germ. **fahren**, Ch. **טַרְי** to run); whence **טַרְי** a litter, a chariot. Compare **טַרְי**, **טַרְי**.

**HIPHIL**, apoc. **טַרְי** to render fruitful, Gen. 41:52; to increase with offspring, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, **טַרְי**.

**טַרְי** fem. of the noun **טַרְי**—(1) a young cow, a heifer (*gârse*), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parak*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.



**פָּרָה** (for פָּאָרָה), a mouse, so called from its digging; Arab. <sup>فأر</sup> فأر. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see הפּוֹפּוֹרָה page cccxcvii, A.

**פָּרָה** see פָּרָא.

**פָּרָה** (i. q. פָּאָרָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

**פָּרוּדָא** ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

**פָּרוּזִים** קרי i. q. כתיב Est. 9:19 פָּרוּזִים pl. פָּרוּזִי

**פָּרוּחַ** ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

**פָּרוּזִים** [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

**פָּרוּר** see פָּרָר.

**פָּרוּר** m. a pot, so called from its boiling, see the root פּוֹר No. II, compare פָּאָר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

**פָּרַז** an unused root. Arabic <sup>فرز</sup> فرز to separate, to decide; cogn. to פָּרַד, where see. Hence—

**פָּרוּ** m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

**פָּרוּזוֹן** id. ["rule, dominion," Thes.], Jud. 5:7; with suff. פָּרוּזוֹנִי verse 11.

**פָּרוּזוֹת** plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. בְּקָעָה (Arab. <sup>فرز</sup> فرز plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

**פָּרוּזִי** m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

**פָּרִזִי** ("belonging to a village," i. q. פָּרוּזִי), *Perizzite*, pr. n. (LXX. <sup>Περριζαῖος</sup> Περριζαῖος); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

**פָּרוֹל** Chald. m., i. q. Hebr. פָּרוֹל *iron*, Dan. 2:33, seqq.; 4:20; 7:7.

**פָּרַח**—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. <sup>فرخ</sup> فرخ; compare at the root פָּרַד); whence אֲפָרוֹת, פָּרוּחַ.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.; 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. נָצַץ.)

**פָּרַח**—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:13; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרוּחַ, פָּרוּחַ, אֲפָרוֹת, and pr. n. פָּרוּחַ.

**פָּרוּחַ** with suff. פָּרוּחִי m., a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

**פָּרוּחַ** m., offspring of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

**פָּרַט** pr. TO SCATTER, TO STREW (kindred root to פָּרַד, פָּרַשׁ); hence, to scatter words, to boast, to prate (Arab. <sup>فرط</sup> فرط; with which Abulwalid suitably compares the syn. <sup>نثر</sup> نثر to scatter; whence <sup>نثر</sup> نثر a talkative man, a scatterer of words). Am. 6:5, הַפָּרְטִים עַל פִּי הַזָּבֵל "they chatter (sing foolishly) to the sound of the nabel." Hence—

**פָּרַט** m. something scattered. Hence Levit. 19:10, פָּרַט פָּרַט "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

**פָּרִי**, in pause פָּרִי, with suff. פָּרִי, פָּרִי; but פָּרִיךְ, פָּרִיךְ Hos. 14:9; Eze. 36:8; and פָּרִיָהֶם Am. 9:11; Jer. 29:28, m. (from the root פָּרָה).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Psa. 72:16; 107:34, or of a tree, Gen. 1:12, 29; whence פָּרִי פָּרִי fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or



endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פִּירָא כַּפַּיִם "the fruit of hands;" i. e. gain. Isa. 10:12, פִּירָא-גִּדְלָל לִבָּב "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of קֶטֶן Gen. 30:2; Deut. 7:13; 28:4.

פִּירָא see פִּירָא.

פִּירָא constr. פִּירָא Isa. 35:9; but pl. פִּירָאִים (of a form which should take dagesh, for פִּירָאִים) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent (man)*, Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פִּירָא an unused verb.—(1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פִּירָא.

(2) *to separate* (see at the root פִּירָא); whence פִּירָא.

פִּירָא m., *oppression, tyranny*; from the signification of crushing (compare פִּירָא), Exod. 1:13, 14; Lev. 25:43, 46.

פִּירָא f. *a veil*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פִּירָא TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. فسر, to cleave. See at פִּירָא.

פִּירָא (Persic فرمشته "strong-fisted"), [Parmashta], pr. n. of a son of Haman, Esth. 9:9.

פִּירָא (perhaps for פִּירָא "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פִּירָא TO BREAK, only in Kal in the phrase פִּירָא לְחֶם לְאִישׁ לְחֶם לְאִישׁ to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לְחֶם Jerem. 16:7. Compare פִּירָא No. 1.

HIPHIL—(1) *to cleave, to divide*. Levit. 11:4, וּפִירָא אֵינָנוּ סִפְרָא "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere—

(2) *to have* (pr. to make or produce) a cloven hoof. Levit. 11:3, 6, 7, 26; Deut. 14:7, 8; and without פִּירָא is nothing more than *to have*.

Derivatives, פִּירָא, פִּירָא.

פִּירָא in pause פִּירָא pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, نارس, فرس. Hence Gent. noun פִּירָא a *Persian*, Nehem. 12:22; and Ch. emphat. פִּירָאִי Dan. 6:29.

פִּירָא Ch. *to divide*, Dan. 5:25—28. Part. pass. פִּירָא verse 28.

פִּירָא m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פִּירָא f. *a hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פִּירָאִים—Zec. loc. cit. and חֶרֶב—Isa. loc. cit.

פִּירָא a Persian, see פִּירָא.

פִּירָא—(1) TO LOOSE, TO LET GO. (Syr. فسر id. Compare the roots, beginning with פִּירָא under the word פִּירָא). Hence—(a) *to remit a penalty*, Ezek. 24:14.—(b) *to overlook, to reject as counsel, admonition*, Prov. 1:25; 4:15; 8:33; 13:18; 15:32.—(c) *to let the reins loose to any one, to let go unbridled*. Part. pass. פִּירָא lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פִּירָא made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἀρχομαι (from the idea of loosing and opening, compare פִּירָא), hence *to go before*. (Arab. فرغ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, בְּפִירָא פִּירָאֵי בְּיִשְׂרָאֵל well rendered by the LXX. Cod. Alex. and Theod. ἐν τῷ ἀρχαῖσθαι ἀρχηγούσ, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (daß sich an die Spitze gestellt die Fürsten). Opp. הָתַנְּבִיב הָעָם to the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:18.

HIPHIL—(1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by פִּירָא Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.



פִּירָע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. פִּירָעוֹת (compare as to the sex of nouns of office, Lehg. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פִּירָעָה פִּירָעָה, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as פִּירָעָה נִכּוֹ 2 Ki. 23:29; מִן פִּירָעָה הִפְרַע מִ'מֶּ' Jer. 44:30.— פִּירָעָה רִכְבֵּי the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscc. ed. te Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Aegyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. פִּירָע prince (from the root פִּירָע), with the addition of the termination הַ = הַן.

פִּירָעָשׁ an unused quadrilateral root. Aethiop. ለገረረዐር: to spring, to dance. Hence undoubtedly is—

פִּירָעָשׁ m.—(1) *a flea*, so called from its springing [1 Sam. 24:14; 26:20]. Arab. برغوث Syriac transp. حنطاحنط.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פִּירָעָתוֹן (perhaps "prince" from פִּירָעָה) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. Φαραθών, 1 Macc. 9:50. The Gentile noun is פִּירָעָתוֹנִי Jud. 12:13, 15.

פִּירָפֵר (prob. "swift," from פִּירָע to flee, פִּירָע to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amanah near Damascus. In Geogr. Nub., and now called الفيحة, 2 Ki. 5:12.

פִּירָן fut. יִפְרָן TO BREAK. This primary power not only lies in the letters פִּיר see פִּיר, but also in the syllable פִּיר, ῥήσσω, reissen, see at פִּיר. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *spreißen*, to *spread*. By softening the middle semivocal radical, there is formed the root פִּירָן (compare פִּירָשׁ, פִּירָשׁ, פִּירָשׁ for פִּירָת etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, יִפְרָן בְּחוֹמַת יְרוּשָׁלַיִם ... "and he brake down in the wall of Jerusalem four hundred cubits." עִיר פִּירוּצָה a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word עִיר under that word).

(2) to break asunder, i. e. to scatter, disperse hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to disperse, to spread itself abroad, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to increase in number. Hos. 4:10, "they commit whoredom, וְלֹא יִפְרָצוּ but do not increase (in number);" Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to be redundant, to overflow, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, תִּירֹשׁ יִקְבִּיץ יִפְרָצוּ "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. פִּירָן 2 Sa. 5:20; and syn. פִּירָן No. 3.

(3) to break forth upon, followed by פִּירָן einbrechen auf jem. Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also to produce by breaking through. Job 28:4, פִּירָן נִחַל "he breaks (a mine) through;" i. e. he sinks a shaft into the ground. Hence—(a) in a bad sense, to act violently (whence פִּירָן), Hos. 4:2.—(b) in a good sense, to be urgent in prayers, followed by פִּירָן 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. נִפְרָן spread abroad, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, broken down, Neh. 1:3.

HITHPAEL, to break off, i. e. to separate oneself from any one, 1 Sa. 25:10.

Derivatives, פִּירָן, פִּירָן, and—

פִּירָן m. pl. פִּירָן—Amos 4:3, and פִּירָן—Eze. 13:5.—

(1) rupture, breach of a wall, 1 Ki. 11:27; Isaiah



30:13; Am. 4:3; Job 30:14, **פָּרְצוּ רָחֹב יְאֵתֵינּוּ** rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase **עָמַד בְּפִרְצוֹ** to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence **עֵינַי פָּרְצוּ** pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a *diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me **פָּרַץ עָלַי פָּרַץ** violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. **פָּרְצֵי** Nu. 26:20.

**פָּרַק** TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen, brochen*, to break. In a softer form it is **קָרַךְ** to break the knees, i. e. to bend them, and by casting away the labial, *ρήγνυμι*). Specially—

(1) to break off, followed by **מֵעַל** Gen. 27:40.

(2) to break or crush bones and limbs (used of a wild beast), Ps. 7:3.

(3) to break away, to liberate, Psalm 136:24; Lam. 5:8 (Syr. **ܦܪܟܝܢ** id).

PIEL.—(1) to break off, to tear off, Exod. 32:2; Zec. 11:16.

(2) to break, or rend in pieces, 1 Ki. 19:11.

HITHPAEL.—(1) to be broken in pieces, Ezek. 19:12.

(2) to break, or tear off from oneself, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, **פָּרַק, פָּרַק, מִפְּרָקָה**.

**פָּרַק** prop. to break off, as the Hebr.; hence, to redeem [to get deliverance from], Dan. 4:24.

**פָּרַק** const. **פָּרַק** broth, soup, Isa. 65:4 **בְּחֵיב**, so called from the fragments of bread (*Broden*), on which the broth is poured; compare Arab. **مفروقة** food made of fragments of bread with hot oil poured on them. The same is **מִרְקָה**, which see.

**פָּרַק** m.—(1) violence, rapine (so called from the idea of breaking in upon), Nah. 3:1.

(2) a *crossway*, so called from the idea of separating; compare Arab. **فِرْق** to separate, Obad. 14.

I. **פָּרַץ** TO BREAK, TO BREAK IN PIECES (compare **פָּרַח** No. I). In Kal once inf. absol. **פָּרַץ** Isaiah 24:19 (although its form might be more correctly referred to **פָּרַח** No. I.)

HIPHIL **הִפְרִיץ** (in Pause **הִפֵּר** Gen. 17:14), inf. **הִפְרִיץ**, with aff. **הִפְרִיכֶם** Lev. 26:15.—(1) to break, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) to make void, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; to declare void, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) to bring to nothing (*vernichten*), to take away, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, **הִפְרִיץ בְּעַסְיָךְ עִמָּנוּ** "take away (avert) thy anger which is with us" (towards us).

HOPHAL **הִפְרִיץ** to be made void, Isa. 8:10; Jerem. 33:21.

POEL **פִּוֵּץ** to divide (the sea), Ps. 74:13.

HITHPOLEL **הִתְפִּוֵּץ** to be broken, cleft, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, to shake (compare Isa. 24:19), Job 16:12.

II. **פָּרַח** i. q. **פָּרַח, פָּרַח** TO BE BORNE SWIFTLY, TO RUN. Hence **פָּרַח**, which see [also in Thes. **פָּר, פָּרַח**].

**פָּרַשׁ** fut. **יִפְרֹשׁ**.—(1) i. q. **פָּרַס** TO BREAK, TO BREAK IN PIECES, Mic. 3:3. **פָּרַשׁ לָחֶם לְ** (to give) bread to any one, Lam. 4:4.

(2) to expand, to spread out (which comes from the idea of being broken apart and arranged, compare **פָּרַץ** *auspreizen*) ["Ch. **פָּרַשׁ, פָּרַשׁ** id., Arab. **فرش** to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by **לְ** to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; **לְ** Ps. 44:21), or to give bountifully, followed by **לְ** of pers. Prov. 31:20, or to seize, followed by **לְ** of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest.

(3) to disperse; whence—

NIPHAL, to be dispersed, Eze. 17:21.

PIEL **פָּרַשׁ** Isa. 25:11, fut. **יִפְרֹשׁ** to spread out, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is **פָּרַשׁוּ בְיָדֵיךָ** "to spread forth with the hands," Lam. 1:17 (compare **הִפְטִיר בְּשֵׁפָה, בְּשֵׁנַיִם, וְהִרַק שֵׁנַיִם**).



(2) to disperse, Ps. 68:15; Zec. 2:10.

Derivative, פָּרַשׁ.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.; whence פָּרוּשׁ, פָּרוּשָׁא a Pharisee, i. e. separated, singular).

(2) to declare distinctly, to define, compare נִקְבַּ No. 2, Lev. 24:12.

(3) to expand, to spread out, specially the feet in riding on horseback (see פָּרַשׁ), compare the quadrilit. פָּרְשָׁו and פָּרְשָׁו.

NIPHAL, to be dispersed, Eze. 34:12, where, however, many copies, both MSS. and printed, have נִפְרָשׁוּ, which is more suitable to the usage of the language, see פָּרַשׁ.

PUAL, pass. of No. 2, to be distinctly said, Nu. 15:34; Neh. 8:8, "and they read in the book of the law מְפָרָשׁ (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun פָּרְשָׁה.

HIPHAL, to pierce, to wound, Prov. 23:32. (Syr.

פָּרַשׁ, Arab. فَرَسَ id., فَهْمًا a goad.)

Derivatives, פָּרַשׁ, פָּרַשׁ, פָּרַשׁ.

פָּרַשׁ Ch. id. PAEL, part. pass. מְפָרָשׁ distinctly, accurately, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. פָּרַשׁ Pual.

פָּרַשׁ (of the form קָמַל), const. פָּרַשׁ Ezek. 26:10 (before a cop.); pl. פָּרָשִׁים (the Kametz remaining).

(1) a horseman (Syr. فَهْمًا, Arab. فَارِس), as properly so called, one who sits on a horse and not on an ass (Arab. حَمَار), or a camel (رَاكِب), Jer. 4:

29; Nah. 3:3; pl. פָּרָשִׁים Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, צָפָר פָּרָשִׁים "a pair of horsemen" (Paare von Reitern auf Rossen). Opp. to רָכַב וְנָמַל, רָכַב וְחָמָר those who ride on asses and camels, verse 9.

(2) a horse, on which a man sits (Reitpferd), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrob. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. *ibid.*). It is manifestly distinguished from סוּסִים common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (סוּסִים), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs סוּסִים וְפָרָשִׁים וְפָרָרִים (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, Bereiter zu den Pferden). 2 Sam. 1:6, horsemen. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. فَارِس, Æth. ለረሰ: a horse.)

It may seem strange that I should derive the word for horse from that for horseman; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of horses also, it occurs פָּרָשִׁים (not פָּרָשִׁים).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. פָּרַשׁ horse-man, is easily derived from פָּרַשׁ to open the legs wide, which in Arabic is more fully expressed by فرشط and فرشد.

פָּרַשׁ with suff. פָּרְשָׁו m.—(1) excrements, dung, faeces in the belly, Exod. 29:14; Lev. 4:11; 8:17; Mal. 2:3. Arab. فَرَس.

(2) [Peresh], pr. n. m. 1 Ch. 7:16.

פָּרָשָׁה (for פָּרָשָׁה verbal of Piel), a distinct or accurate declaration, Est. 4:7; 10:2. See the root No. 2.

פָּרָשָׁן Heb. and Ch. an apograph, a copy (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. فَهْمًا. Of its origin I can give no account.) Another form of the same noun is פָּרָשָׁן Esther 3:14; 4:8.

פָּרָשָׁד quadril. not used as a verb, Arab. فرشد and فرشط to distend, to spread out the feet, compounded of פָּרַשׁ which signifies the same (see No. 3, and פָּרַשׁ), and פָּרַד to spread out. Hence—

פָּרָשָׁד ἄπ. λεγόμε. Jud. 3:22, according to Targ. Vulg., Luth. dung (comp. פָּרַשׁ) וַיֵּצֵא הַפָּרָשָׁדִינָה (פָּרַשׁ) "and there came out dung" from the wound; but the ה paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and פָּרָשָׁו. In the gender of the verb וַיֵּצֵא there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, espe-



cially the instance, Zec. 13:7). — LXX. Vatic. καὶ ἐξῆλθεν ('Aōd) ἡν προστάδα, as if הַפְּרִשְׁוֹנָה were the same as הַפְּסִדְרוֹנָה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (Heb. Gramm. p. 519), interprets, he (Ehud) went out abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרוֹחוֹת country.

**פְּרִישׁוֹ** quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרוּ to expand (compare פְּרוֹחוֹת). Job 26:9. See פְּרִישׁוֹר.

**פְּרִישְׁנָדָתָא** [Parshandatha], Pers. pr. n. of one of the sons of Haman, Esth. 9:7. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps بروشن دادن "given forth to light.")

**פָּרַת** an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فرت to be sweet (used of water); hence —

**פְּרָת** pr. n. Euphrates, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7 (where some incorrectly understand Ephrata). Jer. 46:2, and frequently; comp. פְּרָת No. 2, Gr. Εὐφράτης (from פְּרָת), Arab. فرات which also denotes sweet water (the water of the Euphrates is sweet and pleasant-tasted; comp. Jer. 2:18); see the root.

**פְּרָת** f. a fruit-bearing tree, see פְּרָת.

**פְּרָתִים** pl. nobles, chief men among the Persians, Esth. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, which is in the Pehlevi language pardom, first; (see Anquetil du Perron, Zend-Avesta, ii. p. 468) compare Sanscr. prathama, first. In the Zendic language, instead of this is used peoerim (compare Sanscr. pura, former, before that; purāna, old). From the former comes the Gr. πῶρος; from the latter, Lat. primus.

**פָּשַׁח** TO SPREAD (as the leprosy), Levit. 13:7, seqq. (Arab. فشا V., to be propagated (used of a disease); Aram. פָּשַׁח id. The primary idea is that of going apart and spreading out; a signification common to verbs beginning with the syllable פַּשׁ, פָּשׁ,

פָּשׁ (פַּח); commonly expressed in Latin by the prefix, dis, di).

**פָּשַׁע** TO STRIDE; followed by אָ to rush upon, Isa. 27:4 (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see at פָּשַׁח); whence פָּשַׁעָה and —

**פָּשַׁע** m. a step (from the idea of stepping), 1 Sam. 20:3.

**פָּשַׁק** TO SEPARATE, TO OPEN WIDE (the lips), Prov. 13:3.

PIEL, to separate, throw apart (the legs), Eze. 16:25.

**פָּשַׁח** אִפ. λεγόμε. Job 35:15; which has been rendered (as indeed the context almost demands) παράπτωμα, scelus, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁע, פָּשַׁח, the פ at the end being cast away; like פָּשׁ Job 15:31 כחיב for פָּשַׁח. In former editions I rendered it pride, ferocity, comparing the root פָּשַׁח No. I. Others, with the Hebrew doctors, take it to be multitude, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

**פָּשַׁח** only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11 (Aram. id.).

**פָּשַׁחוּר** [Pashur], pr. n. — (1) of a priest, contemporary with Jeremiah, Jer. 20:3; 38:1; to the signification of which allusion is made, loc. cit.; namely, prosperity everywhere (from פָּשַׁח Arab. فسح to be wide, ample; and סָחוּר round about). Opp. to סָחוּר סָפְרִיב. — (2) Jer. 21:1. — (3) Eze. 2:38; 10:22; Neh. 7:41; 10:4.

**פָּשַׁח** fut. יִפְשַׁח — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac פָּשַׁח; Arabic بسط; cogn. to פָּשַׁח No. 1, 2); always intrans., to spread oneself out; used of hostile troops, 1 Ch. 14:9, 13; of a swarm of locusts, Nah. 3:16; followed by אָ of the land or people; to rush upon, to attack (in order to take booty), Job 1:17; Jud. 9:33, 44; also followed by אָ 1 Sam. 27:8; אָ 2 Ch. 25:13; 28:18; accus. 1 Sam. 30:14.

(2) to put off a garment (which is done with opening and unfolding it, as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., Lev. 6:4; 16:23; Cant. 5:3, etc. Absol. פָּשַׁח strip off (garments)! Isa. 32:11.



PIEL, to cause to put off, i. e. to spoil the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, to cause to put off one's garments.—(a) followed by an acc. of pers., to strip any one (jem. ausziehen, entkleiden), Hos. 2:3, 5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to strip any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מְשָׁל of pers., Mic. 3:3 (compare מְשָׁל Mic. 2:8); Job 19:9.

(2) to flay victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to strip oneself of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by פָּ 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into with him; just like the Germ. mit jem. brechen, to break with any one. Compare Arab. نسق to fail from; compare Aram. פִּשַׁע to break); פָּשַׁע 2 Ki. 8:20, 22. Specially to turn away from God. Followed by פָּתוּחָה Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to sin, to transgress, Prov. 28:21; followed by אַל (against) Hos. 8:1. Part. פֹּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, נִפְשָׁעוּ בְּאִמְתָּם "brethren discordant," among themselves (die mit einander brechen). Hence—

פָּשַׁע with suffix פִּשְׁעֵי [plur. פִּשְׁעִים] m.—(1) *desecration, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than פָּשָׁע Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פָּשַׁר Chald. i. q. Hebr. פָּתַר TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. فسر id.).

PAEL, id., Dan. 5:12. Hence—

פָּשַׁר emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פָּשַׁר Hebr. id., Ecc. 8:1.

פָּשַׁת an unused root, perhaps i. q. Arabic فاش to shake up, specially to card cotton (see Avic., in

Castell.), Syriac ܦܫܬܐ carding. [Instead of this root there is given in Thes. פִּשַׁש.] Hence—

פִּשְׁתָּה [in Thes פִּשַׁח] with suffix פִּשְׁתִּי Hosea 2:7, 11; and פִּשְׁתָּה plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פִּשְׁתֵּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, ܦܫܬܐ, ܦܫܬܐ); but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called עֵצֵי הַפִּשְׁתִּים.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Byssos Antiqu., p. 63, considers פִּשְׁתָּה to be of Egyptian origin, from ܦܫܬܐ, prop. thread plant, with the art, pi.)

פָּת fem. (Prov. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from the root פָּתַח) *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice פִּתִּים like morsels (of bread);" compare Germ. Stöcken, used both of bread and snow.

פָּת with suff. פִּתְהוֹן Isaiah 3:17; pl. פִּתּוֹחַ *interstice, space between*, Arab. فوات, from فات VI. to stand apart from one another. (It sometimes follows the analogy of verbs פָּעַע, sometimes פָּעַע as in Arabic). Specially used of the space between the feet, i. e. pudenda muliebria, Isa. loc. cit. Figuratively פִּתּוֹחַ *the hollowed parts of hinges*, 1 Kings 7:50.

פִּתְאִים see פִּתִּי.

פִּתְאִים adv. (for פִּתְעִים from פָּתַע a moment, with the termination אִ and y changed into אִ), *suddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פִּתְאִים פִּתְעִים sudden terror, Proverbs 3:25; often after פָּתַע (with an intensitive power) פִּתְעִים פִּתְעִים Nu. 6:9; פִּתְעִים פִּתְעִים Isa. 29:5; also transp. פִּתְעִים פִּתְעִים Isai. 30:13. With prefix פִּתְעִים 2 Ch. 29:36.

פָּתַבּוּ m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. ܦܫܬܐ in Bar-hebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorsbach (Archiv f. morgenl. Litt. ii. 313) regards it as compounded of پتی an idol, and باج, باج food, as if food set out for deities (in lectisternia).



Bohlen, on the other hand (in Symb. p. 23), writes it in Persian *با* *پاد* food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word *בא* *פא* food, see above at that word. [But see Benfey.]

**פִּתְּוֹמִים** m. a word of the later Hebrew (see Ch.), sentence, edict, Esth. 1:20; Ecc. 8:11.

**פִּתְּוֹמָה** Ch. emphat. state, **פִּתְּוֹמָה** m. — (1) a word, i. q. *λόγος*, Dan. 3:16; hence sentence, edict, Ezr. 4:17; Dan. 4:14; a letter, an epistle (*λόγος*), Dan. 5:7.

(2) something, anything, Ezr. 6:11. (Syriac *ܦܝܬܘܡܐ* id. The origin of this word is to be sought in Persian, in which *پیغام*, *پیغم*, *پیام* Pehlev. *pedam* is, a word, an edict, a mandate.)

**פָּתַח** — (1) PR. TO SPREAD OUT, TO OPEN. (Kindred are *פָּתַח*, *עָתַח*, also the roots beginning with the letters *פ*, see *פָּשַׁח*. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *περάω*, *περάννυμι*, Lat. *pateo*.) Proverbs 20:19, *פָּתַח שִׁפְתָיו* "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. to be open, figuratively to be open and ingenuous in mind, like children and young people (Arab. *بنا* to be ingenuous, youthful); hence to let oneself be persuaded. Deu. 11:16, *פָּתַח לִבְךָ* "let not your heart be deceived." Job 31:27. Part. *פָּתוּחַ* simple, foolish, Job 5:2; fem. *פָּתוּחָה* Hosea 7:11.

**NIPHAL**, to let oneself be persuaded, Jer. 20:7; to let oneself be enticed, followed by *ל* to any thing, Job 31:9.

**PIEL** *פָּתַח*. — (1) to persuade any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence to entice, to seduce, Ex. 22:15; Prov. 1:10; 16:29.

(2) to deceive any one, to delude with words (Gr. *ἀπαράω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, *פָּתַח שִׁפְתָיו* "wilt thou deceive with thy lips?" i. e. deceive not, see *פ* No. 1, a.

**PUAL**, i. q. Niphal, to let oneself be persuaded, Prov. 25:15; to let oneself be deceived, Eze. 14:9; Jer. 20:10.

**HIFHAL**, to cause to lie open, Gen. 9:27, *פָּתַח אֱלֹהִים* "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, *פָּתוּחַ*, *פָּתוּחָה*, Chald. *פָּתוּחָה*, pr. n. *פָּתוּחָה*, and —

**פִּתְּוֹמָה** ("ingenuousness of God" = holy simplicity? unless it rather be for *פִּתְּוֹמָה* "man of God"), [*Pethuel*], pr. n. m. Joel 1:1.

**פִּתְּוֹמָה** m. 2 Ch. 2:13; Zec. 3:9; pl. *פִּתְּוֹמִים* sculpture, engraving, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

**פִּתְּוֹר** ("interpretation of dreams," perhaps i. q. *בַּיִת פִּתְּוֹר* house, or habitation of the *ὄνειρόπολοι* ["perhaps i. q. Ch. *פִּתְּוֹר* table"]), [*Pethor*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

**פִּתּוֹת** i. q. *פָּת* a bit, morsel, Eze. 13:19.

**פָּתַח** — (1) TO OPEN (Syr., Arab. *فتح*, Æth. *ፈተሐ*: id., compare the kindred roots *פָּתַח* and *פָּתַח*), as the eyes, 1 Ki. 8:29 (compare *פָּתַח*); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) *פָּתַח פִּי* to open the mouth, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence to speak, to utter words, Prov. 31:8; Ps. 109:2, and, on the other hand, not to open the mouth, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) to open any one's mouth (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) to open any one's ear, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) to open one's hand to any one (followed by *ל*), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said to open (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) to open corn, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) to let loose, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) to begin, to lead in (*εἰσφέρειν*), e. g. a song, Ps. 49:5.

**NIPHAL** — (1) to be opened, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) to be loosed, used of a girdle, Isa. 5:27; to be set free, used of a captive, Job 12:14.

**PIEL** — (1) to open, i. q. Kal, Job 41:6, and intrans. to open oneself, Cant. 7:13 (of a flower); to be opened (used of the ear), Isa. 48:8.

(2) to loose, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. *פָּתַח* one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also,



followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח—פתחיה, פתוח, פתיחה, מפתח, מפתח, and pr. names יפתח, נפתוח, נפתחים.

פתח Ch. to open, Dan. 6:10. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח שער העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:11, 19; of the temple, 1Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. פתח Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחון const. פתוחון m. opening (of the mouth), Eze. 16:63; 19:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr. n. m. 1 Chron. 24:16.—(2) Eze. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתי ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתיים Pro. 1:22, 32, and פתיים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Pro. 1:22.

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:6; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתייה breadth, Dan. 3:1; Ezra 6:3.

פתילια ἀπὸ λεγόμε. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתי i. q. Ch. פתי breadth, and פיל round, or i. q. Ch. פיל a cloak.—LXX. χιτὼν μεσσοπύφυρος. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתיל thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and פיל i. e. a variegated garment for festive occasions."]

פתיות f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתיות plur. פתיחות drawn swords, Ps. 55:22. Compare the root No. 2.

פתיל m. (from the root פתל), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתל not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתיל.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, Pro. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See נפתולים.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתל 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתיל, נפתולים, pr. n. נפתולי, and—

פתל m. perverse, deceitful, Deu. 32:5.

פתם [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρουμος, Herod. ii. 158; Steph. Byz., and omitting the syllable πα (which expresses the Egyptian article), Θούμ, Itin. Anton. page 163, Wessel. Egypt. ΘΟΥ, and with the art. ΠΑ-ΘΟΥ, signifies a narrow place, surrounded by mountains; see Champollion, L'Égypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, מתי to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתל to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بش Isa. 11:8; Ps. 58:5; 91:13.

פתע an unused root. Sam. i. q. פתח to open. Hence—

פתע prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:5; 29:1. Other instances, see under פתע, which is derived from this word. פתע Nu. 35:22, unexpectedly, i. e. fortuitously.



**פִּתֵּר** fut. יִפְתֹּר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פִּשַׁר, which see. Æthiopic ለከረ:). Hence, pr. n. פִּתְרוֹר, and—

**פִּתְרוֹן** m. *interpretation*, Gen. 40:5, 12; plur. Gen. 41:8.

**פַּתְרוֹס** [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from פַּתְרוֹר, מִצְרַיִם, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians), Eze. 30:14. LXX. give it well Παθούρη, i. e. Egypt, ΠΑΘΟΥΡΗΣ southern region. By the modern Copts the same country is called ΜΑΡΗΣ southern region. Gent. n. plur. פַּתְרוֹסִים Genesis 10:14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פַּתְשָׁן see פִּתְשָׁן.

**פָּתַת** TO BREAK ["to part in pieces"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns פַּת, פַּתוֹת; compare also פַּת.

צ

*Tzade*, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ظ *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ص or ض (see צָלַל); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare צָרַר and צָרַע.

צָרַע and צָרַע. The cognate letters are—

(a) ט, which in Aramæan is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots נָצַר and נָצַר, צָהַר and צָהַר, מָצַע and מָצַע. —(b) more rarely ט; comp. צָבַב and צָבַב; Arab. צָפַן.

(c) the sibilants ז, ש, ס; compare צָלַץ, צָלַץ, צָלַץ.

(d) ע, as to this interchange, see p. DXXVIII, A, and—

(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k, g*) to change into the palatals (*tsh, dsh*).

Instances are צָרַע, καρχάζω, צָרַע and צָרַע to descend, to bow down; צָלַל No. II. i. q.

צָלַל; whence צָלַל i. q. צָלַל, and צָלַל No. III. to tinkle (getten, schallen), צָלַל a rattle (Schelle), צָרַב i. q. צָרַב;

צָרַע and צָרַע to be bowed down; צָרַע and צָרַע to creak

(צָרַע κανθαρος, cantharus = canalis); צָעָה Æth. בעו to incline (a vessel), to pour out, צָלַח prob. i. q. צָלַח to be prosperous; צָבַר and צָבַר to heap up, to make a heap, hence to bury, etc.

צָאָה f. (with Tzere impure) excrements, filth, dung, Eze. 4:12; Deut. 23:14; for צָאָה, from the root צָאָה, to go out, for to be cast out (ἐκπορεύομαι, Mark 7:19); compare צָאָה No. 2; צָאָה and צָאָה.

צָאָל an unused root; Arab. ضَال, to be thin, slender; Med. Ye ضَال, ضَالَة ضِيَال it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

צָאָלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard צָאָלִים as being used, in the Aramæan manner, for צָאָלִים shades, i. e. shady trees; like צָאָה Aram. צָאָה, אֲרָם; compare Hebr. צָאָה No. II. So Vulg., Syr., Aben Ezra.

צָאָן an unused and uncertain root. Arab. ضَان, is to abound with sheep and goats; but this is a denom.

צָאָן for צָאָן; as Psa. 144:13 כְּחֵיב; comm. (see note) a collect. noun, *flocks, small cattle, i. e. sheep and goats* (So Arab. ضَان, ضَان is wool-producing cattle, opp. to goats; but الضان الجبلي denotes, however, the wild goat. For sheep and goats = צָאָן they commonly use ضَان; Syr. ضَان id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to צָאָה herds, which



see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (*sheep*), he shall restore four sheep" (*sheep*); Eze. 45:15.

*Note.* As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, *and the rams (and he-goats) rutted;* with a fem., where it means ewes and she-goats; *ibid.*, *and the sheep brought forth;* but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

*Zaanai* ("place of flocks"), [*Zaanai*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. *Zaanai* Josh. 15:37.

*Zaanai* m. plur. constr. *Zaanai* Isa. 48:19; with suff. *Zaanai* Isaiah 61:9 (from the root *Zan*)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully *Zaanai* those that spring forth from thy bowels, Isa. 48:19.

*Zab* m.—(1) *a litter*, such as one is carried in gently and comfortably; like the Germ. *Sänfte*, from the adj. *sanft* (see the root *Zab*. Pl. *Zabim* Isa. 66:20. LXX. *λαμπήνη*. Numbers 7:3, *Zabim* "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἄμαξαι λαμπηναί*.

(2) a species of *lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

*Zab* TO GO FORTH, as a soldier, to war, followed by *against* any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *ضبا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. *Zab*.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

*Hiphil*, to cause to go forth, to muster soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

*Zab* const. *Zabim* plur. *Zabim* m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, *στρατός* (pr. going forth to war), 2 Sa. 8:16; 10:7, and frequently. *Zabim* leader of an army, Gen. 21:22. *Zabim* soldiers, Num.

31:53. *Zabim* Deut. 24:5. *Zabim* Num. 31:27, 28; and what is of far more frequent occurrence *Zabim* Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) *Zabim* the host of heaven is applied—(a) to the host of angels that stand round the throne of God (*στρατία οὐράνιος*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. *Zabim* Ps. 103:21; and *Zabim* Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, *Zabim*, is in opposition to the kings of the earth). Once rather more boldly *Zabim* (by zeugma) is applied also to the inhabitants of the earth, or rather to whatever fills the earth (elsewhere *Zabim*), the plants even being included. Genesis 2:1, *Zabim* and *Zabim*, which, with the zeugma resolved, is thus explained in Neh. 9:6, *Zabim* and *Zabim*; compare Ex. 20:11, *Zabim* and *Zabim*. Hence Jehovah is very often called—

(b) *Zabim* Ps. 80:15; *Zabim* Jer. 5:14; 15:16; 38:17; 44:7; *Zabim* Ps. 59:6; 80:5; and *Zabim* "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense *Zabim*, see *Zabim*. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true











וְאֵנִי וְעַמִּי הַרְשָׁעִים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is תָּקַן). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellatur*. De Fin. v. 23, *justitia...cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with דִּמְיוֹ, נִשְׁוֶה, and very often opposed to עָשָׂה Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Psa. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just...lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צִדְקָתוֹ Job 32:1).—Isa. 49:24, Alb. Schultens renders צִדְקָתוֹ the powerful warrior, as if it were the same as עֲרִיץ verse 25; but צִדְקָתוֹ is, prey just taken; see my observations on this in Germ. Trans. ed. ii.

צִדְקָה fut. צִדְקֵי pr. TO BE RIGHT, STRAIGHT, i. q. יָשָׁר as of a straight way (see צִדְקָה Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܥܕܩܐ to be right, suitable.) Hence—

(1) to be just, righteous (gerecht sein), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) to have a just cause (Recht haben)—(a) in a forensic sense. Gen. 38:26, צִדְקָתָהּ מִמֶּנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to עָשָׂה to have an unjust cause.—(b) to speak the truth, or what is right, amongst disputants, Job 33:12. Hence—(c) to obtain one's cause [to be justified, in a forensic sense], Isa. 45:25.

(3) to be upright, righteous (see צִדְקָה No. 3), Job 15:14; 22:3; 35:7; followed by לִפְנֵי Ps. 143:2; לִפְנֵי Job 9:2; 25:4; מִלְּפָנֶיךָ Job 4:17; i. e. in the judgment of God. Also to declare righteous, Eze. 16:52.

NIPHAL, prop. to be declared just; hence to be vindicated from wrongs. Dan. 8:14, וְצִדְקָתְךָ קִרְיָהּ Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) to render just, or righteous, or innocent (Eccl. Lat. justificavit [to declare righteous]). Eze. 16:15, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, וְצִדְקָתָהּ נִפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) to declare any one just or innocent, Job 33:32; followed by שֵׁשׁוֹ oneself, Job 32:2.

HIPHIL—(1) to make just, or upright, or pious, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, to declare any one just.—(a) in a forensic sense, to absolve, to acquit, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; to make any one's cause to prevail, Isa. 50:8.—(b) to declare any one to have given a right opinion (jem. Recht geben), to approve of any one's opinion; see Kal No. 2, b, Job 27:5.

HITHPAEL, to purge oneself (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָהוּ-צִדְקָה, צִדְקָה, צִדְקָה.

צִדְקָה with suff. צִדְקָתִי m.—(1) in a physical sense, straightness, rightness, i. q. יָשָׁר. Ps. 23:3, מִצִּדְקָתְךָ "straight paths." Hence in an ethical sense—

(2) rectitude, right, what is right and just (das Recht), what is so, or ought to be so, compare צִדְקָה No. 2, a; Ps. 15:2, פֶּעַל צִדְקָה "one doing what is right," acting rightly; compare עָשָׂה צִדְקָה Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, לְפָעֲלִי אֲתֹן צִדְקָה "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צִדְקָתְךָ to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; מִשְׁפַּט צִדְקָה just judgment, Isa. 58:2; מִאֲזֵנֵי צִדְקָה just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צִדְקָה צִדְקָה just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. the right, the just cause of any one, Ps. 7:9, "judge me צִדְקָתִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צִדְקָה וְיִשְׁפָּט what is right and just, Ps. 89:15; 97:2. Also the right which we speak, i. e. the truth, Ps. 52:5; Isa. 45:19.



(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה, Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 16). Used of the servant of God, Isa. 42:6, קראתיך בצדק "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, אָנֹכִי הָעִירוֹתִיּוֹ בְצַדִּיק "I raised him up (that he may come) with deliverance;" also i. q. בְּרָכָה Isa. 61:3, אֵילֵי הַצִּדִּיק "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnetes Land). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f. — (1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֵךְ צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמִּוֶּרֶת לְצִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת פְּרוֹזְנוֹ "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. עֲשֵׂה צְדָקָה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צְדָקוֹת righteous acts, Isaiah 64:5. הִוֶּהָו צְדָקָה יְהוָה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ἐλεημοσύνη, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8; 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܗ, compare צדקה No. 3 fin. —

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name מַתְאֲנִיָּה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיהו 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צָהַב TO SHINE, kindred to the root צָהַב [Arab. صَبَّ], see more at the root צָהַב.

HOPHAL, part. מְצִיָּה *polished, shining* (like gold), Ezra 8:27. Hence—

צָהַב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָהַב an unused root, i. q. צָהַב, צָהַב (which see), pr. *to be white, shining*; hence *to be sunny, shone upon and dried up by the sun* (Syr. and Ch. צָהַב to be thirsty). Hence צָהַב, צָהַב, צָהַב [under צָהַב in Thes.]. In Arabic, the middle radical ה being softened, there is صَوَا, صَوَا to dry up; and in Hebrew צָהַב, in the noun צָהַב.

צָהַב — (1) i. q. צָהַב, צָהַב (see at the root צָהַב), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence *to neigh as a horse*, (Arab. صهل compare صهل and صهل), Jer. 5:8; *to shout for joy, to cry out* (for joy), used of persons, Isa. 12:6; 54:1; followed by בְּ because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צָהַב קוֹלְךָ "make thy voice shrill," i. e. cry with a loud voice.

HIPHIL, causat. of Kal No. 1, *to cause to shine*, Psa. 104:15.

Derivative, מְצִיָּה.

צָהַב (like the kindred verbs צָהַב, צָהַב, see under צָהַב), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and ظهر to be pure; both coming from the idea of shining. Hence צָהַב light, splendour, and צָהַב oil, so called from its brightness.



HIPHIL (denom. from צוץ), to squeeze out oil (in a press), Job 24:11.

צוץ light. Gen. 6:16, צוץ תעשה לתבה "thou shalt make light for the ark," i. e. windows; Gr. φῶτες (compare Gen. 8:6). In the manner of collectives it is construed with a fem.; whence צוץ "of a cubit long shalt thou make them" (the windows).

DUAL צוץ mid-day, noon; prop. double (i. e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. ظهْر mid-day; ظهْر to do at noon). Jer. 6:4, צוץ "let us go up (against foes) at noon," i. e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

צוץ and צוץ m., a precept (from the root צוץ; like צוץ, צוץ from the roots צוץ, צוץ). Hos. 5:11, צוץ "he follows the precept" (of men), unless, indeed we should read צוץ for צוץ. Hence, Isa. 28:10, 13, צוץ צוץ צוץ "precept upon precept, precept upon precept" (עֵשֶׂה אֶפְסָר עֵשֶׂה אֶפְסָר), i. e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda, remanda, manda remanda*.

צוץ an unused root [not given in Thes. the derivative is there referred to צוץ]. Syr. ܘܘܘܘ to stain, ܘܘܘ dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (צוץ, צוץ), so that the primary root is צוץ. Hence—

צוץ m., filthy, used of garments, Zec. 3:3, 4.

צוץ f., excrements, i. q. צוץ (root צוץ), Isaiah 36:12; 2 Ki. 18:27 קרי; hence *filth*. Isa. 28:8, צוץ קרי "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

צוץ constr. צוץ Jer. 28:10, 12, with suff. צוץ, once צוץ Neh. 3:5, pl. צוץ, constr. צוץ once (as if from the sing. צוץ), צוץ Mic. 2:3, m. the neck, Gr. τραχηλος, so called as being the slender and narrow part of the body (from the root צוץ), Syr. ܘܘܘ. It signifies the neck, Gen. 41:42; Cant. 1:10; 4:4; 7:5; Isa. 8:8; 30:28. צוץ with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. τραχηλιάω, to be proud, prop. to go

with the neck stretched out; τραχάλαις, epithet of Const. the Great). In other places the back of the neck is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8. — Plur. necks—(a) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(b) more often with a singular signification (like the Gr. τὰ τραχηλα, Lat. cervices), Gen. 27:16; 45:14; 46:29. צוץ to rush into any one's embrace, Gen. 33:4; 45:14. Neckes are also used in speaking of trunks from which the heads have been cut off, Eze. 21:34.

[“צוץ Ch. id. Dan. 5:7, 16.”]

צוץ, צוץ (perhaps for צוץ "a station"), [Zoba, Zobah], pr. n. of a state in Syria (fully צוץ Psal. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see צוץ; whence it is called צוץ 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be Nisibis, in Mesopotamia (ܢܝܫܒܝܫ), and they have been followed by J. D. Michaëlis (Supplem. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., Biblische Alterthumskunde, i. 2, pp. 144, 249.

צוץ (compare צוץ), TO LIE IN WAIT FOR, with an acc., specially—(1) to hunt wild beasts, Gen. 27:3, 5, 33; Job 38:39.

(2) to catch birds, to lay snares, Lev. 17:13; metaph. used of snares laid for men, Lam. 3:52; 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. ܘܘܘ is also to fish; see צוץ.

PIEL, i. q. Kal to lay snares, Eze. 13:18, 20.

HITHPAEL צוץ denom. from צוץ No. 3, to furnish oneself with victuals, Joshua 9:12. Aramaean צוץ id.

Derivatives, צוץ, צוץ, צוץ, צוץ, צוץ, צוץ, צוץ [צוץ, pr. n. צוץ].

צוץ not used in Kal, to set up (stellen), like the Syr. ܘܘܘ (see Eze. 30:15, Pesh.), whence ܘܘܘ, Arab. ܘܘܘ cippus, Hebr. ܘܘܘ.

PIEL צוץ fut. apoc. ܘܘܘ imp. apoc. ܘܘ, Arab. ܘܘܘ.



—(1) to constitute, to appoint (bestellen)—(a) any one over any thing, followed by an acc. of person, and **ל** of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(b) with an acc. of the thing, to appoint, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) to charge, to command, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by **ל** 2:16; 28:6; Esth. 2:10, 20; followed by **ל** Gen. 50:16; followed by **ל** Ex. 1:22. The express words of the command are subjoined with **ל** e.g. Gen. 26:11, **וַיִּצַו אֱבִימֶלֶךְ אֶת-כָּל-הָעָם, לְאָמֹר** "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with **ל** prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with **אֲשֶׁר** (that) prefixed, Esther 2:10; and **ו** (prop. he charged, and he did), Am. 9:4. To command any one, any thing, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. to give commands to any one (jem. *etwas bestellen*), to delegate any one with commands, to commission, Jerem. 14:14; 23:32; followed by **ל** of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also **ל** is prefixed, Ex. 6:13; and **ל** Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said **לְבֵיתוֹ** or **לְבֵיתָהּ** to give (last) commands to one's family, i.e. to make a will (*sein Haus bestellen*), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. **צוּתָהּ** testament).

PUAL, to be commanded. Levit. 8:35, **כִּי צוּתִי** "so am I commanded," this charge is given to me. Eze. 12:7, **כַּאֲשֶׁר צוּתִי** "even as I was commanded." Followed by **בְּ** of the person who gives the command, Nu. 36:2.

Derivatives, **צוּ**, **צוּתָהּ**, **צוּתָהּ** ["and צוּ"].

**צוּחַ** TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent **صاح** for **صرح**. I suppose both to be softened from the harder **צוּחַ**, **صرح**, compare Isaiah 42:11 and 13.) Hence—

**צוּחָהּ** fem. outcry, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

**צוּל** an unused root, prob. i. q. **צָלַל** No. II, to be sunk, whence **מְצוּלָה מְצוּלָה** and—

**צוּלָהּ** f. the depth of the sea, abyss, Isa. 44:27.

**צוּם** TO FAST. (Arabic **صام** Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in *m* above at **צָמַם** page CCII, B.) Jud. 20:26; Zec. 7:5, **הֲצוּם צָמַתְנִי** "have ye fasted to me?" where the suffix must be regarded as a dative. Hence—

**צוּם** m. fasting, a fast, 2 Sa. 12:16. Pl. **צוּמוֹת** Est. 9:31.

**צוּעַ** an unused root, i. q. **صاغ** to form, to carry on the trade of a goldsmith. Hence **צַעְעָעִים**.

**צוּעַר** ("smallness"), [Zuar], pr. n. m. Num. 1:8; 2:5.

**צוּף** TO OVERFLOW, followed by **ל** to overflow any one, Lam. 3:54.

HIPHL—(1) to cause to overflow, Deu. 11:4.

(2) to cause to swim, 2 Ki. 6:6.

Derivatives, **צָפָה**, **צָפָפָה**, and—

**צוּף** m.—(1) honey as dropping from the comb, so called from its overflowing, Prov. 16:24. Plural **צוּפִים** Ps. 19:11.

(2) [Zuph], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in **קרי** there is **צוּף**), and **צוּפִי** 1 Ch. 6:11.

[**צוּפָה** ("cruse," from **צָפָה**) Zopha, pr. n. m. 1 Ch. 7:35, 36.]

[**צוּפִי** see **צוּף**.]

**צוּפָר** (perhaps i. q. Syr. **ܘܘܦܪ** "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [Zophar], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

**צוּץ** i. q. **צָצַץ** and **צָצַץ** (comp. **צוּץ**)—(1) TO SHINE, see Hiphil.

(2) to flourish, pret. **צָצַץ** Ezek. 7:10 (metaph.). HIPHL, fut. **צָצַץ**, part. **צָצִיץ** (Cant. 2:9)—(1) to shine, to be bright (prop. to emit splendour, comp. **הִתְאִיר**), 132:18; hence to glance forth, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, **מְצִיץ מִן הַחַרְצִים** "glancing forth through the lattice." Arab. **وصص** and **وصوص** to glance (as a



woman) through the holes of a veil; compare Germ. blinzen, blinzen.

(2) to flourish (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, ציץ, ציצה, ציצח, ציץ.

I. צוק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠቀቀ: to straiten, to compress, kindred roots are קע, and also קעק, קעק, and those connected with them.)

Hiphil קעק—(1) to straiten, to press upon any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially to straiten a city by siege, Isa. 29:7. Part. קעק oppressor, Isaiah 51:13.

(2) to urge any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, קעק, קעק, קעק, קעק.

II. צוק—(1) i. q. קעק TO POUR, Job 29:6; 28:2, אבן יצוק נחשת "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, קעקו להש "they pour out a prayer" (קעקו, Milra, is pret. Kal with Nun paragogic, for קעקו).

(2) i. q. קעק to set up; whence קעק a column.

קעק m. distress, Dan. 9:25, and—

קעק f. id. Pro. 1:27; Isa. 30:6.

צור, צור ("rock," i. q. צור), pr. n. Tyre (Greek Τύρος, from the Aramæan form צור, טור), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (צור מְבִצֵר 2 Sa. 24:7, and צור מְבִצֵר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צור is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצור (צור, Τύρος), or more fully לצור אם צדנם (לצור אם צלנם) of Tyre, the metropolis of the Sidonians, sc. money; see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צור are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צור, which see.

צור fut. יצור, apoc. יצור (like the kindred root צור), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) to bind together (into a bundle or roll), i. q. צור No. 1. Pret. יצור. Deut. 14:25; יצור 2 Ki. 12:11; יצור 5:23.

(2) to press with siege, to besiege a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and על 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, יצורתי עליך מצב i. e. "I will push forward hosts (of soldiers) against thee" (ich setze vor gegen dich). Metaph. Psalm 139:5, יצור וקדם צורתני "thou besettest me on every side," so that I cannot flee from thee.

(3) to urge, to press upon any one in pursuit, i. q. צור No. 4, Deu. 2:9; Exod. 23:22. Part. יצור Esth. 8:11; also to stir up any one, to urge him to rise, Jud. 9:31.

(4) to cut (pr. to press with a knife, compare צור to press, to cut), to divide. Arab. صار Med. Waw id. Hence צור edge.

(5) to form, i. q. יצור (derived from the idea of cutting), Arab. صور id., fut. יצור Ex. 32:4; 1 Kings 7:15; and יצור Jer. 1:5 כתיב. (Aram. id.)

Derivatives, צור, צור, צור, צור, צור, צור, צור.

צור m.—(1) stone, pebble (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צור נתלים "the pebbles of the brooks" (compare Gramm. § 106, 3, c).

(2) a rock, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation. Isa. 51:1. Pl. צורות Job 28:10.

(3) edge, from the root No. 4. Psalm 89:44, צור "the edge of a sword," according to which analogy, Josh. 5:2, 3, צורות צוריים are sharp knives, compare צור Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צור No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκεῖ ἔθηκαν εἰς τὸ μνημα εἰς δὲ ἔθαψαν αὐτὸν (Joshua) ἐκεῖ τὰς



μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) form, Psalm 49:15 קרי; French *taille*, from *tailler*; from the root No. 4, 5.

(5) [*Zur*], pr. n. m.—(a) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(b) 1 Ch. 8:30; 9:36.

צַוֵּר see צַוֵּר neck.

צוּרָה f. form, Eze. 43:11; see צור No. 5.

צוּרֹן only in pl. neck, Cant. 4:9. ךְ is a diminutive termination, used lovingly, Lehrs. p. 513. Others understand a collar.

צוּרִיאל ("whose rock is God"), [*Zuriel*], pr. n. m., Num. 3:35.

צוּרִישַׁדַּי ("whose rock is the Almighty"), [*Zurishaddai*], pr. n. m., Num. 1:6; 2:12.

צוּרָה HIFHL הַצִּיחַ TO BURN, i. q. הַצִּיחַ Isa. 27:4; see הַצִּיחַ.

צָהָר m. adj. (from the root הַצִּיחַ)—(1) bright, white, Cant. 5:10; specially—

(2) sunny, serene, clear. Isaiah 18:4, הַצִּיחַ "clear heat." Jer. 4:11, הַצִּיחַ "a serene wind," i. e. hot. Arab. and Syr. id.

(3) trop. clear, perspicuous; used of words, Isa. 32:4.

צִיחָה ("drought"), [*Ziha*], pr. n. m. Eze. 2:43; Neh. 7:46; 11:21; from—

צִיחָה an unused root, i. q. הַצִּיחַ to shine, to be sunny; and hence to be dry, arid (Aram. הַצִּיחַ to thirst). Hence—

צִיחָה adj. dry (with thirst), Isa. 5:13.

צִיחָה—(1) TO BE BRIGHT, TO BE WHITE, Lam. 4:7.

(2) to be sunny, shone on by the sun; whence

צִיחָה, צִיחָה, צִיחָה, צִיחָה. (Arab. <sup>ص</sup> sunny, dry;

Syr. <sup>ص</sup> to be hot, serene; <sup>ص</sup> hot; Ch. <sup>צ</sup> צִיחָה

to make to shine, to polish. Further, the significance of shining and being bright is widely extended

in the roots from the biliteral stock צח, also in those beginning with the softened letter צה, צה, and without

any sibilant טח, טה; compare הַצִּיחַ, צִיחָה; צִיחָה, צִיחָה; צִיחָה, צִיחָה; צִיחָה, צִיחָה; צִיחָה, צִיחָה.)

Derivatives, צח, צִיחָה, and the three following nouns.

צִיחָה m. shone upon and burnt up by the sun, dried up, Eze. 24:7, 8; 26:4, 14.

צִיחָה f. an arid region, Ps. 68:7.

צִיחָה, pl. ימים. Neh. 4:7 כתיב id.

צִיחָה an unused root; to be foul, stinking, cogn. to הַצִּיחַ, and Arab. <sup>ص</sup> to be stinking, <sup>ص</sup> filth.

צִיחָה f. stench, stink, Joel 2:20.

צִיחָה f. plur. arid places, Isa. 58:11; from the root הַצִּיחַ No. 2.

צָחַק TO LAUGH. (Arabic <sup>ضحك</sup>, Syr. and Nacor. <sup>ضحك</sup>, Chald. also <sup>ضحك</sup> id.; all of which are onomatopoeic, and accord with the Greek <sup>καχάζω</sup>, <sup>καγχάζω</sup>, Lat. <sup>cachinnor</sup>, Germ. <sup>lachen</sup>. This root, with the exception of the passages Jud. 16:25; Eze. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form <sup>צחק</sup>. Comp. <sup>צחק</sup>.) Gen. 18:12, seq.; followed by <sup>ל</sup> with any one, Gen. 21:6.

PIEL—(1) to play, to sport, to jest (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(a) with singing or dancing, Gen. 21:9; Jud. 16:25.—(b) with women (like <sup>παίζειν</sup>, <sup>ludere</sup>), Gen. 26:8.

(2) to make sport of any one, followed by <sup>ב</sup>, and more emphatically, to mock, Gen. 39:14, 17. Hence—

צָחַק m. laughter, sport, Gen. 21:6.

צָחַר an unused root; Arab. <sup>صاخر</sup> Conj. XI. to be intensely white. Kindred is <sup>צחר</sup> (see at the root <sup>צח</sup>). Hence—

צָחַר m. whiteness (of wool), Eze. 27:18.

צָחַר adj. white. Jud. 5:10, "white asses," i. e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg.

<sup>nitens</sup>. Syr. white. (Arabic <sup>صاخر</sup> prop. white, but used of an ass marked with white and red spots.)

צָחַר ("whiteness"), [*Zohar, Jezoar*], pr. n. m.—(1) of a son of Simeon, Gen. 46:10; Ex. 6:15:



also called צלה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צ m. (for צה from the root צה [in Thes. from צה])—(1) *dryness, a dry region, a desert*; whence צ an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צ from צה with the signification of erecting, setting up; compare צ a column), Isa. 33:21. Plur. צים Num. 24:24, and צים Dan. 11:30. Castell brings forward from the Arabic صوایة small vessel, but in the Kamûs this word is not found.

צ (for צה "a plant"), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צ m. (from the root צה to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צה.

צ (from the root צה) m., *a hunter*, Jer. 16:16.

צה or צה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. צה id.); whence the denom. צה; see צה Hithpael.

צ ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צה רבה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צה), לצה אמ צונם (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is לצה לצונם (צה, לצה of Sidon, of the Sidonians). Within the walls of the ancient city there is a village called صید. Hence the Gentile noun—

צ a Sidonian, Deut. 3:9; f. צה a Sidonian woman, 1 Ki. 11:1.

צה an unused root, i. q. צה which see; to be sunny, arid; hence צה.

צה f. *aridity, drought*, Job 24:19; whence צה arid, desert land, Psa. 63:2; 107:35. Without צה id., Ps. 78:17. Root צה.

צה m. *arid land*, Isaiah 25:5; 32:2; from the root צה.

צה (a "sunny place," a "sunny mountain;" from the root צה [in Thes. from צה]; comp. Arab. صوة a fortress; the radical h is retained in Syriac and Arabic, in which the name is written صهيون, صهيون), pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (sein.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see צה No. 5) צה צה Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and צה צה Zec. 12:6; but צה צה are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צה קדוש ישראל "The Zion of the Holy One of Israel," i. e. sacred to him.

צה m. *cippus, a pillar*; so called from its being set up, erected (see the root צה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

צה see צה.

צה (from צה, צה a desert; with the termination צה) only in plur. צה *dwellers in the desert*.—(a) persons, i. e. *nomades, shepherds*, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צה see צה.

צונק m. *prison* ["or stocks"], Jer. 29:26; from the root צה.



ציער ("smallness"), [Zior], pr. n. of a town in the tribe of Judah, Josh. 15:54.

ציער see צוץ No. 2.

ציער see צוץ.

ציער (from the root צוץ)—(1) a shining plate, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) a flower, Job 14:2. Plur. צערים (for צערים comp. זיקום, זיקום) 1 Ki. 6:18.

(3) a wing (compare at the root צוץ), Jer. 48:9.

(4) [Ziz], pr. n. of a town, only once, 2 Ch. 20:16.

ציער f. a flower. Isaiah 28:4, ציער הפל "a flower of fading," i. e. a fading flower, compare verse 1.

ציער (for ציער) f. prop. something like a flower or feather (from ציער with the fem. adj. termination ת-), hence—(1) the forelock of the hair (comp. the root צוץ), Eze. 8:3.

(2) the borders, the fringed edges (Quaste, Zrobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

ציקלג, ציקלג, ציקלג [Ziklag], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from ציקלג; an outflowing of a fountain).

ציר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) to go in a circle (kindred to ציר, ציר, ציר, ציר), whence ציר hinge, writhing pain.

(2) to go (Arab. صار Med. Ye, to go, to arrive, comp. ציר, ציר), whence ציר a messenger. Hence—

HITHPAEL הציטיר Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הציטיר "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. ציר m.—(1) the hinge of a door, Prov. 26:14, from the root ציר No. 1. From the same—

(2) ציר i. q. ציר pains (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sa. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare ציר V. to twist oneself with pain.

(3) a messenger, Pro. 13:17; 25:13.

II. ציר m. (from the root ציר No. 5)—(1) an idol, Isa. 45:16.

(2) form, Ps. 49:15 כתיב

צל m. (f. Isa. 37:8, compare the form הצל), with suff. צלי (from the root צלל No. III) a shadow (Arab.

ظل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7,

"all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. umbra); hence used for protection and defence; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 23:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צללים.

צלל PAEL, TO PRAY, Daniel 6:11; Ezra 6:10. (Syr. Arab. صلا, and Æth. id.)

צלל TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab. صلا id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צלל.

צלה ("shadow"), [Zillah], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צלל, in צלל קרי, απ. λεγόμεν., κολλύρα, or a round cake. Jud. 7:13, צלל לחם שעורים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צלל No. II, where see it.

צלל fut. צלל—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צלל.)

(2) to attack, to fall upon, used of the Spirit of Jehovah falling upon a man; followed by צלל Jud. 14:19; 15:14; 1 Sa. 10:10; 11:6; followed by צלל 1 Sa. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צוץ No. 2, d.)

(3) to go on well, to prosper, to succeed as an affair, (comp. Germ. durchgehen, Fortgang haben; Lat. lex perfertur; Heb. צלל, צלל), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30; to flourish, of a plant (fortkommen), Ezek. 17:9, 10.



Followed by ל to prosper for anything, to be fit for anything, Jer. 13:7, 10. (Arab. صلح to be fit.)

HIPIIL—(1) trans. to make successful, to prosper—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 26:5; followed by ל Neh. 1:11; 2:20.

(2) to accomplish prosperously, to finish well, 2 Chr. 7:11; Dan. 8:25; especially with the nouns צליח, צליח to make one's way or counsel prosper, to be successful, Deut. 28:29. Psalm 37:7, צליח צליח "one who is successful in all things." Hence without the acc. to be successful, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[“ II. צליח i. q. Ch. צליח to flow, to be poured out as water. Hence צליח, צליח, צליח.”]

צליח Ch. i. q. Heb. צליח, ארמק צליח (Heb. form)—(1) trans. to cause any one to go on well, i. e. to promote quickly to public offices and honour (schnell avanciren, sein Glück machen lassen), Dan. 3:30; to accomplish anything prosperously, Exr. 6:14.

(2) to be prospered, i. e. to be raised to great honours, Daniel 6:29; to be prospered as a thing, Exr. 5:8.

צליח f. only pl. צליח 2 Ch. 35:13, pans, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צליח II.], (see צליח No. 1); whence Arab. زلح a shallow channel of a river, also زلح large pans, Æth. with the letters transposed רחל: platter.

צליח f. id. 2 Ki. 2:20.

צליח id. Prov. 19:24; 26:15.

צליח m. something roasted, Ex. 12:8, 9, from the root צליח.

צליח see צליח.

*B. Keil*

I. צליח TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صل, Syr. صل id. Compare the Germ. schallen, Schelle, and without the sibilant צליח schallen, gellen; Arabic جاليل a cymbal. L being changed into n, it answers to Latin tinnit). It is applied to the lips quivering with fear, Hab. 3:16.

Derivatives, צליח, צליח. 86 19.

II. צליח Arab. ضل pr. TO BE ROLLED DOWN, TO ROLL ONESELF (hinabrollen), kindred to the root צליח (as to which see p. CLXXII, B), inasmuch as the letters צ, ض come very near to the force of gutturals and palatals (see p. DXXVIII, A, and Ewald's Gramm. p. 33). Hence צליח or צליח Jud. 7:13, i. q. צליח or צליח = κολλύρα a round cake of bread. The verb occurs once, Exodus 15:10, חצונו צליח "they are rolled down like lead." (Arab. ضل is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צליח, namely צליח, צליח.

III. צליח (Arab. ظل), TO BE SHADED, DUSEY, Neh. 13:19.

HIPIIL, part. צליח shadowing, Eze. 31:3. Derivatives, צליח, צליח, צליח, צליח, and pr. n. צליח, צליח, צליח.

צליח with suff. צליח, pl. צליח const. צליח a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צליח.

צליח ("the shadow looking at me"), [Hazel-pont], pr. n. m. with art. 1 Ch. 4:3.

צליח an unused root, Æth. ጸረጸ; TO BE SHADY, Arab. ظلم to be obscure, ظلمة darkness. Hence—

צליח m. with suff. צליח—(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare σκλα, σκλασμα, σκιαγραφείω), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. צליח, צליח id., Arab. صنم an image, the letters צ and ל being interchanged.)

צליח, צליח Ch. emphat. state, צליח m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צליח ("shady"), [Zalmon, Salmon], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צליח ("shady"), [Zalmonah], pr. n. of a station of the Israelites in the desert, Nu. 33:41.



**צלמות** f. pr. *shadow of death* (comp. of **צל** shadow, and **מוֹת** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **שַׁעַר צִלְמוֹת** "the gates of darkness."

**צלמנע** (perhaps for **צל סמנע** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

**צלע** TO LIMP, TO BECOME LAME, PROP. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **צולעתה** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

**צלע** constr. **צלע** and **צלע** (of a segolate form), with suff. **צלעי** f. (but pl. **צלעי** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Scrippe, Rippenwerk*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **פרתות** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **שֹׁמְרֵי צִלְעִי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעי** (m.) *sides, or leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צִיּוֹן**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story, or range of side chambers*, 1 Ki. 6:8, and i. q. **צִיּוֹן**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בֵּית צִלְעוֹת** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. *Archæol.* viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

**צלע** [with suff. **צלעי**] m. *limping; hence a fall*, Ps. 35:15; 38:18.

**צלח** an unused root, Syr. *to break, to wound*; whence—

**צלח** ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

**צלפחד** ("fracture," or "first rupture," per-

haps "firstborn," compare **צִלְפָּח**), [*Zelophhad*], pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

**צלצה** ("shade in the heat of the sun," from **צל** shadow, and **צח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

**צלצל** (Deut. 28:42 [in pause **צלצל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצל**, see No. 2 (from the root **צלצל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, *Exercitt. Æth.* p. 28; my *Hebr. Gram.* p. 119; Arab.

**צלצל** to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **צִלְצִלֵי כְּנָפַיִם** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffen-) Wirren (Geräusch) flügel*, i. e. *Æthiopia*. Armies in this passage are called wings (see **כְּנָף** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my *Comment.* on this passage.

(2) *a tinkling instrument, specially a fish spear*, Job 40:31. Pl. **צלצל**, constr. state **צלצל** *cymbals* (*die Beden*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) *a stridulous insect, a cricket*, Deut. 28:42.

**צלק** an unused root, Ch. *to cleave*; whence—

**צלק** ("fissure"), [*Zelak*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

**צלתי** (contr. from **צלתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

**צמ** see **צמי**.

**צמח** fut. **צמי**, TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *δίψάω, sitio*) any person or thing, followed by **?** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צמי**.)

Hence the four nouns which follow—

**צמ** m. *thirst*, Eze. 19:13.

**צמח** m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty, i. e. dry or desert land*, 44:3.



**צמאה** fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. צנע.

**צמאון** masc. *a thirsty* i.e. arid region, Deu. 8:15; Isa. 35:7.

**צמד** not used in KAL, Arab. *ضمد* Syr. *ܘܨܡܕ* TO BIND, TO FASTEN, kindred to the root צמם (compare עמד and צמם).

NIPHAL, *to be fastened*, i.e. to adhere; in this phrase, נצמד לבעל פשו "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHIL, with the addition of מרמה *to frame* deceit, Ps. 50:19.

Derivatives, צמיר and —

**צמד** m. with suff. צמדי — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רכבים צמדים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צמד פרשים "pairs of horsemen" (comp. פרש), verse 9.

(2) *a yoke* [as a measure of land], *jugum s. jugerum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צמה Isa. 5:13; see צמץ].

**צמה** fem. *a woman's veil*, Cant. 4:1; 6:7; Isa. 47:2; from the root צמץ No. 2.

**צמוק** m. *dried grapes*, and *cakes made of them*; Ital. *simmuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צמץ.

**צמח** TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יש צומח עצים "the wood sprouting forth," i.e. producing trees. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. *ܘܨܡܗ* to shine, Arab. *طامح* id).

PIEL, i. q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHIL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הציטי צדקה *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

**צמח** with suffix צמחי *a sprout*, always [?]

collect. *things which sprout forth* from the earth, *produce, fruit of the earth*, Gen. 19:25; Hos. 8:7; Eze. 16:7; Ps. 65:11. Hence יהוה צמח Isaiah 4:2, the produce of Jehovah, i. e. the produce of the holy land consecrated to God, i. q. פרי הארץ in the other hemistich (see Gen. 4:3; 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צמח the branch or offspring of God, to be the Messiah, which is prevented by פרי הארץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צמח צדק, צמח צדקה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צמח branch, or offspring, i. e. of God.

**צמיד** m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering of a vessel*, so called from its being bound on, Nu. 19:15; from the root צמד.

**צמים** masc. sing. (of the form צדיק from the root צמץ) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וישאף צמים הילם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צמים in this place by *thirsting*, as though it were the same as צמאים, which would contradict the laws of the language.

**צמיתת** f. prop. *extinction* (from the root צמץ), whence "to be sold לצמיתת i.e. for ever," i. q. לעולם Lev. 25:23, 30.

**צמם** an unused root. — (1) *to twine, to weave*, like the Arab. *طام*, cognate to the verb *ضمد* to bind (whence צמץ a snare), and Hebr. צמם, which see. (2) *to bind fast a veil, to veil*, i. q. Chald. *ܘܨܡܡ*; hence צמה.

**צמק** TO DRY UP, used of the breasts, Hos. 9:14; hence צמקה.



**צַמַר** an unused root, perhaps i. q. **צַמַר** and Arab. transp. **صم** to cut off. Hence—

**צִמְרִי** with suff. **צִמְרִי** m. *wool* (perhaps so called from its being shorn off, compare **צֶמֶר** fleece, from **צַמַר**), Ch. **צִמְרִי** (which see), Lev. 13:47; Deut. 22:11.

**צִמְרִי** Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

**צִמְרַיִם** [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צִמְרַיִם** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

**צִמְרֵת** f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צֶמֶר**, **נֶזֶח**, **נֶזַח**, **נֶזַח**, **נֶזַח**, Gr. *οἶδος ἄωρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

**צָמַת** pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צָמַת**, **צָמַת** and many others ending in **ם**, see page ccciii, B); trans. *to cutoff, to destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIFHIL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL **צִמְצַמְתִּי** id. Ps. 88:17, where **צִמְצַמְתִּי** occurs for **צִמְצַמְתִּי**, which does not appear to have been stated by any one. However, I should not doubt that *Kibbutz* is put for a moveable *Sh'va*, on account of the following long *u*, according to the law which I have stated, *Lehrg.* p. 68, 69; also Sam. **צִמְצַמְתִּי**, for **צִמְצַמְתִּי**, and in Gr. and Lat. *homo, socors*, for *hemo (semo), secors*; *genu, γόνυ*; *novus, novus*; *σκόπελος, scopulus*. Compare **צִמְצַמְתִּי**.

Derivative, **צִמְצַמְתִּי**.

**צַ** see **צַ** No. I.

**צִן** [*Zin*], pr. n. (Talmud **צִן**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צִן** Num. 13:21; 20:1; 27:14; with **ה** parag. **צִן** Num. 34:4; Josh. 15:3.

**צָנָא** an unused root, i. q. **צָנָא**, Arab. **ضأ** IV. to have much cattle.

**צָנָא** com. Num. 32:24, and **צָנָה** Ps. 8:8, i. q. **צָנָא** *cattle*, especially *sheep*.

**צָנָה**—(I.) a *thorn* (from the root **צָנָה** No. I.), pl. **צָנִים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צָנֹחַ** is used figuratively of *hooks*, compare **צָנֹחַ** Am. 4:2.

(II.) a *shield* (from the root **צָנָה** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root **צָנָה** No. III.

**צָנָה** see **צָנָה**.

**צָנֹחַ** or **צָנֹחַ** i. q. **צָנֹחַ** Isa. 62:3 *כחייב*, from the root **צָנָה**.

**צָנוֹר** m. a *cataract* (so called from its rushing noise, see under **צָנוֹר**), Ps. 42:8; a *water-course*, 2 Sa. 5:8.

**צָנַח** TO DESCEND, TO LET ONESELF DOWN, e. g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **וַתִּצְנַח בְּאַרְצוֹ** and it went down into the earth." (Cogn. is **جنى** to bow down, see the concluding remark under the letter **צ**, p. dcxcviii, A.)

**צָנִיִּים** m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צָנָה** No. I.

**צָנִיף** m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צָנָה** to wind round; see **צָנִיף**.

**צָנָם** pr. TO BE HARD, as in the Samar. language; comp. **צָנָם** a rock. Part. pass. **צָנָם** *barren* (used of ears of corn), Gen. 41:23. Compare **צָנָם**.

**צָנָן**—(I) i. q. **צָנָן** TO BE SHARP, TO PRICK; hence **צָנָן**, **צָנִיִּים** a *thorn, thorns*.

(II) i. q. **צָנָן** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. dcxcviii, A); whence **צָנָה** No. II, a *shield* ["also **צָנִיִּים**"].

(III) from the Chaldee usage, i. q. **צָנָן** No. 3 (*l* and *n* being interchanged), *to be cold*; whence **צָנָן** No. III.

**צָנָן** see **צָנָן**.

**צָנַע** TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צָנַע**. [In *Thes.* to depress; Part. pass. *depressed*; hence *submissive, modest*.]

HIFHIL, *to act submissively, modestly*, Mic. 6:8.



**צנף** fut. יצנף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, צנף יצנף צנף "rolling he will roll thee, like a ball."

Derivatives, צנף, צנף, and—

**צנפה** f. a ball, Isa. 22:18.

**צנפנה** f. a basket (see the cognate forms under the word צנף No. 2, p. DLXXXIX) [in Thes. from צנף No. II; the meaning there given is a vessel], Ex. 16:33.

**צנף** an unused root; Samar. to shut up; whence צנף.

**צנף** an unused root, which I regard as onomatopoeic, and kindred to the verb צנף (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. schmarren, schmarren (like צנף knarren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (rauschten). Hence צנף. The same power appears to have belonged to צנף and the quadrilaterals צנף, צנף; whence ים צנף and ים צנף the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צנף cantharus, i. e. a channel.

**צנף** f. pl. חן canthari, channels, tubes, through which the oil of the vessel (צנף) flows to the lamps, Zec. 4:12. See the root צנף.

**צעד** — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einerschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בנות צערה עלי שור "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בנות צערה עלי שור "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعدة) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPIIL, to cause some one to hasten his steps, to persecute. Job 18:14, תצערהו למלך בלהות "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, צערה, צערה [and the following words].

**צעד** m. a step, 2 Sa. 6:13; Ps. 18:37, and—

**צערה** f.—(1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. مصاع, which were worn by Oriental women fastened to the ankle-band (צנף) of each leg, so that they were forced to walk elegantly with short steps (צנף), Isaiah 3:20; compare צערה.

**צעד** — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Æth. ἵσοῦ: to pour out, צ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

**צעד** for צעיר Jer. 14:3; 48:4 כחייב.

**צעיר** m. (from the root צעיר), a woman's vail, Gen. 24:65; 38:14.

**צעיר** m.—(1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22.—(b) in age, younger, Gen. 19:31; with the addition of צעיר, Job 30:1.—(c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

**צעירה** f. subst. smallness (of age), Gen. 43:33.

**צעד** TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צעד No. II. (Arab. ظعن), Isa. 33:20.

**צעד** [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ΖΑΝΗ and ΖΑΝΗ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11.—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

**צעננים** ("removings"), [Zaananim, Zaa-



naim], pr. n. of a town of the Kenites in the tribe of Naphtali, Josh. 19:33; Jud. 4:11.

**צַעַר** an unused root, prob. i. q. **צָמַר** to cover over, to cover, whence **צִצְעָא** a veil.

**צִצְעָיִם** m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צִצַּע** which see.

**צָעַק** i. q. **צָעַק** (which see; compare **צָעַק** and **צָעַק**) to cry out, especially for aid, Deuteron. 22:24, 27; followed by **לָא** of pers. Gen. 41:55; Jud. 4:3; followed by **לָא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צָעַקְתִּי מִצְדָּתִי** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHIL, to call together, like **צָעַקְתִּי** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

**צָעַקְתָּ** f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעַקְתֶּם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

**צָעַר** TO BE SMALL, Arab. **صغر**, Syr. **احد** (comp. **צָעַר**, **צָעַר**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **צָבַר**). Zec. 13:7.

Derivatives, **צָעַר**, **צָעַרְתָּ**, **צָעַרְתִּי**; pr. n. **צָעַר**, **צָעַר**, and—

**צָעַר** and **צָעַר** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צָעַר**.

**צָפַד** (cognate to the verb **צָפַד**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صدد** to join together).

**צָפַה**—(1) TO SHINE, TO BE BRIGHT (Arabic **صفي**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָפַה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **צָפַה**). With this accord **σείπω, σκόπος, σκοπιω**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפַה**. Used of a tower which has a wide view, Cant. 7:5. Part. **צָפַה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צָפַה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **לְ** Psa. 37:32.—(d) to select (ausersehen), i. q. **צָפַה**. Job 15:22, **צָפַה הוּא אֵלַי חָרֵב** "selected (or destined) for the sword" (**צָפַה** for **צָפַה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **צָפַה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **לָא** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Psa. 5:4, **צָפַה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפַה**, **צָפַה**, **צָפַה**; and pr. n. **צָפַה**, **צָפַה**, **צָפַה**.

**צָפַה** f. (from the root **צָפַה**) a swimming, Eze. 32:6.

**צָפַה** ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפַה** 1 Ch. 1:36.

**צָפַה** m. (from the root **צָפַה** Piel No 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

**צָפַן** comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; **προς ζόφον**, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָפַן**), Num. 34:7. **צָפַן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**צָפַן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **צָפַן** northward of any place, Josh. 8:11, 13; and without **לְ** Josh. 11:2. With **הַ** parag. **צָפַן** northward, Gen. 13:14; also a region situated towards the north, as **מַמְלַכּוֹת צָפֹנָה** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל-הַצָּפוֹנָה** Eze. 8:14; **לְצָפוֹנָה** 1 Ch. 26:17, towards the north. **מִצָּפוֹנָה** from the north quarter, Josh. 15:10; **מִצָּפוֹנָה לְ** from the north of any place, Jud. 21:19; **מִצָּפוֹנָה** from the north, Jer. 1:13. Compare **צָפַן**.



(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27.

צפון see צפון.

צפוני m.—(1) adj. northern, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צפון, צפוני (which see), Nu. 26:15.

צפוני Eze. 4:15 כתיב, i. q. צפוני.

צפור, pl. צפורים (as if from צפרח), comm. (f. Pro. 27:8; Isa. 31:5)—(1) a small bird, so called from its twittering (see צפר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially a sparrow (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) a bird, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. birds, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 4:10; Josh. 24:9.

צפח TO BE WIDE, AMPLE; compare Arab. صفيح Conj. II. to spread out, cogn. צפח; Æth. ሰፈሰ: to spread out, to extend, to dilate; whence צפחית—

צופח, צופח ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צופח f. a cruse, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צופח id. Arab. with the letters transposed, صحنه a dish, a platter; Syr. ܘܫܘܢ id.

צופי see צופי.

צופיה f. (from the root צפח), a watchtower, i. q. צופיה Lam. 4:17.

צפיה ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צפיה Num. 26:15.

צפיה f. a cake, so called from its being broad (compare πλατέ, πλακόεις), Ex. 16:31. Root צפח.

צפיה Ps. 17:14 כתיב, for צפיה, see צפיה No. 2.

צפיה only in the pl. צפיה excrements of animals, dung, Ezek. 4:15; Arab. فض, from the root צפח, which see.

צפיה f. pl. only צפיה shoots of a tree, such as are of little value (as if excrements); used figuratively of less distinguished offspring; opp. to צפיה. Isa. 22:24. Root צפח.

צפיר m. a he-goat, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צפיר Ch. pl. צפירין id. Eze. 6:17. Syr. ܘܫܘܢ.

צפירה f. (from the root צפר No. 1)—(1) prop. a crown, Isa. 28:5.

(2) a circle, a circuit; hence used of the vicissitude of events and fortune, as if going in a circle (compare סביבות Eccl. 1:6). Eze. 7:7, הַצִּפְרָה הַזֹּאת "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צפיה f. (from the root צפה), looking out, guard, watch. Isaiah 21:5, הַצִּפְיִים הַצִּפְיִים "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צפן fut. יצפן (cogn. צפן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. מצפן hidden, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, יצפני יהוה; those protected by Jehovah. Intrans. to hide oneself (or ellipt. to hide nets, snares), to lie in wait, followed by ? Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. מצפנים riches, treasures, Job 20:26; Ps. 17:4 קרי. Followed by ? to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, בלחשך טמון לצפניו "every misfortune is laid up for his treasures." צפן בלב to hide with one's self (lay up in one's heart), Job 10:13; צפן id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by וצפני to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by וצפני Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by ? Job 15:20.

HIFHAL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כתיב.

Derivatives, צפון (צפוני), מצפנים, and pr. n. צפון, and—

צפניה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. Sophonias (for צפניה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צפניה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is צפניה 1 Chr. 6:9; 15:5, 21.

צפנת Egyptian pr. n., given to Joseph in



his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανήχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opusce. i. p. 207—216) recognize the Egyptian *πρωτη φεμεχ* *salvation*, or *saviour of the age*, from π the article, *εωτ*, *σώζειν*, *σωτήρ*, *σωτηρία*, and *φεμεχ* *αίων*. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὅ ἐστιν σωτήρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

**עפץ** an unused root, *to thrust out* (kindred is **עפץ** *to thrust, to push, to impel*), specially vile, ignoble things, as excrements (Arab. **ضغ** *to void dung, to break wind, and* **עפץ** *excrements*); *to produce* worthless shoots, as a tree (see **עפץ**), its detestable progeny, as a viper (compare **עפץ**, **עפץ**). [In Thes. this root is divided into two parts; the meaning given to the second is *to hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Füssius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare **עפץ** and **עפץ** (whence **עפץ** a viper). This is not amiss, although the idea of viper's progeny is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

**עפץ** m. *viper's brood*, Isa. 14:29. LXX. *ἔκγονα ἀσπίδων*. Hence—

**עפץ** (like **עפץ**) prop. belonging to a viper's brood; hence *a viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. **עפץ** Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἔκγονα ἀσπίδων*. See another etymology under the root **עפץ**.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

**עפץ** only in PILPEL **עפץ** an onomatop. word, *TO TWITTER, PIP, or CHIRP*, as a bird, Isaiah 10:14; 38:14, Gr. *πιπιζω*, *τιτιζω*, Germ. *zirpen*. Like the Greek *τριζω*, *στρουθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

**עפץ** f. according to the Hebrews, *the willow*,

Ezek. 16:5 (where supply **עפץ**). Arabic **صفاص** id. The root appears to me to be **עפץ** to swim, Pilpel, to inundate; hence, that which is inundated, which is very suitable to the willow.

I. **עפץ**—(1) *TO GO IN A CIRCLE, TO REVOLVE* (see **עפץ**); hence *to turn, to turn oneself about*, Jud. 7:3, "let him who is fearful and afraid **עפץ** turn and return."

(2) *to dance in a circle*, and generally, *to leap, to dance*. Arab. **ضفر** fut. I., compare **עפץ**, **עפץ**, and **עפץ**; whence **עפץ** a he-goat.

(3) *to chirp, to twitter*, as a bird (trittern), Arab. **ضفر**. Hence **עפץ**, Chald. **עפץ**. See also pr. n. **עפץ**. [The meaning given to this root in Thes. is, *to pip, to chirp*, as a bird.]

II. **עפץ** i. q. **עפץ** to wound with claws. See **עפץ**.

**עפץ** Chald. (f., Dan. 4:18; and Dan. 4:9 קרי; but כח"ב m.), *a bird*, i. q. Syr. **عج**; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. **עפץ**; constr. **עפץ** Dan. 4:9, 11, 18, 30.

**עפץ** masc. *a frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb **עפץ** No. I2, *to dance, to leap*; and **עפץ**, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root **עפץ** No. I3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals **عجع** and **عجج** a frog.

**עפץ** ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

**עפץ** m.—(1) *the nail of the finger*, Deut. 21:12; from the root **עפץ** No. II. (Arab. **ظفر**; Chald. **עפץ** id. To the Hebr. **עפץ** nearly approaches Greek *περονή*; Germ. *Sporn*; Eng. *Spur*.)

(2) *a point (of a nail) of a style (of adamant)*, Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

**עפץ** an unused root; perhaps, i. q. Syr. **عج** to adorn (Barhebr. p. 180); compare **עפץ** ornament, Sir. xxi. 24); Chald. **עפץ**; Gr. *κόσμειν*. Hence—

**עפץ** f., *the capital of a column*, i. q. **עפץ** a Cl. 3:15. [This is referred in Thes. to **עפץ** No. I.]



**צִפְתָּ** ("watch-tower;" from the root **צָפָה**), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **חֶרְמֵה** Jud. 1:17.

**צִפְתָּה** (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

**צִפְתָּיִם** see **צִיָּיִם**.

**צָקַל** an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צָקְלוֹן**.

**צָקְלוֹן** see **צִיָּקְלוֹן**.

**צָקְלוֹן** *ἀπ. λεγόμεν.*, 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צָקַל** a bag for straining; with this also accords Gr. *θύλακος*, sack.

**צָרָה** with distinct accents **צָרָה** and art. **הַצָּרָה**; with suff. **צָרָה**; pl. **צָרָהִים**, **צָרָהִי** (from the root **צָרָה**).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיִב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **צָרָה לִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, **צָרָה לִי** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **אֶצֶל** No. 1), Isa. 5:28.

**צָרָה** (from **צָרָה** No. 5; of the form **צָרָה** from **צָרָה**), adj. *narrow*, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

**צָרָה** ("narrow" ["flint"]), [*Zer*], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

**צָרָה** m.—(1) *a rock*, i. q. **אֶצֶל** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **אֶצֶל** No. 3.

(3) i. q. **אֶצֶל** Tyre; which see.

**צָרָה** not used in Kal; prop. (as I suspect) i. q. **צָרָה** (as to the interchange of the letters **ז** and **צ** see last remark under **צ**, page DCXCVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרָה** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **צָרָה**).

**NIHAL**, *to be burned, scorched*, Ezek. 21:3. Kindred are **צָרָה**, **צָרָה**. Chald. **צָרָה** a burning.

[**צָרָה** (for **צָרָה**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרָה**.]

**צָרָה**—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg., Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

**צָרָה** an unused and doubtful root. Arab. **صرد** to cool, whence—

**צָרָה** ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרָה** Jud. 7:22 (where it should be **צָרָה** [as in some MSS.]); the same is called **צָרָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

**צָרָה** an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضری** to flow, to run, as a wound, whence **צָרָה** and pr. n. **צָרָה**.

**צָרָה** (with Kametz impure) f. of the word **צָרָה** (from the root **צָרָה**)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root **צָרָה** No. 4).

(2) *distress*, with **ה** parag. Ps. 120:1, **צָרָה לִי** "when I am in distress," comp. Jon. 2:3; from the root **צָרָה** No. 5.

**צָרָה** and **צָרָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

**צָרָה** ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

**צָרָה** see **צָרָה**.

**צָרָה** an unused root—(1) i. q. Arabic **صرح** II. *to be clear, manifest, open*; whence **صرحه** lofty ground; **صرح** a high building, a tower, Hebr. **צָרָה**. Kindred are **צָרָה**, **צָרָה**.

(2) It is applied to the voice (compare **צָרָה**), hence *to cry out with a loud and clear voice*. Arab.

**صرح** Æth. **Ἰርḥ**: Zeph. 1:14. Kindred is **צָרָה**.

**ἸΡῆῆ**, *to lift up a cry*, used of a warlike cry, Isa. 42:13.

**צָרָה** Tyrian, gent. n. from **צָרָה** Tyre, 1 Ki. 7:14; Ezr. 3:7.

**צָרָה** Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרָה** Eze. 27:17; once with Vav copul. **צָרָה** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root **צָרָה** which see. It is not



ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Litt., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צרי [Zeri], pr. n. see צרי No. 3.

צריה see צריה.

צריה m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צרי No. 1.

צרי an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צרי masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צרי Arabic صرع TO STRIKE DOWN, whence صريع a scourge; hence applied to diseases, as

صرع epilepsy, prop. prostration. Hence is formed part. pass. צריע Levit. 13:44; 22:4; and part. Pual מצריע 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs נגע, נגע, נקה, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צריע would be the same as נריע which see.

Hence צריע, and—

צריעה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صرع a scourge),

compare נקה, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seems hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צריעה ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sür'ah, صرعه, Rob. ii. 343.] The Gent. noun is צריע [Zorites], 1 Chr. 2:54; and צריעה [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צריעה f. leprosy (as to the etymology, see the root צריע), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see צריעה), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59; 14:34—37.

צריעה fut. צריעה.—(1) TO MELT a metal (kindred are צריעה, צריעה), specially to purge gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part. צריעה a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purge, Dan. 11:35. Part. pass. צריעה sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צריעה a goldsmith, Mal. 3:2, 3.

צריעה ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צריעה (perh. "workshop for melting and refining metals," ἑρμεῖοθήκη), with ה parag. צריעה, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάριππα, Lu. 4:26; now called صرفند.

צריעה TO PRESS, TO COMPRESS (kindred to the root צריעה), hence—(1) to bind up, to bind together (Arab. صر), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צריעה.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hos-

tile manner (Arab. صر), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צריעה i. q. צריעה an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صر).

Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צריעה (other-



wise (צָרָה) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by לָלֵךְ *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי צָרָה, see צָרָה No. II.

PUAL, part. מְצָרָה *bound together*, Josh. 9:4.

HIPHL מְצָרָה, inf. מְצָרָה, fut. יִצָּר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, לֹא מְצָרָה לוֹ "in the time when they distressed him." 2 Ch. 33:12, and — (b) מְצָרָה אִשָּׁה סָצְרָה a parturient woman (pr. pressing upon the foetus), Jer. 48:41; 49:22.

Derivatives, צָרָה, צָרָה, צָרָה, צָרָה [also צָר, and pr. name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35) — (1) a *bundle*, 1 Sa. 25:29; Cant. 1:13; specially, a *bundle of money, a purse*, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָרָה No. 1, a *stone, a little stone*, 2 Sam. 17:13; Amos 9:9 (where others understand *grain*).

(3) [*Zeror*], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה "splendour"), [*Zereth*], pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר ("the splendour of the morning," see the preceding word), [*Zareth-shahar*], pr. n. of a town of the Reubenites, Josh. 13:19.

*Koph*, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a *hundred*. The name קֹפֶה, Arab.

كُف denotes the *hole of an axe*, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to כ, see page CCCXVI.

*Koph* is interchanged with the other palatals כ, ק, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, קָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, *k* appears also to have changed to *t* (just as children beginning to talk often substitute *t* for *k* as being easier of pronunciation); and thus kindred to one another are קָטַר and תָּתַח to open, שָׁקַח and שָׁתַח to drink, קָטַר Ethiop. טַטַר to interpret, קָטַר and the lost קָטַר (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and τέτρατες.

קָטַר m. (from the root קָטַר), *vomit*, Pro. 26:11.

קָטַר with the art. קָטַר Lev. 11:18; Deu. 14:17; const. st. קָטַר f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the *pelican*; Aram. and Arab. كَطَا, قَطَا, قَطَا, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

ק

and other things which it has swallowed. [So in Thesaur. from קָטַר.]

קָטַר m. prop. a *hollow vessel* (see the root קָטַר No. 1; compare *cupa*, Engl. a *cup*); hence a *cab*, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָטַר); comp. Gr. κάβος, i. e. χοῖνιξ.

קָטַר kindred to the roots קָטַר, קָטַר No. II, TO MAKE GIBBOUS AND HOLLOW — (1) i. q. קָטַר to *hollow out*; hence also, *to arch, to vault* (comp. קָטַר, קָטַר = קָטַר) i. q. Arab. كَب Conj. II, Ch. קָטַר. Hence קָטַר, קָטַר.

(2) metaph. i. q. קָטַר No. 3 (which see), *to curse, to execrate* (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp. with suff. and Nun epenth. קָטַרְנוּ Nu. 23:13.

קָטַר f. the rough *stomach* of ruminating animals, *echinus*, for קָטַר, so called from being hollow; see the root קָטַר, Deu. 18:3. (Arab. كَبَة and كَبَة id.).

קָטַר with suff. קָטַרְתָּ Num. 25:8 (for קָטַרְתָּ) either the *anus*, i. q. Ch. קָטַרְתָּ (from the root קָטַר to perforate), or *vulva* (compare קָטַרְתָּ); so LXX., Vulg.

קָטַר f. *tent, bedchamber*, so called from its arched form, occurring once, Num. 25:8. (Arab. كَبَة id.; also vault, whence the Spanish *alcova*, Germ. Alkoven [Eng. *alcove*].) Root קָטַר No. 1.

קָטַר m. *collection, a throng, company*, Isa.



57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIPHAL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence לקבל prep., with suff. לקבל.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of, i. q. מפני Dan. 5:10; Ezr. 4:16. Followed by וי it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, וי על-קבל וי pr. on this very account because (just like the Germ. *obdiemil*, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) וי על-קבל וי for that very cause, Dan. 2:12, 24. Compare Ch. על No. 4.

קבל (of the form קבל) or, according to other copies קבל (*kōbāl*) i. q. prec. Ch. before, 2 Ki. 15:10, קבל "before the people."

קבל something opposite, Arab. قبل; whence, Eze. 26:9, קבלי "the striking of that which is opposite," i. e. the battering ram, for beating down

walls. Other copies have קבילו *kobollo*, which is not amiss (see קמן); but there are grammatical reasons against קבילו, as given by J. H. Michaëlis and V. d. Hooght.

קבע—(1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קובע, i. q. قوبع a helmet, קבע a cup, קבע tiara. Compare Gr. *κυβή*. From these nouns, all of which denote things serving to cover, comes—

(2) the meaning of *hiding* (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבע), Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבע f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare قوبع and קובע), and also for drinking from, κάλιξ; hence, Isa. 51:17, 22, קבע כוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. יקבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp. Aram. سحي to compress; and Hebr. קבץ, קבץ); hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm 41:7, "his heart (the wicked man's, who comes to see me) קבץ און לו gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבץ No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבץ.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2; Jud. 9:47.

Hence קבץ, קבץ; and the three nouns which follow.



קבצאל [Kabzeel], see יקבצאל.

קבצה f. a collection, a heap, Eze. 22:20.

קבצים ("two heaps"), [Kibzaim], pr. n. of a town of the Ephraimites, Josh. 21:22.

קבר fut. יקבר TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Nasor. קבר to heap up; compare קבר. The biliteral stock is קב; compare קבב, קבע, קבע; compare קב, קבב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קטל and קטל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קבריה and —

קבר m. with suff. קברי; pl. קברים constr. קברי; and קברות constr. קברות m., a sepulchre, grave, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קברים לי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קברות-התאוה ("graves of lust"), [Kibroth-hattaavah], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קדר — (1) i. q. Arab. قَد, قَد TO CLEAVE (kindred roots קדר, קדר, and the like; see קדר. To this agree Gr. κείνω, κείνω, σκείνω). Hence קדרה cassia, and קדרה top.

(2) denom. from קדר; to bow down; hence to incline oneself out of honour and reverence. [This meaning is made a separate root in 'Thes.] Always in the fut. in the Chaldee form יקדר, יקדר; plur. יקדרו. Often followed by הִשְׁתַּחֲוּהוּ, which is stronger; Gen. 24:26, וַיִּקְדֵּר וַיִּשְׁתַּחֲוּהוּ לַיהוָה "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קדר in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְדֵּר לַיהוָה וַיִּשְׁתַּחֲוּהוּ 1 Sam. 28:14; 1 Ki. 1:31.

קדרה an unused root; Syr. قَدَر to possess. Hence יקדרם.]

קדרה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., cassia, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix. 5; Celsii Hierob. ii. 186. Compare קדרה.

קדומים m. pl., only found Jud. 5:21, נחל קדומים either stream of antiquity (celebrated of old), so the LXX., Vatic. χειμάρρους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, stream of battles, i. e. strong, fierce ally of Israel in battle. Comp. קדם No. 3, and

Arab. قَدَم to be strong, fierce.

קדוש & קדוש adj. holy, ἅγιος, ἄγιος, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the classical passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, ... וְהָיִיתֶם קְדוֹשִׁים "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... וְהָיָה מִחֻנְיֶךָ קְדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נורא). God is sometimes called קדוש, κατ' ἐξόχην, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קדוש the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19.—(b) to priests, followed by a dative of the deity, as Levit. 21:6, וְהָיוּ קְדוֹשִׁים לַיהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron קדוש יהוה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, verse 8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity,



Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of *לאלהים*), Neh. 8:10, 11. Hence *קדוש* a holy place, a sanctuary, Isaiah 57:15. Psa. 46:5, *קדוש מושבתי עלין* "the holy place of the habitations of the most High."

Pl. *קדושים*—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see *קדושי*), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see *קדושי*), Dan. 8:24.

*קָדַח*—(1) TO KINDLE fire. (Arabic *قدح* to strike fire. It seems to be of the same stock as *קָדַח*). Jer. 17:4; Isa. 50:11; 64:1.

(2) *to be kindled, to burn*, Deut. 32:22; Jer. 15:14.

Derivatives, *קָדַח*, and—

*קָדַח* f. a burning fever, Levit. 26:16; Deut. 28:22.

*קָדִים* m.—(1) *the part opposite, in front*. Hab. 1:9, *קָדִים* "forwards" (*vorwärts*).

(2) *the east, the eastern quarter of the sky*, i. q. *קָדִים*, Ezek. 47:18; 48:1. (Compare *מִזְרָח* No. 2.) Hence poet. for the fuller *רוּחַ קָדִים* *east wind*, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. *רוּחַ* of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

*קָדִישׁ* Ch. adj. i. q. Heb. *קָדִישׁ* *holy*—(a) used of God, or any deities. *אלהינו קדושים* *the holy gods*, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, *עיר וקדוש* "a watcher (an angel) even a holy one." Pl. *קדושים* *holy ones*, i. e. angels, Dan. 4:14 (see *קדושים* No. 2, a).—(c) used of the Jews, Dan. 7:21; fully *עליונים קדושים* those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, *τὸ σπέρμα τὸ ἅγιον*.

*קָדַם*, not used in Kal, Arab. *قدم* to precede, to go before, Med. *Damma*, to precede in time, to be ancient.

Piel *קָדַם*—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. *قدم* id.)

(2) *to get before, come before* any one (*φθάνειν*), followed by an accusative, Psalm 17:13; 119:148, *קדמו עיני אשמרות* "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus *קדמתי לקרוח* I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence *to do before* (Arab. *قدم*), and *to do early, in the morning* (Chald. *קדם*, *סֹבֵר* for the Heb. *השקדים*). Psalm 119:147, *קדמתי בנשף* "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) *to rush on, suddenly and unexpectedly*, Ps. 18:6, 19.

(4) *to meet, to go to meet* any one, followed by an acc. of pers., especially to bring aid, i. q. *to succour*, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, *לא יקדמנה מגן* "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by *ל* of the thing, *to bring* any thing *to meet* any one, Ps. 95:2; hence *to succour any one with any thing* (see *ל* C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIL—(1) *to come before* any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare *قدم* used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, *to fall upon* (as calamity), Am. 9:10; followed by *בעד*.

Derivatives, *קָדַם*, *קָדַם*, *קָדַם*.

*קָדַם* m.—(1) pr. *that which is before*, adv. before, Ps. 139:5. Hence—

(2) *the east, the eastern quarter* (comp. *מִזְרָח*), Job 23:8. *מִקְדָּם* from the east, Gen. 2:8; 12:8. *מִקְדָּם* prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. *בְּנֵי קָדָם* "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called *بديّة الشام* the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence *מִקְדָּם* Gen. 25:6, and *מִקְדָּם* Genesis 29:1, of Arabia Deserta; *הַר־מִקְדָּם* the mountains of Arabia, Genesis 10:30 (see under the word *מִשְׁנֵא*). Sometimes *קָדָם* also includes *Mesopotamia* and *Babylonia*, Numb. 23:7, and Isa. 2:6, *מלאו מִקְדָּם* "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, *ancient time*, poet. i. q. *עולם*



No. 1. (Arab. <sup>س</sup>قدم ancient time, <sup>س</sup>قدما of old, anciently). Ps. 44:2; Isai. 23:7. **קדם** from of old, anciently, Ps. 74:12; 77:6, 12. **מלכי קדם** ancient kings, Isai. 19:11; **ימי קדם** ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e. g. **אלהי קדם** Deu. 33:27; **ישב קדם** he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. **לפני**, **מלפני**. — (b) it becomes a prep. *before*, Proverbs 8:22. — Pl. const. **קדמי** beginnings, Prov. 8:23.

**קדם** id.; whence **קדמה** eastward, Gen. 25:6; Ex. 27:13.

**קדם**, **קדם** Ch. prop. the front part (Arab. <sup>س</sup>قدام); hence it becomes a prep. — (1) *before*, i. q. Hebr. **לפני** Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as **קדמיהו** Dan. 5:23; **קדמותי** 4:5; **קדמיהו** 4:4 (comp. Syr. <sup>س</sup>مقدم). **מקדם** answers to the Heb. **מפני**, **ממעם**, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out **מקדם** from before me," von gegen mir über her.

**קדמה** f. *beginning, origin*, Isa. 23:7, **מימי קדם** "whose origin (is to be sought) of ancient days" (speaking of Tyre); *a former, pristine state*, Eze. 16:55. Constr. state becomes a prepos., and, by omission of **אשר**, a conj. *before that*, Ps. 129:6.

**קדמה** Ch. *former time*; hence **מקדמת דנה** Dan. 6:11; **מקדמת דנה** Ezr. 5:11, *formerly*.

**קדמה** ("eastward"), [*Kedemah*], pr. n. of a son of Ishmael, Gen. 25:15.

**קדמה** i. q. **קדם** No. 1, 2; only in constr. state, *to the east of a place*, Gen. 2:14 (compare **אשור**); 4:16; 1 Sam. 13:5; Eze. 39:11.

**קדמו** f. **ה** adj. (from **קדם**), *eastern, oriental*, Eze. 47:8.

**קדמות** ("beginnings"), [*Kedemoth*], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

**קדמי** Ch. *first*. Pl. Dan. 7:24; f. emphat. state **קדמיהו** Dan. 7:4; pl. **קדמיהו** Dan. 7:8.

**קדמאל** ("he who is before God," i. e. servant of God), pr. n. m. Ezr. 2:40; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

**קדמוני** m. **ת**, f. adj. — (1) *in front, anterior*, Eze. 10:19; 11:1; hence —

(2) *oriental, eastern*. **הים הקדמוני** the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) *old, ancient*, Eze. 38:17. Pl. **קדמונים** the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, **משל הקדמוני** "the proverb of the ancients." Pl. f. **קדמוניות** ancient, former, past things, Isa. 43:18.

(4) [*Kadmonites*], pr. n. of a Canaanitish nation, Gen. 15:19.

**קדקד** m. with suff. **קדקדו** Job 2:7, and **קדקדו** Ps. 7:17 (where, however, other copies have **קדקדו**), *the top of the head* (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root **קדר** No. 1), Gen. 49:26; Deut. 33:16; fully **קדקדו שער** the hairy crown of the head, Ps. 68:22. Arab. <sup>س</sup>مقد part of the head, from the crown to the neck.

**קדר** — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11; Jer. 14:2. Part. **קדר** Psa. 35:14; 38:7; 42:10. (Arab. <sup>س</sup>قذر to be squalid, and <sup>س</sup>كدر to be turbid, turbulent. Compare **קדר**.)

(2) *to be of a dirty, blackish colour*, as of a sunburnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6.

HIPHIL — (1) *to cause to mourn*, Eze. 31:15. (2) *to darken* (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, *to be darkened*, (as the heaven), 1 Ki. 18:45.

Derivatives, **קדר** — **קדרנית**.

**קדר** ("black skin," "black skinned man," [*Kedar*], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called **קדרי** Isa. 21:17; by Pliny (H. N. 5:11), *Cedrei*. The Rabbins call all the Arabians universally by this name; whence **לשון קדר** Rabb. used of the Arabic language.

**קדרון** ("turbid," compare Job 6:16,) [*Kidron*], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.



קדרות (*obscurity* (of the heaven), *darkness*, Isa. 50:3.

קדרנית *adv. in a mourning dress*, Mal. 3:14.

קדש & קדש (Nu. 17:2) fut. יקדש—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קדוש); hence—  
(2) to be holy, sacred (so in all the cogn. languages, Arab. قدس id.)—(a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5, קדשתי לך "I am holy unto thee," for קדשתי לך; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching holy things, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL—(1) to be regarded as holy; to be hallowed (as of God), followed by ק Levit. 10:3; 22:32; also to shew oneself holy in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) to be consecrated (used of the holy tent), Ex. 29:43.

PIEL קדש—(1) to regard any one as holy, as God, Deu. 32:51, a priest, Lev. 21:8; the sabbath, Ex. 20:8.

(2) to declare holy (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also to institute any thing sacred, as a fast, Joel 1:14; 2:15 (to which answers קדש), a general assembly, 2 Ki. 10:20.

(3) to consecrate a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence to inaugurate with holy rites, as a sacrifice, Ex. 12:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קדש מלחמה to consecrate war, to inaugurate (with sacred rites), compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. consecrated, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, מקדשי "my consecrated ones," i. e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

HIFIL—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, to declare any one holy, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, to consecrate to God, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL—(1) to purify, to make oneself clean (by holy washings and lustrations). 2 Sam. 11:4, וְהִיא מִתְקַדְּשֶׁת מִטְּמֵאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) to shew oneself holy, Eze. 38:23.

(3) to be celebrated, as a feast, Isa. 30:29.

Derivatives, קדש, קדש, קדש, קדש, קדש, קדש, קדש.

קדש m.—(1) a sodomite, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קדשה consecrated (to Venus), hence a harlot, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syra; compare Nu. 25:1, seqq.

(2) קדש Gen. 14:7; 16:14; and fully קדש ברנע Nu. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palestina, p. 114. Hence קדש מדין Ps. 29:8.

קדש ("sanctuary"), [Kedesh], pr. n.—(1) of a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphthali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with ה parag. קדשה Jud. 4:9; and קדשה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Ch. 6:57; also called קדשון Josh. 19:20; 21:28.

קדש once קדש Dan. 11:30; with suff. קדשי plur. בְּקִדְּשֵׁי (kōdashim), with art. and pref. הַקִּדְּשִׁים Lev. 22:4; לְקִדְּשֵׁי Neh. 10:34; but with suff. קדשי Eze. 22:8; קדשיו 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קדשיו Nu. 5:10, m.

(1) holiness, Psa. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הוֹי קִדְּשִׁי my holy name, Lev. 20:3; 22:2; הוֹי קִדְּשִׁי Ps. 2:6; Isa. 11:9; שְׂמֹן קִדְּשִׁי Psa. 89:21; בְּגָדֵי קִדְּשִׁי Exod. 28:2, 4; רוּחַ קִדְּשִׁי thy holy Spirit, Ps. 51:13; אֲבָרֵי קִדְּשִׁי Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. what is holy, a holy thing. Lev. 12:4; 21:6, וְהִי קִדְּשִׁי "and let (the priests) be holy," Jer. 2:3; a thing consecrated to God, especially in pl. כֶּסֶף הַקִּדְּשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקִּדְּשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) a sanctuary; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of



the temple, elsewhere called **הַיְקָל** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קִרְיַת קֹדְשִׁים** Eze. 41:23.

**קִרְיַת קֹדְשִׁים**—(a) a most holy thing, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קִרְיַת קֹדְשִׁים הַקְּדוֹשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) the innermost part of the temple, i. q. **בְּיַת** Exod. 26:33, 34; fully **בְּיַת קֹדְשִׁים הַקְּדוֹשִׁים** 2 Ch. 3:8, 10.

**קָהָה** (cogn. to the verb **קָהַה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָה**. [But see **קָהַת**.]

**קָהַל** not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָוַל**).

HIFHIL, to call together, to assemble people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, to be gathered together, to assemble selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהָלִים**, **מִקְהָלוֹת** and the four nouns which follow.

**קְהָל** m., congregation, assembly, as **קְהָל נָוִים** Gen. 35:11; and **קְהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially the congregation of the people of Israel; fully called **קְהָל יִשְׂרָאֵל** Deu. 31:30; **קְהָל יְהוָה** Nu. 16:3; 20:4; **קְהָל הָאֱלֹהִים** Neh. 13:1; and **κατ' ἐξουσίαν** **קְהָל** Ex. 16:3; Lev. 4:13.

**קְהָלָה** ("assembly"), [*Kehalathah*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

**קְהָלָה** f., an assembly, Deut. 33:4; Neh. 5:7.

**קְהָלֶת** *Kohaleth*, pr. name by which Solomon is designated in the book which bears this name [*Ecclesiastes*]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see *Lehrg.* p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **פְּתָח**, **בְּנָת**, **خليفة**, *Lehrg.*

p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **סִפְרָת**, **סִפְרָת**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *ἐκκλησιαστής*, *ecclesiastes*, i. e. *concionator*, *preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **עַל אֲרָפָה** Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהַל** = **קָוַל**, **קָל**). Symm. renders *καρσιμ-*

*αστής*, i. e. collector of proverbs; but **קָהַל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart, *Hieroz. t. i. p. 88*; Jahn, *Einleit. in das A. T. vol. ii. p. 828*; Rosenmüller, *Scholai, p. ix. vol. II. § 1.*

**קָהַת** a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **וְלוֹ יִקְהָתוּ** Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as **קָהַת** to congregate. Hence [*קָהַת*], and—

**קָהַת** [and **קָהַת**], ("assembly"), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהַתִּי** [and **קָהַתִּי**] Nu. 3:27; Josh. 21:4.

**קָוַל** & **קָוַל** with suff. **קָוַל** (for **קָוַל**, from the root **קָוַל**, which see)—(1) a rope, a cord (Arab. **قَوْدٌ**), 1 Ki. 7:23; specially—(a) a measuring cord, Eze. 47:3. **לְמַעַן יִמְדוּ** **קָוַל** to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָוַל לְקָוַל** " (they add) law to law, law to law;" comp. under the word **וָוַל**.—(b) the string of a harp; hence *sound*, Ps. 19:5. LXX. *φθόγγος*. Symm. *ἤχος*.

(2) strength, might; Arab. **قَوْدٌ**, see the root No. 2. Isa. 18:2, **גֹּוֹל קָוַל** "a very strong nation." The repetition increases the force.

**קָוַה** TO VOMIT UP. (Arab. *Med. Ye, id.* It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוַה**, to which perhaps once was added **קָוַה**, compare on the letter **ו** p. dxvii). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

HIFHIL, id. Pro. 23:8. Figuratively, Lev. 18:28; Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, **קָוַה**, **קָוַה**, **קָוַה**.

**קָוַע** in pause, Ezek. 23:24 (*Milra*), const. **קָוַע** (*Milél*) 1 Sa. 17:38, i. q. **קָוַע** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוַע** No. 1.

**קָוַה**—(1) prop. like the Arab. **قَوِي** TO TWIST, TO BIND; whence **قَوْدٌ** a rope, Hebr. **קָוַל** and **קָוַה**. Hence—

(2) to be strong, robust (for the notion of binding



fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, strenge, and *anstrengen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; ל Ps. 27:14; 37:34; ל Jer. 8:15; 14:19. Specially—(a) קוה חזקיהו Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; ל Ps. 27:14; 37:34, *to expect* Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נפשי) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. 1), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, מקוה, מקוה, and —

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] כי for קוה.

קוה Isa. 61:1; see מקוה.

I. קוט i. q. קוה and קוט *TO LOATHE*, followed by א of the thing. Pret., Eze. 16:47. Fut., יקוט Ps. 95:10.

NIPHAL, id., followed by א Eze. 20:43; 36:31. Once קוט, for קוט Eze. 6:9.

HITHPALEL, קוטת id. Psa. 119:158; followed by א 139:21.

II. קוט or קוט i. q. Arab. قَط *TO BE CUT OFF*. Job 8:14, אִשֶׁר יְקוּט בְּסֵלּוֹ "whose hope is cut off." [Referred to קוט in Thes.]

קול an unused root, which undoubtedly had the signification of *calling*. (Arab. قَال to say. To this agree Sanser. *kal*, to sound, Gr. *καλέω*, compare *καλομαι*, *καλεύω*, Latin *calo*, *calare*, whence *calendar*, English, *to call*. It appears to be kindred to קהל which see.) Hence—

קול masc. plur. קולות and קולות—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קול נשא p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קול קולות often used of thunder, Ps. 29:3, seqq. קול גדול Gen. 39:14; and in acc. קול גדול Eze. 11:13; Ezra 10:12, *with a loud voice*. קול אשׁ Ex. 24:3, *with one voice*. קולי with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קול נתן to give forth the voice, Gen. 45:2; Ps. 104:12; used of Jehovah, to thunder, Ps. 77:18. Followed by ל *to call*, Pro. 2:3; קול נתן קול to *proclaim* in any land, 2 Ch. 24:9.—(b) קול נתן prop. to utter (any thing) with the voice, i. q. the preceding (compare פִּרְשׁ בְּיָדַי page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קול שמע see שמע. Sometimes קול is put ellipt. for *a voice*, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קול גדול Isa. 29:6, *with a great noise*. קול is used of *speech, words* (comp. קול), Ecc. 3:2, 30.

קוליה (prob. i. q. קוליה "the voice of Jehovah"), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. יקום, apoc. יקום, יקום, pret. once in the Arabic manner, קום Hos. 10:14—(1) *TO ARISE* (Arab. قام, Syr. قام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, יקום וילך "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קומה *Arise!* often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קומה לי Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by ל Ps. 3:2; 54:5; 86:14; Isai. 31:2; ל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare א ענה). In the participle with suffixes, as קומי those who rise up against me, Ps. 18:40; קומי Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (aufstreten), Ex. 1:8; Deu. 34:10; of future time (aufkommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:6; hence *to increase with riches, to flourish*, Prov. 28:12.

(2) *to stand*, i. q. עמד No. 1, 2.—(a) followed by ל *to stand before any one, to oppose him*, Josh. 7:13.—(b) *to stand fast (bestehn), to remain, to*



*continue*, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תקומה*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehen), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *נבואה* No. 2, let. e, Jerem. 44:28, 29; opp. to *נפל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قام* seq., *ل* id.).—(e) *קמו עינים* 1 Kings 14:4; compare 1 Sam. 4:15; *the eyes stand*; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *צדק* to live. See Piel No. 2, and the noun *קיום*.

PIEL *קום* (principally in the later books; like the Aram. *קום, قام*)—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קום* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קום עליו* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106.

(2) trans. of Kal No. 3; to preserve alive, Psa. 119:28 (more frequently in Targg.).

PILEL *קום*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קום* *לאיב* risen up as an enemy." Vulg. *consurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHIL *קום*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 29:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קום ישראל*, *קום שבטי ישראל* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קום ברית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קום* *ל* Deu. 25:7; Ruth 4:5, 10; and *קום* *ל* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קום*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *תקום* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *מתקומתי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קומה*, *קומיות*, *קומים*, *קום*, *קום*, *קום*, *קום*, *קום*, *קום*, *קום*, and the pr. n. *קום*, *קום*.

Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure, to remain, Dan. 2:44.

PAEL, *קום* to establish. *קום* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קום*, once *קום* Dan. 3:1. Pl. *קומים*, part. *קומים*, fut. *קום* and *קום*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Eze. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קום* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קום*, *קום*.

*קומה* f.—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קומתו* "his full length," the whole size of his body. Eze. 13:18, *קומה* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

*קומיות* adv. erect, upright, Lev. 26:13.

*קון* or *קון* not used in Kal; prob. to sing, Arab. *قينة* a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare *قينة* a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to *קון*).—(2) to strike an instrument; hence, to sing to music."]

PIEL *קון* to sing a mourning song, 2 Sa. 1:17;



followed by **ל** and **ל** on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, **קִיָּה**.

**קום** see **קום**.

**קוּעַ** an unused root; Arab. **قَاع** Med. Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

**קוּעַ** Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare **עֲמֹר**, and Arab. **قَرِيح**, **قَرَم**, **قَرَم**, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, **שׂוֹעַ** happy, rich. Others regard **קוּעַ** and **שׂוֹעַ** as opposites, high and low, taking this from the root **וּסַע**, some of the derivatives of which signify low, ignoble.

**קוּף** an unused root, i. q. **קָפַף** No. 3, to surround, whence **קִפּוּף** circuit.

**קוּף** m. an ape, 1 Ki. 10:22; Sanser. and Malabar, *kapi*, an ape (prop. nimble), a word of Indian origin, whence the Gr. **κηπος**, **κηπος**, **κηπος**, words used to denote apes, and especially monkeys with tails.

**קוּץ** an unused root, i. q. **קָצַץ** to cut off, whence **קִצּוֹץ**.

I. **קוּץ** i. q. **קוּץ**—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeic, like the corresponding German verb, comp. **קוּץ**.) Followed by **וּ** of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by **וּ** **קוּץ** Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs **קוּץ**, **קוּץ**, and German **Grauen haben vor etwas**.

HIPHIL **קוּץ** to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. **ضجر** Conj. III. to cause to fear, to besiege.

II. **קוּץ** only in—

HIPHIL **קוּץ** intrans. TO BE AROUSED, i. q. **קוּץ** out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. **קוּץ** i. q. **קוּץ** awake, arise (O Lord), Ps. 35:23.

III. **קוּץ**—(1) i. q. **קָצַץ** TO CUT, TO CUT UP, or OFF. Hence **קוּץ** a thorn, so called from the idea of cutting or wounding, and **קָצַץ** harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic **قَاط** Med. Ye, id), Isa. 18:6. See **קָצַץ** No. 2.

**קוּץ** m.—(1) a thorn (from the root **קוּץ** n. III), collect. thorns, briars, Genesis 3:18; Isa. 32:13. Plur. **קוּצִים** Jer. 4:3.

(2) [*Koz, Coz, Hakkoz*], pr. n. m.—(a) 1 Ch. 4:8.—(b) with the art. **קוּץ** Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

**קוּצוֹת** f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 12. (Syr. **قَوَّ** id. Arab. **قَصَّ** fore locks. Compare Schultens, Opp. Min., p. 246.) Root **קוּץ**.

**קוּר** TO DIG, especially a well, Isa. 37:25. (Arab. **قَار** Med. Waw, to cut out from amongst. Kindred are **קוּר** which see, **קוּר**.) Derivatives, **קוּר** [**קוּר**, **קוּר**, **קוּר**].

HIPHIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL **קוּר** to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, **קוּר** **קוּר** "they undermine a wall" (Talmud. **קוּר** destruction of a wall). Hence to destroy. Nu. 24:17, **קוּר** "and will destroy all the children of pride." LXX. *προνομεύσει*. Vulg. *vastabit*.

**קוּרָא** see **קוּרָא**.

**קוּרָה** masc. a beam, a joist, prop. transverse (see **קוּרָה** Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. **μίλαβρον**, Gen. 19:8.

**קוּרִים** m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. **قور** a thread made of cotton. To this answers the Greek **καῖρος**, *licium*, the cross threads in weaving, die *Kreuzfäden*, whence **καίρω**, *calpawic*. The etymology is rather obscure. I suppose, however, that **קוּרִים** is akin to the word **קוּרָה** a transverse beam.)

**קוּשׁ**—(1) i. q. Arab. **قاس** to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. **γαῦσος**, bent. Hence **קוּשׁ**, **قوس** a bow, and pr. n. **קוּשׁ**.



(2) i. q. יקש to lay snares. Once in fut. Isaiah 29:21, יקשון; or, as other copies read יקשון.

Derivatives, see No. 1, also pr. n. קיש, קיש, and—

קושיהו ("the bow of Jehovah," i. e. the rainbow), [Kushaiah], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, קיש.

קט Eze. 16:47, see קט.

קטב an unused root, Ch. and Arab. قطب to cut, hence to cut off. (Kindred roots are קצב, קצב, קצב. The biliteral stock קט has the signification of cutting, cutting off, the same as the cognates קץ, קץ; see the roots קטל, קטן, קטר, Arab. قط, قطع, and compare at קצץ, קצץ, קצץ, קצץ. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence—

קטב m.—(1) cutting off, destruction, Isaiah 28:2, קטב שש "a storm causing destruction." Especially—

(2) pestilence, Deu. 32:24; Ps. 91:6; and—

קטב with suff. קטב m. id. spec. contagion, pestilence, Hosea 13:14 [destruction gives a better sense].

קטורה f. incense, Deu. 33:10; from the root קטר.

קטורה ("incense"), [Keturah], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קטל fut. יקטל TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. قتل, Æth. ቀተለ: The primary idea is that of cutting; see קטב. To this accords perhaps the Gr. Κτείνω.)

Derivative, קטל.

קטל Chald. id., part. act. קטל Dan. 5:19. Part. pass. קטיל Dan. 5:30; 7:11.

PAEL קטל intens. to kill many; like the Syr. Pael and Arab. قتل Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קטל m., slaughter, Obad. 9.

קטן fut. יקטן TO BE LITTLE, SMALL (prop. to be cut off, cut short; from the biliteral stock קט; comp. קטל, קטב), 2 Sam. 7:19. Figuratively to be of little worth, Gen. 32:11.

HIPHIL, to make small, Am. 8:5.

Derivatives, קטן, קטן, קטן and pr. name יקטן [and קטת].

קטן with suff. קטני f. קטנה; plur. קטנים constr. קטני and—

קטן constr. קטן—(1) adj. little, small (opp. to גדול), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. smallness; whence קטני vessels of smallness, i. e. lesser, Isa. 22:24. Specially—(a) little in age, younger, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, נשך קטן "I am but a little child."—(b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) קטן [Hakkatan], pr. n. m. (with the art.), Ezr. 8:12.

קטן m., smallness; hence the little finger; whence קטני koloni, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., קטני kolonni (from the form קטן the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1Ki. loc. cit., קטני. Compare קבל.

קטר fut. יקטר to pluck off, to break off, as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. קטר not used in Kal; Arab. قتر to give a scent, to be fragrant. Kindred קטר.

PIEL קטר to offer odours, to burn incense in honour of a deity; followed ל of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. קטרות altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. קטרות incense, Cant. 3:6.

HIPHIL, to burn incense, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by ל of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL קטר pass. Lev. 6:15. Part. Hoph. קטר incense, Mal. 1:11.

Derivatives, קטר, קטר, קטר, קטר, and pr. n. קטרה.

II. קטר i. q. Ch. קטר, Hebr. קטר. Part. pass.



Eze. 46:22, תצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. knots, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

["קטר verbal of Piel, burning incense, Jer. 44:21."]

קטרון ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרון"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטר (for קטרון) small.

קטרת f. with suff. קטרתי.—(1) incense, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, fat, Ps. 66:15, קטרת אילים "the fat of rams."

קטת [Kattath] see קטרון.

קיא m. vomit, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קוא, TO VOMIT. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיץ summer, Dan. 2:33.

קיטור m.—(1) smoke, Gen. 19:28; Ps. 119:83.

(2) vapour, cloud, Ps. 148:8; from the root קטר.

קים (from the root קים (hostile) insurrection, rising up, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קיטנו our adversaries. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. a statute, an edict, Dan. 6:8; Syr. قضا.

קים Chald. enduring, sure, Dan. 4:23.

קימה f. n. act. an arising, a rising up, Lam. 3:63; from the root קים.

קימת see קטש.

קי an unused root [under קן in Thes.]. i. q. קן Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to forge iron. Hence—

קי m.—(1) a spear, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קי would seem to be the same as קנה, "she bare Cain (a creature [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קין), pl. קינים and קינות—(1) a mournful song, a lamentation, Jer. 7:29; 9:9, 19.

(2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קיני Gen. 15:19; Jud. 4:11, 17; קיני 2 Samuel

27:10; קיני 1 Chron. 2:55; Gent. noun, a Kenite, collect. Kenites, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קין No. 2, b.

קינן (perhaps i. q. קנין "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קיץ m.—(1) harvest (pr. cutting off) of fruits, from the root קיץ No. III, i. q. קיץ Isa. 16:9; 28:4; also, fruits, ripe fruit, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387, seq. Hence—

(2) summer, as being the time of the year when fruits are gathered (compare קיץ); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَاظ to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. קינה for קנה, קיצונים for מורניים Lehrs. 145), last, utmost, Ex. 26:4, 10; 36:11, 17.

קיקיון m., Jon. 4:6—10; Jerome, Syr., and others, ricinus; Palma Christi, Arab. الجروع Egypt. كيكى, كوكى (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. cucumber; but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like מוקמות for מוקמות; see p. cccxx, B), ignominy, Hab. 2:16. Vulg. vomitus ignominios; as if it were compounded of קי for קיא vomit, and קלון ignominy; a sense which is given by nine MSS., which read separately, קי קלון.



קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 2 Ki. 4:10 קטנה refers to עליה, not to קיר)—(1) a wall, Lev. 14:37, 39; 1 Ki. 6:15; a wall, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קורה, קור; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come קיר a city.) Isa. 25:4, וְיָרֵם קִיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) a place fortified with a wall (like the Gr. *τείχος*, Herod., Xen.), a fortress; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. *כַּרְבַּא* *כַּרְמוֹאֵב*), pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [Kir-heres, Kir-heresh], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרשת [Kir-hareseth, Kir-haraseth], (id.).

(3) [Kir], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [Keros], pr. n. m. Neh. 7:47, for which there is קירם Ezr. 2:44.

קיש ("snaring," from the root קיש ["or i. q. קיש"], [Kish], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1, 14, 51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36.—(3) 1 Ch. 23:21, 22; 24:29—(4) 2 Ch. 29:12.—(5) Est. 2:5.

קישון ("twisted," "tortuous"), [Kishon], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישיהו see קישיהו.

קיתרם Ch., Greek *κίθαρῖς*, *cithara*, a harp, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *ic* into *as*.

קל f. קלה, pl. קלים (from the root קלל) adj. light, swift, Isa. 19:1; Am. 2:14, 15; fully קל קל 2 Sa. 2:18. Poet. specially, a swift horse, Isa. 30:16. Adv. quickly, swiftly, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול a voice, Dan. 3:5.

קל see קול.

קלה a root of uncertain authority for לקח, לקח, to congregate. Hence fut. Niphal ויקלהו 2 Sa. 20:14 כחייב, but the קרי has ויקלהו [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. קלה TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. *قلى*, Æth. *ቀለዐ*: id., compare קלה and last remark under the letter *צ* p. DCXCVIII, A.) Part. pass. קלי Lev. 2:14; Josh. 5:11.

NIPHAL, part. what is scorched; hence, burning, inflammation, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to מקל, as it is in its own place, and in Thes.]

II. קלה i. q. קלל, not used in Kal.

NIPHAL, to be made light of, Isa. 16:14; to be counted despicable, Deut. 25:3; part. נקלה despised, ignoble, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9. HIPHAL, to make light of, Deu. 27:16. Hence—

קלון m.—(1) contempt, shame, ignominy, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) a shameful deed, Pro. 18:3.

(3) pudenda, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה to roast, to parch; since verbs לה very often accord with verbs לה, as קשה and קשה, פחה and פחה, פצה and פצה, פלה and פלה, ספה and ספה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence—

קלהת f. a pot, kettle, 1 Sa. 2:14; Mic. 3:3.

קלט—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קלט and קלט; Arab. *قلص* (the letters *ט* and *צ* being interchanged). Part. pass. קלות a dwarf, any thing of contracted stature or size, Lev. 22:23. (Arab. *قلطي*, *قلط* a dwarf, see Kamus, p. 965, *قلط* low stature, *قليط* (Saad. loc. cit.) one suffering from hernia.)

(2) to receive a fugitive to oneself, i. q. Ch. קלט. Derivatives, קלט, and pr. n. קליטה.

קלי m. (from the root קלה No. I.), and קלי (with *ק* otiose, like קלי, קלי), 1 Sa. 17:17, m. something



roasted, parched, i. e. grains of wheat, or barley roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat, Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קְלַיָּה [Kelaiah], pr. n. of a Levite, also called—

קְלַיָּטָה (Ch. "assembly," see קָלָם No. 2), [Kelaia], Ezr. 10:23; Neh. 8:7; 10:11.

קָלָל fut. יִקְלֵל, יִקְלָלוּ.—(1) TO BE LIGHT (Æthiop. ቀለል: id., ቀለል, ቀለል: light [not heavy]), see Hiphil. Figuratively—

(2) to be diminished (Arab. قَلَّ), Gen. 8:11, קָלוּ הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) to be despised, contemned, Job 40:4; Nah. 1:14. Compare קָלָה No. II. Inf. used as a noun, קָלִי ignominy, disgrace, Jer. 3:9 (where קָלִי is regarded by others as the same as קָוִל).

(4) to be swift, fleet (if indeed this be not the primary signification, compare קָלָל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL וְקָלָל and וְקָלָל, fut. יִקְלָלוּ Isa. 30:16.—(1) to be light. וְקָלָלָהּ lightly (withthin), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) to be of little account, little, followed by וְקָלָלָהּ 1 Sa. 18:23. Impers. וְקָלָלָהּ is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) to be lightly esteemed, to be despised, 2 Sa. 6:22; Gen. 16:4, 5.

(4) to be swift, Isa. 30:16.

PIEL וְקָלָלָהּ to curse, to execrate, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by וְקָלָלָהּ Isa. 8:21. וְקָלָלָהּ reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew וְקָלָלָהּ that his sons had brought a curse upon themselves."

PUAL, to be cursed, Isa. 65:20; Job 24:18. Part. וְקָלָלָהּ one who is accursed, Ps. 37:22.

HIPHIL וְקָלָלָהּ, inf. וְקָלָלָהּ, fut. יִקְלָלוּ.—(1) to make light, to lighten—(a) followed by an acc. of the thing and וְקָלָלָהּ of pers. to lighten and cast away any thing from any one, 1 Ki. 12:10; 1 Sam. 6:5.—(b) without the accusative, Ex. 18:22, וְקָלָלָהּ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(c) followed by וְקָלָלָהּ of

the thing, 1 Ki. 12:4, וְקָלָלָהּ אֲבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) to reckon lightly, to despise, 2 Sam. 19:44; Eze. 22:7; to bring to contempt, Isa. 8:23.

PIPEL וְקָלָלָהּ—(1) to move to and fro, to shake together, Ezek. 21:26. Arabic قَلَّل, Æthiopic ቀለል: to be moved.

(2) to make smooth, to polish; hence to sharpen, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלָל.

HITHPALPEL, to be moved, shaken together, Jer. 4:24.

Derivatives, וְקָלָלָהּ, וְקָלָלָהּ, וְקָלָלָהּ, וְקָלָלָהּ, pr. n. וְקָלָלָהּ, and—

וְקָלָלָהּ m. adj. smooth, polished (used of brass), Dan. 10:6; Eze. 1:7, see וְקָלָלָהּ Pilpel No. 2. Compare Ch. וְקָלָלָהּ polish. Vulg. *as candens*.

וְקָלָלָהּ f. constr. וְקָלָלָהּ—(1) cursing, 2 Sa. 16:22.

(2) execration, imprecation, curse. 1 Kings 2:8; Genesis 27:12, וְקָלָלָהּ "thy curse" (pass.). Concr. one accursed, Deut. 21:23. Plural וְקָלָלָהּ Deu. 28:15, 45.

וְקָלָלָהּ not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot וְקָלָלָהּ who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by וְקָלָלָהּ 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

וְקָלָלָהּ m. scorn, Ps. 44:14; Jer. 20:8; and—

וְקָלָלָהּ f. id., Eze. 22:4.

וְקָלָלָהּ—(1) TO SLING, TO THROW STONES WITH A SLING. Part. וְקָלָלָהּ a slinger, Jud. 20:16. Trop. to cast (a people) out of a country, Jer. 10:18.

(2) to grave, to sculpture, to engrave, 1 Ki. 6:29, 32, 35; prop. to make slings, i. e. indentations like slings. [This signification is altogether separated in Thea.]

PIEL, i. q. Kal. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, וְקָלָלָהּ and—

וְקָלָלָהּ masc.—(1) a sling. Arab. سَلْع, 1 Sam. 17:40.



(2) a *vail*, Ex. 27:9, seqq.; 35:17; Num. 3:26. (Chald. id., Arab. <sup>5</sup>قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዕ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעים apparently we ought to read, קלעים leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. a *slinger*, 2 Ki. 3:25.

קלקל (from the root קלל; like קלל from קל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. lose Speise.

קלש an unused root; perhaps i. q. transp. לקש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשון קלשון a *three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמה an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמם, קמם); whence the pr. n. קמואל, קמיה, קמעם, קמקמ.

קמה f. (from the root קמם), *stalk of grain*; coll. stalks, grain standing on its stalks, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמואל ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמון (perhaps from קמם, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושים Prov. 24:31, a *useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמוש.]

קמח an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., *flour, meal*, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀመክ: autumnal fruit, legumes; ቀመክ: to eat such things, spoken of cattle).

קמח TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 16:8 (Chald. id., Arab. قمت to bind. Kindred are קמץ, קמץ, קמץ).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. قمل

prop. is to be thickly covered with insects, lice (قمل, قمل), and on that account to suffer, spoken of a plant; Syr. قمل is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand, Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמצי—(1) the fist, a handful; Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) a bundle, a handful; Arab. قمره. Gen. 41:47, לקמצים "by handfuls," i. e. abundantly.

קמש see קמח ["prob. i. q. קלש to pierce"].

קמוש see ibid.

קן m., const. followed by Makkeph קן Deu. 22:6, with suff. קני (from the root קנן)—(1) a nest, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by א of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by א with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by א of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by א Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλόω).—(a) followed by א to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by א Prov. 3:31.



HIEML, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנן, קנן, קנן.

קנן Chald., to buy, Ezr. 7:17, i. q. Hebr. קנן.

קנן m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנן f.—(1) jealousy; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קננות Num. 5:15.

(2) envy, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) ardent zeal towards any one (ζήλος), 2 Kings 10:16; Isa. 9:6, קננת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). מצות קננת zeal (of God) towards the people, Isa. 26:11. Generally ardent love, Cant. 8:6.

(4) ardour, i. q. anger, indignation, Deu. 29:19; Ps. 79:5.

קנן fut. קנן; apoc. קנן prop. TO ERECT, to set upright, i. q. קנן (cogn. to קנן, קנן; whence קנן, קנן reed, cane); hence—(1) to found, create [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Psa. 139:13; Prov. 8:22 (Arab. قنن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) to acquire for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; to obtain, Gen. 4:1 (Æth. ቀደደ: to possess, to be owner). Specially—

(3) to buy (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also to redeem (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of to create to this verb; in all the passages cited for that sense, to possess, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy [in Thes. "to sell"]. But קננת Ezek. 8:3, is for קננת exciting the jealousy or anger (of God). Hence [the following words, and קננת, קננת, קננת, and pr. n. קננת]—

קננת m. pr.—(1) cane, reed, calamus (see the root; to this answer the Greek and Latin, κάμνα, κάμνη, κάμη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Psa. 68:31 (where the beast of the reed is the crocodile [but see קננת]), aromatic and sweet smelling calamus, Isaiah

43:24; fully, קננת בשם Exod. 30:23; and קננת הפוכה Jer. 6:20.

(2) a stalk of corn, Gen. 41:5, 22.

(3) κανών, a measuring reed, fully, קננת המדה Eze. 40:3, 5; also a measure of six cubits, Ezek. 41:8.

(4) the beam of a balance (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and ῥοήρε, ἄμυροήρε), hence branch of a chandelier, Ex. 25:31; Job 31:22. Plur. קננות channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קננות 25:36; 37:22.

קננת ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kāna, قانا Rob. iii. 384].

קננת masc. i. q. קננת jealous, used of God, Josh. 24:19; Nah. 1:2.

קנן an unused root, perhaps i. q. قنن to hunt; whence—

קננת ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קננת.—(3) a grandson of Caleb, ibid., verse 15.

קננת ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenezite], patron. of the word קננת No. 2, Num. 32:33; Josh. 14:6.

קננת m.—(1) a creature, thing created [but see No. 3. and note under the root], from the root קננת No. 1. Ps. 104:24. LXX. κτίσις.

(2) acquisition, purchase, Pro. 4:7; Lev. 22:11.

(3) possession, wealth, Gen. 34:23; 36:6; Ps. 105:21.

["קננת an unused and doubtful root perhaps, to set up."]

קננת const. קננת Ex. 30:23; cinnamon, Greek κιννάμωμον, κιννάμωμον, according to Herodotus iii. 111, a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קננת, whence קננת=קננת calamus, קננת reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)



**קנן** pr. i. q. **קנן** Med. Ye, and **קנה** TO FORM, TO PREPARE, whence **קנה** a nest. Hence—

**PIEL** **קנה** denom. to make a nest as a bird, Psa. 104:17; as a viper, Isa. 34:15.

**PUAL**, to build a nest, to nestle, Jer. 22:23.

**קניצו** Job 18:2, see **קנ** [from **קניצו** a snare. Root **קנצו**, in Thes.].

**קנת** ("possession"), [*Kenāth*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. *Kanātha*, *Kanōtha*, now called *قنوت* see Relandi Palæstina p. 681. Burckhardt Travels in Syria, ed. Weimar, i. 157, 504.

**קסם** fut. **יקסם** TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. **קס** to divine. The primary idea appears to be that of cutting; compare **קسم**, **קס**, a notion which is applied to divination, compare **קס** No. 2.)

Derivatives, **קסם** and—

**קסם** m. —(1) divination, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. the reward of divination, Num. 22:7; (compare **קסם**).

(2) in a good sense, an oracle, Prov. 16:10.

**קסס** not used in Kal.

**POEL** **קסס** i. q. **קוצץ** TO CUT OFF, Eze. 17:9.

**קסת** f. a vessel, a cup, i. q. **קשה**, which see. **קסת** the vessel of a scribe, an inkstand, Eze. 9:2, 3, 11. **Æth.** **ቀሰት**: a waterpot, water vessel.

**קעילה** (i. q. **قلعة** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi Palæstina, p. 698.

**קעל** see **קעילה**.

**קיע** or **קיע**, **קיע** an unused root, to burn, to brand (cogn. to **קיה**, *καίω*), Talm. **קיעקע** and **קיעקע** to mark with a brand, to canterize. [**קיע** is not given in Thes.] Hence—

**קיעקע** m. stigma, a mark branded on the skin, Lev. 19:28. [In Thes. from **קיע**.]

**קער** an unused root, Arab. **قعر** to be deep, whence—

**קערה** pl. const. **קערות**, but with suff. **קערותי** f. a bowl, a dish, Nu. 7:13, seqq. (Arab. **قعران** a deep dish.)

**קפא** TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קפף**, syn. **קפף**), specially —(1) to draw up the feet, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) to curdle, to coagulate as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

[“NIPHAL, to be contracted, withdrawn, Zech. 14:6, **כחייב**.”]

**HIPHL**, causat. of No. 2, Job 10:10. (Talmud. id. Arab. and Syr. **قفت**, **قفت** id.) Hence—

**קפאון** m. congelation, ice, Zec. 14:6 [**קרי**]; the sense of the **כחייב** is however much better, see root in Niphal].

**קפד** TO DRAW TOGETHER, TO SHRINK. (Arab. **قفا** id.) Hence **קפד** a hedgehog.

**PIEL**, to make shrink; hence to cut off, like the Ch., Isa. 38:12, **קפדתי** **קארני** **חיי** “I have cut off, like a weaver, my life.” Vulg. *præcisæ est, velut a textente, vita mea*. Hence—

**קפד** or **קפד** with **ה** paragog. **קפדה** a cutting off, destruction, Eze. 7:25.

**קפד** m. a hedgehog, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. with the double letter resolved, **قنفذ** and **قنفذ**, Syr. **قنفذ** id., **Æth.** **ቀ-ገፋ-ዘ**: porcupine.)

**קפוד** m. Arab. **قفازة** arrow-snake, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

**קפז** prop. i. q. **קפד**, **קפץ** (compare **קפץ**, **קפץ**), to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **قفز** and Ch. **קפץ** to leap. Compare Syr. **كفح** a locust, a cricket, from the root **קפץ**.

**קפץ** fut. **יקפץ** (i. q. **קפץ**, **קפץ**), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the







קצו or קצו only in plur. constr. קצוֹת the ends of the earth, Ps. 48:11; 65:6.

קצוה or קצוה only in plur. קצוה ends, extremities [plur. of קצו in Thes.], Ex. 38:5; of the ends of the earth, κατ' ἑξοχῆν, Psa. 65:9; compare verse 6. With suff. קצוהוֹתוֹ Exod. 37:8; 39:4 כחיב. In קרי there is קצוהי.

קצה an unused root, prob. i. q. קפץ to cut off, whence —

קצה m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, nigella melanthium, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצין m. — (1) a judge, a magistrate, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root קצה No. 2, Arab. قاضي a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare קצין.

(3) a prince, Pro. 6:7; 25:15.

קציעה f. — (1) cassia, Gr. κασία (Laurus Cassia, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קצע), pl. קציעות Ps. 45:9; see Celsii Hierobot., t. ii. p. 360. Arab. قصية id., Cast.

(2) [Kezia], pr. n. of a daughter of Job, Job 42:14.

[קצין Keziz pr. n. Josh. 18:24.]

קצר m. (from the root קצר). — (1) harvest, Gen. 8:22; 30:14; 45:6; hence — (a) corn harvested, Lev. 19:9; 23:22. — (b) poet. for קציר reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for קציר, from the sense of greenness), Psa. 80:12; Job 14:9; 18:16; 29:19.

קצע not used in Kal. — (1) i. q. Arabic قطع TO CUT, TO CUT OFF, TO LOP; hence קצעה carving tool, קצועה a corner.

(2) to scrape, to peel, hence קציעה.

HIPHIL, to scrape, i. q. קצה Hiphil, Lev. 14:41.

PUAL, part. קצועות, i. q. מקצועים, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, קציעה, קצועה, מקצוע.

קצה fut. יקצה. — (1) i. q. Arab. قصف TO BREAK (compare under קצה). Hence קצה No. 1, and קצהה.

(2) to break out, or forth into anger (Gr. ῥήγνυμι), hence to be angry, indignant, Isa. 57:16; 64:8; followed by על of pers. Gen. 40:2; 41:10; Ex. 16:20; followed by אל Jos. 22:18.

HIPHIL, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. קצהי. — (1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. φρύγανον.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18.

[“קצה Ch. anger, Ezr. 7:23.”]

קצהה f. a fragment, something broken, Joel 1:7. LXX. συγκλασμός, see the root No. 1.

קצץ TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under קצץ.

PIEL קצץ and קצץ — (1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

HOPHAL, part. מקצצים, pass. of Piel No. 1, Jud. 1:7.

Derived noun, קצץ (whence denom. קצין for קצין).

קצץ Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & קצר — (1) Med. A and fut. יקצר TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. קוצר a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow wickedness reap the same.” Prov. 22:8. Compare קצר.

(2) Med. E (compare the adj. קצר) fut. יקצר (but once קצר Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially — (a) קצרתי my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قاصر اليد short of hand, and قصير الذراع short of arm, used of a feeble person; and, on the other hand, اليد الطولى a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) קצרתי, “my spirit is short,” i. e. I am impatient,



my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by ק on account of anything, Jud. 10:16. Comp. ארף אפנים under ארף.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כתיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קציר [and the following words]—

קצר masc. short, especially—(a) קצר יד feeble, weak, Isa. 37:27.—(b) קצר רוח Pro. 14:29, and קצר אפים verse 17, impatient, prone to anger.—(c) קצר ימים short-lived, Job 14:1.

קצר m. only קצר רוח impatience, Ex. 6:9.

קצת (for קצאת, from קצה, of the form מנת, from מנה), a Chaldaizing word.—(1) end. Always with pref. מן; מקצת for מקצת at the end. Dan. 1:15, and verse 18, למקצת הימים “at the end of ten days.” Dan. 1:5, and verse 18, למקצת הימים “at the end of the days” (למן, see p. CCCCLXXXV, A). Comp. Hebr. מקצן, מקצה for מקצה Josh. 3:2.

(2) the sum, the whole number, i. q. קצה, קצה No. 2. Dan. 1:2, מקצת כלי בית-האלהים “(a part) of the number of the holy vessels.” מקצת is put in this place partitively, like מן No. 1. Nehem. 7:70, מקצת ראשי האבות “(a part of) the number of the chiefs,” i. e. a part of the chiefs. Comp. מקצה אהיו Gen. 47:2.—Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מקצת, to which they ascribe the signification of part. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מקצת, wherever it occurs, is to be explained in the same manner.

קצת constr. קצת Chald.—(1) end. Dan. 4:31, לקצת ימים “at the end of the days.”

(2) the sum, the whole. Dan. 2:42, מן קצת מלכותא “(a part) of the whole of the kingdom,” i. e. a part of the kingdom. To this answers מנה part of it.

קר plur. קרים (from the root קרר) adj.—(1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to קר רוח כתיב quiet of spirit. See יקר No. 6.

קר see קיר.

קר m., cold, Gen. 8:22. Root קרר.

I. קרא fut. יקרא—(1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoeic; used also of beasts (see קרא); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυγ); in the German languages charen, to cry out; charo, outcry, weeping; often used of the cry of beasts, like frâhen, frâchzen; French, crier; Engl. to cry; with a prefixed sibilant, skreian; Swedish, skria, skreien; with a sibilant added at the end, kreischen, קרץ which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like צעק Gen. 39:14, ויקרא בקול גדול “I cried with a loud voice.” LXX. ἐβόησα φωνῆ μεγάλη. Verse 15, ויקרא ויקולי. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, ויקרא הוציאנו ונר “and (Joseph) cried out, Cause to go out,” etc. Gen. 41:43, ויקרא לפניו אברהם. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לאמר Eze. 9:1; ויקרא 2 Sam. 18:28; compare 2 Ki. 18:28, ויקרא בקול גדול “and he cried out in a loud voice in the Jews' dialect, and spake and said.” Specially—(a) followed by אל of pers., to call upon, to call to any one (jemandem zurufen), Jud. 18:23; the express words being added, with לאמר prefixed, 1 Sa. 26:14, and ויקרא Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by על of pers., Isa. 34:14 (“the demons shall cry to one another”); followed by אחרי of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is—(b) i. q. to ask aid; especially of God; absol. Ps. 4:2, בקרא ענני “when I call, hear me.” Psalm 22:3; 34:7; 69:4; followed by אל יהוה Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לאלהים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of על of pers., on whose account the aid of God is sought, Deut. 15:9.—(c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, “wisdom crieth in the broadways.” Prov. 8:1; with an acc., Prov. 20:6; Isa. 40:6, “the voice said, Cry; but he answered, What shall I cry?” Isa. 58:1; Zech. 1:14, 17; followed by על of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קראו זאת בגוים “proclaim this amongst the nations;” or followed by כי Isa. 40:2. קרא דרור ל to declare, to announce freedom (to slaves, captives), Jer. 34:8; 15:17; Isaiah 61:1. קרא צום to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Eze. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (καλεῖν, rufen), specially—(a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by ל



Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by לָקְרָא Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. לָקְרָא לְעַצְמוֹ to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, לָקְרָא שְׁמוֹ בְּבֵית לְחָם i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; לָקְרָא Gen. 49:1. Hence לָקְרָא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. לָקְרָא הָעָרָה those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare καλεῖν ἐπὶ δεῖπνον), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively לָקְרָא לְשָׁלוֹם to invite to make peace, Deu. 20:10; Judges 21:13.—(d) to summon before a judge (καλεῖν, καλεῖν εἰς δίκην), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. מְשַׁפֵּן).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. לָקְרָא to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by לְ Isai. 22:20. In the same sense but more emphatic there is said לָקְרָא בְּשֵׁם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) לָקְרָא בְּשֵׁם פ' to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare לָקְרָא בְּשֵׁם ה' הַזְּבִיר); also לָקְרָא בְּשֵׁם הַבַּעַל 1 Ki. 18:26. In the same sense, לָקְרָא being omitted, there is said לָקְרָא בְּשֵׁם (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, וְקָרָאתִי בְּשֵׁם יְהוָה לְפָנָי "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:49.) More rarely it is—(h) to celebrate persons. Ps. 49:12, לָקְרָאוּ בְּשֵׁמוֹתָם "they praise their names" (of the rich). Proverbs 20:6, לָקְרָאוּ אִישׁ חֲסִדוֹ "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, וְקָרָא בְּשֵׁם יַעֲקֹב "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully לָקְרָא לְשֵׁם to impose a name on any one, Gr. καλεῖν τινα τὴν (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וְלַחֹשֶׁךְ לַיְלָה; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently.—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, וַתִּקְרָא אֶת שְׁמוֹ שֵׁט "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:9; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also לָקְרָא בְּסֵפֶר to read what is written in a book (comp. לָקְרָא לְשֵׁם to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of לָקְרָא בְּשֵׁם Ex. Josh. l. l. c. c. 'פ' Deu. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab قرأ, Syr. ܩܪܐ to read.)

NIPHAL לָקְרָא—(1) to be called, i. e. to bid to come by calling, to be called together, Jer. 44:26; Est. 3:12; 6:1; 8:9. לָקְרָא שְׁמוֹ פ' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, לְוָחַת יִקְרָא אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, וְיִקְרָא יְרוּשָׁלַיִם עִיר הַאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שְׁמוֹ. Gen. 17:5, לֹא יִקְרָא עוֹד אֶת-שְׁמוֹ אַבְרָם "thy name shall no more be called Abram;" 45:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) לָקְרָא בְּשֵׁם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by לְ Gen. 21:12; and in like manner לָקְרָא עֲלֵי שְׁמוֹ Genesis 48:6, וְעָלְיוֹ שְׁמוֹ יִקְרָאוּ "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also לְכָן Isa. 48:2, וְלָקְרָאוּ יֹשְׁבֵי הָעִיר i. e. they wish to be called the inhabitants of the city.—(β) לָקְרָא שְׁמוֹ עַל my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-



ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *κεκλησθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *ל* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, *ל* קרא 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, קרא, קריא, קריאה, קריאה, קריאה.

II. קרא i. q. קרה TO MEET, hence TO HAPPEN, TO OCCUR TO ANY ONE (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. קרא (of the form קרא) a meeting, hence קרא which every where (in the Syriac manner) is contracted into קרא, with suff. לקראתי, לקראתכם prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened לקראתך to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *ל* Ex. 5:3; *לפני* 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIFIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. יקרא, יקרה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8; 15:17. Part. pass. קרא, Ezr. loc. cit.

קרא m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge „das Rebhuhn ruft“), compare *Sträbe* from *strähen*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.]

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קרב & קרב Zeph. 3:2; fut. יקרב, inf. קרב and קרב Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. *قرب*, Syr. *قرب*), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *ויקרבו ימי ישראל למות* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *ל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ל* Job 33:22; followed by *ל* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lam. 3:57; also of men; followed by *ל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. קרב); Eze. 40:46 (followed by *לפני*).—(c) *קרב אל-אשה* is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *ל* *למלחמה*, *למלחמה* to, or for, battle, Deut. 20:3; *ל* *עיר* against a city, Deut. 20:10; Josh. 8:5; *ל* *על* against any one, Psa. 27:2. Compare קרב.—(e) Josh. 65:5, *קרב אליך* "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL קרב—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near to one another* (two things), Eze. 37:17 (where קרב is imp. for קרב).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIFIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by *ל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive to oneself*, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer a gift*, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare קרב); *to bring (a cause to a judge)*, Deu. 1:17.—(c) *to bring together two things*, Isa. 5:8.

(2) followed by *ל*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *ויקרב מאת פני הַבַּיִת* "and he removed the brazen altar from before the house." Compare *קרב* No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fusijs (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed



by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קרוב, קרבת, קרבת.

קרב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

קרב Ch. pl. קרבו to draw near, to approach, Dan. 3:26; 6:13.

PAEL, to offer, Eze. 7:17.

APHEL—(1) to bring near, Dan. 7:13.

(2) to offer, Eze. 6:10, 17.

קרב m. (with Kametz impure) *battle, war* (from the root קרב, letter d), a word (except 2 Sa. 17:11) only found in poetry (Syr. *ܩܪܒܐ* id.), Ps. 55:19, 22; Job 38:23. Pl. קרבות Ps. 68:31.

קרב Ch. id. Dan. 7:21.

קרב with suff. קרבי (Arab. *قلب*, the letter *ר* being softened into *ל*), pl. with suff. קרבי, once, Ps. 103:1.—(1) *the interior, midst* of a thing. *קרב* in the middle, becomes commonly a prep. (like *בתוך*), *קרב* in (the midst of) the land, Gen. 45:6; Ex. 8:18; Is. 7:22; 10:23. *קרב* in (the midst of) the streets, Isa. 5:25. *קרב* amongst the Canaanites, Jud. 1:32; after a verb of motion *קרב* into (the midst of) the battle, 1 Ki. 20:39; to pass *קרב* through the midst of the camp, Josh. 1:11. Used of time, *קרב* amid the years, Hab. 3:2.

(2) specially the inside of the body—(a) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(b) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קרבה f. constr. state *קרבת* approach, drawing near, Ps. 73:28; Isa. 58:2.

קרב constr. קרבן, pl. קרבניהם Lev. 7:38 (in other copies קרבניהם), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See *הקריב* No. 1, b. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43 *הקרבן*, maintain it to be a different word, to be pronounced *kārban*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulwalid it must be pronounced *korban*, see Lehrs. p. 43; compare Arab. *قربان*, and the word immediately following.

קרב m. *oblation, offering*, Neh. 10:36; 13:31.

קרבים m. AN AXE, with suff. קרבו 1 Sa. 13:20; pl. קרבים 1 Sa. 13:21, and קרבות Ps. 74:5; Jer. 46:22; also קרבות (without Dag.) Jud. 9:48. (Arab. *قرب*, Talmud קורדום id. I suppose the Hebrew קרבים to be from the verbal Piel קרב, קרוב the letter *ר* being inserted (see *ר*), from קרב in the primary signification of being sharp; compare קרב, קרב. Another and softer form of this same word appears to be קרב, where compare the Arabic forms.)

קרבה f. (from the root קרב) *cold*, Pro. 25:20.

קרבה fut. יקרה, apoc. יקר i. q. קרה No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense, followed by an acc., Deu. 25:18; see Niphal.

(2) to happen, to befall, Isa. 41:42; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est. 4:7; 6:13; Ecc. 2:14; 9:11; followed by ל Dan. 10:14; Ruth 2:3, ויקר מקרה חלקה השדה לבעו "and her chance happened (ein ihr günstiger Zufall wollte) that it was the field of Boaz."

NIPHAL—(1) to meet, to be made to meet, Num. 23:15; followed by על (like the Germ. auf jem. stoßen), Ex. 3:18 (compare 5:3), followed by אל Num. 23:4, 16; followed by לקראת verse 3.

(2) to be by chance, to happen, 2 Sam. 1:6. Compare קרה Niphal.

PIEL קרה to lay beams or joists, prop. to make the beams to meet one another (compare קנה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence to frame, to build, Ps. 104:3.

HIFIL—(1) to cause to meet, followed by לפני Gen. 27:20; 24:12, הקרה נא לפני היום "cause to happen to me this day" (what I seek).

(2) to make opportune, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, קרה, קרה, קרי, קרה, קרת, מקרה, מקרה, מקרה, and the pr. n. קריית, קרבן, קרבת.

קרבה m. a chance, accident. Deu. 23:11, מקרה לילה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קרי.

קרוב m. adj.—(1) near—(a) used of place, Gen. 19:20; followed by אל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קרוב is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מקרוב from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by לפני (compare *prope abesse ab*, Arab. *قرب* followed by *من*). Job



17:12, אור קרוב ספני חשך, "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Nu. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Psa. 38:12; Job 19:14; Psalm 75:2; קרוב שמיך, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב ללגי, Ps. 119:151; 148:14.

(2) short (Arab. قريب), and concr. something short, shortness. Job 20:5, "the triumphing of the wicked מקרוב is short" (von kurzer Dauer); מקרוב is also, within a short space, soon, presently, Arab. عن قريب Eze. 7:8.

קרה prop. TO MAKE SMOOTH (see קרה ice); specially to make bald. קרה קרה to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קלה which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHAL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. מקרה made bald, Eze. 29:18.

The derivatives, קרה—קרה immediately follow.

קרה ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קרה m. bald on the back part of the head (it differs from קרה which see), Lev. 13:40; 2 Ki. 2:23; Chald. קרה id.

קרה m.—(1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קרה m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קרה קרה Korahites, Levites and singers in the time of David (see קרה), to whom ten of the Psalms are ascribed, Ps. 42 (43)—49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קרה once קרה, Eze. 27:31; f. baldness.—(a) on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. קרה, Deu. 14:1.

קרה patron. from קרה, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קרה f. i. q. קרה, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קרה in pause קרה m. (from the root קרה) a hostile encounter, Lev. 26:28; in this phrase, קרה קרה, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; בקרה, Lev. 26:24, 27, 40, 41.

קרה m. (from קרה, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קרה f. proclamation, preaching, Jon. 3:2.

קרה f. a city, a town, i. q. קרה, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac קרה id., Arabic قرية, قرية a city, also a village). Root קרה Piel, to frame, to build. Compare קרה.

Proper names of towns are:—(a) קרה ארבע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קרה ארבע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see ארבע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קרה בעל [Kirjath-baal], the town which is more frequently called קרה (see letter d), Jos. 15:60; 18:14; and בעל No. 2, a.—(c) קרה חצות (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קרה יערים (city of the woods), [Kirjath-jeirim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קרה יערים, Jer. 26:20; contractedly קרה יערים Ezr. 2:25; and even קרה, Jos. 18:28; elsewhere also קרה בעל, see letter b.—(e) קרה סנה [Kirjath-sannah], and קרה ספר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קרה, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קרה ערים [Kirjath-arim], see letter d.—(g) קרהים (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:6; elsewhere קרה.



קריה and קריא Chald. id. Ezr. 4:10, seqq.

קריות ("cities"), [Kerioth, Kiriioth], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קריית pr. n. see above קריה letter d.

קרו TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by על like other verbs of covering, Eze. 37:6; קרמתי עליכם עור, "I will draw skin over you." Intrans. to be drawn over, fut. יקרם, Eze. 37:8.

["קרן pr. to push with the horn, apparently; whence קרן"]

קרן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κέρα; Lat. cornu, French corne, Goth. haurns, whence Germ. horn). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הרים קרן to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence קרני my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לקחנו לנו קרנים "we have taken horns to ourselves." On the other hand in a bad sense, הרים קרנו to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. cornua sumere, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, addis cornua pauperi.) There is a similar metaphor in the following, Job 16:25, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God קרן ישעי "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is used the dual קרנים and קרנים (as if from קרן), Dan. 8:3, 6, 20; more rarely pl. קרנות Zec. 2:1, 4; Psa. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn.

(2) the summit of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Narhorn, Isa. 5:1. (Arab. id.)

(3) קרנות המזבחה horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קרנים is used of flashes of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אילת. Hence—

קרן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. cornuta erat, whence painters represent Moses as having horns.

HIRPHIL, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קרן emphat. קרנא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קרני also used for the pl., Dan. 3:8, 20, 24.

קרן הפוך ("horn of paint"), [Keren-hap-puch], pr. n. f. Job 42:14.

קרס TO BOW ONESELF, hence to sink together, to collapse, i. q. קרע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קسر to break.) Hence—

קרס plur. קרסים const. קרסי pr. curve, joint (Gent; compare קרבל); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33.

קרס see קרס.

קרסל prop. diminut. from קרס (see under ק page cccxxi, B), a joint, a little joint; Gelenk; specially the ankle (which is also, in Germ., expressed by a diminutive Knöchel). Dual קרסלים Ps. 18:37, לא קערו קרסלי "my ankles have not slipped;" 2 Sa. 22:37. Vulg. tali. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadrilateral



being contracted into a trilateral) is derived Arab. *قرع* to walk unsteadily, to walk with tottering ankles; commonly, to limp; *اقرع* a man thus walking, weak in the ankles and legs. Compare *קנשל*.

**קרע** — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קרע* *קרע* *קרע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *כחל*, *כחל*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab. *قرع* II., to blame, to rebuke. Compare *קרב* No. 1, 2, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

**קרעים** m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

**קרץ** — (1) nearly i. q. cogn. *קרע* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *قرض*; whence *קרץ* destruction; and Chald. *קרץ* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *قرص*); especially in the phrases — (a) *קרץ* *שפתים* to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *קרץ* *לעין* Prov. 10:10; Ps. 35:19; and *קרץ* *לעין* Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *כחומר* "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

**קרץ** m., destruction, Jer. 46:20. See the root No. 1.

**קרץ** m. Chald., a piece; Syr. *قرص*; see the root No. 1; in this phrase *אכל* *קרץ* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *قرص* id. Arab.

*اكل لحمًا* to eat any one's flesh, to calumniate; and simpl. *اكل* IV. to calumniate; *اكله* calumny. Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniâ pasci, i. e. huic operam dare ad explenda animi invidi desideria.*)

**קרקע** m. quadril. — (1) the ground, the floor (compare Arab. *قرقر* and *قرق* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 16:30; 7:7, *קרקע* *קרקע* "from one floor to the other," or to the ceiling (which is the floor of the upper story), *von einem Boden zum andern, i. e. the walls from the bottom to the top* (not as De Wette, *über den ganzen Fußboden*). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

**קרקר** (perh. i. q. *قرقر* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

**קרר** an unused root, to be cold. Ch. and Syr. id. Arab. *قر* to be cold, to be quiet. Derived nouns, *קר*, *קר*, *קרה*, *קררה*.

**קרש** an unused root (cogn. to the verb *קרט*), to cut, to cut up; Arab. *قرش*, according to the *Kamûs*, page 823, i. q. *قطع*. Hence —

**קרש** with suff. *קרש* Ezek. 27:6; pl. *קרשים* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

**קרחה** (from the root *קרה*, of the form *קרת*, from *קרה*), fem. a poet. word, i. q. *קרחה* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *קרחה* id. The same word is found in Persian and Syriac names of cities, as *Cirta, Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מחנת* (*מחנת* the camp, prob. a domestic name of the city), on the back *קרחה* (*קרחה* New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monum. Phœn.*]

**קרחה** ("city"), [*Kartak*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

**קרחה** ("two towns," an ancient dual, from *קרחה*),



[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קריתים, which see, Josh. 21:32.

**קָשָׂה** an unused root, according to Simonis, i. q. **קָשָׂה** No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence **קָשָׂה**, **קָשָׂה**, and —

**קָשָׂה** & **קָשָׂה**, only pl. **קָשָׂה** Exod. 25:29; 37:16; const. **קָשָׂה** Nu. 4:7, cups. (Chald. **קָשָׂה**, **קָשָׂה** id.)

**קָשָׂה** an unused root, i. q. **קָשָׂה**, Arab. **قَسَط** to distribute equally; whence **قَسَط** a measure, a portion measured out, and Heb. —

**קָשָׂה** f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare **קָשָׂה**, **קָשָׂה**, **קָשָׂה**) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a *lamb*; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

[“**קָשָׂה** an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence—”]

**קָשָׂה** pl. **קָשָׂה** 1 Sa. 17:5, and **קָשָׂה** Ezc. 29:4, f. a *scale*, so called from its peeling off, see the root **קָשָׂה**. Lev. 11:9, seqq. **קָשָׂה** a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

**קָשָׂה** m. *straw* (so called from its being collected, see **קָשָׂה**), Exodus 15:7; Isa. 5:24; 47:14; *chaff* dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קָשָׂה** an unused root; see the following word.]

**קָשָׂה** only in pl. **קָשָׂה** *cucumber*, various species of which grow in Egypt and Palestine, Num. 11:5. Arab. **قَشَاء**, Syr. **قَشَاء**; whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, *σικνός, σικία*. The Talmudists rightly sought the origin of the word in its being difficult to cook (from **קָשָׂה** = **קָשָׂה** No. I), compare Plin. xix. 5.

Derivative, **קָשָׂה** No. II.

**קָשָׂה** fut. **קָשָׂה** TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that **קָשָׂה** is almost the same as **קָשָׂה**, German *bie Ohren spitzen*, to prick up the ears, an expression taken from animals; see the remarks under **קָשָׂה** p. xxvi, B.)

HIPHIL, with the addition of **קָשָׂה** to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without **קָשָׂה** id.; followed by **קָשָׂה** Ps. 142:7; Neh. 9:34; ? Ps. 5:3; Isa. 48:18; **קָשָׂה** Prov. 17:4; 29:12; ? Ps. 66:19, acc. Job 13:6. Hence—

**קָשָׂה** f. **קָשָׂה** adj. *attentive*, Neh. 1:6, 11.

**קָשָׂה** adj. id. Ps. 130:2.

**קָשָׂה** m. *attention*. Isaiah 21:7, **קָשָׂה** “he attended with attention, with very great attention.”

I. **קָשָׂה**—(1) i. q. Arab. **قَسَا** TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. **קָשָׂה** to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, **קָשָׂה** to have hard labour in parturition (she hatte es schwer beyr Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take **קָשָׂה** as fut. Hiph. for **קָשָׂה**).

HIPHIL, **קָשָׂה**, fut. apoc. **קָשָׂה**—(1) to make hard, to harden, e. g.—(a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without **קָשָׂה** Job 9:4.—(b) followed by **קָשָׂה** to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30; **קָשָׂה** to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 2 Ki. 12:4.



(3) *to make difficult*, 2 Ki. 2:10, הַקְשִׁית לְשֹׂאֵל "thou hast asked a difficult thing." Ex. 13:15, בִּי הִקְשָׁה פָּרְעֹה לְשַׁלְּחֵנוּ "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, קָשָׂה, קָשִׁי and pr. n. קִשְׁיֹן, also קִשְׁיָאִים [in Thes. from קָשָׂה].

II. קָשָׂה i. q. קָשָׂה, Arab. قَسَا *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, מִקְשָׂה, מִקְשָׂה.

קָשָׂה m. adj. קָשָׂה f. —(1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; hard, i. e. harsh words, Genesis 42:7, 30; Job 30:25, קָשָׂה יוֹם "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, σκληρός, Cant. 8:6; and in a bad sense, *hardened*. קָשָׂה עֵרָב *stubborn*, Exod. 32:9; 34:9; קָשָׂה פָּנִים *hard-faced, impudent*, Ezek. 2:4; קָשָׂה לֵב *stubborn of heart*, Eze. 3:7; without לֵב id., Isa. 48:4.

(3) *heavy*—(a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17.—(b) i. q. powerful, strong, 2 Sam. 3:39.—(c) קָשָׂה רוּחַ *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קִשְׁוֹת Ch. *truth*, i. q. Heb. קִשְׁוֹת Daniel 4:34. מִן הַקִּשְׁוֹת from the truth, i. e. *truly*, Dan. 2:47.

קָשָׂה Arab. قَسَحَ i. q. קָשָׂה TO BE HARD, comp. under the verb קָלַח. In Kal not used.

HITHPAEL—(1) *to harden* the heart, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׂה an unused root, i. q. קָשָׂה, قَسَطَ *to divide equally*, conj. IV. *to be equal* (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root קָשָׂה, קָשָׂה.) Hence—

קִשְׁוֹת m. Ps. 60:6; and קִשְׁוֹת Pro. 22:21; *truth*. (Chald. קִשְׁוֹת, Syr. كِشْوَا the letters ת and ט being interchanged, id.)

קָשִׁי m. (from the root קָשָׂה) *hardness* of mind, obstinacy, Deu. 9:27.

קִשְׁיֹן ("hardness"), [Kishion, Kishon], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, קִשְׁיֹן.

קָשָׂה fut. יִקְשֶׁה—(1) TO BIND, with an acc. and לְ to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and אֶ Job 39:10; Jos.

2:18 (but in Job 40:29 לְ does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, נִפְשׁוֹ קִשְׁוֹה בְּנַפְשׁוֹ "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by עַל against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully קָשָׂה קָשָׂה, see קָשָׂה.

(3) Part. pass. קָשְׁוֹת, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see קָשָׂה No. 3, קָשָׂה No. 6.

NIPHAL.—(1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL.—(1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; תִּקְשְׁרִים בְּעֵלָה "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. מִקְשְׁרוֹת *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence—

קָשָׂה m. with suff. קָשְׁוֹת *conspiracy*, see the root No. 2, 2 Ki. 11:14. קָשָׂה קָשָׂה *to make a conspiracy*, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And—

קָשְׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare קָשָׂה No. 2.

קָשָׂה in Kal only found Zeph. 2:1, see Hithpael.

POEL קָשָׂה TO GATHER, TO SEEK FOR (Arab. قَسَّ), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (شدّ sammeln), Zeph. 2:1.

Derivative, קָשָׂה.

קָשָׂה pl. קָשְׁוֹת, constr. קָשְׁוֹת, comm. (m. 2 Sam. 1:22; f. Prov. 18:35).—(1) *a bow* (from the root קָשָׂה, of the form קָשָׂה, קָשָׂה; although ת servile afterwards becomes a radical letter, compare Aram.

كَشَفَ to shoot, see Lehrs. p. 439, 474. Arabic



קשת (bow) — (a) for shooting arrows, Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. קשת to draw a bow, see קשת. קשת the son of a bow, i. e. an arrow, Job 41:20. Meton. bow is used — (a) for archers, קשת Isa. 21:17; 22:3; Ps. 78:57, where קשת are *deceitful archers* (who deceive by a simulated flight). Compare קציר used for reapers. — (β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence to break any

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24. — (b) the heavenly bow, the rainbow, Gr. *ρόζον*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom. —

קשת m. an archer, Gen. 21:20.

קתה an unused root, see יקתאל.

קתרום Ch. always קרי for קיתרום *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name ריש, i. q. Chald. *רשא* and Heb. ראש, denotes the head, and refers to the form of this letter in the Phœnician alphabet (ר), from which, with the head turned back, comes the figure of the Greek Ρω.

This letter is cognate — (1) as being the hardest of the liquids, with the other liquids, and sometimes with ל and נ, see pp. ccccxvi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural ע, p. dxxviii, A.

(3) it is sometimes interchanged with the sibilants, especially with ש, compare פקק and פקק to emit rays, חרם, Arab. *خرم* and *خزم*; also רם and רם to muzzle, *فخر* and *فخر* to be proud, and others. See also the paronomasia in the words ריון and ריון Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as רשא, Ch. *רשא* a throne; רשא in Chron. *רשא* Damascus, *רשא* quadrilit., formed from Piel *רשא* to bind; also רשא, *רשא*, *רשא*; similarly, too, we must explain רשא a sceptre, i. q. רשא; Ch. *רשא* cubit, i. q. רשא, formed from רשא, *רשא*, although these forms are no longer found.

ראה inf. absol. ראה, constr. ראה, fut. ראה, apoc. ראה, with ו convers. ראה, rarely ראה 1 Sam. 17:42; 2 Ki. 5:21; in the rest of the forms ראה, ראה, ראה.

(1) to see (Arab. *رأى* id. To this answers the Gr. *ὀράω*, like *רע*, Gr. *εἶδω*, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Psa. 64:6; and with two acc. Gen. 7:1, *ראה* "thee have I seen righteous;" followed by an entire sentence, with בי prefixed, e. g. Gen. 6:5, *ראה* *יהוה* *בי* *רבה* *רעת* *האדם*, Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, *ראה* *אלהים* *אח*, Gen. 6:2; Exod. 2:2; followed by ו interrogative (whether), Ex. 4:18. Without the accusative, Psa. 40:13, "the penalties of sins [my iniquities] *ראה* *לראות* *לא* *יכלתי* *לראות* I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, *ראה* *רבים* *יראו* *וייראו* "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Psa. 52:8; Job 6:21. — Specially — (a) to see the face of a king, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14. — (b) To see the face of God, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Psa. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:11; 32:30; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22. — Absol. — (c) to see is used for to enjoy the light, to live; Gr. *βλέπειν*; more fully, to see the sun, Ecc. 7:11 (compare Gr. *ζῶειν καὶ ὁρᾶν φῶς Ἡελίου*, Hom.; in later writers simply *ὁρᾶν*); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, *ראה* *הלום* *ראיתי*



ראה "do I then here see (i. e. live) also after the vision," sc. of God, having beheld God? compare letter *b*.—(d) to see, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. ראה a prophet (which see), ראה vision. Compare ראה No. 2.

(2) to see, i. q. to look at, to view, to behold (be-sehn, ansehen), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down לראות את העיר." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by ראה Gen. 34:1, לראות בנות הארץ "to see the daughters of the land." Ezek. 21:26, ראה בכבד "he looked at the liver." Ecc. 11:4, ראה בעבים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, ראות בארבות is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(a) to be pleased with the sight, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by ראה (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Ps. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, באיני ראתה עיני "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Ps. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) to look with sorrow, to be witness of anything sorrowful, grievous. Gen. 21:16, אל אראה במות הילד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) to despise (as if to look down upon any one, comp. karapōréō, herabsehen auf), to behold with contempt. Job 41:26, את כל גבוה יראה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אל תראני שחורת "despise me not (sehst mich nicht verächtlich an) because I am dark."—(d) to regard, have respect to. Isa. 26:10, בל יראה גאות יהוה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, כי ראה אתם "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by ראה Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) to see about anything, to provide or care for it, i. q. ראה No. 7. 1 Ki. 12:16, ראה ביתך דוד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, ירא "take care (to follow) uprightness," siehe auf's Recht.—(f) ראה לו to provide anything for oneself (sich ausersehen), i. e. to choose, to procure for oneself. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering:" Gen. 22:14, "and Abraham called the name of that place (Moriah), יראה" (that which) Jehovah chooses" = מראה, contr. מראה (which see). Deut. 33:21, וירא ראשית לו "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. ראה selected, Esth. 2:9. Compare Tob. 12:1, ὄρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.—(g) to go to see, to visit any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said ראה את שלום פ' Gen. 37:14 (compare ל' שלום ל'—(h) followed by ראה to look unto any one as expecting aid, Isaiah 17:7; followed by ראה to look upon any one, to examine his cause, Exod. 5:21.—(i) figuratively, to look at any thing (beabsichtigen, im Auge haben), to aim at, to propose to oneself. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use of a verb of seeing of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, לראות לו "to see what he would call them;" Gen. 42:1; Ex. 20:19; Jer. 33:24; Job 2:13 (compare Gr. ὁράω, Brunk ad Soph. (Ed. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, ראתי אור "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (ש' of the Hebrews, see No. 2). Thus it is said to see life, Eccl. 9:9; to see death, Ps. 89:49 (compare ἰδεῖν θάνατον, Hebr. 11:5); and in the same sense to see the pit [corruption], Ps. 16:10; 49:10; also to see sleep, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); to see famine, Jer. 5:12; to see good (Cic. Mil. 28, bona videre), i. e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also ראה טוב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, to see affliction, Lam. 3:1; evil, Prov. 27:12; Jer. 44:17; also ראה ברעה Obad. 13. Compare ὁρᾶν κινδύνους, Tob. iv. 4. Hence used—(c) of the things which we perceive with the mind or heart (ב' of the Hebrews); hence to perceive, to understand, to learn, to know. Eccl. 1:16, לבי ראה חכמה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כאלו ראיתי "even as I have proved." ראה בין to see (the difference) between, Mal. 3:18.

NIPHAL.—(1) to be seen, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.







**ראש** Zech. 14:10; i. q. ראם, ראם, ראם TO BE HIGH. See under the letter א. Hence pr. n. ראמה and—

**ראש** m. Num. 23:22; Deu. 33:17; ראים Ps. 92:11; ראים Job. 39:9, 10. Plur. ראמים Ps. 29:6; also ראים Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where ראם calf is parallel to ראמים); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be the buffalo. The Arabic word,

indeed, which answers to this ראם denotes the oryx, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the buffalo with the ox than the antelope;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the larger antelopes appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek βούβαλος, βουβαλός, and just as the Arabs call animals of the deer kind البقر الوحشي wild bulls.—LXX. rendered it μονοκίρωσ, Vulg. unicornis, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's Morgenland, ii. p. 269 seq.; Quarterly Review, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the Rém, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

**ראמות** masc. pl. i. q. ראמות.—(1) high things, heights, figuratively, sublime, difficult things, Pro. 24:7; hence pr. n. [Ramoth]—(a) of a town of Gilead, otherwise called ראמות, ראמות Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(b) in the tribe of Issachar, 1 Chr. 6:58; perhaps ראמות Jos. 19:21; and ראמות Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, red coral, Job 28:18; Eze. 27:16.

**ראמת נגב** ("height in the south"), [Ramat], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is ראמות נגב 1 Sam. 30:27.

["ראש an unused root, perhaps i. q. ראש to be moved, to tremble, Arab. رعس, رعش to tremble, especially used of the head; whence ראש."]

**ראש** poor, see ראש.

**ראש** i. q. ראש m. poverty, Pro. 30:8, from the root ראש.

**ראש** Ch. i. q. Hebr. ראש—(1) the head, Dan. 2:38. ראש ראש visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) the sum, head, amount of any thing, Dan. 7:1. Pl. ראשין Dan. 7:6, and like the Hebrew ראשין, Ezra 5:10.

I. ראש (for ראש) plur. ראשים (for ראשים), once with suff. ראשין Isaiah 15:2, primit. subst. [but see

ראש above], m.—(1) A HEAD (Arab. رأس, Syr. ראש, Æth. ራስ; whence denom. ראש to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. ראש ראש to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare Psa. 7:17. As to the phrase ראש ראש, see ראש No. 1, letter b. ראש ראש "with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare ראש ראש under the word ראש No. 2, b). Used like ראש (which see) in numbering men, especially soldiers, of one man, an individual; 1 Ch. 12:23. Jud. 5:30, ראש ראש "for the head of a man," i. e. for one man. (In Arabic they often similarly use the word رأس, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively head is used for—

(2) whatever is highest and supreme—(a) a prince of the people, 1 Sam. 15:17; Isa. 7:8. ראש ראש and simply ראש head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. ראש ראש the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply ראש.—(b) the chief city, Josh. 11:10; Isai. 7:8.—(c) the highest place, Job 29:25, ראש ראש "I sat the highest," in the first place. Lam. 1:5, "her adversaries (are) ראש i. e.



"they hold the first place," they triumph; compare Deut. 28:44.—(d) *the head or summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. ראש פנה the headstone of the corner, Ps. 118:22. Metaph. ראש שמחה chief joy, Psa. 137:6. ראשי בשמים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence ראש נשא to take the sum, to number. See ראש No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude, or host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) *what is first and foremost, the beginning, commencement.* ראשית ארבעה ראשים four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. ראש דרך the beginning of a way, place where ways branch off, Eze. 16:25. ראש רחובות the beginning of streets; Lament. 2:19, בראש גלים in front of the captives. Am. 6:7. Often used of time, as ראש חודשים the first of the months, Ex. 12:2. ראש מראש from the beginning, Isa. 40:21; 41:4, 26; 48:16. ראש עפרות תבל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) ראש and once for distinction sake ראש Deut. 32:32, is also the name of a *poisonous plant*, Deu. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deu. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lilium, darnel* (Mich. Supplem. p. 2220); but *the poppy*, so called from its heads (Liv. i. 54). מי ראש juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 20:16.

Derivatives, ראשית—ראשית, ראשית, ראשית, and pr. n. ראשית.

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name of Pās, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river Rha (Volga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Frähn. Petersburgh, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-

burgh, 1827, who also here compares the nation

رس in the Koran, Kor. xv. 31; l. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

ראשית (by a Syriacism for ראשית) f. pl. ראשית beginning, i. q. ראש No. 3. A kindred form is the Syr. ראש; Eze. 36:11.

ראשית f. i. q. ראש No. 2; hence ראשית highest stone, at a corner, Zec. 4:7.

ראשית (in the Syriac manner for ראשית Josh. 21:10; Job 15:7 כחית; and in the Sam. copy always), once ראשית Job 8:8, f. ראשית adj. denom. from ראש (the letter י being inserted, as in ראשית, from ראש), *first*, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשית forefathers, Deu. 19:14. ראשית former days, former times, Deu. 10:10. ראשית former prophets, Zec. 1:4; 7:7, 12; pl. f. ראשית former things, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. ראשית adv. *first, foremost*, Gen. 33:2; 38:28; *former, formerly*, Dan. 11:29; ראשית as at the first, as before, Deut. 9:18; Dan. 11:29; also ראשית—(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; *aforetime*, Isa. 52:4; ראשית as *aforetime*, Isa. 1:26; ראשית at first, formerly, Jud. 18:29.

ראשית f. ראשית id. Jer. 25:1.

ראשית see ראשית.

ראשית f. once ראשית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable ראשית, see Gr. § 76, No. 4).—(1) *beginning*, Gen. 1:1; 10:10; Jer. 28:1.

(2) *a former state*, Job 42:12; *former times*, Isa. 46:10.

(3) *the first of its kind*—(a) with regard to time, *first fruits*, Gen. 49:3, ראשית אומי "first fruits of my strength," i. e. first born. ראשית דרכו first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וירא ראשית לו "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(b) with regard to dignity, *the first, chief*, Am. 6:1, 6.



**רב** in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רבב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב זהב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus, nombreux*, Engl. *many*), as **רב עם** much, or many people, i. e. numerous, Josh. 17:14; **רב אדם** many men, Job 36:28 (here *oi πολλοι*); **עבדה רבה** a numerous train of servants, Gen. 26:14; **רב מקנה** much cattle, Num. 32:1. Hence, with pl., **ימים רבים** many days, long time, Gen. 21:34; **עמים רבים** many peoples, Ps. 89:51. Followed by a genit. **רב תבונה** a man of much (great) understanding, Pro. 14:29; **רבת בנים** she who has many children, 1 Sa. 2:5; with 'parag. **עם רבתי** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **נפל רב**, which is rendered in Latin, *cadunt ex iis multi*; but it is properly, *es fällt von ihnen viel* (*Wannschast*), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Ps. 18:15, **רבנים** "lightnings much" (*der Blitze viel, Blitze in Menge*); Ecc. 6:3, **רב ימי ימי שני** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **מעתה**), **רב עתה** *ohé! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רב לך** Deut. 3:26; **רב לכם** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רב לכם שבת** "ye have dwelt long enough;" Deut. 2:3; followed by **מ** Eze. 44:6, **רב לכם מפלאתי עבודתיכם**, "desist from all your abominations;" 1 Ki. 12:28; Ex. 9:28.—Also f. **רבה** is often used as a neuter, Ps. 123:4; and adverbially for *much, enough*, Ps. 62:3; and more often constr. state **רבת** Ps. 65:10; 120:6; 123:4.

(2) *great, large, vast* (compare *πολύς*, in Passow, No. 1, b), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλή ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רבים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רבים** the old, Job 32:9.—(c) subst. *a great man, leader*, i. q. **ש**, especially in the later Hebrew, e. g. **רב סבתי** chief of the body guard, 2 Ki. 25:8; **רב סריסים** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13, **רפיו** all the ancient versions render, *his darts, his arrows* (God's), from **רבב** No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

**רב** Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מלל רב** to speak great things, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **גדול** No. 2, and **פלא** Niphal.

(2) subst. *chief, leader, captain*, Dan. 2:48; 5:11. Pl. **רבין** (from the sing. **רב**) Dan. 3:33; 2:48; 7:3, 7, 17.

**רב** see **ריב**.

**רב** (prop. inf. of the verb **רבב**), in the later books also fully **רוב** Job 35:9; Esther 10:3; followed by Makk. **רב**, with suff. **רבים**—(1) *multitude, abundance*, Lev. 25:16; Isa. 1:11. **רב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 קרי. Poet. *multitude* is almost used for **פל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length of way*, Josh. 9:13.

**רבב**—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רבב**; the other tenses are formed from the cognate verb **רבה**.

(2) Med. O. pret. **רבב** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. *to shoot* (either from the many arrows, or else the verb **רבב**, taking its signification from the verb **רצה**). Hence **רב** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **רב רבנים** "he shot out lightnings;" but see **רב** No. 1.

PUAL (denom. from **רבה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רב**, **רבה**, **רב**, **רבה**, **רבו**, **רביבים**, and the pr. n. **רבית**, **רבנים**, **רבנים**.

**רבבה** f. *a myriad, ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רבבות** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

**רבד**—(1) TO SPREAD A BED, OR COUCH, i. q. **רד** Pro. 7:16; whence **סריסין** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רבד** collar.



**רָבָה** fut. יִרְבֶּה apoc. יִרָב and יִרַב imp. רָבָה; plur. רָבִי; part. רָבָה (pret. and inf. are formed from the cognate verb רָבַב).—(1) TO BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; to be many, to be numerous, Ps. 139:18.

(2)—(a) to become great, 1 Sam. 14:30; to become greater, Deu. 30:16; hence to grow up, Gen. 21:20, וַיְהִי רָבָה קֶשֶׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius*.—(b) to be great, Gen. 43:34; also to be mighty, Job 33:12; Prov. 29:2.

PIEL רָבָה—(1) to multiply, to increase; with an acc., Jud. 9:29. Absol. to make much, i. e. to acquire much, to increase one's substance (compare הִרְבָּה No. 1, d. עָשָׂה No. 2, d). Psa. 44:13, לֹא רָבִיתָ "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) to bring up, Eze. 19:2; Lam. 2:22 (Syr. رُحِب, Arab. رَبَى id).

HIFHAL הִרְבָּה; fut. יִרְבֶּה; apoc. יִרָב; imp. apoc. יִרַב; inf. abs. הִרְבָּה and הִרְבֵּה (but this form is always used adverbially); constr. הִרְבֹּת—(1) to make or do much, Gen. 3:16; Isa. 23:16.—(a) followed by an inf. and gerund, often for adv. much. 1 Sam. 1:12, הִרְבֹּתָ לְהַתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הִרְבָּה לַעֲשׂוֹת הָרָע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. absol. הִרְבָּה is often used for adv. in doing much (more rarely הִרְבֹּת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבָּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8, נְחֹשֶׁת הִרְבָּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שְׂכָרְךָ הִרְבָּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. לְהִרְבֹּת id., Neh. 5:18. Also to multiply, to increase. Prov. 22:16, לְהִרְבֹּת לוֹ "to increase (riches) to him;" followed by לְ Hos. 10:1.—(b) to give much; for the fuller לְהִרְבֹּת לְהַתְפַּלֵּל Exod. 30:15. Oppos. to הִמְעִיט and on the other hand—(c) followed by לְ to lay much upon any one; for the fuller לְהִרְבֹּת לְשׂוֹם עַל Gen. 34:12.—(d) to have much; prop. to make, to produce much. Compare Hebr. Gramm. § 52, 2. Levit. 11:42, מְרַבָּה רַגְלִים "having many feet." 1 Ch. 7:4, הִרְבֹּת נָשִׁים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) to make great. Psa. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impiously (see רָבַב Chald.).

Derivatives, מְרַבָּה, מְרַבֵּה, מְרַבֵּית, מְרַבֵּית, מְרַבֵּית.

**רָבָה** Chald. to become great, Dan. 4:8, 19.

PAEL, to make great, exalt, Dan. 2:48.

Derivative, רָבִי.

**רָבָה** prop. "capital city," Syr. رُبَا, hence [Rabbah, Rabbath], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רַבַּת בְּנֵי עַמּוֹן Deu. 3:11; Gr. Philadelpia, in Abulfeda, and also at present عمان (Tab. Syriae, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burckhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

**רַבּוֹ** f. (for רַבּוֹת, the letter ת being cast away, Syr. رُبَا), Jon. 4:11; 1 Ch. 29:7; and רַבּוֹתָ (with the addition of א, Hebr. Gramm. § 25:2, note 3), Ezra 2:64; Neh. 7:66, a myriad, i. q. רַבְבָּה; but only found in the later writers. Dual רַבּוֹתַיִם two myriads, Psalm 68:18. Pl. רַבּוֹתַיִם Dan. 11:12; contr. רַבּוֹתַיִם Ezr. 2:69; and רַבּוֹת Neh. 7:71.

**רַבּוֹ** Chaldee id. Plur. רַבּוֹן (Syr. رُبَا), myriads, Dan. 7:10.

**רַבּוֹ** Chald. emphat. st. רַבּוֹתָ magnitude, greatness, Dan. 4:19, 33; 5:18.

**רַבּוֹת** see רַבּוֹ a myriad.

**רַבִּיבִים** plur. (from the root רָבַב) showers, from the multitude of drops, Deut. 32:2. Arab. رَبَب plenty of water.

**רַבִּיד** m. neck-chain, collar, from the root רָבַד No. 2, Eze. 16:11; Gen. 41:42.

**רַבִּיעִי** f. ordinal adj. fourth (from רָבַע, רַבְעִי four). רַבִּיעִי בְנֵי רַבִּיעִים children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רַבִּיעִית also a subst. a fourth part, Ex. 29:40.

**רַבִּיעִי** f. רַבִּיעִיָּה Chald. id., Dan. 2:40; 7:23.

**רַבִּית** ("multitude"), [Rabbith], pr. n. of a town in the tribe of Issachar, Josh. 19:20.

**רָבַב** TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. رَبَب id.).



**רבל** an unused root, Arab. ربل to be abundant, fertile, to abound. Hence—

**רבלה** ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

**I. רבע**—(1) i. q. רבץ TO LIE DOWN, *v* and *y* being interchanged, see רבע No. 1.  
(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

**HIPHIL**, to cause or suffer to gender, Levit. 19:19.

**II. רבע** denom. from רבע (with א prosthet. ארבע) four. Part. pass. רבוע foursquare, Exod. 27:1; 28:16. Part. Pu. רבוע id., 1 Ki. 7:31.

**I. רבע** m. with suff. רבעי lying down, Ps. 139:3; from the root רבע No. 1.

**II. רבע** (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—  
(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

**רבע** m. a fourth part. רבע id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare *rò riraprov*, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. I, 2), hence progeny.

**רבע** only in pl. רבעים great grandson's children, children of the fourth generation, Exodus 20:5; 34:7; compare רבעים.

**רבץ** fut. רבץ, Arab. رضى (compare רבע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:17; Isa. 11:6; 13:21; 27:10; Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. رايض id., رايض

رباض a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַמַּחְסֵה חַטָּאת רֹבֵץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רבץ in this passage is put substantively, and *ἐπικοίτως* does not agree in gender with חַטָּאת, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

**HIPHIL**—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives רבץ, and—

**רבץ** m. [with suff. רבצו]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.  
(2) a quiet domicile (of men), Pro. 24:15.

**רבק** an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence רבקה and—

**רבקה** (Arab. ربقة "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

**רבקין** see רב Ch.

**רבקין** m. Ch. only in pl. רבקרין nobles, princes, Dan. 4:33; 5:1, seqq.; 6:18.

**רבשקה** (Aram. רב שקה "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

**רבב** an unused root, cognate to רבם to heap up stones, clods; whence pr. n. רבב, and—

**רבב** pl. const. רבבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, רבבים ירבקו "and (if) the clods cleave fast together," adhere.

**רבנ** fut. רבנו TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רע, רע, and even רע, compare רבנ, רנו, רנש; רחב, רחם, רחם and see below at the root רע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ἀργή, anger, grief,



ρήσσω (ρήγω), Germ. regen, and with another letter added at the beginning, frango (fregi, fragor) traden, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רעש, which see.) Specially—

(1) to be moved with anger, to be angry, Prov. 29:9; Isa. 28:21; followed by ׀ against any one, Eze. 16:43. Compare Hithpael. (Syr. ܪܓܫ; id.)

(2) to be moved with grief, 2 Sa. 19:1.

(3) with fear, to tremble, to quake; Arab. رجز Ps. 4:5; Isaiah 32:10, 11; followed by ܡܦܢ׳ on account of any thing, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Psa. 18:8; Mic. 7:17, יִרְגְּזוּ מִמְּסַנְרֵי הַיָּם "they shall tremble out of their hiding-place," i. e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

HIPHIL—(1) to move, to disturb, to disquiet; followed by an acc. 1 Sam. 28:15; followed by ׀ Jer. 50:34.

(2) to provoke to anger, to irritate, Job 12:6.

(3) to cause to fear, to make tremble, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

HITHPAEL, to act with anger, to be tumultuous; followed by ܐܘܟ against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. to be angry. Aph. to irritate, to provoke to anger, Eze. 5:12.

רגז Chald. anger, Dan. 3:13.

רגז masc., trembling, Deut. 28:65; see the root No. 3.

רגז m.—(1) commotion, perturbation, Job 3:17, 26; 14:1; Isa. 14:3.

(2) tumult, raging, e. g. of a horse, Isa. 39:24; of thunder, Isa. 37:2.

(3) anger, Hab. 3:2.

רגז f. trepidation, trembling, Eze. 12:18.

רגז pr. to move the feet, to go, to tread (denom. from רגל, cogn. to רגל), specially—

(1) to go about, to calumniate and slander; hence to calumniate, Ps. 15:3.

(2) to tread upon garments which are to be washed and cleansed from dirt; hence רגל a washer, a fuller. See the pr. n. רגל and רגלים.

PIEL, i. q. Kal, to go about—(a) to calumniate, 2 Sa. 19:28; followed by ׀ of pers.—(b) in order to explore; to explore; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מרגל a spy, an explorer, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL מרגל i. q. Syr. ܪܓܠ to teach to go, to lead (children) by the hand, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלי, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. 2.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock rag, to move, see under רגל), and specially, the foot strictly, below the legs and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) to be רגלי in the feet (footsteps) of any one, i. e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. في اثر in the footstep, i. q. بعد behind.)—(b) רגלי Gen. 30:30, and רגלי behind any one, after any one, Hab. 3:5 (opp. to לפני); 1 Sa. 25:42; Job 18:11. (Syr. ܪܓܠ id.)—(c) רגלי Deu. 11:10, to water with the foot, i. e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) רגלי water of the feet, Isa. 36:12 קרי, a euphemism for urine (compare Eze. 7:7; 21:12); like the Syr. ܪܓܠ, and simply ܪܓܠ; and in like manner—(e) hair of the feet, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלי is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. step, gait, pace. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i. e. as the cattle can go. Hence pl. רגלים steps, beats of the foot, times, like רגלים No. 3, Exod. 23:14; Nu. 22:28; 32:33.

Derivatives, מרגלות, רגלי, רגל.

רגל & רגל Ch. f. (see however Dan. 2:41 כתיב), a foot. Dual רגלי, emphat. רגלי Dan. 2:41; 7:7.

רגלי m. (denom. from רגל), footman, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלי Jer. 12:5. (Arab. رجل id., cogn. to رجل a man;

Syriac ܪܓܠ.)

רגלים ("place of fullers"), [Rogelim], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:32.

רגם—(1) TO BRING TOGETHER, TO HEAP UP,



pr. TO PILE, i.q. Arab. رجم and رجم VIII. to be piled up, brought together (kindred to the roots רגם, רגם, רגם, רגם, as to which see under the verbs רגם, רגם); whence רגמה; also, to join together (compare Arabic رجم, רגם a friend). Specially—

(2) to pile up stones (see רגמה), to cast stones, to stone. (Ch. רגם to cast dust, stones, or arrows.)—(a) followed by אל of pers. to stone to death. Eze. 23:47, רגמו עליהם אבן "they shall stone them with stones."—(b) followed by י of pers. Lev. 24:16; and with the addition of אבן 1 Ki. 12:18.—(c) followed by acc. of pers. Lev. 20:2, 27; frequently with אבן ibid.; רגמו אבן Nu. 14:10; or אבן Lev. 24:23.

(3) to lay on colours, to daub anything, to colour, to paint, i. q. רגם, a sense derived from that of throwing, as we speak of throwing anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence רגמה a precious colour, purple.

By a similar figure, from רגם, in the signification of throwing, comes רגם prop. to set over, across (übersetzen) a river; hence to translate from one language to another, to interpret.

Derivatives, from signif. 1, רגם, רגמה [signif. 2, רגמה]; signif. 3, רגום, רגומן.

רגם (i. q. Arabic رجم "friend (sc.) of God," compare the root No. 1), [Regem], pr. n. m. 1 Chr. 2:47.

רגם מלך ("friend of the king"), [Regem-melech], pr. n. m. Zec. 7:2.

רגמה f. band, company, Ps. 68:28.

רגם TO MURMUR, TO REFINE; hence to be contumacious, Isa. 29:24. (This root is not found in the cognate languages. The verbs רגם, רגם, are cognate; see under רגו.)

NIPHAL, id. followed by י of pers. Deut. 1:27; Ps. 106:25.

רגע—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, רגע הים ויהמו גליו "restraining the sea when the waves rage." (LXX. well, rapάσσων; Targ. rebuking.) Jer. 31:35; Job 26:12, רגעה הים "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare רגע Psalm 106:9; Nah. 1:4.

(2) intrans. to be afraid, terrified, to shrink together for fear, to be still (compare رجع, to

return; Æth. ረገዐ: to contract, to coagulate as milk; and as to the sense רגם, רגם, רגם). Job 7:5, ערתי רגעי "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i. q. Arab. رجع, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to wink; see Hiph. and the noun רגע.

NIPHAL, i. q. Kal No. 2, to be still (used of a sword), Jer. 47:6.

HIPHIL—(1) causat. of Kal No. 2, to still, to make still, to give rest (to a people), Jer. 31:2; 50:34; also for to set, to found, to establish. Isa. 51:4, משפטי לאור עמים ארצות "I will set my law [judgment] for a light of the nations."

(2) intrans. to rest, to dwell quietly, Deuteron. 28:65; Isa. 34:14.

(3) to wink, with the eye, see Kal No. 3, Jerem. 49:19, כי ארניעה ארצות "I will wink, I will make him run," i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, ער ארניעה "while I wink," i. e. for a moment. Oppos. to לעד for ever.

[Derivatives, רגוע, רגועה and the two following words.]

רגע adj. [pl. const. רגוע], quiet, resting, see Kal No. 2, Ps. 35:20.

רגע m. pr. a wink, hence a moment of time, see Kal No. 3 (like momentum for movimentum), Ex. 33:5; Isa. 54:7. רגע Job 21:13; רגע Ps. 73:19; Lam. 4:6, and רגע Job 34:20, in a moment, suddenly, instantly. רגע in a little moment, Isa. 26:20; Ezr. 9:8. רגעים—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רגש (kindred to the root רעש) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. רגמה.) Hence רגש, רגשה.

רגש Ch. i. q. Heb.

APHEL, to run together with tumult, Dan. 6:7, 12, 16.

רגש m. Psalm 55:15, and רגשה f. Psalm 64:3, a crowd (of people).

רדד TO SPREAD, TO PROSTRATE on the ground, hence to subdue e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רדד, for רדד. Compare cogn. רדה.

HIPHIL, to extend, to spread out, hence to overlay with gold, 1 Ki. 6:32.

Derivatives, רדד, and pr. n. רדי.



**רָדָה** fut. apoc. רָדִי.—(1) TO TREAD (with the feet), e. g. a wine-press, Joel 4:13; followed by **אֶל** on any person, Ps. 49:15.

(2) *to subdue, to rule over*, followed by **אֶל** Gen. 1:28; Lev. 26:17; and acc. Eze. 34:4; Ps. 68:28; Isa. 14:6; absol. Nu. 24:19; 1 Ki. 5:4. Poet. used of ravaging fire, Lam. 1:13, "from on high he hath sent fire into my bones **וְרָדָה** and it ravageth in them" (compare **אֵשׁ** of a ravaging fire, Barhebr. p. 216).—Jeremiah 5:31, "the prophets prophesy lies **וְרָדוּ** and the priests rule by their guidance." In this place **רָדָה** may be taken in the Syriac sense *to teach*, a notion which arises from that of correction (compare **לָמַד**, *παιδεύειν*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). Jud. 14:9. LXX. ἐξέιλε. Vulg. sumpsit. Ch. **רָדָה** tore away. The Talmudists use this word for taking bread out of an oven.

[“PIEL, i. q. Kal, *to break up, to tread upon*, Jud. 5:15.”]

HIPHIL, causat. of No. 2, Isa. 41:2.

[Derivative, **רָדָה**.]

**רָדָה** (“subduing”), [*Raddai*], pr. n. m. 1 Ch. 2:14.

**רָדָה** m. (from the root **רָדָה**), *a wide and thin female garment, a cloak*, Isai. 3:23; Cant. 5:7. (Chald. and Syr. id.)

**רָדָה** not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. *δραβάνω, δέρω* (to snore), and the Lat. *dormio*.

NIPHAL **רָדָה**—(1) *to sleep heavily*, Proverbs 10:5; Jon. 1:5, 6.

(2) *to fall down astounded*, Dan. 8:18; 10:9; Ps. 76:7. Compare Jud. 4:21.

Derivative, **רָדָה**.

**רָדָה** 1 Ch. 1:7 (and Gen. 10:4, Sam. and LXX. where in the Heb. text is **רָדָה**), pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (**רָדָה**). I have no doubt that the *Rhodiensians* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (Adv. Hæret. 30, § 25). [In Thes., Ges. considers that **רָדָה** is the true reading, and that the *Dardaniensians* (Trojans) are meant.]

**רָדָה** fut. רָדִי.—(1) TO FOLLOW AFTER earnestly, TO PURSUE; followed by an acc., Ps. 23:6; and **אַחֲרַי** Jud. 3:28, **רָדַפּוּ אַחֲרַי** “follow after me quickly.” Figuratively *to follow after*, e. g. righteousness, Pro. 21:21; peace, Psalm 34:15 (also wickedness, Psalm 119:150); the wind, Hos. 12:2.

(2) *to persecute* in a hostile sense; Absol. Gen. 14:14; followed by an acc., verse 15; followed by **אַחֲרַי** Gen. 35:5; Exod. 14:4; **אַחֲרַי** Jud. 7:25; **אַחֲרַי** Job 19:28.

(3) *to put to flight*, Lev. 26:36.

NIPHAL, pass. of Kal, Lam. 5:5. Part. **רָדָה** Eccl. 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) *to follow after any one*, Pro. 12:11; 28:19; justice, Pro. 15:9; 19:7, “he pursues words,” i. e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) *to persecute* in a hostile manner, Nah. 1:8; Prov. 13:21.

PUAL, *to be driven away, to be scattered*, Isa. 17:13.

HIPHIL, *to pursue*, Jud. 20:43.

Derivative, **רָדָה**.

**רָהַב**—(1) TO RAGE, TO BE FIERCE; followed by **אֶל** *to act fiercely* against any one, Isaiah 3:5 (Syr. **רָהַב** to rage; kindred to the roots **רָהַב**, **רָהַב**, and others beginning with **רָהַב**, **רָהַב**, see under **רָהַב**). Hence *to press upon, to urge on*; followed by an acc., Prov. 6:3, **רָהַב רְעִיךָ** “be urgent on thy friend.”

(2) *to tremble, to fear*, i. q. Arab. **رهب**, Isaiah 60:5 (according to some copies), where it is joined with **רָהַב**. The common reading is **רָהַב**.

HIPHIL—(1) *to render fierce, courageous*, Ps. 138:3.

(2) *to press greatly*, Cant. 6:5.

Derivatives, **רָהַב**, **רָהַב** and—

**רָהַב** m. [plur. **רָהַבִּים**], *proud, fierce*, Ps. 40:5.

**רָהַב** m.—(1) *fierceness, insolence, pride*. Job 9:13, **עֲרֵי רָהַב** “proud helpers;” used figuratively of the sea, Job 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see Jablonskii Opusco. ed. te Water, i. 228), Isa. 51:9; Ps. 87:4; 89:11. Isa. 30:7, allusion is made to the Hebrew etymology in these words, **רָהַב הָאֵם שָׁבַח** “insolence,



(i. e. the insolent) they sit still," i. e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

**רָהַב** m., *pride*; and meton. that of which one is proud, Ps. 90:10.

**רָהַג** an unused root; Arab. رَهَج, to cry out; whence—

**רֹהַגָּה** ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which רֹהַגָּה כחֵיב.

**רָהִיחַ** a spurious root, Isa. 44:8; see רָחַח.

**רָהַט** an unused root; i. q. Aram. רוּט = רוּץ to run, to flow (as water); compare let. ה. Hence—

**רְהַטִּים** m. pl. רְהַטִּים—(1) watering troughs, Gen. 30:38, 41; Ex. 2:16.

(2) ringlets, curls, apparently so called from their flowing down, Cant. 7:6.

**רְהִיט** m., *carved or fretted ceiling*, so called from the hollows in it like troughs (compare LXX. φάρνωμα from φάρνη, a manger). Cant. 1:17 קרי, רְהִיטני; a few MSS. have the plur. רְהִיטִינוּ Vulg. laquearia. In כחֵיב there is רְהִיטִים which see.

**רָהַם** an unused root, which seems to have had the signification of *making a noise, raging*, similarly to the cognate words, רָעַם, רָהַב; also רָהַם, רָהַם. Hence רָהַם, Arab. رَهْمٌ, multitude, in the pr. name רָהַם. From that lost form it appears to me that, by softening the letters, have sprung both רָהַם and Arab. رَهْمٌ multitude.

**רָאָה** Ch. (for רָאָה) *appearance*, Dan. 3:25, from the Hebr. root רָאָה.

**רָוַב** i. q. רָוַב to strive, to contend. Traces of the root, Med. Vav, are found in the pr. n. רָוַב, רָוַב.

**רָוַד**—(1) i. q. Arab. رَوَدٌ TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also to enquire after, to seek (by running about), Conj. III, IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עוֹד רָד עִמָּאֵל "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ረዳረ: see רָוַד.

Hiphil, i. q. Kal No. 1, Gen. 27:40, רָוַד פֶּאֱשֵׁר

תָּרִיד וְסָרְקָה עָלָיו כְּעַל צִנּוֹאֲךָ "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solitudes, Ps. 55:3.

Derivatives, סָרְוִים, and pr. n. אֲרֹר.

**רָוַה** TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like שָׂבַע to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9. (Aram. רוּס to be drunken.) Followed by an acc. Ps. 36:9, and ׀ of the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

PIEL—(1) i. q. Kal, but intens. to be fully satiated, or irrigated (of the earth), Isa. 34:7, followed by ׀; also to be drunken, said of a sword (see Syr.), ibid. verse 6.

(2) causat. to give to drink, to irrigate, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אֲרִיִּיךָ דִּמְעוֹתַי "I will water thee with my tears." אֲרִיִּיךָ, the letters being transposed for אֲרִיִּיךָ (see Lehrs. p. 143); also to satiate any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

Hiphil, to give to drink, to water, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; to satiate (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רָוַה, רָוַה, and—

**רָוַה** m. adj. satiated with drink, Deut. 29:18; watered, of a garden, Isa. 58:11; Jer. 31:12.

**רָוַד** see רָוַד.

**רָוַח** cognate to רוּחַ, prop. TO BE AIRY (lustig); hence to be spacious, ample, loose. Impers. יִרְוַח לִי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to לִי צָר.

Pual רָוַח airy, spacious, Jer. 22:14. Hence רָוַח and—

**רָוַח** m.—(1) space, Gen. 32:17.

(2) relaxation, liberation from distress, Esth. 4:14.

**רָוַח** not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an onomatopoeic root, like the cogn. רָוַח to blow, especially with the mouth, and רָוַח prop. to respire. Arab. رَوَّحٌ, to rest, prop. to respire, رَوَّحٌ verſchnauben. In the Germanic languages, in the same sense is the old root huch, hugh;



whence Allem. *hugi*, Swed. *hugh* = רוּחַ spirit, Germ. *hauchen*).

חִירְחִיל רוּחַ (riechen), to smell (as is done by drawing the air in and out through the nostrils, butch Ein- und Ausziehen der Luft), followed by an acc. Gen. 8:21; 27:27. Metaph. for to feel (fire brought near), Jud. 16:9; to presage (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by רָ to smell with pleasure, to be pleased with the smell of any thing, Ex. 30:38; Lev. 26:31; hence, generally, to delight in, Am. 5:21; Isa. 11:3, וְיִרְחֹם בְּיְרֵאֹתָיִם "his delight shall be in the fear of Jehovah." The signification of a sweet smell is often applied to that which pleases, with which we are delighted, see קָשָׁם, נִיחַח.

Derivatives, רוּחַ, and pr. n. רוּחָו, and especially—

רוּחַ fem. (more rarely m., 1 Ki. 19:11), pl. רוּחוֹת, רוּחוֹת Jer. 49:36.

(1) spirit, breath—

(a) breath of the mouth, *Spauß des Mundes*, fully, רוּחַ פִּי Psa. 33:6 (here spoken of the creative word of God), רוּחַ שְׁפָתַיִם Isa. 11:4. Hence used of any thing quickly perishing, like syn. הֶבֶל Job 7:7; Ps. 78:39. Often used of the vital spirit (Æther), Job 17:1; 19:17; Ps. 135:17; more fully, רוּחַ חַיִּים Gen. 6:17; 7:15, 22. רוּחַ שָׁבִיב to return the breath, to respire, Job 9:18; compare No. 2.

(b) breath of the nostrils, snuffing, snorting, Job 4:9; Psa. 18:16; Hence anger (compare רָעַס from רָחַץ to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(c) breath of air, air in motion, i. e. breeze, Job 41:8; רוּחַ שָׁאָף to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רוּחַ הַיּוֹם the breeze of the day, i. e. the evening, when a cooler breeze blows, Gen. 3:8; compare Cant. 2:17; 4:6 (Arab. رَوَاحٌ evening, رَاحٌ to do at evening). It is more often the wind, Gen. 8:1; Isa. 7:2; 41:16; a storm, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore the wind is called רוּחַ אֱלֹהִים the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the Spirit of God himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(aa) of a quarter of heaven. Compare רוּחַ הַקִּי the eastern quarter, Eze. 42:16, 17; comp. 18, 19;

רוּחַ הַצָּפוֹן the four quarters of heaven, 37:9; 1 Ch. 9:24.

(bb) of any thing vain, Isa. 26:18; 41:29; Mic. 2:11. רוּחַ רֵבְבָיִם vain words, Job 16:3. רוּחַ תַּעֲבָרַיִם vain knowledge, 15:2; רוּחַ רָעוֹת, רוּחַ רָעוֹן vain desire (comp. Gr. *áira túptein*, II. xx. 446; *eis áira laléin*, 1 Cor. 14:9), see רוּחַ רָעוֹן, רוּחַ רָעוֹן.

(2) i. q. שְׁנֵי No. 2, *ψυχή*, *anima*, *breath*, *life*, *the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said רוּחַ חַיִּי the life of my spirit (my life), Isa. 38:16; רוּחַ חַיִּי Gen. 45:27; and רוּחַ חַיִּי שָׁבִיב my spirit, life, returns, Jud. 15:9; 1 Sa. 30:12, i. e. I revive. רוּחַ בּוֹ "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes the human spirit is called also רוּחַ אֱלֹהִים Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Psa. 104:29; comp. Nu. 16:22. Twice in prophetic visions, spirit is used of a certain divine and miraculous power by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. שְׁנֵי No. 3, *the rational mind* or *spirit*—

(a) as the seat of the senses, affection, and emotions of various kinds. Pro. 25:28, "a man who does not rule רוּחָו his affections," or spirit, Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (רוּחַ עָזָר Ecc. 7:8) and impatience (רוּחַ קִצְרָן which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:13); and pride (רוּחַ גָּבוּהַ, רוּחַ גָּבוּהַ), and a quiet lowly mind (see רוּחַ עָנָו and רוּחַ עָנָו), affliction, Gen. 26:25; Isa. 65:14; Psa. 34:19.

(b) as to the mode of thinking and acting, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a spirit or disposition common to many, as רוּחַ וְנִגְוִים (*propensio ad scortationes*, *Geist der Hurerei*), Hos. 4:12; רוּחַ עֲוֹנוֹת Isa. 19:14; רוּחַ הַתְּרָפָה 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be רוּחַ מְשֻׁבָּע לְיִשְׂרָאֵל"



הַמְּשַׁפֵּט," i. e. he will, as it were, fill all the judges with a spirit of justice.

(c) of will and counsel, hence הָעֵר אֶת־דָּוָד מִן הַיַּיִן to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different נָטַן רוּחַ בְּפִי to put an intention into any one, 2 Ki. 19:7; נִרְבָּה מִן רוּחַ whose mind, will, impels him, Ex. 35:21; whence רוּחַ נְדִיבָה Ps. 51:14; and then עָלָה עַל רוּחַ, i. q. עָלָה עַל לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, הָיָה בְּרוּחַ עִמּוֹ that he had in his mind [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ הַקָּדוֹשׁ the Spirit of God, rarely רוּחַ הַקָּדוֹשׁ the Holy Spirit of God (always with suff. קָדוֹשׁ Ps. 51:13; Isa. 63:11, 12), more rarely קָדוֹשׁ הַרוּחַ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of the Holy Ghost himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence רוּחַ אֱלֹהִים used of a prophet, Hos. 9:7; and הַרוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to רוּחַ הַבְּשָׂרָה Isa. 31:3; Zec. 4:6; see רוּחַ No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan. 4:5; 5:12.

רוּחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רוּיָה f. *abundant drink, abundance*, Ps. 23:5; 66:12. Root רוּה.

רוּם f. רוּם, apoc. רוּם, conv. רוּם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּם, רוּם, רוּם, רוּם). A trace of a transitive power appears in the pr. n. יְהוֹרָם whom *Jehovah lifts up*, Gen. 7:17; hence, *to arise*, Psa. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) רוּם לֵב the heart is lifted up (is proud), Deu. 8:14; 17:20; רוּם עֵינַיִם eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עַל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare רוּם Ps. 10:5.

Part. רוּם, f. רוּמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. רוּמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and רוּמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רוּמִים the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence רוּמָה יָד a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. עֵינַיִם רוּמוֹת proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רוּמוֹת; compare רוּמוֹת).

NIPHAL, see under the word רוּם.

PILEL, רוּם to raise, to make high; hence to build a house, Ezr. 9:9; to cause to grow (as the waters a plant), Eze. 31:4; to bring up children, Isa. 1:2; 23:4.—Metaph.—(a) to place any one in a high and safe place, to put in safety (see רוּמוֹת), Ps. 27:5; 18:49, compare 9:14.—(b) to lift up, to exalt, to bestow honours upon one of low estate, 1 Sam. 2:7.—(c) to exalt as victor, Job 17:4.—







PALEL, fut. ירעע to be shouted for joy, Isaiah 16:10.

HITHPALEL התרוועע to shout for joy, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb רעע, which see.

Derivatives, תרוועה ["and רע"].

רוף TO RUB OR POUND IN PIECES (reiben, zerreiben); hence ריפוח, and תרופה, which see.

PULAL רופף to be moved as if struck, shaken, Job 26:11.

רוץ TO RUN (Æth. ረዓፈ: Aram. רהם, רוס; id.; compare under the letter ה), Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) to rush upon in a hostile manner, followed by אל and על Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by פ to flee to any one for safety, Pro. 18:10.

Part. pl. רוצים and רוצין 2 Ki. 11:13, runners.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called פלתי (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL רוצץ i.q. Kal, to run (as a chariot), Nah. 2:5.

HIPHIL, to cause to run up, Jer. 49:19; 50:44; hence to lead up hastily, to bring quickly, Gen. 41:14; 1 Sam. 17:17; to cause to hasten. Psalm 68:32, בויש תרוץ ירו לאלהים "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, מרוץ, מרוץ.

Note. Several forms of the verbs רוץ, as the fut. ירוץ Niph. טרוץ, the noun מרוץ No. II, take their signification from the verb רוצץ, which see.

רוק not used in Kal, pr. TO POUR ONESELF OUT, TO BE Poured OUT, hence to be emptied, whence רוק and ריק empty, which see. (Cognate apparently to the verbs רוק, רוק, Gr. ἐρεύγομαι, which the poets use of rivers emptying themselves, Latin ructo, eructo.)

HIPHIL הרוק—(1) to pour out, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) to draw out

a sword, Ex. 15:9; Levit. 26:33; Ezekiel 5:2, 12; 12:14; a spear, Psal. 35:3.—(b) to send forth, to lead out soldiers to battle, Gen. 14:14. For the Heb. ורק the Sam. copy has ורק (ורק) to muster, from the Aram. root רוק, which is also expressed by the LXX. and Vulg.

(2) to empty out, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also to leave empty, Isai. 32:6 (compare שפף No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, שפף שפף "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare שפף, שפף), it is pleasant and acceptable to all. If the former be the construction, then שפף, if the latter, שפף is here used with a feminine; but I prefer the latter.

Derivatives, ריק, ריק, רוק, רוקם.

רוך TO FLOW, with an acc. to emit mucor, saliva (caro pudendorum), Lev. 15:3. (Arab. راح, salivavit. With this accords the Germ. rühren with the signification of flowing, whence Ruhr dysentery.)

Derivative, רוך.

רוש i. q. ראש No. 5, poppy.

רוש TO BE NEEDY, TO SUFFER WANT, Psalm 34:11. Compare רוש in NIPHAL.—Part. רוש poor, needy, Prov. 14:20; 18:23; sometimes ראש Prov. 10:4; pl. ראשים Prov. 13:23, and ראשים Prov. 22:7.

HITHPALEL, to feign oneself poor, Prov. 13:7. See another under the root רוש.

Derivatives, רוש, רוש [ראש].

רוח (contr. from ראות "appearance," "beauty," or for רעות "friend" (fem.), whence Pesh. רוח), Ruth, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רוך m. Ch. a secret, Dan. 2:18, 19; 4:6; plur.

רוך Daniel 2:29, 47. (Syr. روج and روج to conceal, روج secret.)

רוח pr. TO SPREAD OUT, TO MAKE THIN AND LEAN, hence to consume, to destroy (comp. Arab. راح to suffer from ills, calamity). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots רוך, רוך, would be kindred, which see; and also Lat. rado. Arab. intrans.

רוך to be emaciated, enfeebled.)



**NIPHAL**, to become lean, to waste away, Isaiah 17:4.

Derivatives, רָחַב, רָחַב No. I, and—

**רָחַב** m. lean, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. **רָחַב** m. (from the root רָחַב), leanness, hence pining, phthisis, Isa. 10:16; Ps. 106:15. Mic. 6:10, רָחַב אֶפְחָדִים "a lean ephah," i. e. less than it ought to be.

II. **רָחַב** (from the root רָחַב), i. q. רָחַב (of the form עֲשֶׂה=עָשָׂה), a prince, Prov. 14:28.

**רָחַב** ("prince," i. q. רָחַב) [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

**רָחַב** an unused root; to cry out with a clear (i. e. loud) voice (cogn. to רָחַב); whence רָחַבִּים which see.

**רָחַב** m. (from the root רָחַב), destruction. Isaiah 24:16, לִי רָחַב לִי אֵי (which immediately follows) "woe is me!"

**רָחַב** i. q. Arab. and Aram. رَحِب, رَحِب (the sibilants being often transposed), TO WINK WITH THE EYES, as done in insolence and pride, Job 15:12; where some copies have رَحِبُونَ.

**רָחַב** i. q. Arab. رَحِب TO BE WEIGHTY, both as to weight and in a moral sense; hence רָחַב pr. weighty (august); poet. for prince, king, Jud. 5:3; Psalm 2:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רָחַב No. II. and pr. n. רָחַב.

**רָחַב** TO BE OR BECOME WIDE, SPACIOUS (Arab. رَحِب, رَحِب, Æth. ረከብ: This root has arisen from a transp. of רָחַב; which the Samaritans have for רָחַב to be wide, spacious; pr. groß und lustig fern). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

**NIPHAL**, part., to be spacious, wide; spoken of meadows, Isa. 30:13.

**HIFHIL**—(1) to make wide, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, to make deep, i. e. long), Isa. 30:33; also to make spacious, long and broad, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Dent. 33:20, רָחַב אֶתְּרָחִיב "who makes wide the borders of the Gadites." Specially—(a) followed by ? of pers., to make a wide space for any

one, i. e. to make room for him, Prov. 18:16; and to deliver out of distress, Psalm 4:2. Compare רָחַב and the oppos. יָצַר.—(b) רָחַב מִפִּי to open the mouth wide, Ps. 81:11; followed by אֵל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(c) רָחַב נַפְשִׁי to open the soul (i. e. the jaws) wide (compare רָחַב No. 2, fin.), Isa. 5:14; Hab. 2:5.—(d) with the addition of לֵב to open any one's heart (to instruction), Ps. 119:32; compare רָחַב לֵב.

(2) intrans., to be expanded, Ps. 25:17. It is better for the common reading רָחַב לֵב to substitute רָחַב לֵב expanded and...

Derivatives, רָחַב—רָחַב, רָחַב.

**רָחַב** fem. רָחַבָּה adj.—(1) broad, wide, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also long and broad, spacious, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רָחַב יָדַי, רָחַב יָדַי "large on every side," i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth; like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, "thy commandment is exceeding broad," i. e. the law is copious and infinite; also רָחַב לֵב Ps. 101:5; רָחַב נַפְשִׁי Pro. 28:25, inflated, i. e. proud; and with a preceding subst. pride, Pro. 21:4.

(2) רָחַב [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

**רָחַב** m., a broad space, Job 36:16; 38:18.

**רָחַב** m., breadth, Genesis 6:15; Eze. 40:6, seq. Metaph. רָחַב לֵב breadth of heart, great understanding, 1 Ki. 5:9.

**רָחַב** and רָחֹב f. (Dan. 9:25), plur. רָחֹבוֹת (m., Zec. 8:5).

(1) a street, so called from breadth; like the Gr. πλατεία, Gen. 19:2; Jud. 19:20.

(2) open place, forum, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Eze. 10:9, רָחֹב בַּיִת הַאֱלֹהִים "the open place before the house of God."

(3) [Rehob], see רָחֹב בַּיִת.

**רָחֹבוֹת** ("streets," or according to Gen. 26:22, "wide spaces"), [Rehoboth], pr. n.—(1) of a



well, ib.—(2) רחבות עיר (“the streets of the city,” comp. *Plataea*, a city in Bœotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaëlis, *Spicileg.*, tom. i. p. 240—44—(3) רחובות הנהר (“breadths of the river,” i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps between Cercusium and Ana, Gen. 36:37.

רחביהו [and ייה] (“for whom Jehovah makes an ample space,” i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רחבעם (“who enlarges the people,” compare Ex. 34:24; as if *Eὐρύθμος*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. *Ροβοάμ*.

רחח an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رخ to tread, to trample, also the syllable ח in the cognate ארח to tread a way, ארח, ארח). Arab. راح to construct a mill, to turn a mill, is secondary, and derived from the noun راح. Hence—

רחח m. a millstone, so called from rubbing and making small; only found in dual רחחים handmills, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. راح, dual رحوان id.

רחום m. merciful, only used of God, commonly joined with רחמים Deut. 4:31; Psa. 86:15, etc.; from the root רחם.

רחום (“beloved” [“merciful”]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist) נחום.—(4) Neh. 12:3; otherwise נחום verse 15; 7:42.

רחוק m. [f. רחוקה] adj. (from the root רחק) far off, remote.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. distance, space, Josh. 3:4; and with prepp. רחוק at a distance, afar, Psalm 10:1; רחוק Gen. 22:4; Isa. 49:1, and רחוק Job 36:3; 39:29; from afar, but רחוק is also far (see No. 3, c). רחוק as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence רחוק from a long while ago, Isa. 22:11; 25:1; רחוק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called remote which we cannot

easily reach, hence—(a) arduous, difficult, of a law which it is difficult to obey, Deu. 30:11; [place is clearly the thing here spoken of].—(β) precious, Prov. 31:10; compare Arab. قارب القدر near in price, i. e. cheap, and بعيد القدر far off in price, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“רחח an unused and uncertain root; whence”—]

רחים Cant. 1:17 כחית, i. q. קרי רחים, laqueare, carved or fretted ceiling; either an error of a copyist, or else ח in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רחים have רחים. Ewald on Cant. loc. cit. considers that רחים is put with the letters transposed, for רחים, منحروط turned work; but I prefer the previous explanation.

רחים dual, handmills, see רחח.

רחיק Ch. far off, remote, Ezr. 6:6.

רחל an unused root, perhaps of the same or similar meaning to רחם to cherish. Secondary and denom. is the Arab. رخل Conj. V. to possess lambs.

[In Thes. this is compared with رحل to wander, to journey, especially with camels.]

רחל f.—(1) a ewe, Gen. 31:38; 32:15; hence any sheep, Isaiah 53:7; Cant. 6:6. (Arab. رخل a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; Jer. 31:15.

רחם fut. ירחם [“prop. TO BE SOFT;” hence—] TO LOVE, Ps. 18:2. (Syr. رخم, Arab. رحيم and رحيم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רחף.)

PIEL רחם, inf. רחם, fut. ירחם to behold with tenderest affection, to compassionate, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by על Psa. 103:13; used of the love of parents towards their children, Psa. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רחם to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רחמי, רחמי, רחמים, and pr. n. רחום, לא רחם, ירחם, ירחם, ירחם.



**רחם** m. Lev. 11:18, and **רחמה** (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like **רחמי** stork; Arab. **رحم** and **رحمة**. See Bochart, Hieroz. t. ii, p. 297—322.

**רחם**—(1) i. q. **רחם** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רחמי**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

**רחמי** m. (once f. Jer. 20:17), with suff. **רחמי** pr. the inner parts; in sing. specially womb (Gr. *τὰ σπλάγχνα*) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2; 12:15; **רחמי** from the womb, Ps. 22:11.

**רחמי** i. q. **רחם** No. 2, a girl, dual, **רחמי** Jud. 5:30.

**רחמי** pl. (compare Lehrs. p. 576) — (1) the bowels, *τὰ σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence very tender affection, specially love, natural affection towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (*τὰ σπλάγχνα*, 2 Cor. 6:12; 7:18).

(2) pity, grace, favour, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **רחמי** Deu. 13:18; and **רחמי** Isai. 47:6; to shew mercy to any one. **רחמי** to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

**רחמי** Ch. mercies, Dan. 2:18.

**רחמי** m. adj. merciful, compassionate, Lam. 4:10.

**רחם** an unused root, of uncertain signification, Arab. to bend, whence pr. n. **רחמי**.

**רחמי** ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to **רחם**), specially—(a) with the feeling of tender love, hence to cherish, see Piel.—(b) with fear, tremor, hence to tremble (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, to brood over young ones, to cherish young (as an eagle), Dent. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **رحم**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رحم** I. IV, to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

**רחמי** fut. **רחמי** inf. **רחמי**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. To wash the hands in innocency, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **רחם** to wash garments.

(2) to wash oneself, to be washed, Exod. 4:5; Ruth 3:3 (Arabic **رحس** to wash the body, garments).

PUAL **רחמי** to be washed, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רחמי**, **רחמי**.]

**רחמי** m., washing, Ps. 60:10.

**רחמי** Ch. [ITHPAEL], to trust in any one, Dan. 3:28.

**רחמי** f., washing (of cattle), washing-place, Cant. 4:2; 6:6.

**רחק** fut. **רחק** inf. **רחק**—(1) TO GO AWAY FAR, to recede from any one; followed by **רחק** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; to thrust away, to repel, i. q. **רחק**).

(2) to be afar off, to be distant, remote, Psalm 103:12; followed by **רחק** and **רחק** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Psa. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, to be removed, Eccl. 12:6 **רחק**.

PIEL, **רחק** to move far off, to remove, Isa. 6:12; metaph. Isa. 29:13.

HIPHIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Psa. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. **רחמי** **רחמי** to go far off, Exod. 8:24. Inf. **רחמי** and adv., far off, Gen. 21:16. Hence—

(2) intrans. to go away far, Gen. 44:4; Josh. 8:4.

Derivatives, **רחמי**, **רחמי**, and—

**רחמי** m. verb. adj., going far away; Ps. 73:27, **רחמי** "those who go far away from thee."



**רָחַשׁ** TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see מְרַחֵשֶׁת). Arab. رخش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחַץ, רָעַשׁ. Metaph. followed by an acc. Ps. 45:2, רָחַשׁ לִבִּי דְבַר טוֹב "my heart boils up pleasant words."

Derivative, מְרַחֵשֶׁת.

**רָחַת** f. a winnowing fan, from the root רָחַח, of the form נָחַח [Isa. 30:24].

**רָטַב** fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence —

**רָטַב** m. juicy, green, and fresh, Job 8:16.

**רָטָה** a spurious root, see יָרַט.

**רָטַט** an unused root, i. q. רָתַת; Ch. to tremble, to be terrified; whence —

**רָטַט** terror, Jer. 49:24.

**רָטַפֵּשׁ** quadrilit. pass. Job 33:25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of רָטַב to be juicy, green, and טָפַשׁ to be thick, fat. Arab. transp. طرفش according to the Kamûs, is to recover, to revive after sterility.

**רָטַשׁ** only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. נָפַץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

**רָי** masc. Job 37:11, i. q. Arabic ري irrigation, watering, for רָי, from the root רוּחַ, like עָי for עָי, for רָי. As to the passage in Job, see the root קָרַח.

**רִיב** & **רִיב** (which see), pret. רָב, רָבָה, also רִיבוּת, inf. absol. רָב Jud. 11:25; Job 40:2; fut. יִרְיב, apoc. יִרְבֵּ (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. راب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. نَزَّه, and this root is of the same stock as rapio, Goth. raupjan, to pull; Germ. raufen, rupfen; see more under the root רָפַא. Of a similar origin is the Germ. habern, prop. to rend each other's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, יָדָיו רָב לוֹ "his hands contend for him;" compare derivatives יָרִיב, יָרַב, but this is rare; it is commonly used — (b) of those who strive with words, Psa. 103:9; followed by עִם Gen. 26:20; Job 9:3; 40:2; אִתּוֹ (with) Isa. 45:9; Jud. 8:1; אֵלָּא Jud. 21:22; Job 33:13; אֵלָּא Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. aufzantzen, compare above as to the origin). Followed by לְ of the person for whom one contends, Jud. 6:31; Job 13:8; עַל of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully יָרִיב אִתּוֹ רִיב יְיָ 1 Sa. 24:16. — Pregn. 1 Sam. 25:39, "blessed be Jehovah אֲשֶׁר רָב אֶת־דִּיב תְּרַפָּתִי מִיַּד נָבָל who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, רִיבָה רִיבִי מִגּוֹי לֹא־חַסִּיד, "plead my cause (and deliver me) from an unmerciful nation." Part. רָבֵב a defender, Jer. 19:20. — To the future of this verb we should also refer מִלְּךָ יָרֵב Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. יָרִיב, which see.

HIRHIL, i. q. Kal, only found in part. מְרִיב 1 Sam. 2:10; Hos. 4:4.

Derivatives, יָרִיב, מְרִיבָה, pr. n. יָרִיבִי and —

**רִיב** rarely רָב m. pl. יָרִיבִים and יָרִיבוֹת — (1) strife, contention, Gen. 13:7; Deut. 25:1. אִישׁ יָרִיבִי my adversary, Job 31:35; compare Isa. 41:11.

(2) a forensic cause, Ex. 23:2. אִישׁ רִיב one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

**רִיבִי** (i. q. יָרִיבִי, יָרִיבָה "whose cause Jehovah pleads"), [Ribai], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

**רִיחַ** see רוּחַ.

**רִיחַ** (root רוּחַ) m. odour, scent, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27. Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, רִיחַ נִיחַח, see נִיחַח.

**רִיחַ** Ch. id. Dan. 3:27.

**רִימ** see רָאִם buffalo.

**רִיעַ** see רִיעַ.

**רִיעַ** i. q. רֵעַ (fully written in the later manner) a companion, a friend, Job 6:27.



**ריפות** f. pl. *crushed grains of corn, meal*, 2 Sa. 17:19; Proverbs 27:22. From the root ריף in the sense of crushing, making small:

**ריפת** [Riphath], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphaean* mountains have been compared.

**ריק** TO EMPTY, TO POUR OUT, see ריק.

**ריק** (from the root ריק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. ריק Psal. 73:13; לריק Levit. 26:16; לריק Job 39:16; ריק קרי Jerem. 51:58, *in vain, fruitlessly*.

**ריק**, more often ריק f. adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See ריק No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

**ריקם** adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence ריקם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לא ריקם "he shall not present himself before Jehovah without (bringing) a gift."—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

**ריר** m. (from the root ריר), *saliva*, 1 Sa. 21:14. ריר ריר see ריר ריר.

**ריש** (from the root ריש), Prov. 13:18, and—

**ריש** Prov. 28:19, m. *poverty*.

**רישון** i. q. ראשון *first*, Job 8:8 [כתיב].

**רך** f. רכה adj. (from the root רך)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עינים רכות *weak, dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενής. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רכות *soft words*, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

**רך** *softness*, Deu. 28:56.

**רכב** fut. ירכב (Arab. ركب, Syr. ركب & ركب),

TO BE CARRIED, TO RIDE—(1) on an animal, to ride, followed by על of the animal, Gen. 24:61; Nu. 22:30; followed by נה Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רכב Ex. 15:1, and רכב הוסים Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *tiron*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalm 18:11); on the heavens, Deut. 33:26; Ps. 68:38.

HIPHIL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride upon the wings of wind*, Job 30:22. Hither is the phrase to be referred, הרכיב על-במותי, see רמה No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, רכב, רכבה, רכוב, מרכב, מרכבה.

**רכב** m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, רכב רכב horses with (horse-) men.

(2) *a chariot*, i. q. מרכבה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רכב פרקל chariots with scythes, Josh. 17:18. רכב ערי towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רכב (like ἄρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Aramæans," i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, רכב רכב "two pairs of horses."

(3) *the upper millstone*, Germ. *der Säuser*, Deut. 24:6; 2 Sa. 11:21.

**רכב** m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34.

**רכב** ("horseman"), [Rechab], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a no-



madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רַכְבִּי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רכבה noun act. *vectura, riding, and driving*, Eze. 27:20.

רַכָּה ["for רַכְבָּה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רכוב m., *vehicle, chariot*, Psalm 104:3. Root רָכַב.

רכוש defectively רָכַשׁ Gen. 14:11, 16, 21; 15:14; with suff. רְכוּשׁוֹ 2 Ch. 31:3; רָכַשׁוּ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רְכוּשׁ הַמֶּלֶךְ the (private) property of the king, 2 Chron. 35:7. שָׂרֵי הָרְכוּשׁ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רָכַשׁ.

רְבִיל m., *slander, detraction*; see רָבַל No. 2; whence רְבִילֵי אֲנָשִׁים slanderers, Eze. 22:9. הֵלֵךְ רְבִיל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רַכֵּב TO BE TENDER, SOFT (Arab. رَكَت), kindred to the root רָכַק No. 1; figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite in mind*, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יִרָכַב to be weakened (broken), of the mind or heart (לֵב) to become timid, Deut. 20:3; Isa. 7:4; Jer. 51:46. See רָךְ No. 5.

PUAL, to be softened (a wound with ointment), Isa. 1:6.

HIPHAL, with לָב to break any one's heart, Job 23:16.

Derivatives, רָךְ, רֶךְ, רָכַךְ.

רָכַל i. q. רָכַל TO GO ABOUT—(1) for purposes of traffic, i. q. סָחַר; hence *to traffic*. Part. רָכַל a merchant, Eze. 27:13, 15, 17, seqq.; fem. רָכַלְת a female merchant, ibid. 3:20, 23. Hence the substantives רָכַלְת, מְרַכְלֶת.

(2) for the sake of slandering, whence רְבִיל slander.

רַכָּל ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רַכְלָה f. *traffic*, Eze. 28:5; 16:18.

רָכַם TO BIND, TO BIND ON, Exod. 28:28; 39:21. Arab. رَكَس id., e. g. cattle in a stall. Hence—

רָכַם, only in pl. רָכָמִים bound up places, i. e. rough, rugged, difficult to pass, Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רָכַם the same signification as the syn. שָׁד to bind, also to be hard, calamitous, and he renders רָכָמִים by المواضع الشديدة hard places, i. e. difficult of transit, and رָכָمִים (Ps. 31:21), شدايد i. e. calamities, adverse circumstances.

רָכָם m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like רָכַשׁ from קָשָׁר); or it may be rendered *snarers*, or *plots*. Plur. const. רָכָמִים Ps. loc. cit.

I. רָכַשׁ TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18. Derivative, רְכוּשׁ.

II. רָכַשׁ an unused root [joined with the preceding in Thes.], i. q. Arab. رَكَس (ש and ז being interchanged), to run quickly (as a horse), gallopiren, cognate רָעַשׁ (of a horse leaping, Job 39:20, 24). Hence—

רָכַשׁ m. a superior breed of horses, remarkable for speed (Renner), Mic. 1:13; 1 Ki. 5:8. Syriac רָכַשׁ a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רָם—(1) part. of the root רָם high, see רָם. (2) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as רָם Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is 'Αράμ, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

רָם a buffalo, see רָמִים.

רָמָה—(1) TO CAST, TO THROW, Ex. 15:1, 21. (2) to shoot (with a bow), Jer. 4:29; Ps. 78:9.

(Arab. رَمَى, Æth. Ἠῶρ; Syr. and Ch. رَمَى id. To this answers Gr. ῥίπτω.)

PIEL רָמָה to beguile, to deceive (prop. to throw down, to trip up, like the Gr. σφάλλω; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, לְרַמּוֹתַי לְצַרִּי "to deceive me (and betray) to my enemies."

Derivatives, רָמָה, מְרַמֵּה, מְרַמֵּה, מְרַמֵּה, and pr. n. יִרְמִיָּה.

רָמָה f. (with Kametz impure, from the root רָם to be lofty)—(1) a lofty place, 1 Sa. 22:6; especially



one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רמיה.

(2) [Ramah], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רמיה צופים 1 Sa. 1:1, Gr. Παμαθίμ, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רמת המצפה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רמיה, רמות, verse 9.—(e) רמת לחי, see לחי No. 3. Gentile noun רמתי 1 Ch. 27:27.

רמה, רמח Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, θρόνος ἔκειτο, and ירה No. 2.

(3) to impose (tribute), Eze. 7:24.

ITHEPAL, to be cast, thrown, Dan. 3:6, 15.

רמה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רמס No. II. Arab. رم, putrefaction, worms thus bred.

רמון m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רמה) with which they are infested. I prefer explaining רמון marrowy, from רמ marrow of a

bone, רמ to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [Rimmon, Remmon], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רמון does not belong to the pr. n., see under the word רמון Pual), perhaps i. q. רמון 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmōn, רמון Rob. ii. 113].—(d) רמון פרץ [Rimmon-peretz], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. רמון), perhaps high, from the root רמס No. 1. Hesych. Ραμάς, ὑψιστος θεός. Hence pr. n. of a man, 2 Sa. 4:2.

רמות ("heights"), [Ramoth], pr. n.—(1) of a town in Gilead, elsewhere called רמיה, Jos. 21:36; 1 Ki. 4:13.—(2) רמות נגב, see רמיה נגב 1 Sam. 30:27.

רמות f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רמותיך thy worms, although this pl. does not occur elsewhere.

רמה an unused root, perhaps i. q. רמח to cast, throw (compare under the word רמח); whence—

רמה m. pl. רמות, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رمح id.)

רמי pl. הרמים 2 Chr. 22:5, i. q. הרמנים Syrians compare 2 Ki. 8:28. As to the syncope of the letter מ, see page 1, A.

רמיה ("whom Jehovah set", comp. רמה No. 2), [Ramiah], pr. n. m. Eze. 10:25.

רמיה f. (from the root רמה Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רפה. Arab. رمى VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. רמה רמה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. לשון רמיה a fraudulent tongue, Ps. 120:2, 3. קשת רמיה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רמך an unused root, Arab. رمك Conj. IX. to be slender, small in the waist [not given in Thes.]. Hence—

רמך fem. [plur. רמכים] a mare, once found, Est. 8:10. (Arab. رمك id.)

רמל an unused root, Arab. رمل to deck with gems, to stain with blood, whence—

רמליהו ("whom Jehovah adorned"), [Remaliah], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously רמליהו (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

I. רמם i. q. רום TO BE HIGH, LOFTY. Pret. רמם (where, however, many MSS. and printed editions



have רָמַי Job 22:12; and רָמוּ (where other copies have רוּמוּ) 24:24. Part. רוֹמֵמָה exalted, Ps. 118:16.

NIPHAL, imp. plur. הִרְפוּ Nu. 17:10; and fut. יִרְפוּ Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); *to exalt oneself, to rise up.*

II. רָמַם Arabic رَمِمَ to become putrid, whence רָפַח, and according to some רָפוּן.

רוֹמַמְתִּי-עֶזֶר ("whose help I have exalted"), [Romamti-ezer], pr. n. m. 1 Ch. 25:4, 31.

[רוֹמַמְתִּי see רָמַמְתִּי].

רָמַם fut. יִרְמַם (cogn. to רָפַס) — (1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by ׀ Neh. 3:14, *to tread upon, walk over any thing*, Ps. 91:13.

(2) *to tread down*, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רָמַס הַצִּירִי "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רָמַס a *treader down, an oppressor*, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מְרַמֵּם.

רָמַשׁ fut. יִרְמַשׁ — (1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רָמַס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, כָּל-הָרֶמֶשׁ הָרֹמֵשׁ עַל הָאָרֶץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. *The earth is sometimes said to creep with creeping things*, with an acc. (comp. הִלָּךְ No. 4). Gen. 9:2, כָּל אֲשֶׁר תִּרְמַשׁ הָאָרֶץ "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, הַחַיָּה הַרֹמֶשֶׁת אֲשֶׁר יִשְׂרְצוּ הַמַּיִם "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence —

רָמַשׁ m. a reptile, collect. reptiles, Gen. 1:26; 6:7; 7:14, 23; often רָמַשׁ הָאָרֶץ whatever creeps upon the ground, Gen. 1:25; 6:20; Hos. 2:20; comp.

Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רָמַת ("a high place," i. q. רָמָה), [Remeth], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רָן (prop. inf. of the root רָנַן), *shouting for joy*. Pl. רָנִי-פִּלְטֵט shouts of deliverance, Ps. 32:7.

רָנָה i. q. רָנַן TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when

shot (Arab. رَنَّ), where رَنَّ is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רָנָה fem. (from the root רָנַן) — (1) *shouting for joy*, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, וַיַּעֲבֹר וַיִּשְׂמַח "and there went through the camp a joyful cry: Home!"

(2) *a mournful cry, wailing* (Wimmern), Psalm 17:1; 61:2, and frequently.

(3) [Rinnah], pr. n. m. 1 Ch. 4:20.

רָנַן fut. יִרְנַן (once יִרְנַן as if from the root רָנַן Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used —

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence רָנַן, אֲרָן; also used of the sound of a torrent (see אֲרָן).

(2) as a verb it is, *to vibrate the voice* (triftern); hence — (a) *to shout for joy*, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13. — (b) used of a mournful outcry, *to wail* (wimmern), Lam. 2:19.

PIEL רָנַן i. q. Kal No. 2, *to shout for joy*, Psalm 98:8; 132:16; followed by ׀ concerning anything, Ps. 33:1; 89:13; 92:5; followed by ל (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, *to celebrate with shouting*, Ps. 51:16; 59:17; followed by ל Ps. 84:3; ? Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPIL הִרְנִין — (1) *trans. to cause to shout for joy*, Ps. 65:9; Job 29:13.

(2) *to shout for joy, to rejoice*, Deut. 32:43; followed by ל Ps. 81:2.

Derivatives, see Kal No. 1; also, רָן, רָנָה, and —

רָנָה f. — (1) *shouting for joy*, Job 3:7; 20:5. Pl. רָנָה — Ps. 63:6.



(2) plur. רַנְנִים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה יַעֲנָה, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רַנְנָה), or from their wailing noise (see רַנְנָה Lam. 2:19); compare Arab. رَسار; the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רַסָּה ("dew," "fall of dew"), [*Rissah*], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רַסִּים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רַסַּר No. I.

(II) *ruins*, Am. 6:11; from the root רַסַּר No. II.

רַסַּר an unused root; Arabic رَس to bind, with a cord or muzzle. Hence—

רַסַּר m.—(1) a curb or halter, which goes over a horse's nose, Isa. 30:28; gener. a bridle, Psalm 32:9. Job 30:11, רַסַּר מִפְּנֵי שְׂאֵתִי "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase طلق زمامه to loose his halter, of an unbridled person. Hence—

(2) the inner part of the mouth, where the bit (baß Gebiß) is put, like the Greek χαλινός, teeth, Job 41:5, רַסַּר רַסַּר used of the double row of teeth (of the crocodile).

(3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

רַסַּר—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רַסִּים drops of dew, and pr. n. רַסָּה.

(Chaldee רַסַּר, Arabic رَس id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρση, ἔρση, and δρόσος; Lat. *ros*.)

(II) i. q. רַצַּר to break; whence רַסִּים No. II.

רַע with a distinct accent. רַע, pl. רַעִים (from the root רַעַר).

(A) fem. רַעָּה adj. *evil, bad*—(a) physically as of an animal; *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ἠθικῶς, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3. רַע לֵב an evil heart, Jer. 3:17; 7:24. רַע בְּעֵינֵי מִי i. e. what is displeasing to any one, Gen. 38:7; often in this connection, רַע בְּעֵינֵי יְהוָה, what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by רַע Ecc. 2:17; followed by רַע לְפָנַי Neh. 2:1. Specially—(aa) *noxious, hurtful*. רַעָּה אִיב an evil beast, Gen. 37:33. רַעָּה

an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רַעֲוִי envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by רַעָּה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לְרַע לְקָם "that it may go ill with you," for רַע לְהֵיוֹת רַע (compare רַע No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; רַע רַעֲוִי evil counsel, Ezek. 11:2; רַע רַעֲוִי evil men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רַעָּה, which see.

I. רַע (from the root רַעַר), *noise, outcry* (šerm), Ex. 32:17; Mic. 4:9. The noise of God is thunder, Job 36:33, יַגִּיד עֲלָיו רַע "he declares to him (to man or to his enemy) his thunder."

II. רַע (from the root רַעַר No. 3) for the more full רַעָּה, with suff. רַעָּה, רַעָּה, רַעָּה Jerem. 6:21; but much more in use is רַעָּה, plur. רַעָּה; with suff. רַעָּה; רַעָּה (for רַעָּה Job 42:10; 1 Sa. 30:26); רַעָּה m. a companion, a friend, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than רַעָּה Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμὸς φίλος), Job 30:29, רַעָּה לְבָנוֹת יַעֲנָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) a lover, one beloved of a woman. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רַעָּה.—(b) any other person, any other of the human race, ὁ πλησίον (πλάσιον, Mitmensche), Ex. 20:17, seqq.; 22:25. Hence when preceded by רַעָּה, alter, alter, one, another. Judges 6:29, רַעָּה לְרַעָּה "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare רַעָּה No. 6. More rarely when not preceded by רַעָּה Isai. 34:14, רַעָּה לְרַעָּה "satyr shall cry to satyr."

(2) *thought, will*, i. q. Ch. רַעָּה, רַעָּה Ps. 139:2, 17. Root רַעַר Ch. to will, and רַעָּה Ethpa. to think.

רַע m. rarely רַעָּה (from the root רַעַר)—(1) an evil condition, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3

(2) *deformity*, Gen. 41:19.

(3) *sadness of heart*, of appearance, Neh. 2:2; Ecc. 7:3.

רַעָּה fut. רַעָּה TO HUNGER (Arab. رَعِبَ. The



primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred רָחַב and אֶתְחַלֵּף (to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by לְ to hunger for any thing, Jer. 42:14.

HIPHIL, to cause to hunger, Deu. 8:3; to suffer to hunger, Prov. 10:3.

Derivatives, the three following nouns.

רָעָב m. hunger, famine, whether of individuals, Lam. 5:10; or of entire provinces, scarcity of grain, Gen. 12:10; 41:30, seq.

רָעֵב f. רָעֵבָה verbal adj. hungry, 2 Sam. 17:29; Job 5:5; stricken with hunger, Job 18:12.

רָעִבּוֹן m. famine, Ps. 37:19; Gen. 42:19.

רָעַד TO TREMBLE, TO QUAKE (of the earth), Ps. 104:32. (Arab. رعد, Conj. IV. VIII., id. As to the roots beginning with רע see under רָעַע).

HIPHIL, intrans. to tremble, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רָעַד m. Ex. 15:15, and רָעַדָה f. Ps. 2:11; 48:7; trembling.

רָעָה fut. apoc. יִרַע (Job 20:26).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָצָה, רָעָה, רָאָה and properly to have the sense of looking upon; whence רָצָה and רָעָה No. 3, to look upon with pleasure, getn sehen, רָעָה No. 1. to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by לְ (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רָעָה subst. a shepherd, Gen. 13:7; 26:20; fem. רָעָה Gen. 29:9. Figuratively to pasture, is used—(a) for to govern, to rule, of a prince (compare Hom. ποιμήν λαῶν), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by לְ Ps. 78:71; of God, Ps. 23:1, "Jehovah is my shepherd, I shall not want;" 28:9; 80:2; of a teacher of virtue, Pro. 10:21, Hos. 9:2, "the floor and wine-press shall not feed them." So part. רָעָה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Zec. 10:2; of a teacher of virtue and wisdom, Ecc. 12:11.—(b) to nourish, to feed.

(2) to feed (intrans.) as a flock, Isa. 5:17; 11:7;

56:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, to depasture, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יִרַע שָׂרִיד בְּאֶהְלֹו " (the fire) devours what is left in his tent." Jer. 22:22; 2:16, יִרַעוּ קְרֹנֶךָ "they devour the crown of the head." Job 24:21, רָעָה עֲקָרָה "who oppressed the barren woman" (Chald. confringens).

(3) to delight in any person or thing (compare Lat. pasci aliqua re, i. e. to delight in). Chald. רָעָה id.; compare Hebr. רָצָה; Arab. رضى. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, "the mouth of fools יִרַעַה אֵוִלָה delights in folly," follows after folly. Ps. 37:3, רָעָה אֱמוּנָה "seek after truth." רָעָה רִיחַ to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare רָעַח and רָעִין רִיחַ.

PIEL רָעָה i. q. Kal No. 3 (or rather denom. from רָעָה), to join oneself as a companion to any one, Jud. 14:20.

HIPHIL, i. q. Kal No. 1, Ps. 78:72.

HITHPAEL, to hold intercourse; followed by אִתּוֹ with any one, Prov. 22:24.

Derivatives, רָעָה, רָעָה No. II. רָעִי, רָעִיָה, רָעִיָה, רָעִיָה, רָעִיָה, רָעִיָה, and the pr. n. רָעִי, רָעִיָה, רָעִיָה [and perhaps רָעִיָה]

רָעָה—(1) fem. adj. רָעָה evil, bad (see רָע).

(2) subst.—(a) evil which any one does, Job 20:12; Psa. 97:10; or which happens to any one, calamity, Gen. 19:19; 44:4. עָשָׂה רָעָה עִמּוֹ to bring evil upon any one. Gen. 26:29; 1 Kings 2:44, רָעָה לְרִשָׁאֵי under the word רָעָה.—(b) evil, wickedness. Hosea 10:15, רָעָה רָעָהְכֶם "your very wicked wickedness."

רָעָה constr. רָעָה, with suff. רָעָהְכֶם Proverbs 6:3 (like רָעָהְכֶם, מִקְנֵיךָ, מִקְנֵיךָ), m., a companion, a friend, i. q. רָעָה, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root רָעָה No. 3. The feminine is—

רָעָה plur. רָעָהְכֶם companions, fem. Psa. 45:15; Jud. 11:38.

רָעָה inf. f., from the root, רָעָה, a breakage, Prov. 25:19; Isa. 24:19.

רָעִי ("friend (sc.) of God"), [Reui] pr. n. m., Gen. 11:18; Gr. 'Payaū, Luke 3:35.

רָעִיָה ("friend of God"), [Reuel, Raguei], pr. n. m.—(1) of a son of Esau, Gen. 36:4, 10.



(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) 1 Ch. 9:8. But—

(4) Num. 2:14; for this we should read רעואל compare Num. 1:14; 7:42; 10:20.

רעות (f. of the word רע i. q. רעה, רע, of the form כלי = בלה = סחח = סח a man; from the root רעה No. 3).

(1) a female companion, friend, Esth. 1:19; Exod. 11:2; preceded by רעה altera, altera, one, another, Isa. 34:15, 16; Jer. 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, Eccl. 1:14; 2:11; 17:26; 4:4, 6; 6:9; compare רעה רוח Hos. 12:2, and Chald. רעות.

רעות Chald. will, Ezr. 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 Kings 5:3; from the root רעה No. 1.

רעי ("companionable," denom. from רע), [Rei], pr. n. m., 1 Ki. 1:8.

רעי adj. denom. from רעי, of or belonging to a shepherd, Isa. 38:12; subst. shepherd, pr. pastoral sc. man, Zech. 11:17.

רעיה f., a female friend, Jud. 11:37 (where the verb has רעיה); a beloved female, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רע No. 1, a.

רעיון m. i. q. רעות No. 2, desire, study, striving. Eccl. 2:22, רעיון לבו "the striving of his heart." רעיון רוח striving after wind, vain desire, Eccl. 1:17; 4:16. Root רעה No. 3.

רעיון m. Chald. thought, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רע (Chald. and Syr. id.). Only found in— HOPHAL, id. Nah. 2:4.

Derivatives, רעל, רעלה, and pr. n. מרעלה.

רעל m.—(1) reeling (from drunkenness), Zec. 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. Isa. 3:19.

רעליה ("whom Jehovah makes to tremble," i. e. who fears Jehovah), [Reelaiiah], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רעמיה [Raamiah].

רעם—(1) TO RAGE, TO ROAR—(a) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(b) as thunder

(Syr. رعم; to thunder), compare Hiph. and רעם.—

(c) as any one with rage, to be angry, see Hiph.

(Syr. Ethp. id. Arab. رعم III. V. to be angry.)

(2) to tremble, Eze. 27:35.

Hiphil—(1) to thunder (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) to provoke to anger, 1 Sa. 1:6. Hence—

רעם m.—(1) raging, tumult, noise, Job 39:25.

(2) thunder, Psalm 77:19; 81:8. Metaph. Job 26:14, רעם זבדתו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f.—(1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, רעמה חתלביש צוארו רעמה "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φόβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [Raamah], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעמס [Rameses], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רעמס [Raameses], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, Ramses, Ramesses (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. te Water, tom. i. p. 136.

רען not used in Kal. Syr. رعن denotes the mallow.

PILEL, רען TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רען m. adj. green, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. A green tree, metaph. of happiness, Psalm 37:35; 52:10; 92:15. Green (i. e. fresh) oil, Ps. 92:11.



רענן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רעע—(1) imp. רעע Isa. 8:9, fut רעע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רעע compare fremo, רעע, רעע; compare ποῖζος, πόθος, πάταγος; Germ. rauschen, rasen, raffen; Engl. to rush; also in the syllable רע, רע; see under the root רעו. The special sense of breaking, crushing is found in the roots רעע, רעע; compare רעע; the sense of trembling, which arises from being struck, in רעע, רעע, רעע). Specially to break (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans., to be broken, Jer. 11:16.

(2) to be evil (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רעע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see רעע); only in pret. רע, fem. רעה, fut רע (the examples of which I have referred to the root רעע p. CCCLIX, B). רע to displease any one, Num. 11:10. Farther, to be evil, is, i. q. to be noxious, hurtful; followed by ל Sam. 19:8; of the eye, to be envious; followed by א Deut. 15:9; of the face, to be sad, Eccl. 7:3.

HIPHIL רעע and רעע, inf. רעע.—(1) to make evil, e. g. רעעו מעלליהם "they make their actions evil," Mic. 3:4; also to do evil, to do ill, Gen. 44:5, רעעוהם "ye have done ill that which ye have done," das habt ihr übel gemacht. Followed by לעשור to do ill, to act wickedly, to live wickedly, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. רעע Prov. 17:4; pl. רעעים, an evil doer, Isa. 1:4; Ps. 22:17; 37:9.

(2) to do evil to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. רעע); רעע 1 Ki. 17:20; רעע Gen. 31:7; רעע 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL רעעוהם to be broken in pieces (as by a blow), Isa. 24:19; hence to perish, Pro. 18:24.

[Derivatives, רע, רעה, רעע.]

רעע Ch. to break, to break in pieces, fut. רעע (of the form רעע), Dan. 2:40.

PAEL, id., ibid.

רעע fut. רעע i. q. רעע No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, "the clouds drop down dew;" Ps. 65:12, 13. (Arab. رعى, id.)

HIPHIL, to let drop down (said of the sky), followed by an acc. Isa. 45:8.

רעע i. q. רעע and רעע TO BREAK IN PIECES, Exod. 25:6; metaph. to oppress a people, Jud. 10:8.

רעע ["TO SHAKE, TO TREMBLE"] TO BE MOVED, TO BE SHAKEN; hence to tremble, as the earth, Jud. 5:4; Isa. 13:13, "the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس and رعش, to tremble; but the origin of the Hebrew word and the primary notion lies in noise and crashing, which takes place from concussion, see the subst. רעע, and under the root רעע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, to be moved, shaken (said of the earth), Jer. 50:46.

HIPHIL—(1) to move, to shake, cause to tremble, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence to terrify the nations, Eze. 31:16. Specially—

(2) to make a horse leap (as verbs of trembling are applied to leaping, compare רעעו Piel, רעעו and the kindred verb to this, רעע No. II.), Job 39:20, רעעוהו כעצב "dost thou make (i. e. teach) him to leap like a locust?" lehrst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

רעע m.—(1) noise, tumult (Rauschen, Raffen), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially crashing in an earthquake; hence an earthquake, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) trembling, Eze. 12:18; brandishing of a spear, Job 41:21.

רפא—(1) prop. TO SEW TOGETHER, TO MEND.

(Arab. رفا, Æth. ረፈለ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoeic stock רפ, which has the sense of seizing and plucking, rapiendi and carpendi, Germ. raffen, rupfen (kindred רוב rufen), rauben, compare רפ, רפה, רפה. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—



(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκείσθαι, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, *unseres Herrn Gottes Schuster*, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Psa. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפף a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, לו רפף "and (lest) there be healing done to them," lest they recover.

Metaph.—(a) God is said to *heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Psa. 30:3; as, on the contrary, he is said to *inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to *heal*—(b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to *heal* is used—(c) for *to comfort*. Job 13:4, רפף אליל "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor*, *consolor*, has pr. the sense of healing, restoring, ganz machen, from *solus*, ὄλος; also Arab. ل to cure, to console.)

NIPHAL—(1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, לנו רפף "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said to *be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL—(1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal*, as a wound, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רפף Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפף, רפף, רפף, and pr. n. רפף, רפף, רפף.

Note. Sometimes רפף borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel רפף weakening, Jer. 38:4, and the derivatives, רפף, רפף No. II.

רפף—(1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפפים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (שׁוֹנֵה), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9, seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [*Rapha*], pr. n. borne by—(a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה.—(b) 1 Ch. 8:2.—(c) 1 Ch. 4:12. [רפףית.]

רפף f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפף f. *healing*, Pro. 3:8, from the root רפף.

רפף, only pl. רפפים [*Rephaim*], gentile noun, *Rephaites*, i. q. רפף 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see רפפים, רפפים, רפפים), Deut. 2:11, 20.

רפף ("whom God healed"), [*Raphael*], pr. n. 1 Ch. 26:7, compare 'Ραφαήλ, Tob. 9:5.

רפף fut. רפף TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רפף).

PIEL—(1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare רפף No. 2.

Derivatives, רפף and the geogr. names רפף, רפף.

I. רפה fut. apoc. רפה—(1) pr. TO CAST, TO THROW, i. q. רפה, ῥίπτω, whence pr. n. רפה (casting forth, throwing down), specially—

(2) *to cast down, to let fall*, especially the hand, die Hand fallen lassen, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isa. 5:24; followed by רפה *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, אל ירפף ידיו "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וירפף "and his hands were let down," his courage was gone, Isa. 13:7; Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16. Used also of a person himself, Jer. 49:24, רפף



"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, to be slack, remiss, idle, Ex. 5:8, 17.

PIEL, to let down, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially to let down any one's hands, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Eze. 4:4.

HITHPAEL, הִרְפָּה, imp. and fut. apoc. יִרְפֶּה and יִרְפֶּי—(1) to let down the hand. 2 Sam. 24:16, הִרְפֵּה יָדְךָ "let down thy hand," i. e. stop from inflicting plagues. Followed by לָךְ for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. to desist, followed by מִן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) to leave off any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. to desert him, i. q. וָעַבְדְּךָ Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) to let any one go (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, to shew oneself remiss—(a) to be lazy, Job 18:3; Prov. 18:9.—(b) to lose one's courage, Prov. 24:10.

Derivatives, רָפָה, רָפְיוֹן.

II. רָפָה stands not unfrequently for רָפָה to heal, (compare רָפָה No. II. = רָפָה). In this sense there occurs imp. רָפֵה (for רָפָה) Ps. 60:4; fut. הִרְפִּינָה Job 5:18.

NIPHAL, הִרְפָּתָה Jer. 51:9; inf. הִרְפָּתָה Jer. 19:11; fut. יִרְפֶּי 2 Ki. 2:22.

PIEL, יִרְפֶּי Jer. 6:14.

רָפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [Raphah], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called הִרְפָּה יִלְדֵי and רָפָה יָמִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רָפָה [Rephaiah], ("whom Jehovah healed").

רָפָה m.—(1) slack, remiss; especially with יָדִים added, 2 Sam. 17:2. יָדִים רָפוֹת slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) infirm, feeble, Num. 13:18.

רָפָה ("healed"), [Raphu], pr. name, m. Num. 13:9.

רָפָה an unused root; Arabic رَفَحَ to be rich; whence—

רָפָה [Raphah] pr. n. m. ("riches"), 1 Ch. 7:25.

רָפָה f. support, prop of a litter. LXX. ἀνάκλιτρον. Vulg. reclinatorium. Cant. 3:10. Root רָפָה Piel No. 2.

רָפָה ("props," "supports"), [Rephidim], pr. n. of a station of the Israelites in Arabia Deserta, Ex. 17:1; 19:2.

רָפָה ("whom Jehovah healed"), [Rephaiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רָפָה No. 2. (5) Neh. 3:9.

רָפָה m., slackness, remissness, with the addition of יָדִים of a faint heart, Jer. 47:3. See the root רָפָה No. 2.

רָפַשׁ and רָפַשׁ (which are used without distinction) fut. יִרְפֹּשׁ Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רָפַשׁ.

NIPHAL, Prov. 25:26, מַעַן יִרְפָּשׁ "a troubled fountain."

HITHPAEL הִתְרַפַּס prop. to let oneself be trampled under feet, i. e. to prostrate oneself. Prov. 6:3; Ps. 68:31, מִתְרַפַּס בְּרַגְלֵי כָסֶף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative שִׁרְפָשׁ.

רָפַס Chald., to trample down, Dan. 7:7.

רָפָה f. plur., rafts, 2 Ch. 2:15; apparently a word of the later Hebrew for רָפָה 1 Kings 5:23; which appears to be compounded of רָפַשׁ (Arab. رَفَس, Eth. ረፍ) a raft; and רָפַד to spread; according to others of רָפַשׁ and Talmud. רָפָה a raft.

רָפָה an unused root, which had, I suppose, the primary signification of to pluck off (see רָפַח); which connects many glosses which the Arabic lexicographers give very confusedly under the word رَف, as to suck breasts, to eat herbs, to sew up (compare רָפַח), to take hold of any one, as a fever. Hence is derived رَف, fold, flock of sheep; to which, without doubt, answers the Mishnic רָפַח (רָפַח, of the form רָפַח from רָפַח, סֶלֶח from סֶלֶח) an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. praesepe, manger, out of which they pull down the hay; Germ. Staufe; comp. רָפַח and רָפַח); and the Biblical word רָפָה ox-stalls; which see. רָפַח Job 26:11; see under the root רָפַח.



רפק HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by ל Cant. 8:5 (Arab. رفق VIII. id.).

רפש see רפש.

רפש an unused root (cogn. to רפח and רפח); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רפש m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. רפש excrement).

רפת only in plur. רפתיים Hab. 3:17, ox-stalls, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root רפח. פ in this word, although servile, is retained in the plur.; compare רפח, רפח. Besides the roots mentioned under the root, the following words might be compared, Arabic رف رفه, رفه and even رف straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. praesepia.

רפ m. (from the root רפ), a fragment (of silver), Ps. 68:31.

רפ m., a runner; see רפ.

רצה (I) i. q. רץ TO RUN. Inf. absol. רצו. Eze. 1:14.

(II) i. q. רצה; whence at least רצתי for רצתי Eze. 43:27.

רצה not used in Kal. Arab. رضى to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

רצה (Arab. رضا, رضى—(1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under רצה No. 1, 3); followed by פ Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply לו); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously any one bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by ע of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. רצה No. 3). Followed by an inf., Psalm 40:14, רצה לי "be pleased to deliver me." Part. pass. רצה pleasant, agreeable to any one, Deut. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26:34, 41; 2 Ch. 36:21.

NIPHAL—(1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לו, לקם. Of the same meaning is רצה ליה Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off, Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رضى II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud הרצה (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete wagnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by לו 1 Sa. 29:4.

Derivatives, pr. n. רצה [רצה], and—

רצה m.—(1) delight, satisfaction (Böbiger fallen), Pro. 14:35; רצה ליה Isa. 56:7; Jer. 6:20; and רצה ליה Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, רצה להם לפני יהוה "to (conciliate) favour for them before Jehovah," i. e. that they may be accepted of Jehovah, comp. Lev. 22:20, 21; 19:5, רצה ונקם "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22:19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. Ch. רעה, pr. that which pleases any one, like the French tel est mon plaisir, Ps. 40:9; 103:21. רצה ליהוה to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by פ of pers. to treat any one as one pleases, Neb. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15; 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8, רצה לי in the time in which one may be received to favour. Meton. benefits, Psa. 145:16; Deut. 33:23.

רצה—(1) TO BREAK, OR DASH IN PIECES. (Arab. رضح and رضح.) See Piel No. 1, and the noun רצה.



(2) *to kill*, with an acc. Num. 35:6, seqq.; more fully *שָׁפַךְ בַּיָּדָא* Deut. 22:26, compare *שָׁפַךְ בַּיָּדָא* under the word *הִקְהָה* No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like *קָטַל*), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

*רָצָה* m.—(1) *a breaking in pieces*, Ps. 42:11, “with a breaking in my bones,” i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare *רָצַח*), Eze. 21:27, where it is joined with *רָצַח*.

*רָצִיָּא* (“delight”), [*Rezia*], pr. n. m. 1 Chr. 7:39.

*רָצִין* (Arab. *رَصِين* “firm,” “stable,” or i. q. *رِزِين* “a prince”), [*Rezin*], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Eze. 2:48; Neh. 7:50.

*רָצַע* TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. *رَصَع* Conj. IV. id.)

Derivative, *רָצַעַת*.

*רָצַף* TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic *رَصَف* idem).

Derivatives, *רָצַפָה*, *רָצַפָה*, *רָצַפָה*.

*רָצָף* m.—(1) *a stone* on a hearth, on which meat was roasted or bread baked. 1 Ki. 19:6, *עֲנַת רָצָפִים* “a cake cooked upon the stones.” The Rabbins understand hot coal, compare *רָצַף*.

(2) [*Rezeph*], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps *Ρησαφα* of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic *رَصَافَة*.

*רָצַפָה* f.—(1) i. q. *רָצַף* *a baking stone*, Isa. 6:6. Vulg. *calculus*. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [*Rizpah*], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

*רָצַץ* fut. *רָצַץ*, *רָצַץ* (for *רָצַץ*), Isaiah 42:4; Ecc. 12:6, compare *רָצַץ* Jer. 50:44 (Arab. *رَض*) cogn. to *רָצַע* and *רָצַף*.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, *קָנַח רָצִין* “a crushed reed,” *das eingetnickte Rohr* (Vulg. *quassata*). Isa. 36:6; 2 Ki. 18:21. It differs from *רָצַח* to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with *רָצַח* 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL *רָצַח* pass. of Kal No. 1, Ecc. 12:6; Ezek. 29:7.

PIEL *רָצַח*—(1) i. q. Kal No. 1, but more forcible, *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL *רָצַח* i. q. Kal and Piel No. 2, Jud. 10:8. But *רָצַח* Nah. 2:5, belongs to the root *רָצַח* to run.

HIPHAL, fut. conv. *רָצַח* (so as to differ from *רָצַח* to make to run), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, *רָצַח*, compare *רָצַח* No. II.

*רַק* (from *רָצַח* No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, *רַק אֲנִי לְבַדִּי* “only I alone.” Gen. 47:22, “only the land of the priests he bought not.” 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also, of exception, *only, except, provided*, Isa. 4:1, “we will eat our own bread,...only let us bear thy name.” Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, “there was nothing in the ark *רַק שְׁנֵי הַלְחָוֹת* except the two tables.” 2 Ki. 17:18. Joshua 11:22, “there were not left of the nation of the Anakim *רַק בְּעֵינָה* except in Gaza.” 1 Ki. 15:5.—(b) it is prefixed to adjectives (equally with *רַק* No. 2, a—c), as *רַק לֵעַל* *nothing except evil*, *nut bdsē, eitel bdsē*. 1 Ki. 14:8, *רַק הַיָּשָׁר* “only what is right,” *weiter nichts als was recht ist*.

Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, *רַק אֵין יְרֵאָה אֱלֹהִים בְּמָקוֹם הַזֶּה* “surely the fear of God is not in this place,” *prop. it cannot be otherwise than—i. e. no doubt, surely*.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, *רַק וְנִשְׁמָע הַדָּבָר שְׁמוֹעָה* “to have heard only the rumour causes terror.” Ps. 32:6, *רַק לְשֹׁמְרֵי מַיִם רַבִּים אֶלְיוֹ לֹא יִגִּיעוּ* “(as to) the flood of great waters, to him only (the righteous) they shall not approach.” The same is the case with the particles *וְ* Gen. 16:13, *וְ* Isa. 34:14.



רק see ריק.

רק m. with suff. רקו (from רקך No. II), spittle, Job 7:19; 30:10; Isa. 50:6.

רקב fut. ירקב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rotteness comes up upon his name." Hence—

רקב masc. decay of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, rotten wood, Job 13:18; Hos. 5:12.

רקבון m. id., Job 41:19.

רקד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to skip for fear (compare Hiph. נטר Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רקך).

PIEL, to spring, to dance, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. to cause to leap, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also רעש and נטר.

רקדא f. (from the root רקך No. I), properly, something thin. Hence—

(1) the temple (שכל), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for cheek, Cant. 4:3; 6:7. Compare tempora, Prop., ii. 24, 3.

רקון ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רקח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. The primary idea appears to be in making the spices small, which are mixed with the oil, comp. under רקק, and רכל Cant. 3:6. Part. רקח an ointment maker, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, to season (flesh), Eze. 24:10.

Derivatives, מרקח, מרקח, מרקח, מרקח, מרקח.

רקח m. spice. מין המרקח spiced wine, i. q. מרקח Cant. 8:2.

רקח m. ointment, Ex. 30:25.

רקח m. an ointment maker, perfumer, Neh. 3:8. Fem. רקחה 1 Sa. 8:13.

רקחים m. pl. ointments, Isa. 57:9.

רקיע m. Gen. 1:6, 7, 8; Psalm 19:2; fully רקיע השמים Gen. 1:14, 15, 17, 20, etc. the firmament of heaven, spread out like a hemisphere above the earth (from the root רקע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. firmamentum. Luth. Beste.

רקיק m. (from the root רקך No. I.) a thin cake, a wafer, Ex. 29:2, 23; Lev. 8:26.

רקם prop. i. q. רקע No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רקמה. Specially to variegates a garment, to weave it of variously coloured threads. Part. רקם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from רקע a worker in colours). In Spanish and Italian the verb recamare, ricamar (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. to be wrought, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רקם (i. q. <sup>5~</sup>רקם "flower garden," prop. "variegated"), [Rekem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רקמה fem.—(1) something versicoloured, variegated (bas Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. רקע. Specially—

(2) a variegated garment, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רקמתים Jud. 5:30.

רקע (cogn. to רקך)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply, to spread out, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) to tread down, 2 Sa. 22:43.

PIEL, to spread out by beating, as a thin plate,



Ex. 39:3; Nu. 17:4; hence to overlay with a thin plate, Isa. 40:19.

Pual, part. spread out (with the hammer), Jer. 10:9.

Hiphil, i. q. Kal No. 2, to spread out (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. thin plates, Nu. 17:3.

I. רָקַק prop. TO BEAT, TO POUND, specially, to spread out by beating, to make thin. Arabic intrans. رَقِيَ to be thin. (Cognate roots are رָקַע, רָקַק, which have the primary sense of pounding, and רָקַב, רָקַח, which have that of making small.)

Derivatives, רָקַח, רָקַב, רָקַע, and pr. n. רָקַח, רָקִיחַ.

II. רָקַק i. q. רָקַח TO SPIT, TO SPIT OUT. (An onomatopoeic root, like the cogn. רָקַח, compare Lat. scree.) Followed by רָקַח to spit upon any one, Lev. 15:8 (fut. רָקַח).

Derivative, רָקַח.

רָקַח (i. q. Chald. רָקַח, Arab. رَكِيحٌ "a shore"), [Rakkath], pr. n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשׁ poor, see רָשׁ.

רָשָׁה an unused root, Chald. רָשָׁה to have leave, to be permitted ["to be able"], רָשָׁה leave, power, whence —

רָשָׁה m. permission, power of doing any thing, Ezr. 3:7.

רָשָׁה see רָשָׁה beginning.

רָשַׁם TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رَشَم id.

רָשַׁם Chaldee id. Fut. רָשַׁם Dan. 6:9.

PEIL, רָשַׁם pass. 5:24, 25.

רָשַׁע fut. רָשַׁע — (1) prop. TO MAKE A NOISE, OR TUMULT, see adj. רָשַׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَشِيَ Aph. to agitate; رَشِيَ commotion, disturbance; also رَشِيَ to be disturbed; kindred roots are رָשַׁע, רָשַׁע and others, which have been treated of under רָשַׁע.) Hence —

(2) to be unrighteous, wicked (compare the same transition of meaning in the root רָשַׁע), 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp. to רָשַׁע. Pregn. followed by רָשַׁע wickedly to depart from (God), Psa. 18:22.

(3) to have an unrighteous cause, to be guilty (opp. to רָשַׁע), Job 9:29; 10:7, 15.

Hiphil — (1) to declare guilty, or unrighteous, i. e. to condemn any one, used of a judge (opp. to רָשַׁע), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, to overcome. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself רָשַׁע his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare רָשַׁע, רָשַׁע No. 4, רָשַׁע to be innocent,

Syr. رَشِيَ to conquer. LXX. ἐσώζετε. Vulg. superabat. But it may also be taken in the primary signification, and rendered to cause perturbation, terror.

(2) intrans. to act unrighteously, wickedly, 2 Ch. 20:35 (with רָשַׁע), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, מְרָשַׁע בְּרִית "those who wickedly desert the covenant."

Derivatives, רָשַׁע, רָשַׁע, רָשַׁע, מְרָשַׁע.

רָשַׁע adj. — (1) wicked, unrighteous, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to רָשַׁע. Sometimes (but however, rarely) used of the Gentiles (גוֹיִם) as oppressing the Israelites (עַמֵּינוּ), Isa. 14:5; Ps. 9:6; compare רָשַׁע Psalm 84:11; 125:3; and Greek ἄνομοι of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) having an unrighteous cause (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) guilty, liable to punishment, Gen. 18:23, 25. רָשַׁע לְמוֹת guilty of death, Nu. 35:31.

רָשַׁע with suffix רָשַׁע masc. wickedness, unrighteousness, Psalm 5:5; 45:8; and frequently. Opp. to רָשַׁע. רָשַׁע אֲצִרוֹת רָשַׁע wealth wickedly acquired, Mic. 6:10. רָשַׁע כַּאֲזַנֵי רָשַׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for fraud, falsehood, Prov. 8:7 (opp. to רָשַׁע). Plur. רָשַׁע things done wickedly, Job 34:26.

רָשַׁע f. — (1) wickedness, unrighteousness, Isaiah 9:17; Mal. 3:15; specially, fraud, falsehood (compare רָשַׁע No. 2). Pro. 13:6

(2) something done wickedly, Deu. 25:2.

רָשַׁע see רָשַׁע.



**רשף** an unused root, to inflame, to burn, to kindle, cognate to **רש**, **רש**. Sam. id.

**רשף** m. — (1) a flame, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) lightning, Psa. 78:48. Hence poet., 76:4, **רשמי קשת** "lightnings of the bow," i. e. arrows, and Job 5:7, **בני רשף** "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning, Job 5:7.

(3) a burning fever, a plague, by which the body is inflamed (compare **חמה** heat and poison). Deu. 32:24: **לחמי רשף** "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich **דבר** plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

**רשש** (cogn. to **רצץ**) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **רששיש**.

**רשת** with suff. **רשת** pr. inf. of the verb **רש** in the sense of taking, and seizing, f. a net, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **פְּעֻשֶׁת רֶשֶׁת** "net-work," Ex. 27:4.

**רתוק** m. a chain, Ex. 7:23. Plur. **רתוקות** 1 Ki. 6:21; from the root **רתק**.

**רתח** TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, to make to boil, Eze. 24:5.

PUAL, to be hot, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence—

**רתח** m. boiling, only pl. Eze. 24:5.

**רתם** TO BIND horses TO a chariot, Mic. 1:13. (Compare **רָמַם** No. 4.) Arab. **رَم** IV. to bind a thread round the finger. Hence—

**רתם** m. (1 Ki. 19:4 כתיב, f.) pl. **רתמים** 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, juniper; more correctly, i. q. Arab. **رَمَة**, *genista, broom* (*spartium junceum*, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, **Bin-**sen from the verb **binden**. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

**רתמה** ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

**רתק** not used in Kal, TO TIE, TO BIND. Arab. **رتق** to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), to be unbound, loosed. **רָתַק** has **רָתַק** to be removed.

PUAL, to be bound, Nah. 3:10; whence **רתוק** and—

**רתקות** f. pl. chains, Isa. 40:19.

**רתת** an unused root, i. q. **רָטַט** and Aram. **רתת** **רָתַת** to be terrified; whence—

**רתת** m. terror, Hos. 13:1. Aram. **רתת** id.

ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of s and the thicker sound, which in German is expressed by sch, in English by sh. The same is still the case with s in the Irish language, as *sold*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew ש the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as **שבר**, **סבר**; **שכח**, **סכח**; but the Arabs, by a

peculiar property of their language, in almost all these roots have ש, as **שבר**, **شكر**; **שכח**, **شك**, etc. (just as the people of Wirtemberg pronounce the German s with a stronger sibilant, **is**, as if **ischt**); the Arabs rarely retain **س**, as **سلي**, **سلي**. In the Hebrew language itself kindred letters are— (a) the other sibilants, as **ש**, **ס**, **צ**, **ז**, see page DLXXV, A; also, **שפן**, **שפן**; **שפן**, **שפן**; **שפן**, **שפן**; **שפן**, **שפן** to strain; **שפן** and **שפן** to ferment.— (b) sometimes the aspirates, just like Greek **σς**, *sus*; **σση**, *siva*; compare **שנה** i. q. **שנה** to spread out; **שנה**, **سك** i. q. **שנה** to go; **שנה** = **שנה** to intertwine, to weave;



very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. נָבַב to be high; שָׁנַף i. q. נָפַף, etc.; compare γράφω, scribo; γλύφω, sculpo; τρίζω, strideo; tego, στέγω; fallo, σφάλλω, and many others.

[“שָׁנַח an unused root. Derivative, שָׁח.”]

שָׁח an unused root, cognate to the verbs שָׁח (which see), שָׁחַ to boil, to boil up, to ferment, compare שָׁחַ to boil up, to break forth (an ulcer). (In the western languages of the same stock is German sauer, in Ottfr.; Anglo-Sax. sur; Germ. sauer.) Hence—

שָׁחַ m. fermentation, leaven, Ex. 12:15, 19. (Ch. סָחַ id.).

שָׁחַ pr. inf. fem. of the verb שָׁחַ (for שָׁחַ), with suff. שָׁחַ, once contr. שָׁחַ Job 41:17 (where other copies have שָׁחַ).

(1) raising up, Job 41:17; lifting up, sc. of countenance, Genesis 4:7. See the root שָׁחַ No. 1, letter c.

(2) eminence, a place rising up in the skin; hence any spot, Exod. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) excellency, majesty, Genesis 49:3; Job 13:11.

(4) a sentence, decree of a judge (compare שָׁחַ No. 4, and שָׁחַ No. 1, letter f), Hab. 1:7. Others take it here to be pride.

שָׁחַ TO INTERTWINE, i. q. שָׁחַ; whence—

שָׁחַ m. pl. שָׁחַים lattice work, 1 Ki. 7:17.

שָׁחַ f.—(1) a net, Job 18:8.

(2) lattice work, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁחַ sambuca; see שָׁחַ.

שָׁחַ an unused root and of doubtful meaning.

Arab. شِم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁחַ to be sweet-scented. Hence—

שָׁחַ (“coolness,” or “sweet smell”), [Shebam], Num. 32:3; and שָׁחַ [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁחַ and שָׁחַ—(1) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שָׁחַ; although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁחַ Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁחַ No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁחַ לֶחֶם to be satisfied with bread, Ex. 16:12; Job 27:14; Eccl. 5:9; followed by שָׁחַ Pro. 14:14; 18:20; Job 31:31; followed by שָׁחַ Ps. 65:5; 88:4; followed by שָׁחַ before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of weariness and loathing is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁחַ יָמַי to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIFIL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שָׁחַ of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁחַ of thing, Ps. 103:5. Once followed by שָׁחַ of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁחַ m. plenty, abundance of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁחַ m. adj. satisfied, satiated, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁחַ רִצּוֹן abounding in (divine) favour, Deut. 32:23.—(b) in a bad sense, satiated with troubles, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁחַ יָמַי satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁחַ Gen. 25:8.

שָׁחַ m.—(1) satiety, fulness. לִשְׁבַע to the full, Ex. 16:3.

(2) abundance, Ps. 16:11.

שָׁבַע f. Eze. 16:49, and—

שָׁבַע f. satiety, fulness. לִשְׁבַע to the full, Isa. 23:18; Eze. 39:19.

שָׁבַר TO LOOK AT, TO VIEW, followed by שָׁבַר Neh.



2:13, 15. (Ch. שבר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock שר, שר, compare שבר, שר, שר; also שר and שר.

PIEL—(1) to expect, wait for (prop. to look for, compare שר Piel No. 2), Ruth 1:13.

(2) to hope, Est. 9:1; followed by ש and ש of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. سحر, render, to celebrate; Aram. Peal and Paal id.; comp. Lat. spero). Hence—

ש always with suff. ש hope, Ps. 119:116; 146:5.

ש not used in Kal, i. q. Aram. ש TO BE OR BECOME GREAT, TO INCREASE. (Cognate is ש, with a prefixed sibilant, see under ש p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) to make great, followed by ש Job 12:23.

(2) to magnify, to extol with praise, Job 36:24.

Derivative, ש.

ש Ch. id.; fut. Dan. 3:31, ש "your peace be multiplied," a form of salutation; Dan. 6:26; Ezr. 4:22.

ש i. q. ש, but (except Deut. 2:3) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root ש, compare ש i. q. ש), Job 5:11.

(2) to be lofty, of an inaccessible city, Deu. 2:36.

NIPHAL, to be high, Prov. 18:11. Figuratively—

(a) to be most high, of God, Ps. 148:13; Isa. 2:11.

—(b) to be set in a high place; hence to be safely protected, Prov. 18:10, compare ש.—(c) to be hard to be understood, Ps. 139:6.

PIEL, to set on high, to exalt any one; always metaph.—(a) to make powerful, Isa. 9:10.—(b) to protect safely, Ps. 20:2; 69:30; 91:14; followed by ש from an enemy (compare ש No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, to exalt oneself, to shew oneself exalted, Job 36:22.

Derivatives, ש, and pr. n. ש.

ש a root of uncertain authority, see ש No. II. ["a spurious root"].

ש i. q. ש TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 93:13.

HIPHIL, to cause to increase, to increase, Psa. 73:12.

ש ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כחיב, for which there is ש קרי.

ש m. great, Job 36:26; 37:23, from the root ש.

ש Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root ש.

ש or ש see ש.

ש not used in Kal, prob. TO BE STRAIGHT, LEVEL; compare the kindred ש. Arab. سد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

PIEL, to harrow, i. e. to level [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. ש.

ש an unused root, prob. i. q. ש TO LEVEL, intrans. to be level. Arab. سدا to spread out (compare ש). Hence—

ש const. ש with suff. ש, plur. absol. ש Ex. 8:9, const. ש Isa. 32:12, and ש Neh. 12:29; with suff. ש, ש m.—(1) a plain (pr. level, tract); hence ש the plain, or plain country of Syria, i. e. Mesopotamia, i. q. ש Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stüd Saatfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (Feld, Land), opp. to the city, villages, or camps, hence ש a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27; ש beasts of the field, wild beasts, Gen. 2:20; 3:14; ש 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; ש the field or borders of the Amalekites, Genesis 14:7; 32:4; ש the borders of the Moabites, Gen. 36:35. Once used of the countries, empire of a king, and meton. of his subjects. Ecc. 5:8, "a king ש who is served (honoured) by his people."



**שָׂדֵי** i. q. שָׂדֵה plain, field, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. י־ is the proper and primitive Arabian form, in common use in Arabic for ה־, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took שָׂדֵי incorrectly for pl. i. q. שָׂדִים, but see Ps. 96:12.

**שָׂדִים** plur (from the sing. שָׂדֵה, a plain, a field, from the root שָׂדָה); hence [Siddim], pr. n. עֶמְקַי שָׂדִים (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

**שָׂדָה** i. q. סָדָה to set in a row, to arrange. Hence—

**שָׂדָה** f. order, rank of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

**שָׂה** (for שָׂה or שָׂה ["for שָׂה"]) const. שָׂה, with suff. שָׂהוּ Deu. 22:1, and שָׂהוּ 1 Sa. 14:34 (both from שָׂה). Arab. شاة and شاهة comm. a sheep or goat, a noun of unity, to which answers the collect. צֶמֶן (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, שָׂה בְּשָׂבִים וְשָׂה עֲזִים "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare שָׂה and שָׂה.

**שָׂהָד** an unused root, i. q. אָמַד, אָמַד, Arab. شهد to bear witness, to be an eye-witness, compare شهد to be present. Conj. III. to behold something before one. Hence—

**שָׂהָד** (with Kametz impure, like participles Peal in the Aramaean dialects) m. a witness, once found, Job 16:19. Whence—

**שָׂהָדוֹתָא** f. a Chald. (and Syr.) word (used by Laban, an Aramaean), in its emphat. state, witness, testimony, Gen. 31:47.

**שָׂהָר** an unused root, i. q. אָמַר, אָמַר to be round (of the same family as אָמַר, אָמַר), whence אָמַר the moon. The derivative of this noun is—

**שָׂהָרִים** m. plur., little moons, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. μηνίσκοι. Vulg. lunulae.

**שָׂהָב** to be grey-headed; see שָׂהָב.

**שָׂוֶבֶק** i. q. סָבַק entangled branches, 2 Sam. 18:19; see סָבַק.

I. **שָׂוֶג** i. q. חָסַד No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read ח.

II. **שָׂוֶג** i. q. חָסַד No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

**PILPEL**, שָׂוֶג to hedge about (a vineyard). Isa. 17:11, בַּיּוֹם נִטְעָה תְּשֻׁגְשָׁנִי "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render תְּשֻׁגְשָׁנִי thou didst make it great, cause it to grow; as if, שָׂוֶג from the same as שָׂוֶג, שָׂוֶג; but the previous explanation is preferable.

**שָׂוֶד** see שָׂדֵה to plaster with lime.

**שָׂוֶה** once found Gen. 24:63, "Isaac had gone out לְשֹׂהַב בְּשָׂוֶה;" Vulg. ad meditandum in agro; so that שָׂוֶה would be the same as שָׂוֶה No. 4. But LXX. Aqu. Symm., express, ad colloquendum, sc. with his friends, or with his servants tending herds in the field; compare שָׂוֶה No. 1; and this appears to be preferable. Aben Ezra and Syr., ad deambulandum, to take a walk; compare Arabic ساه Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

**שָׂוֶט** i. q. שָׂטָה TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, שָׂטָה, שָׂטָה.

**שָׂוֶד** TO FENCE ABOUT, TO HEDGE IN (Arab. شوك, شوك, Med. Waw, to fence with thorns; شوك a thorn. See the kindred verbs שָׂוֶג, שָׂוֶג No. 2; שָׂוֶק and שָׂוֶק; also שָׂוֶק and שָׂוֶק, which appear to be from שָׂוֶד, שָׂוֶד with the middle radical hardened. To this also answer Sanscr. sakha; Persian شاخ foliage, branch). Metaph. Job 1:10, שָׂוֶד בְּעַרְוִי "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, to stop up the way before any one, Hos. 2:8 (compare Job 3:23).

**PILPEL** שָׂוֶק to intertwine, to weave. Job 10:11, בְּעֵצְמוֹת וְנִידִים תְּשֻׁקְבֵנִי "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives שָׂוֶק and שָׂוֶק; also—

**שָׂוֶק** m., Jud. 9:49; and שָׂוֶק f., ver. 48, a branch (Chald. שָׂוֶק and שָׂוֶק; Syr. سوك id.).



**שוכה** ("a hedge" ה=ו, ה) [*Socoh, Shochoh, Sochoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh الشويكة, Rob. 195, 343.]

**שוכתי** [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

**שום** and **שום** fut. ישים, apoc. ישים, ישים; once ישים Ex. 4:11; imp. שים; inf. absol. שום constr. שום; more rarely שים Job 20:4; gener. TO PUT, TO SET, TO PLACE; τίθειναι (Syr. ܩܘܡܐ; Æth. ሠደድ: ሠደድ: id.; less frequent is سام Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) to put, i. q. to set, to place (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וישם אלהים את האדם "and there (in the garden) he placed man." שום ב בית בלהה to put any one in prison, 2 Ch. 18:26. Hence—(a) to place a plant, for, to plant; like the Lat. *ponere arborem*; Arab. نصب Isa. 28:25.—(b) שום בנים to set, i. e. to beget children (Germ. Kinder in die Welt setzen), Ezr. 10:44; compare τίθειναι παῖδα ὑπὸ ζώνῃ, Hymn. Ven. 256, 283.—(c) יס שום to construct a nest or habitation (in a rock), Num. 24:21.—(d) to dispose an army, to set in array (מַחֲנֵה), Josh. 8:2, 13; bands of soldiers (מַשְׁבָּטִים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, וישם לו בדרך "he set himself in the way." There is the same ellipsis in the verbs יס No. 1, a, and יס.—(e) to constitute (τίθειναι, Acts 20:18); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and ? Gen. 45:9; Ex. 2:14; followed by an acc. and על to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שום שמו to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שום שמו Deu. 12:11; 26:2.—(g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. legen, followed by א in any place (hineinlegen), Gen. 31:34; 44:1; Deut. 10:2. Job 13:27, תשים בַּסֵּד רַגְלִי "thou hast put my feet in the stocks;" followed by על upon any place, to set on (darauf legen), Gen. 9:23; 22:6; שום יד על פה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by א id. 1 Sa. 19:13. שום אש to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) שום שמלות to put garments on oneself (die Kleider anlegen), Ruth 3:3; compare על No. 1, a.—(b) absol. to put, lay down, sc. a pledge (ein Pfand einlegen, setzen), Job 17:3. Compare Arab. وضع Conj. III, i. q. وضع رهن; Gr. τίθειναι, Passow, letter A, 8.—(c) to put, to impose on some one anything to be done, followed by על of pers. Ex. 5:8; 14:22, 24; or to be suffered, followed by א Deu. 7:15; also, to attribute to any one (guilt, eine Schuld zur Last legen), followed by על Jud. 9:24; על Deu. 22:14, 17; א 1 Sa. 22:15; Job 4:18.—(d) שום שם to put or impose a name on any one (ὄνομα θεῖναι τινι, Od. xix. 403; ὄνομα θέσθαι, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וישם את שמו אבימלק "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) שום לנגדו to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(f) followed by א to propound, to explain anything to any one, Job 5:8; in like manner, followed by אשׁר to declare, to signify, Exod. 17:14.—(g) to lay up as in a treasury. Job 36:13, "the wicked ישימו אשׁר lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," θησαυρίζουσι ἑαυτοῖς θυμὸν (Romans 2:5). Similar to this is the phrase—(h) שום על לב to lay up on the heart; Germ. etwas zu Herzen nehmen [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. τίθειναι ἐνὶ φρεσὶ); also, שום אשׁר ללב 2 Sam. 13:33; שׁ 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אשׁר ל (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, וישם "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as—(a) שום עין על to set the eye on, see על No. 1, a.—(b) שום פנים to set the face on or towards, in various senses, see פנים No. 1, letter c—e.—(c) שום לב to set the heart upon, to attend, Isaiah



41:22; Hag. 2:15, 18; and without לב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare לב הדין and לב הדין id. Followed by על of the thing (to or towards anything), Job 1:8; אל Exod. 9:21; ל Deut. 32:46; Eze. 40:4; followed by א (without לב), Job 23:6; but 1 Sam. 9:20, ל שום is to set the heart and mind on, i. q. שום על לב. — From the signification of constituting (see above, No. 1, letter c) arises —

(4) to make or render any one so or so, τιθέναι i. q. ποιῆσαι (see Passow, h. v. letter B), Ex. 4:11, מי ישום אלם "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and ל Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and א (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שמך עיר לנל "thou hast made of a city ruins," for עיר לנל or מעיר לנל, unless it be deemed better to supply שמך (עיר) מעיר לנל. — More rarely absol. to make, to do i. q. עשה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שום אחות to do signs, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. to make, to prepare for any one, is often i. q. to give, as שום שלום to give peace to any one, Num. 6:26; שום כבוד to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; שום רחמים to give compassion to any one, Isa. 47:6. Compare Gr. θεῖναι τινι ἀλγεια, πένθος, φῶς, see examples, Passow, B, No. 2.

HIPHAL i. q. Kal. Imp. השמי, either attend, see Kal No. 3, c, or range, sc. the battle, see Kal No. 1, d, Eze. 21:21; and part. משים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קרי. (See ישם.)

Derivatives, שומח, שומם [not so placed in Thes.], and pr. n. שומאל.

שום Ch. to put, to place, to set, specially — (a) to constitute any one, to prefer (to an office), Eze. 5:14. — (b) to put, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. νομοθέτης, Lat. ponere legem, Syr. ܩܘܡܐܢܐܢܐܢܐ. — (c) שום שם רי to impose a name on any one, to give a name, Dan. 3:12. — (d) שום לב to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שום מעם על to regard (set the mind to) any thing, Dan. 5:12.

I. שור fut. וישר i. q. שרה, שר (which see).

(1) TO CONTEND, Hos. 12:5.

(2) to hold dominion, Jud. 9:22.

HIPHAL השיר to constitute princes, Hos. 8:4.

II. שור an onomatop. root, i. q. נשר TO SAW. fut. וישר 1 Ch. 20:3.

III. שור i. q. סור TO GO BACK, Hos. 9:12.

שורה f. series, row, order, from the root שרה

No. 1. Arab. سورة series, row of stones. Isa. 28:25, וישם הקפה שורה "and he places (plants) the wheat in rows," שורה in acc. put adverbially, reihenweise. Jerome, per ordinem.

שורק see שרק.

שוש and שוש fut. וישוש, once וישוש Isa. 35:1, imp. שוש, inf. absol. שוש, constr. שוש TO REJOICE, TO BE GLAD (prop. to leap, to spring, see סוס), Job 3:22, followed by על Deut. 28:63; 30:9; followed by א in any thing, Isa. 65:19; Ps. 119:14; specially שוש ביהוה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, וישושם "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, משוש, ששון.

שח m. a thought, Amos 4:13. Root שח to meditate.

שחה TO SWIM, Isa. 12:31.

HIPHAL, to inundate, Ps. 6:7. Hence —

שחו f. (Milel, Segolate form, for שחו) a swimming, Eze. 47:5.

שחוק see שחק.

שחט TO SQUEEZE OUT grapes, Genesis 40:11. (Chald. שחט id.)

שחק i. q. שחץ (which see. [Compare Æthiop. ሠሐቀ: ሠሐቀ: and Zab. ܣܚܚܐ]), but more used in the later Hebrew — (1) TO LAUGH, Ecc. 3:4. Followed by אל to smile upon, Job 29:24; followed by על to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by ל id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שחק, fut. שחקי — (1) to joke, to jest (prop. to laugh repeatedly), Jer. 15:17.



(2) to play, to sport, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (ἄσπασμα), 2 Sa. 2:14.

(3) to dance to music vocal and instrumental (just as we speak of playing on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers). Jer. 31:4, צמחול משחקים "in the chorus of dancers," Pro. 8:30, 31.

HIRHIL, to laugh at in scorn, to deride, followed by ל 2 Chr. 30:10.

Derivatives שחק, pr. n. שחק, i. q. שחק, and—

שחק & שחק m.—(1) laughter, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) derision, scorn, meton. of its object, Job 12:4; Jer. 20:7.

(3) jest, Pro. 10:23.

שם, plur. שמים deviations from what is right, sins, Hosea 5:2, i. q. שמים Ps. 101:3; from the root שם [in Thea. from שם].

שטה fut. apoc. שטה TO DECLINE, TO TURN ASIDE. (Aram. שטה, id.) Followed by מעל from the way, Prov. 4:15; אל דרכי 7:25. Specially used of adulterous wives, Nu. 5:23; with the addition of שמה 5:19, 20, 29. Compare שטה No. 1.

שטם fut. שטם (cogn. to שטן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative שטמה.

שטן i. q. שטם, Syr. شطن, Arab. شطن id., Psa. 38:21; 109:4. Part. שטן lying in wait, adversary, 71:13; 109:20, 29. Hence—

שטן—(1) adversary (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לוי שטן to resist him;" verse 32.

(2) With the art. שטן (adversary, κατ' ἐξοχην) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is Satan, the devil, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2, seq.; compare Apoc. 12:10, ὁ κατηγορῶν τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, שטן i. e. περιουδότης (from the root שטן); this notion has now been rejected by all interpreters. And—

שטנה f.—(1) accusation, letter of accusation, Ezr. 4:6.

(2) [Sitnah], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שיא m. (for שיא) elevation, height, Job 20:6; i. q. שיא, from the root שיא.

שיאן (for שיאן "lifted up"), [Sion], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شاب and Arab. شاب Med. Ye, id.) Part. שיב hoary, old, Job 15:10. Hence—

שיב m. 1 Ki. 14:4; and שיבה f.—(1) hoary hair (of an old man), Genesis 42:38; 44:29, 31. שיבה a hoary-headed man, Deu. 32:25.

(2) old age, Gen. 15:15; 25:8. Meton. an old person, Ruth 4:15.

שיג m. withdrawing, going away, 1 Ki. 18:27; from the roots שיג, HD to go away.

שיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence—

שיד m. lime, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שיה i. q. שיה (which see), a sheep or goat.

שיח—(1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. شح to germinate, to flourish; APHEL شح to put forth shoots, buds, and Med. quiesc. شح to dare, pr. to lift oneself up, شح bushes, and Heb. שיח No. 1). In Hebrew—

(2) to speak, pr. to utter with the mouth, comp. שיח No. 1. Followed by ש to speak to any one, Job 12:8; with suff. Prov. 6:22, שיח "he shall



“speak with thee.” Followed by **א** to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by **א** to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Psa. 55:18; Job 7:11.

(4) to talk with oneself, i. e. to meditate, especially on divine things, Ps. 77:4, 7; followed by **א** of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. **הִתְחַלֵּט**.

PIEL **הִתְחַלֵּט** to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence **הִתְחַלֵּט**, and—

**שִׁיחַ** m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:13; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Psa. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baul, as not answering the supplications of his priests, it is said **שִׁיחַ לֵב** “he has a meditation,” i. e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX. ἀδολεσχία αὐτῶ ἐστὶ, the Greek word denoting both meditation and conversation.

**שִׁיחָה** f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, **שִׁיחָה לְפָנָי** “meditation before God.” Germ. Anbacht.

**שָׂם** to put, see **שָׂם**.

**שָׂךְ** pl. **שָׂכִים** m. (from the root **שָׂךְ** No. 1), thorns, Nu. 33:55. (Arabic **شَاك** a thorn.) From the same root is—

**שָׂךְ** (read *soch*), m. a hedge, Lam. 2:6. [In Thes. from **שָׂךְ**.]

**שָׂךְ** f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. **شوكه** goad, sharp weapon.)

I. **שָׂךְ** an unused root, i. q. Ch. **שָׂךְ** to look at, to contemplate; Syr. and Sam. **שָׂךְ**, to expect, to long for; Sam. **שָׂךְ** an eye. Nearly related to this among the Hebrew roots are, **שָׂךְ**, **שָׂךְ**, **שָׂךְ** No. II, and transp. **שָׂךְ**; also, in the Indo-Germanic languages, Gr. **θεάω**, Lat. **scio**, Ital. **sagio** (*præsigio*), **sagus**, **sagax**, Goth. **saighan**, Germ. **schauern**, **sehen**).

Derivatives, **שָׂךְ**—**שָׂךְ**, **שָׂךְ**.

II. **שָׂךְ** also appears to have had the sense of cutting; whence **שָׂךְ** a knife, which see.

**שָׂךְ** (“hill,” “watchtower,” like the Samarit. **שָׂךְ**), [*Sechu*], pr. name of a region near Ramah, 1 Sa. 19:22.

**שָׂךְ** m. i. q. **שָׂךְ** intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage **שָׂךְ**, page cccxxi, A. Others take it to be *phenomenon, meteor*, but this does not accord with the context.

**שָׂךְ** f. image, form, appearance. Isa. 2:16, **שָׂךְ**, well rendered in the Vulg. *omne quod visu pulchrum est*; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit. **שָׂךְ**.”]

**שָׂךְ** m. a knife, Pro. 23:2; verbal of Piel from the root **שָׂךְ**. (Ch. **שָׂךְ**, and Arab. **سكين** id. Of the same family apparently are **ζάγκλη**, **ζάγκλον**, **σάγκλον**, sickle, **Σιδελ**).

**שָׂךְ** m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years **שָׂךְ** according to the years of a hireling;” i. e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root **שָׂךְ**.

**שָׂךְ** f. a hiring. Isa. 7:20, **שָׂךְ** “a razor of hiring,” i. e. hired.

**שָׂךְ** i. q. **שָׂךְ**—(1) TO WEAVE, TO FENCE.  
(2) to cover, Exod. 33:22.—Hence **שָׂךְ**, **שָׂךְ**, and **שָׂךְ**.

**שָׂךְ**—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. **שָׂךְ** Peal and Ithpael; compare Arab. **شكل** figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. **flug**; formerly **glau**; from the verb **tugen**; Engl. *to look*; pr. *provident*, *circumspect*.

PIEL, causat. of Kal No. 2. Genesis 48:14, **שָׂךְ** “he (so) placed his hands prudently,” i. e. of set purpose. But all the ancient versions render, *he put his hands across*. LXX. **ἐναλλάξ τὰς χεῖρας**. Vulg. **commutans manus**, which is defensible; comp.

Arab. **شكل** to bind; Conj. II., to plait the hair;

**שָׂךְ** and **שָׂךְ** to be intertwined.



HIPHAL—(1) to look at. Gen. 3:6, וַיִּחְסַר הָעֵץ לְהִשְׁכִּיל "and the tree was desirable to look at." Vulg. *aspectu delectabile*.

(2) to attend, to turn the mind to; followed by an acc., Deut. 32:29; Psalm 64:10; followed by על Prov. 16:20; מִשְׁכִּיל אֶל דָּל Neh. 8:13; Ps. 41:2, מִשְׁכִּיל אֶל דָּל "who attends to (cares for) the poor;" followed by פְּ Dan. 9:13.

(3) to be or become understanding, prudent, Ps. 2:10; 94:8; followed by פְּ Dan. 1:4; comp. verse 17; to act prudently, Jer. 20:11; 23:5. Part. מִשְׁכִּיל prudent, intelligent, Job 22:2; Prov. 10:5; also upright, pious, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. הַחֲכָמָה, הַחֲכָמִים). Inf. הִשְׁכִּיל Jer. 3:15; and הִשְׁכִּיל Prov. 1:3; 21:16; subst. intelligence, prudence.

(4) i. q. הִצְלִיחַ to be successful (in carrying anything on), to act prosperously, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) to make prudent, to teach, Psalm 32:8; followed by two acc., Dan. 9:22; followed by לְ of pers. Prov. 21:11.

(6) to give success, 1 Ki. 2:3.

Part. מִשְׁכִּיל subst., a song, poem, Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 98, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מִשְׁכִּיל prop. a didactic poem, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شعر doctrine, is used of poetry of every kind. Others take it to be, oratio ligata; from شکل; See Piel.

Derivatives, שָׁכַל, שָׁכַל.

שָׁכַל Chald. ITHPAEL, followed by פְּ to attend to anything, Dan. 7:8.

שָׁכַל and שָׁכַל; with suff. שָׁכְלוֹ m.—(1) understanding, intelligence, prudence, 1 Ch. 22:12; 26:14. שָׁכַל טוֹב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שָׁכַל שׁוֹם to give understanding (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, cunning, Dan. 8:25.

(3) happiness, Prov. 3:4.

שָׁכַל f., Eccl. 1:17; i. q. סְכָלוֹת (which is found in many MSS. and editions) folly.

שָׁכַלְתִּי Ch. f., understanding, Dan. 5:11, 12.

שָׁכַר fut. יִשְׁכַּר (Arab. شكر) TO HIRE, Gen. 30:16, e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6. Especially, to bride, Neh. 6:12, 13; 13:2.

NIPHAL, to be hired, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, שָׁכַר, שָׁכַר, שָׁכַר, שָׁכַר, שָׁכַר, pr. n. יִשְׁכַּר, and—

שָׁכַר m.—(1) wages (of a hireling), Gen. 30:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of reward, Gen. 15:1.

(2) [Sakar], pr. n. m.—(a) 1 Chron. 26:4.—(b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׁכַר.

שָׁכַר m. id. Prov. 11:18; Isaiah 19:10, עֲשֵׂי שָׁכַר "those who make wages," comp. עֲשֵׂה No. 2, d.

שָׁלַח an unused root, pr. to be quiet, i. q. שָׁלַח, hence to be fat, i. q. Arab. سلى, whence—

שָׁלוּ in pause שָׁלוּ (in שָׁלוּ קָרִי), a quail, so called from its fatness (compare Arab. سماني), always collect. quails, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שָׁלוּיִם Nu. 11:32, from the sing. שָׁלוּ, comp. Arab. سلى, and Sam. שלוי, which is also in the Hebræo-Sam. copy. LXX. ἀρνυγομίττρα. Vulg. coturnix. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Besch. von Arabien, p. 176.

שָׁלוּ see שָׁלוּ.

שָׁלַח with the letters transposed for שָׁמְלַח f.—(1) a garment, Ex. 22:8; Mic. 2:8.

(2) [Salmah, Salmon], pr. n. m. borne by—(a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שָׁלַחֹן Ruth 4:21.—(b) 1 Chron. 2:51, 54 [שָׁלַחֹן].

שָׁלַחֹן ("clothed"), [Salmon], pr. n. m. see the preceding, 2, a.

שָׁלַחֹן [Shalmah], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שָׁלַחֹן.

שָׁמְלַח not used in Kal.

HIPHAL, הִשְׁמְלַח, הִשְׁמְלַח (1 Ch. 12:2), and הִשְׁמְלַח 2 Sa. 14:19, denom. from שָׁמְלַח.

(1) to turn oneself to the left, Gen. 13:9; Isa. 30:21.

(2) to use the left hand, 1 Ch. 12:2.



שמאל & שמאל quadrilit. — (1) the left side.

(Arab. شمال, شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from being covered; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called ימין from ימין i. q. ימין because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) משמאל on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שמאל (accus.) Gen. 13:9; Num. 20:17, and שמאל על Gen. 24:49; 2 Sam. 2:19, to the left. — יד שמאל the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יד, the left hand, Gen. 48:14; Cant. 2:6; 8:3.

(3) the north, the north quarter, Job 23:9. Genesis 14:15, משמאל לדמשק "to the north of Damascus." As to the Arab. شمال see above.

שמאל & שמאל fem. תי- adj. left, what is on the left side, 1 Ki. 7:21; 2 Ki. 11:11.

שמח and שמח fut. ישמח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a joyful and cheerful countenance, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שמח No. 2, 3. The primary idea is similar of the verb נהג No. II. Other verbs of rejoicing prop. designate merry voices, as עלץ, עלץ, ἀλαλάζω, or have the force of leaping for joy, as נהג. And this latter is stronger than שמח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" ישמח i. e. shall shine, as it were, with joyful brightness. Constr. followed by 3 1 Sam. 2:1; Ps. 129:1; על Isa. 9:16; 39:2; Jon. 4:6; 3 Prov. 5:18 (where several MSS. have 3), with any thing; followed by 3 Neh. 12:43; but followed by 3 specially to rejoice at another's misfortune, or destruction, Psa. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שמח ביהוה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11; 97:12; 104:34; שמח לפני יהוה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שמח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by 3 Ps. 30:2; followed by על Lam. 2:17; 3 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שמח fem. שמחה verbal adj. rejoicing, joyful, Deut. 16:15; followed by 3 concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שמחים לעשות רע "those who rejoice to do evil." Pl. constr. once שמחי Ps. 35:26; elsewhere שמחי Isa. 24:7, etc.

שמחה fem. joy, gladness, Ps. 4:8; 45:16, etc. שמח שמחה גדולה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially—(a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30.—(b) joyful banquets, pleasures (Bergnügungen, Lustbarkeiten). Pro. 21:17, שמחה אהב loving pleasures. עשה שמחה Neh. 8:12; 12:27; 2 Chron. 30:23.

שמחה fem. a quilt, coverlet, Jud. 4:18 (where some copies have שמחה); from the root סמך, comp. סמך bed, couch.

שמל an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment, whence שמלה a garment.

HIPHIL שמל see שמאל.

[Derivatives, the two following words.]

שמלה f. a garment, whether of men or women (Deu. 22:5); especially a large outer garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שמלה which see.

שמלה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שמלה see שמאל.

שמם an unused root, Arabic سم to poison, سموم Samum, i. e. a poisonous wind. Hence—

שממית (several MSS. ["incorrectly"] read שממית) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a



poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

**שנא** fut. שִׁנְיָ, inf. abs. שִׁנְיָ, constr. שִׁנְיָ and שִׁנְיָ (Syr. ܫܢܐ, Arab. شَنَا) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:32. Part. שִׁנְיָ subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. שִׁנְיָו one who hates him, Deu. 7:10; also לֹשְׁנָיִם Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. שִׁנְיָוֹת female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. שִׁנְיָוֹת *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, שִׁנְיָוֹת, שִׁנְיָוֹת.

**שִׁנְיָוֹת** Chald. i. q. Hebr. Part. שִׁנְיָוֹת *enemy*, Dan. 4:16.

**שִׁנְיָוֹת** fem.—(1) prop. inf. of the root שִׁנְיָוֹת Deu. 1:27.

(2) *hatred*. שִׁנְיָוֹת נְדוּלָה to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

**שִׁנְיָוֹת** f. שִׁנְיָוֹת, verbal adj. *hated*, Deu. 21:15.

**שִׁנְיָוֹת** ("coat of mail," i. q. שִׁנְיָוֹת the name by which the same mountain was known by the Sidonians, see the root שִׁנְיָוֹת; unless it be better to render שִׁנְיָוֹת "cataract," i. q. שִׁנְיָוֹת from the noise of water), [Senir], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic سنير, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

**שִׁנְיָוֹת** an unused root, prob. i. q. שִׁנְיָוֹת to clatter, to make a noise (used of the din of arms); whence שִׁנְיָוֹת armour, coat of mail, see pr. n. שִׁנְיָוֹת.

**שִׁנְיָוֹת** m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully שִׁנְיָוֹת עִזִּים (*Ziegenbock*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. שִׁנְיָוֹת a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii. 844, and my Comment. on Isa. locc. cit. LXX. δαιμόνια.

(4) pl. *shower* (Regenschauer), Deu. 32:2, compare שִׁנְיָוֹת to shudder.

**שִׁנְיָוֹת** ("hairy," "rough"), [Seir], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebel* (see נְבֵל), the southern *el-Shera* (الشراة), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (חוריים) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering שִׁנְיָוֹת as an appellation, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. λάσιος.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

**שִׁנְיָוֹת** f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:20; 5:6.

(2) [Seirath], pr. n. of a region in Mount Ephraim, Jud. 3:26.

**שִׁנְיָוֹת** plur. i. q. שִׁנְיָוֹת *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

**שִׁנְיָוֹת** i. q. שִׁנְיָוֹת, שִׁנְיָוֹת—(1) TO SHUDDER, TO QUIVER, Gr. φρίσσω, φρίττω, Germ. schauern, schauern (Engl. to shudder, to shiver), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by לְ of the cause, Eze. 32:10; followed by an acc. like Gr. φρίσσω τινά, to shudder at, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see שִׁנְיָוֹת, שִׁנְיָוֹת, שִׁנְיָוֹת).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. to sweep away in a storm (wegstürmen), Ps. 58:10.

NIPHAL, impers. to be fierce as a tempest (es stürmt), Ps. 50:3.

PIEL, to sweep away in a storm, Job 27:21.

HITHPAEL, to rush like a tempest, Dan. 11:40, compare שִׁנְיָוֹת Hab. 3:14.

Derivatives, see in Kal No. 1.

**שִׁנְיָוֹת** m.—(1) *horror*, Job 18:20; Eze. 27:35.



(2) i. q. סער a storm, Isa. 28:2.—Once it is constr. of the subst. שער, which see.

שער const. שער, once שער Isaiah 7:20; with suff. שער m. a hair, collect. hair, hairs; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare χίρ, her, heres, i. e. a hedgehog; hirtus, hirsutus, horreo, hordeum (שערה); Germ. haar.) איש בעל שער a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שערה.

שער Ch. id. Dan. 3:27; 7:9.

שערה f. i. q. סערה a storm, Job 9:17; Nah. 1:3.

שערה f. i. q. שער a hair (Arab. شعرة one hair). Jud. 20:16, אלהי שערה "at a hair," proverb. q. d. ad unguem, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. hairs, Ps. 40:13; 69:5.

שערה fem. barley, so called from its hairy ears, like the Lat. hordeum a horrendo, and on the contrary בפסמת spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שערים of the grain (see חטה). חומר שערים a homer of barley, Lev. 27:16, איפת שערים an ephah of barley, Ru. 2:17; also קציר שערים barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שערים ("barley"), [Scorim], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. ספא, which see; which idea is expressed in other families of languages with r or l inserted by the root slab, srad; compare شرب, شرب to drink; Lat. sorbere, Vulgar Germ. schlappen. The l being cast away forms sapio, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. labium.

שפה dual שפתים, const. שפתי; with suff. שפתי pl. const. שפתות (from שפת), f.

(1) a lip (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. To open the lips, i. e. to begin to talk, Job 11:5; 32:20; to open any one's lips, Psa. 51:17, to enable to speak: to restrain the lips, Pro. 10:19. איש שפתיים a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. רב רב שפתיים futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm 106:33. Meton.—(a) speech, words, as שפתי שקר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שפתיים דלקים burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שפתי לא ידעתי אשמע "I heard words of an unknown (nation)." Eze. 36:3.—(b) tongue, dialect, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עמקי שפה "men of deep language," i. e. difficult to be understood, barbarous.

(2) the lip, edge, border, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. boundary, Jud. 7:22.

שפה prop. i. q. ספח No. II, TO POUR.

PIEL שפה to make fall off, used of the hair, by disease, or scab; hence to make bald, Isaiah 3:17. Compare ספחה.

שפם an unused root, perhaps i. q. שפן, שפן to cover [not given in Thes.].

שפם m. the beard (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שפה lip, and ספ i. q. [פ]). 2 Sa. 19:25, לא עשה שפמו "he had not put his beard in order." אמתה שפם, אמתה שפם to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 22; Mic. 3:7.

[שפמות Siphmoth, pr. n. 1 Sa. 30:28.]

שפן TO COVER, TO HIDE, i. q. שפן and צפן. Deu. 33:19, שפני סמונים well given by the Vulg. thesauri absconditi, hidden treasures.

I. שפק i. q. ספק No. I, TO STRIKE (see פפק), specially, to clap the hands, Job 27:23; according to several MSS. (others ספק).

HIFML, to strike a covenant, to make an agreement, either because it was customary to strike the hands together and join them in making a covenant, or from the primary signification of striking (comp. פגע No. 2). Isa. 2:6, בילדי נכרים ישפיקו "they make leagues with the children of strangers."

Derivative, שפק.

II. שפק i. q. ספק No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. سفف, 1 Ki. 20:10; see ספק.

שפק masc. smiting, chastening (of God), Job 36:18; see the root No. I. Compare פפק 34:26.



**שק** in. with suff. — שקו, plur. שקים — (1) sack-cloth, thick cloth, especially made of hair, like strainers (see the root שקש), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. **σάκος, σάκκος**, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, **σάγος, sagum**, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **קַמְחֵנֶרֶת שֶׁק** a girdle of sackcloth. Hence —

(2) a corn sack, Gen. 42:25, 27, 35; Lev. 11:32.

(3) the dress of mourners, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

**שקד**, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs **שקד, שקר**, appear to be cognates, the aspirates being related to the sibilants, see p. DCCLXXXII. The Targ. has *made heavy*. Several MSS. have **שקד**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

**שקק** an unused root, prob. i. q. שקי which see **σακκίζω**, TO STRAIN. Hence שק.

**שקר** not used in Kal, i. q. Chald. שקר to look.

**שקל**, prop. to make (the eyes) look around, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν νεύμασιν ὀφθαλμών*. Others render it with *painted eyes*, comp. שקר to paint, which does not suit the context.

**שקל** pl. שקלים (from the root שקל) m. — (1) leader, commander, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שקלים rulers over cattle, Gen. 47:6.

(2) prince, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שקל קדש used of the priests, Isa. 43:28; שקל של of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), the princes of angels, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ τὰ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασι* [?], Apoc. 8:2. Fem. is שקלת, which see.

**שקל** TO BRAID (flechten), TO INTERWEAVE (Ch. and Syr. שקל, שקל id.). Kindred roots are שקל, שקל and as I judge, שקל to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שקל, שקל.

PUAL, to be woven together, Job 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14.

Derivatives, שקלים and pr. שקל.

I. **שקד** an unused root — (1) prop. as I judge to make an incision, a fissure, rißen (cogn. roots, שקד, שקד), whence שקד an awl, Hebr. שקד stylus.

(2) i. q. Arab. שקד to sew together, especially hard things, as leather with wire and an awl, hence to interweave, like a coat of mail; whence שקד a coat of mail woven of iron threads, see שקד.

II. **שקד** TO FLEE, TO ESCAPE, Josh. 10:20.

(Arab. שקد; Syr. שקد id.)

Derivative, שקיד.

**שקד** m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Stilet*). Of this the curtains of the tabernacle were made (compare שקד); whence שקד בנדי Exod. 31:10; 35:19; 39:1, 41. Compare Chald. שקד curtains; so called from the kind of cloth of which they were made; שקד sieve; Sam. שקד according to Castell, i. q. שקד a variegated garment. Incorrectly rendered by LXX. *στολαὶ λειτουργικαί*, as if it had been שקד בנדי; but garments are not intended, but curtains, hangings.

**שקד** m., Isaiah 44:13; according to Kimchi, red chalk; but more correctly, i. q. Arab. שקד an awl, or rather stylus; with which the artist sketches out the figure to be sculptured.

**שקה** — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. שקه Med. Waw, reihen, ordnen. Hence שקה series, order, row; which see.

(2) to be leader, commander, prince, i. q. שקד No. I. 2, and שקד; from setting in order, arranging soldiers. Arab. שקד to be noble, liberal; שקד a prince, a noble.

(3) to fight (prop. to wage war) with any one; followed by שק Genesis 32:29; followed by שק Hos. 12:4 (Arab. שק Conj. III. id.). Fut. is taken from שק No. I.

Derivatives, שקה, שקה and pr. names שקי, שקי, שקי.

**שקה** f. of the noun שק — (1) a princess, a noble lady, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially



of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שרתי במדינות "princess of the provinces."

(2) pr. n. Sarah; see שרי.

שרוג ("shoot"), [Serug], pr. n. m., Gen. 11:20.

שרוך m., latchet of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שרף.

שרוקים m., pl. tendrils (of the vine), Isa. 16:8. See שרף.

שרח ("abundance," i. q. סרח), [Serah, Sarah], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שרט i. q. سرت and شرط TO CUT the body, TO MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence—

שרט m., Lev. 19:28; and—

שרטת f., Lev. 21:5, a cutting, incision.

שרי ("my princes?" "nobility," i. q. שרה?), [Sarai], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שרה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing  $\bar{a}$ ; comp. שרתי Sarā); the latter Σάρρα; because, in fact, שרה is for שרה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שרינים m., plur. (with Kametz impure) shoots, tendrils of a vine, Gen. 40:10, 12; Joel 1:7; from the root שרג to intertwine.

שריד m. [pl. שרידים], a survivor, one escaped from a great slaughter, i. q. שרית Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שרד.

[Sarid, pr. n., Josh. 19:10, 12.]

שריה and שריה ("soldier of Jehovah"), [Seraiah], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שרי, 2 Sam. 20:25; שריה 1 Ki. 4:2; שריה 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[שרין pr. n. Deu. 3:9, see שרין.]

שרך i. q. שרג not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel קשרכה הרקיה entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שרוך.

שרסכים [Sarsechim], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שרע TO EXTEND, TO STRETCH OUT, Arabic شرع. Part. pass. שרוע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܘܥ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שרעפים m. pl. thoughts, Ps. 94:19; 139:23, i. q. שרעפים, with the letter ʿ inserted, see p. DCCXLVIII, A.

I. שרף fut. ישרף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (schürfen), TO SWALLOW DOWN, i. q. Ch. שרף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שפה. Hence—

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שרף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שרפה, שרפה, and perhaps שרף.

II. שרף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שרף No. II.

שרף m.—(I.) a species of venomous serpents, Nu. 21:6. שרף קעפה a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. κρηστήρ, κάβων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallowing down, see שרף No. 1; but it corresponds to the Sanscr. सर्पा, serpent; सर्पिन, reptile, from the root



*serp*, ἔρπειν, *serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרָף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרָף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) a burning with fire, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הַר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָיָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַן, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרָקָה, שָׂרָקִים, shoots, tendrils, pr. n. מְשָׂרָקָה.

(2) i. q. Syr. ܫܪܩܐ, ܫܪܩܐ to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2. Derivatives, שָׂרַק, שָׂרָקִים and pr. n. מְשָׂרָקָה.

II. שָׂרָק to be reddish, tawny, whence—

שָׂרָק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed اشقر bay horse, also one with the tail and mane bay, Germ. Fuchs.)

שָׂרָק m. Isa. 5:2; Jer. 2:21. שָׂרָקָה f. Genesis 49:11 — (1) a shoot, a tendril (from the root שָׂרַק No. I; compare שָׂרָקִים); specially a nobler kind of vine, according to Abulwalid, growing in Syria, Arab. سوريق and سريق, now called in Morocco *Serki*, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שָׂר No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שָׂרָר Esth. 1:22. Fut. יִשָּׂר Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, followed by עַל Nu. 16:13.

Derivatives, שָׂרָה, שָׂרָ.

[שָׂשָׂה, an unused root, i. q. שָׂשָׂה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂשָׂה), joy, gladness, often coupled with שָׂמְחָה Isaiah 22:13; 35:10; 51:3, 11. שָׂשׂוֹן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

[“שָׂרַת an unused and doubtful root, whence some derive מְשָׂרָת.”]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:9, שָׂתָם תְּפִלָּתִי “he obstructeth my prayers,” that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare פָּצַר.

ש

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שָׁן

i. q. שָׁן denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the



Germ. *sh*, Engl. *sh*, a sound which the Greeks were without (unless indeed the Doric *Σάν*, Herodotus, i. 139, was similarly pronounced); whence it is that the LXX., that they might give something allied to its sound, have written for שׁ, שׁוֹן *Ρήχς, Χοίν*; see Lam. chaps. 2, 3, 4.

In Arabic, three letters answer to שׁ (which is much more used than שׁ)—(1) in far the greater number of cases *س*, as *سَأَلَ* *سَلَّمَ* etc.—

(2) rather less frequently *ش*, as *شَمْسٌ* *شَمَّ* the sun, *رَسَمَ* *رَسْمٌ* to write down; and in the roots of both kinds the Aramæans retain *ܫ*. In those words in which—

(3) the Arabs substitute *ث* for the Hebrew שׁ, the Aramæans have *ܬ*, as *ܬܡܢܐ* *ܬܡܢܐ* eight, *ܬܠܝܓܐ* *ܬܠܝܓܐ* snow. More rarely in such words the Arabs have *ت*, as *تَبَرَّ* *تَبَرَّ* to break, *تَابَ* *تَابَ* to return, to turn oneself, or *ن* for שׁ appears in the Hebrew itself, as *נָחַץ* *נָחַץ* *χάρασσω, χάραινω*, *נָחַץ* and *נָחַץ* cypress. Sometimes also—

(4) the Arabic admits many ways of writing the same word, and thus it divides one Hebrew root into two Arabic, as *عَسَّ* *عَسَّ* and *عَسَّ* *عَسَّ* and *عَسَّ* *عَسَّ* and *عَسَّ* *عَسَّ* and *عَسَّ* *عَسَّ* body. But שׁ is also interchanged with other sibilants, as *ז*, *ז*: *זָיִל* *זָיִל* train, *רָכַשׁ* *רָכַשׁ* charger, *רָכַשׁ* *רָכַשׁ* Rabbin. *רָכַשׁ* *רָכַשׁ* the groin, etc.

In the Phœnicio-Shemitic roots introduced into western languages, especially the Greek, שׁ is sometimes expressed by a simple *σ, s*, as *σειρά, σκηνή*, from *שָׂרָה, שָׂרָה*, *σολάω*, sometimes *σκ* and *σχ*, as *שָׂרָה*, also *σκυλάω*, *σκηναίω*, *σκήπτρον*, *σχίζω*, *σχολή*, from *שָׂרָה*.

שׁ, more rarely שׁ, Jud. 5:7; Cant. 1:7; Job 19:29, and שׁ Eccl. 2:22; 3:18. Shin prefixed, i. q. שׁ, שׁ being rejected by aphæresis, שׁ either inserted in the following letter, or (in the form שׁ) also rejected, like *ל*, *ל*, but except the book of Judges (5:7; 6:17; 7:12; 8:26), only found in the later [?] Hebr.

(A) relat. pron. *who, which, that*, Eccl. 1:11; Cant. 1:7; 3:1; 2:3. Often—(a) it is a mere mark of relation, as *שׁ*—*שׁ* *whither*, Eccl. 1:7; Ps. 122:4; also, Ps. 146:5; Cant. 8:8.—(b) followed by *ל*, *ל* (much used by the Rabbins), equally with *ל* שׁ it marks the genitive. Cant. 3:7, *שׁ* *his*

litter, Solomon's," pr. which was Solomon's; but Cant. 1:6, there is said with emphasis, *שׁ* *my vineyard, mine, I say.*" As to the suffix pleonastically used, see Gram. § 119, 2 note.

(B) Conj. relat.—(1) *that*, i. q. שׁ B, 1, after verbs of seeing, Ecc. 2:13; 3:18; knowing, Ecc. 3:18; Job 19:29; compare Jud. 6:17; Ecc. 2:24.

(2) *so that*. Ecc. 3:14, שׁ *to cause that.*

(3) *because that, because*, Cant. 1:6; 6:2; *for*, whence שׁ *for why?* Cant. 1:7.

(4) שׁ *till that, until* (followed by a pret.), Jud. 5:7. שׁ *scarcely that* (*taum bas*), Cant. 3:4.

With prefixes—(1) שׁ i. q. שׁ No. 2, *because that*, Ecc. 2:16.

(2) שׁ i. q. שׁ No. 1, *according to what, i. e. as*, Ecc. 5:14; 12:7, i. q. שׁ No. 3, *as, when*, Ecc. 9:12; 10:3.

שׁ fut. שׁ TO DRAW water. (Ch. id. Arab.

שׁ to slake one's thirst, which is done by drawing water. The primary idea seems to be that of *taking off the surface*, see the cognate verb under שׁ. To this answers Goth. *skephan*, Germ. (*shöpfen*.) Const. either followed by an acc. שׁ Gen. 24:13; 1 Sa. 7:6; 9:11; or absol. Gen. 24:11; 19:20.

Derivative, שׁ.

שׁ fut. שׁ TO ROAR, pr. used of a lion, Jud. 14:5; Ps. 104:21; of thunder, Job 37:4; compare Amos 1:2; Joel 4:16; of fierce soldiers, Psa. 74:4; also used of men, from whom the violence of grief wrings forth cries, Ps. 38:9. Hence—

שׁ const. שׁ *f. roaring of a lion*, Isa. 5:29; also, *cry of a wretched person, wrung forth by grief*, Job 3:24; Ps. 22:2; 32:3.

I. שׁ i. q. שׁ—(1) TO MAKE A NOISE, used of the waves, the tumult of people, see שׁ, שׁ.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

NIPHAL.—(1) *to make a noise*, used of the waves and troops of soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

HIPHAL, *to lay waste*, inf. שׁ Isa. 37:26; whence without שׁ *שׁ* 2 Ki. 19:25.

Derivatives, שׁ, שׁ, שׁ, שׁ.

II. שׁ i. q. שׁ TO LOOK AT, TO BEHOLD, not used in Kal.

HITHPAEL, שׁ id. Gen. 24:21; followed by *ל*. LXX. *καταμανθάνω*. Vulg. *contemplor*.



שנה see שנה.

שנה Pro.1:27; i.q. שנה a wasting tempest.

שנה, שנה, com. (m. Job 26:6; f. Isa. 5:14; 14:9); orcus, hades, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שנה which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. سناه f. and Æth. ስላሳ: hell, purgatory, limbus Patrum. I think that I have lighted on the true etymology of the word. For I have no doubt that שנה is for שנה a hollow, a hollow and subterranean place, just as the Germ. Hölle is of the same origin as Hölle, and Lat. cælum is from the Gr. κοῖλος, hōl, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence orcus rapax, Catull. ii. 28, 29.)

שנה ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שנה [Shaulites], Nu. 26:13.

שנה m. (from the root שנה—(1) noise, tumult, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, שנה שנה "the sons of noise," i. e. tumultuous soldiers.

(2) devastation, destruction. Psalm 40:3, שנה שנה "the pit of destruction;" Isa. 46:17.

[“ שנה an unused root, i. q. שנה No. II, to loathe, Hence—”]

שנה m. (with Kametz impure) with suff. שנה Ezek. 25:6, contempt, hence pride, arrogance, 36:5; compare 25:15. Root שנה [שנה in Thes.].

שנה f. ruins, Isa. 24:12; from the root שנה.

I שנה & שנה fut. שנה (Syr. سنا, Arab. سأل).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing; 1 Sa. 12:13; and שנה Ps. 2:8; שנה 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (αἰτεῖν τινα τι, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Job 31:31, שנה שנה "by asking with a curse his (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, שנה שנה "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שנה Hiphil), שנה שנה see שנה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; שנה of the person from whom it is asked, Psa. 21:5; also שנה 1 Ki. 2:20; שנה Deu. 18:16; שנה שנה to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שנה lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by שנה prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., سأل a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by שנה of pers., Job 8:8. The person or thing asked about, has שנה before it, Jud. 13:18; Gen. 32:30; שנה Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by שנה (שנה befragen bey), as שנה שנה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שנה שנה to consult Teraphim, Eze. 21:26; Followed by שנה for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שנה שנה to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. αἰτοῦμαι σε τοῦτο; Germ. sich etwas ausbitten; followed by שנה of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. sich frey-lösbitten.

PIEL שנה—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שנה, שנה; and the pr. n. שנה, שנה, שנה, שנה, שנה.

II. שנה i. q. שנה to be hollow; hence שנה hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שנה ("prayer"), [Sheal], pr. n. m. Eze. 10:29.

שנה Ch.—(1) to ask, to demand, Dan. 2:10, 11; followed by two acc. Eze. 7:21.



(2) to ask, to interrogate, followed by ל of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

שאלה Ch. emphat. state שאלה prop. question, petition; hence anything inquired for, matter, affair, compare שאלה No. 4, Arab. سأل question, matter, affair, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, מאמר קדושים שאלה "and this thing is by the command of the holy ones."

שאלה f. with suff. שאלתי, שאלתם Ps. 106:15; and contr. שאלתי 1 Sa. 1:17.

(1) request, petition, prayer. There is said, שאלה to ask a petition, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; שאלה to grant a petition, Est. 5:6, 8; שאלה the petition is granted, Job 6:8.

(2) loan, thing lent, 1 Sa. 2:20. Compare the root No. 2, a.

שאלתיאל ("whom I asked for from God"), [Shealtiel, Salathiel], pr. n. m. 1 Ch. 3:17; Ezr. 3:2; Neh. 12:1; called שאלתיאל Hag. 1:12, 14; 2:2.

שאל TO BE QUIET, not used in Kal, cognate to the verb שאל to lean upon any thing, to take rest. Only found in—

PILEL שאל to be tranquil, to live in tranquility, Jer. 30:10; Job 3:18. Hence—

שאל pl. שאלים adj.—(1) tranquil, said of a habitation, Isaiah 33:20; living tranquilly, securely, Job 12:5 (compare שאלים 21:23).

(2) in a bad sense, living at ease, careless, proud, (secundis rebus, ferox, Sallust, Jug. 94), Psa. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare שאל No. 2, b, שאל, and Schultens, Animadv. on Job 26:5. Subst. pride, arrogance, Isa. 37:29; 2 Ki. 19:28.

שאל see שאל.

שאלה—(1) TO BREATHE HARD, TO PANT (שנאube), spoken of an enraged person, Isa. 42:14; of one in haste; hence to hasten, Ecc. 1:5. Compare שאלה No. 4. Roots of the same stock are שאלה, שאלה, שאלה No. I.; and kindred to these is the syllable שאל, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, שנאube, שנappen, to snap, with an aspirate, happen (jappen), etc.

(2) to pant after (שנאube), to catch at with open mouth, as the air, Jer. 2:24; 14:6; a shadow,

Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see שאל). Followed by שאל Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere to pant after any one is i. q. to thirst for his blood, a metaphor taken from wild beasts, Psa. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. שאל TO BE LEFT, TO REMAIN, 1 Sa. 16:11.

Arab. سائر. [In Thes. one meaning given is, to be turgid, to swell up.]

NIPHAL, pass. of Hiphil—(1) to be let remain, to be left over, Gen. 7:23; 42:38; 47:18; followed by a dat. to be left over to any one, Zec. 9:7. Part. a survivor, Eze. 6:12.

(2) to remain any where, Eze. 8:5, 7; Num. 11:26; to remain, Job 21:34, שאל מעל תשובתיכם "your answers remain perfidy," i. e. perfidious.

HIPHIL—(1) to leave, to let remain, Ex. 10:12; to leave behind, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) to have left, to retain, Nu. 21:35; Deu. 3:3. Derivatives, שאל, שאל.

II. שאל i. q. שאל to ferment, whence שאלה kneading trough (which see).

שאל (with Kametz impure) m. rest, residue, remnant, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

שאל m. Chald. id. Dan. 7:7, 19; const. שאל Ezra 4:7, 9; 10:17; and שאל Ezr. 7:18.

שאל ישוב ("a remnant shall return," i. e. be converted), [Shear-jashub], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

שאל m.—(1) flesh, i. q. בשר, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of turgidity]), Ps. 73:26; 78:20, 27. Jer. 51:35, שאל על-בשרי "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare שאל No. 1, letter g). Meton.—

(2) a relation by blood, relations by blood, i. q. בשר No. 3, Lev. 18:6; 12:13; fully שאל בשרו Lev. 25:49.

(3) any food, or aliment, Ex. 21:10.

שאלה f. consanguinity, concr. female relations by blood, Lev. 18:17.



**שָׂאָרָה** ("consanguinity," i. e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

**שְׂאֵרִית** f. once contr. **שְׂרִית** 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. **שְׂרִיד**, **פְּלִיטָה**. Ps. 76:11, **שְׂאֵרִית חַמּוֹת** the remainder of wrath, i. e. extreme wrath, retained in extremity.

**שָׂאָת** f. (for **שָׂאָה**, from the root **שָׂאָה**) *destruction*, Lam. 3:47. Hence contr. **שָׂה** No. II.

**שֶׁבָא** (compare *Æth.* ስብሉ: man), [*Sheba*],—  
(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a, c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

**שָׁבַב** an unused root—(1) i. q. **שָׁבַב** to kindle (pr. I judge, to blow upon, to excite a flame by blowing, compare **נָשַׁב**, **נָשַׁף**, **נָשַׁף**), whence **שָׁבִיב** a flame.

(2) i. q. Ch. **שָׁבַב** to break, whence **שָׁבֵב** fragment. Hence—

**שָׁבִיבִים** m. pl. *fragments*, Hos. 8:6.

**שָׁבָה** fut. spoc. **שָׁבַב**. TO TAKE, OR LEAD AWAY CAPTIVE (*Arab.* سبأ, *Syr.* سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, **שָׁבִיאוֹת הַיָּדָב** "captives of the sword" (in Greek, *αἰχμάλωται, δορυάλωται*), i. e. taken in war; compare 2 Ki. 6:22.

**שָׁבַב**, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, **שָׁבִיב**, **שָׁבִיבָה**, **שָׁבִיבָה**, and pr. n. **שָׁבִיב**, **שָׁבִיבָה**.

**שָׁבִיב** m. a kind of precious stone, LXX. *Vulg.* *ἀγάτης, agate*. Ex. 28:19; 39:12.

**שְׁבוּאָל** ("captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:20, **שְׁבוּאָל**.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, **שְׁבוּאָל**.

**שָׁבִיל** Jer. 18:15 כתיב for **שָׁבִיל**, which see.

**שָׁבִיעַ** m. (Dan. 9:27, **שָׁבִיעַ זֶמַח** Gen. 29:27, should be rendered *the week of this woman*), const. **שָׁבִיעַ** Gen. 29:27, 28; dual **שָׁבִיעִים** Levit. 12:5; pl. **שָׁבִיעִים** m. (Dan. 9:25; 10:2, 3), and **שָׁבִיעוֹת**, const. **שָׁבִיעוֹת**, with suff. **שָׁבִיעוֹתֶיךָ** Nu. 28:26, a *hebdomad*, *ἑβδομάς, septenary number* (denom. from **שָׁבַע** seven, compare **עָשָׂר** a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, **שָׁבִיעִים יָמִים** "through three weeks" (where **יָמִים** is not a genit., see **יָמִים** No. 2, *b*, page CCCXLII, A). **שָׁבִיעוֹת** הַזֶּה *the feast of (seven) weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, *ἀγία ἐπὶ ἑβδομάδων*. But, Eze. 45:21, **שָׁבִיעוֹת יָמִים** the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare *Hebdomas annorum*, Gell. N. A. iii. 10.

**שָׁבִיעָה** & **שָׁבִיעָה** fem. (from the verb **שָׁבַע**), an *oath*, Gen. 26:3; 24:8. **שָׁבַע יְהוָה** an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, **שָׁבַע לִי** the oath sworn to me, Gen. 24:8. **שָׁבַע לְשָׁבִיעָה** to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. **שָׁבַע לְשָׁבִיעָה** joined in league with any one. LXX. *ἐνορκισθῆναι*, Neh. 6:18.—(b) an oath of execration, *execration, imprecation*; fully **שָׁבַע יְהוָה** Num. 5:21; Dan. 9:11; Isa. 65:15.

**שָׁבִיבָה** & **שָׁבִיבָה** f. (the first form very often in קרי, the last in כתיב, and vice versa), f. *captivity* (from the root **שָׁבָה**), Nu. 21:29, and *captives*. **שָׁבִיבָה** to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and trop. *to restore any one to his former welfare and happiness*. Job 42:10, **שָׁבַח יְהוָה אֱלֹהֵי יוֹב** "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

**שָׁבַח** not used in Kal; prop. to σοοθηε, to *stroke*; Arabic **سبح** to swim, which is done by stroking the water; hence—



PIEL — (1) to still the waves, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); anger, Prov. 29:11. Compare *הָלַךְ*.

(2) to praise, pr. to soothe with praises (Arabic *سبح*, Æth. *ሰብሐ*: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) to pronounce happy, Ecc. 4:2 (where *שָׁבַח* stands for *מְשַׁבְּחִים*). Compare Chald.

HIPHIL, i. q. Piel No. 1, to still (waves), Ps. 65:8. HITHPAEL, followed by *בָּ* to boast in anything, Ps. 106:47; 1 Ch. 16:35.

*שָׁבַח* Chald. PAEL *שָׁבַח* to praise, Dan. 2:23; 4:31, 34.

*שָׁבַט* an unused root, which had, I suppose, the sense of to prop, to support, like the Gr. *σκήπτω*; whence —

*שָׁבַט* & *שָׁבַט* with suff. *שָׁבַטִי*, pl. *שָׁבַטִים*, constr. *שָׁבַטִי* m. (once f. Eze. 21:15), a staff, stick, rod, so called from supporting: (to this answer, *σκήπτω*, *σκήπτρον*, *σκηπίων*, *scipio*, *scapus*, Germ. *Schaft*); specially — (1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence *שָׁבַט אֱלֹהִים* the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5. — Isa. 11:4, *שָׁבַט פִּי* "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod a crook, Levit. 27:32; Psa. 23:4.

(3) the sceptre of a king, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence —

(4) a tribe of the Israelites (so called from the sceptre of the leader or prince of the tribe, see *מִטְּהָ* No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. *מִשְׁפָּחָה* family, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) a measuring rod, and meton. a portion measured off, Ps. 74:2; Jer. 10:16; 51:19.

(6) a spear (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare *מִטְּהָ* No. 2.

*שָׁבַט* Chald. a tribe, Ezr. 6:17.

*שָׁבַט* [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. *ܫܒܬܐ*, Arab. *شباط* and *شباط* id.

*שָׁבַט*, in pause *שָׁבַטִי*, with suff. *שָׁבַטִי*, *שָׁבַטִיךָ*, *שָׁבַטִיכֶם* (from

the root *שָׁבַט*) m. captivity, Deu. 21:13; *הָלַךְ בְּשָׁבִי*, *הָלַךְ* to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr. — (1) captives, *שָׁבַט שָׁבִי* to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. a captive (compare *פָּתִי*) Exod. 12:29. Fem. *שָׁבִיָּה* Isa. 52:2.

*שָׁבִי* (= *שָׁבַט* who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45.

*שָׁבִי* (id.) [*Shobi*] pr. n. m. 2 Sam. 17:27.

*שָׁבִיב* m. flame, Job 18:5; from the root *שָׁבַב* No. 1.

*שָׁבִיב* Chald. id. Dan. 3:22; Pl. Dan. 7:9.

*שָׁבִיָּה* (from *שָׁבַט*) captivity, Neh. 3:36; meton. captives, Deu. 21:11; 32:42.

*שָׁבִיל* m. a way, Psalm 77:20; Jer. 18:15; but the *כְּתִיב* in each place has *שָׁבִיל*. Arabic *سَبِيل* way. Root *שָׁבַל* No. 1.

*שָׁבִיטִים* m. net works, reticula (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. *τὰ ἐμπλόκια*. Root *שָׁבַט* which see. N. Guil. Schröder (De Vest. Mul. Hebr. cap. 2), compares the Arabic *شبيسة* (diminut. from *شمس* sun, by interchange of the letters *م* and *ب*) and understands little suns, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately *שָׁבִיטִים* little moons; but I prefer the former interpretation.

*שָׁבִיעִי* m. *שִׁבְעִית* f. adj. ordin. (from *שָׁבַע*) seventh, Gen. 2:2; Ex. 21:2.

*שָׁבִיָּה* f. i. q. *שָׁבַח* (which see) captivity.

*שָׁבַךְ* an unused root, Arab. *سبك* to pour, i. q. Hebr. *שָׁפַךְ*. Hence pr. n. *שָׁבַךְ*.

*שָׁבַל* Arab. *سبل* almost i. q. Hebr. *יָבַל*, a root not used as a verb. — (1) to go, whence *שָׁבִיל* way.

(2) to go up, to grow (Arab. Conj. IV. and quadril. *سَبَلَ* to produce ears of corn). See *שָׁבַלְתָּ*, *שָׁבַלְתָּ* No. 2.

(3) to flow, especially plentifully. Arabic Conj. IV. Hence *سَبَلَ* showers. Compare *שָׁבַלְתָּ*, *שָׁבַלְתָּ*. There is a similar connection of significations in the verbs *הָלַךְ*, *יָרַד*, *עָלָה*.

Derivatives, see No. 1, 2, 3.



**שבל** m. *train* of a robe, Isa. 47:2 (Arabic سبله id.), from the root שבל No. 3.

**שבלול** a *snail*, especially one without a shell, is called from its moisture and sliminess (like the Gr. λείμαξ from λείβω), from the conj. Shaph. of the verb שבלל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... כמו שבלול המים יהלך" as a snail, which melts as it goes, i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

**שבלת** f. a *branch*, from the root No. 2 (comp. עלה a leaf, from the root עלה). Plur. constr., Zec. 4:12, שתי שבלות הזיתים "two olive branches." Some write it שבל, but this contradicts the Masorah.

**שבלת** plur. שבלים f.—(1) an *ear of corn* (from the root שבל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سنبلة Dagesh resolved into Nun).

(2) a *stream* (see the root No. 3), Psa. 69:3, 6; Isa. 27:12.

**שבן** an unused root. Arab. شبن to be tender delicate (as a youth).

**שבנא & שבנה** ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

**שבניה** [and יהו] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniah], pr. n. masc.—(1) 1 Ch. 15:24.—(2) Neh. 9:4, 5.—(3) 10:11, 13.—(4) Neh. 10:5; 12:14; for which there is 12:3, שבניה; and 1 Chron. 24:11 שבניה; who appears to be the same.

**שבם** an unused verb, i. q. שבת and שבץ to mingle, to interweave. Hence—

**שבע** to *swear* (denom. from שבע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii:8; II. xix. 243. In the Æthiopic language, ልሳብሳብ: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שבעי "those who have sworn oaths."

NIPHAL שבע to *swear*, constr.—(a) absol., Gen. 21:24; Ps. 24:4.—(b) followed by ל of the person by whom one swears, Genesis 21:23; 22:16. To

*swear, by God, by idols*, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in *misfortune*, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Josh. 65:15.—(c) followed by ל of person, to *swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, to *promise any thing by an oath to any one* (einem etwas zuschwören), Gen. 50:24; Exodus 13:5; 33:1. שבע לאלהים is, to *swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by ל).

HIPHL.—(1) to *cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) to *adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שבועה.

**שבע** f. & שבועה m. constr. שבעת f. שבועת m. cardinal numeral, SEVEN. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. ἑπτα, Gr., Lat., septem, in all of which, the letter t appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as שבע שנים Genesis 5:7; שבע פרות 41:18; שבעה פרים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שבעה מעלות Eze. 40:22; שבעה אלים 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שנת שבע seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שבעת ימים (ein Sagsiebend), Gen. 8:10, 12; 31:23, and very often; and שבעה שבעה seven hundred, Gen. 5:26. שבעה שבעה by sevens, 7:2. With suffix שבעתם those seven, 2 Sa. 21:9. Seventeen is שבעה עשר masc., and שבעה עשרה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews—

(1) as a smaller round number (as in modern languages ten [Eng. a dozen]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4.6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.



The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [Sheba] pr. n. masc. — (a) 1 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [Shebah] is pr. n. of a well, Gen. 26:33.

Dual שבעתים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבועה), שבוע, שביעי; compare pr. n. אֶלְיָשָׁבַע, בַּח-שָׁבַע.

[“שבעה” Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעה Ezr. 7:4.”]

שבעה m. i. q. שבעה *seven*; ἀπ. λεγόμε. Job 42:13. As to the termination נָה see Lehrs. p. 612.

שבי not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شبي Conj. V., to be intertwined (as a tree). Cogn. to שבת, שבת.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maimonides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 512.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבצות, משבץ.

שבי m., once found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; bet Schwimbel (prop. confusion of the senses).

שבק Chald., TO LEAVE, Daniel 4:12; 20:23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44.

Hence pr. n. Hebr. שובק, ישבק.

שבר fut. יִשְׁבֵּר — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر id.; comp. שבר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שבור broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words זרוע, ומשח, ומשח, ומשח. Pregn., Hos. 2:20, ומלחמה אֶשְׁבֵּר, “and the bow, and sword, and weapons of war I will break (and cast) out of the land.” Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שבר.

(4) to measure off, to define (from the idea of cutting; compare שבר). Job 38:10, וְאֶשְׁבֵּר עָלָיו חֲקֵי “when I set a boundary to it” (the sea).

(5) denom. from שבר No. 5. — (a) to buy corn, with the addition of שבר Gen. 47:14; שבר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Psa. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַנִּשְׁבָּרִים “wounded cattle.”

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שבר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHIL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הֲאֵנִי אֶשְׁבֵּר וְלֹא אֹלִיד “shall I cause to break open (the womb), and not cause to bring forth?” Compare Hos. 13:13; Isa. 37:3; and n. משבר.

(2) denom. from שבר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21. Derivatives, שבר, שברון, משבר, משבר.

שבר more often שבר with suff. שברי m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution, interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28. עַד הַשְּׁבָרִים even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see שבת), pl. שברים terrors, Job 41:17.

(5) corn, grain (which is broken in a mill),



Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) a breaking, Eze. 21:11, שְׁבָרוֹן מְתַנִּים "broken loins," used of the bitterest sorrow, compare Isa. 21:2; Nah. 2:11.

(2) destruction, Jer. 17:18.

[שְׁבָרִים pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַשׁ, שָׁבַשׁ.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سبت IV. to take rest. The primary idea appears to be that of *to sit down, to sit still*; cognate on the one hand are יָשַׁב, inf. יֹשֵׁב, on the other to שָׁיַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מָנוּ to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָר אֶרֶץ "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease, to desist, leave off*, followed by מָנוּ with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be, to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מָנוּ from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain, to still*, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מָנוּ before an inf. Eze. 34:10; followed by לְבַלְתִּי Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by מָנוּ Jer. 48:35; Am. 8:4; Ruth 4:14, אִשׁוֹ הַשְּׁבִית לְךָ וְאֵל "who hath not left thee without a redeemer," Lev. 2:13.

(3) *to remove, to take away*, followed by מָנוּ from any person or thing, i. q. הִקִּיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שְׁבָת No. I, שְׁבָתוֹן, שְׁבָתִי, שְׁבָתָה, מְשָׁבָת, שְׁבָתָה, שְׁבָתָה, שְׁבָתָה.

I. שְׁבָתָה with suff. שְׁבָתָהי (from the root שָׁבַת), *cessation, a ceasing*, Prov. 20:3 (compare 18:18; 22:10); hence *idleness, inactivity*, Isa. 30:7.

(2) *interruption of work, time lost*, Ex. 21:19.

II. שְׁבָתָה f. inf. from the root שָׁבַת, to dwell, which see. ["Used as a subst. *sitting, seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."] ]

שְׁבָתָה const. state שְׁבָתָה, with suff. שְׁבָתָהי, pl. שְׁבָתוֹת, const. state שְׁבָתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שְׁבָתָה הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שְׁבָתָה שְׁבָתָה every sabbath, 1 Ch. 9:32. שְׁבָתָה שְׁנָיִם the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שְׁבָתוֹן m. id. but intensively, *a great sabbath, a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שְׁבָתוֹן שְׁבָתוֹן Exod. 31:15; 35:2; Lev. 16:31.

שְׁבָתָהי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [*Shabbethai*], pr. n. m. Eze. 10:15; Neh. 8:7; 11:16.

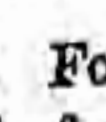
שְׁנָה i. q. שָׁנָה, whence שְׁנִינָה, and—

שְׁנָה ("wandering"), [*Shege*], pr. n. m. 1 Chr. 11:34.

שָׁנַן i. q. שָׁנָה and שָׁנַן—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [*to be ignorant*], *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנַן שְׁנָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשָׁנָה "because of their erring," where שָׁנַן is an inf. of the form שָׁן Jer. 5:26.—שָׁנַן וּמְשָׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שְׁנָה f. *error, fault*, committed through inadvertence, Ecc. 5:5. מְשָׁנָה בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנַן)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr.  id.) Followed by מָנוּ to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare תָּעָה) Isaiah 28:7; Prov. 20:1; used of a man intoxicated with



love, Prov. 5:20, "why dost thou reel my son with a strange woman," i. e. intoxicated with her love; Prov. 5:14.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by  $\text{מִן}$  Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives,  $\text{מִשְׁגָּה}$ , compare also  $\text{מִשְׁגָּה}$ ,  $\text{מִשְׁגָּה}$ .

II.  $\text{שָׁגַה}$  perhaps i. q.  $\text{שָׁנָה}$ ,  $\text{שָׁנָה}$  *to be great*, the letters  $\text{ש}$  and  $\text{ש}$  being interchanged; compare  $\text{שָׁנָה}$  and  $\text{שָׁנָה}$ . Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr.  $\text{سَفَّح}$  *to celebrate, to praise*,  $\text{سَفَّح}$  a hymn, and the noun of Piel,  $\text{שָׁגִיחַ}$  a hymn, which see.

$\text{שָׁגַה}$  not used in Kal, TO SEE, TO LOOK AT, i. q.  $\text{שָׁחָה}$ ,  $\text{שָׁחָה}$ ; as to the kindredship of the verbs  $\text{לֹחַ$  (which see), and  $\text{לֹחַ}$  see under  $\text{לָחַח}$  p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by  $\text{אֵל}$ , any thing, Isaiah 14:16; followed by  $\text{מִן}$  from any place, Ps. 33:14; but Cant. 2:9,  $\text{מִן הַחַלּוֹנוֹת}$  is, (he is) looking in at the windows. (Chald. metaph. *to provide, הַשְׁגָּחָה* providence.)

$\text{שָׁגִיאתָ}$  f. a sin committed through inadvertence and error, Ps. 19:13; from the root  $\text{שָׁנָה}$  i. q.  $\text{שָׁנָה}$ .

$\text{שָׁגִיחַ}$  m. Psalm 7:1; and pl.  $\text{שָׁגִיחוֹת}$  Hab. 3:1, a hymn, i. q.  $\text{שָׁחָה}$ . As to the etymology, see  $\text{שָׁנָה}$  No. II.

$\text{שָׁגַל}$  TO LIE with a woman, followed by an acc. Deu. 28:30. (Arab.  $\text{سَجَل}$  pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the  $\text{שָׁכַב קָרִי}$ . Hence—

$\text{שָׁגִלָה}$  f. king's wife, queen, Ps. 45:10; Neh. 2:6.

$\text{שָׁגִלִים}$  Ch. f. id. plur. used of the king's wives, Dan. 5:2; 3:23; distinguished from whom are  $\text{שָׁגִלִים}$  concubines.

$\text{שָׁגַע}$  not used in Kal; Arab.  $\text{شَجِع}$  to be brave,

vigorous;  $\text{شَجِع}$  vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part.  $\text{מִשְׁגָּע}$ —(1) *one wrought on by a divine fury* (Begeisterter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:26; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

$\text{שָׁגָעוֹן}$  m. madness, Deu. 28:28; 2 Ki. 9:20.

$\text{שָׁגַר}$  an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

$\text{שָׁגָר}$  m. Ex. 13:12, const.  $\text{שָׁגָר}$  Deut. 7:13; 28:4, *fetus*, which comes forth at birth, (as it were is cast forth, see  $\text{שָׁגַל}$  No. 1, a).

$\text{שָׁד}$  Lam. 4:3, dual  $\text{שָׁדַיִם}$ , const.  $\text{שָׁדַי}$  m. (Hosea 9:14; Cant. 4:5), *breast, teat*, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

$\text{שָׁד}$ . (Aram.  $\text{ܫܕܐ}$ ,  $\text{ܫܕܐ}$ , Arab.  $\text{شَدِي}$ , Gr.  $\text{σιρθη}$ ,  $\text{σιρθη}$ , id. perhaps from the root  $\text{שָׁדַה}$ .)

$\text{שָׁד}$  only in plur.  $\text{שָׁדִים}$  idols, pr. lords (compare  $\text{שָׁדִים}$ ), Deu. 32:17; Ps. 106:27; from the root  $\text{שָׁדַה}$  to rule; whence  $\text{سَيِّد}$ ,  $\text{سَيِّد}$  lord, master; Syriac  $\text{ܫܕܐ}$  demon. LXX., Vulg.,  $\text{δαίμονια}$ , *daemonia*; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I.  $\text{שָׁד}$  i. q.  $\text{שָׁד}$  m. *breast, teat*, Job 24:9; Isa. 60:16; perhaps from the root  $\text{שָׁדַה}$  which see.

II.  $\text{שָׁד}$ , once fully  $\text{שָׁדַה}$  Job 5:21 (from the root  $\text{שָׁדַה}$ )—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass. Psa. 12:6,  $\text{שָׁד עֲנִיִּים}$  "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17,  $\text{שָׁד בְּהֵמֹת}$  "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6,  $\text{כְּשֶׁר מִשְׁרַי יָבֹא}$  "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13,  $\text{שָׁד לָהֶם}$  "destruction (light) on them!"

$\text{שָׁדַד}$  (cognate to  $\text{שָׁדַה}$ )—(1) TO BE STRONG, POWERFUL, *gewaltig*  $\text{שָׁדַד}$  (Arab.  $\text{شَدِيد}$  strong, vehement, hard), whence Hebr.  $\text{שָׁדַד}$ ,  $\text{שָׁדַד}$ ; but used as a verb only in a bad sense.



(2) to act violently (gewaltthätig seyn, handeln) with any one, to oppress, to destroy him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e. g. a people, Jer. 5:6; 47:4; 48:11; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. **שָׂדֵי לַיְלָה** thieves by night, Obad. 5. Part. pass. **שָׂדֵי** destroyed, slain, Jud. 5:27. (Arab. **شد** to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. **שָׂדַרְתִּי**, with suff. **שָׂדַרְתִּי**, fut. **שָׂדַרְתִּי**; Jer. 5:6; and **שָׂדַרְתִּי**; Pro. 11:3.

**NIPHAL**, to be laid waste, Mic. 2:4.

**PIEL**, i. q. Kal No. 2. Pro. 19:26; 24:15.

**PUAL**, **שָׂדַרְתִּי** and **שָׂדַרְתִּי** (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

**POEL**, i. q. Piel, Hos. 10:2.

**HOPHAL**, **שָׂדַרְתִּי** pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, **שָׂדֵי** No. 2, **שָׂדֵי**, **שָׂדֵי**, and pr. n. **שָׂדֵי**.

**שָׂדָה** an unused root. Chald. **שָׂדָה** to cast forth, to shoot, to pour out, Arab. **شدا** and **شدا** to irrigate, whence some derive **שָׂדֵי** and **שָׂדֵי** No. 1, **teat**. Also **שָׂדֵי**.

**שָׂדָה** f. pr. *mistress, lady*, hence wife, fem. of the noun **שָׂדֵי** lord, master, but inflected in the manner of verbs **שָׂדָה**, since there is in the verb **שָׂדָה** the notion of strength and rule. See that verb No. 1, and subst. **שָׂדָה**. To this answers the Arab. **سيدة** lady, mistress, compare the root **سأ** Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife **بعلة** i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (**שָׂדָה**) of men, **שָׂדָה** a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud **שָׂדָה**, **שָׂדָה** denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamasa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermæ et balnea*. Vulg. *scyphi et urcei*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who supposes *woman* to be so called from **שָׂדָה** (**שָׂדָה**); compare **שָׂדָה**.

**שָׂדָה** m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with **שָׂדָה** prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. **שָׂדָה** powerful (compare Arab. **شديد** powerful, strong; root **שָׂדָה** No. 1); with the plur. termination (Lehrgr. p. 523). This has indeed been called in question by Verbrugg. (*de Nominum Hebræorum*, pl. Numero, ed. 2, Erlang. 1752) and Ewald (*Hebr. Gram.*, p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

**שָׂדָה** ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

**שָׂדָה** Job 19:29, is not to be taken as a simple word; but for a comp. from **שָׂדָה** prefix and **שָׂדָה**, that (there is) a judgment. **שָׂדָה** id.

**שָׂדָה** an unused root of doubtful signification; whence—

**שָׂדָה** f.—(I) Isa. 37:27, i. q. **שָׂדָה** 2 Ki. 19:26; the letters **ש** and **ד** being interchanged; see under the letter **ש**.

(II) pl. **שָׂדָה** constr. **שָׂדָה** fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

**שָׂדָה** TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. **שָׂדָה** to burn.) Arab.

**שָׂדָה** black; **שָׂדָה** Conj. IV. to darken. Hence—

**שָׂדָה** f., 2 Ki. 19:26; and—

**שָׂדָה** m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

**שָׂדָה** Ch. **ITHPAEL**, TO ENDEAVOUR, TO SEEK to do something, followed by **שָׂדָה** Dan. 6:15. In other



places, in Ch. and Rabbin., it is written שדרל (the letter r being softened).

שדרך [Shadrach], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lorschach شادراك little friend of of the king; according to Bohlen شادراش rejoicing in the way; and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שנהם an unused root, Arab. سهم to be pale, سهم arrow.

שנהם m.—(1) a species of gem; according to many sardonyx or onyx, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. شامس a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שן Job 15:31 כתיב, i. q. שן.

שוא —(1) i. q. שוא TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence שוא, משואה, תשואה.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs שוע, רוע, which see.) Hence שוא.

שוא m. pl. [with suff. שואיהם], destruction, ruin, Ps. 35:17. Root שוא No. 1. See f. שואה.

שוא m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in ששט, from the root שוא No. 2, Arab. سوء, سوء)—(1) evil—(a) which is committed, wickedness, iniquity. שואי wicked men, Job 11:11; Isa. 5:18, חבלים שואי "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, נפת שוא "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand שוא also denotes what is true) Ps. 12:3; 41:7; Job 31:5; שוא שמוע a false report, Ex. 23:1; שוא שוא false witness, Deu. 5:17; Ex. 20:7; לא תשא את שם יהוה לשוא, "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מנחת שוא "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; שוא קבלי שוא vain idols, Ps. 31:7; Mal. 3:14; שוא עבר אלהים "it is a vain (or useless) thing to serve God." Hence לשוא in vain, Jer. 2:30; 4:30; 6:29.

שוא [Sheva] pr. n. see שריה.

שואה f. (from the root שוא No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שואה כתיב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. משואה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; לשואה יבקשו נפשי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שוב inf. absol. שוב fut. ישוב, apoc. and convers. וישב, ישב.

(1) to turn about, to return (Syr. and Chald.

שוב id. Arab. تاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מן out of (or from) any place, Ruth 1:22; followed by מאתרי from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:23, 30); followed by אל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although ש is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with ה Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; יי ציון בשוב "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עבר ושב passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וישב וישלח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אשוב ולקחתי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אשובה ארעה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by אל and ל











שֹׁהַ קִרְיַת־רְעֻבִים [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter g.

שָׁח — (1) TO SINK DOWN, TO SUBSIDE (Arab. *ساح* Med. Waw, to be sunk into mire, compare *שָׁחַ*, *שָׁחָה*). Prov. 2:18, *שָׁחָה אֶל-מְקוֹת בְּיַתָּהּ* "her house (i. e. that of the strange woman) sinks down into Hades." So the Vulg. But as *שָׁח* is constantly elsewhere masc., Aben Ezra applies *שָׁחָה* to the woman herself, "she sinks down to death (i. e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, *שָׁחָה לְעָפָר נַפְשֵׁנוּ* "our soul is bowed down to the dust." Lam. 3:20, קָרַי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כָּחִיב. Derivatives, *שָׁחָה*, *שָׁחָה*, *שָׁחָה* No. II.; and pr. n. *שָׁחָה*, *שָׁחָה*, *שָׁחָה*.

שָׁחָה ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. *שָׁחָה* Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as *Σακκαία* of Ptolemy, v. 15, to the east of Batanea.

שָׁחָה f. — (1) pit, Jer. 2:6; 18:20; Pro. 22:14. (2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, *חֹשֶׁה*.

שָׁחָה (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; *חֹשֶׁה*. [Patron. *חֹשֶׁה* Num. 26:42.]

I. שָׁחַ — (1) pr. TO WHIP, TO LASH, i. q. Arab. *ساح*. (Cogn. is the root *שָׁחַ*). Hence *שָׁחַ*, *שָׁחָה*, *שָׁחָה* a scourge.

(2) to row (as if to lash the sea with oars). Part. *שָׁחָה* rowers, Eze. 27:8, 26.

Derivatives, *שָׁחַ* No. 2, *שָׁחָה*.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; *שָׁחָה בְּאֶרֶץ* to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, *שָׁחַ* i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10: "the eyes of God *שָׁחָה בְּכָל-אֶרֶץ* running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i. e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שָׁחַ, Aram. *ܫܚܐ* i. q. *ܫܚܐ* to despise. Part. *שָׁחָה* Eze. 16:57; 28:24, 26; see *שָׁחַ*.

שָׁחַ Arab. *سوط* masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. *שָׁחַ לְשׁוֹן* the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i. e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. *שָׁחַ* an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host); compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שָׁחַ an unused root; Arab. *سأل* Med. Waw, to be loose, pendulous (specially, the belly); compare *سأل* to drag the train of one's robe (used of a woman). Hence—

שָׁחַ m. — (1) the train, flowing skirt of a robe, i. q. *שָׁחַ* Isa. 6:1. *שָׁחַ* to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שָׁחַ m. (from the root *שָׁחַ*), divested, either of garments, i. e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קָרַי. Compare *שָׁחַ* No. 1, to put off the shoe.

(2) a prisoner, a captive, Job 12:17—19.

שָׁחָה *Shulamith*, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*.) But *שָׁחָה* may be taken for the gentile noun, i. q. *שָׁחָה* *Shunamite* (for the town of *Shunem* is by Eusebius called *Sulam*) [Engl. Trans. "the *Shulamite*"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of *Solomon*.]

שָׁחַ masc. garlic, Num. 11:5. Compare *Celsii Hierobot. t. ii. page 53.* (Arab. *ثوم*, Syr. *ܫܘܡܐ* id.) It appears to be so called from the powerful odour which it emits; compare *שָׁחַ* to smell, *שָׁחַ* something giving forth a smell.

שָׁחָה *Shomer*, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שָׁחַ an unused root, perhaps i. q. *שָׁחַ* to be quiet; whence—

שָׁחָה ("quiet"), [Shuni], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for *שָׁחָה*), Nu. 26:15.



שונם (perhaps "two resting-places," for שונוים, compare שונ for שונוים), [Shunem], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see σουβήμη), five miles south of Tabor: [prob. now Sôlam, سولم Rob. iii. 169]. Gentile noun שונומי, f. תי- 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שוע and שוע not used in Kal, i. q. שוע—(1) TO BE AMPLE, BROAD; hence—

- (2) to be rich, wealthy (see שוע, שוע No. 1).
- (3) to be freed from danger and distress (compare שוע).

PIEL שוע to ask for aid, to implore help, Psa. 18:42; Job 35:9; 36:13; followed by אל Psa. 30:3; 88:14; 72:12.

Derivatives, שוע—שוע.

שוע m. outcry, cry for help, Psa. 5:3.

שוע—(1) rich, opulent, Job 34:19; Ezek. 23:23.

(2) liberal, noble (compare Arab. سح Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שוע cry for help, Isa. 22:5.

שוע—(1) wealth, riches, Job 36:19.

(2) cry for help, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שוע ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שוע f. i. q. שוע Psa. 18:7; 39:13; 102:2.

שוע m.—(1) a fox, Cant. 2:15; Lam. 5:18;

Eze. 13:4; Neh. 3:35. (Arab. ثعلب, but more frequently ثعلب, with the addition of the letter ب compare pr. n. שועלבים, also שועלים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing שועל to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שועל, and that שועל prop. denotes excavator, burrower, compare שועל No. II.) The name of foxes appears to have been commonly used as also including jackals (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psa. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv. 2, 154.

(2) [Shual], pr. n.—(a) שועל a district in the tribe of Benjamin, 1 Sa. 13:17.—(b) m. 1 Chr. 7:36.

שוע m. (denom. from שוע) a door-keeper, 2 Ki. 7:10, 11; 2 Ch. 31:14.

שוק—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שוק TO GAPE UPON [see note], hence to lie in wait for any thing, Gen. 3:15, וְשָׁקָה אֱדָמָה לְרֵגְלֵי אִשָּׁתֶּךָ "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) to attack, to fall upon any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psa. 139:11, וְשָׁקָה יְשׁוּבָתִי "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שופך [Shophach], see שופך.

שופמים [Shuphamites], patronymic from שופם which see; Nu. 26:39.

שופר m. pl. שופרות a trumpet, horn, lituus,

Arab. سبور (different from שופר) so called from its clear and sharp sound (see שופר No. 2), either made of horn, or else resembling a horn, i. q. שופר (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græcè κεραινή appellatur" LXX. σάλπιγξ, κεραινή. To blow a trumpet is שופר שופר which see.

שוק not used in Kal.—(1) TO RUN, like the kindred שוק; whence שוק leg, and שוק street.

(2) to run after, to desire, to long for any thing; whence שוק desire, longing. Arabic شاق to excite desire; V. to manifest desire; شوق desire. Hiphil, to run over, to overflow (überlaufen);



followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁיקוּ הַיָּקָבִים מִיֵּרֶשׁ "the vats overflow with must."

PILPEL שִׁיקָא causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שׁוֹק f.—(1) the leg, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שִׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא יִשְׂקֶה אִישׁ יָרְעָה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיִּכּוּ אֹתָם שׁוֹק עַל-יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Rodstücken.

Dual, שׁוֹקִים Prov. 26:7.

שׁוֹק m., a street, Prov. 7:8; Eccl. 12:4, 5. Plur. שׁוֹקִים (compare שׁוֹרִים from שׁוֹר), Cant. 3:2.

שׁוֹר an unused root; Chald. and Syr. Peal and Pael, to leap, to leap forward, to leap upon any thing; also to be strong; Arab. سُر to leap upon, to attack.

שׁוֹר m. epic. plur. שׁוֹרִים Hosea 12:12, an ox, so called from its strength and boldness, compare שׁוֹר. (Arab. سُر a bull, Chald. שׁוֹר Syr. שׁוֹר id., whence Gr., Latin, tauros, taurus, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for one of the ox tribe (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐπίκουρος, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שׁוֹרֵי oxen, a herd of oxen, which see. Once (Genesis 36:6) also שׁוֹר is used collectively, like the other nouns of unity in this verse עֲבָדָה, שִׁפְחָה, חֲמֹר, except אֵלָּא.

I. שׁוֹר fut. יִשׁוֹר—(1) i. q. שׁוֹר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by שׁוֹר to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arabio سار Med. Ye, to go a journey, Chald. שׁוֹר a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) to look around, or about (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by שׁוֹר Cant. 4:8.—(b) used of one lying in wait, to lie in wait, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like circumspicere aliquid (שׁוֹר נֹחַ etwas umsehen). Job 24:15, לֹא תִשְׁקֵף עָלַי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שׁוֹר שִׁקָּקִים "look round about upon the clouds." Job 35:13, לֹא יִשְׁקָף הַאֱלֹהִים "the Almighty will not regard it." Simply—(d) to behold, Job 7:8.

PILPEL שׁוֹר see שׁוֹר.

Derivatives, שׁוֹר No. I, הַשְׁקִיף.

II. שׁוֹר i. q. שׁוֹר to sing, which see.

III. שׁוֹר i. q. שׁוֹר, שׁוֹר to range, to put (stones) in order, hence שׁוֹר a wall, compare שׁוֹר.

I. שׁוֹר a liar in wait, an enemy, Psa. 92:12; compare שׁוֹר and the root I, 2, b.

II. שׁוֹר—(1) i. q. Arab. سور a wall, Gen. 49:22; Psa. 18:30. Plur. שׁוֹרוֹת. Job 24:11, בֵּין שׁוֹרוֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is Pelusium, but this, in Hebrew, is called שׁוֹר. More correctly שׁוֹר is placed where Suez now stands. The desert extending from the borders of Palestine to Shur, is called, Ex. 15:22, מִדְבַּר שׁוֹר; Nu. 33:8, מִדְבַּר אֵיתָם; now Jofar.

שׁוֹר Chald. a wall, Ezr. 4:13, 16.

שׁוֹשׁ an unused root, which appears to have had the signification of whiteness, hence שׁוֹשׁ byssus and white marble, שׁוֹשׁ id.; and שׁוֹשָׁן the lily. Kindred is שׁוֹשׁ to be hoary.

שׁוֹשָׁא [Shavsha], see שׁוֹשָׁא.

שׁוֹשָׁן m.—(1) the lily, prop. what is white, from the root שׁוֹשׁ. שׁוֹשָׁא מְעִשָׂה שׁוֹשָׁן work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)



ששן id.; comp. Diosc., iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) ששן ערות Psa. 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. ששן No. 2. ששן ערות may be rendered *pipes of song*, as it were lyric, see ערות No. 3.

(3) [Shushan], pr. n. Susa, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of Shush (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monumm. p. 93); according to others at the village of Suster (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

ששן id.—(1) a lily. Pl. ששנים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see ששן No. 2. Pl. ששנים Ps. 45:1; 69:1; 80:1.

ששנה f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

ששנכיא Gentile noun, Chald. pl. the Susæans [Susanchites], inhabitants of the city of Susa, see ששן No. 3, Ezr. 4:9.

ששק 1 Ki. 14:25 כתיב, where קרי reads ששק, which see.

שח to put, see שח.

שחלה (for שחלה "crashing of rending"), [Shuthelah], pr. n. m.—(1) a son of Ephraim, Nu. 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שחלהי ibid.

שח Ch. only found in—  
PEEL, or PEIL שח, שח TO SET FREE, TO LIBERATE. Fut. שחי, inf. שחה Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. سحر ibid.

Derivative, pr. n. משחאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שחתי "for the sun hath burned me." Poet. שחתי

plied to the eye (which is often compared to the sun, and vice versa, see שחתי), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شح to twist a thread from right to left, or back-handed (שמחן), to twist together several threads.

HOPHAL, שחש byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שחח) depressed, cast down, Job 22:29; שח עיני "cast down of eyes," one depressed.

שחח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. سح to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שחח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro. 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שחח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אבן יקרה עיני בעליו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare בעל No. 4).

שחה (compare שח and שחח)—(1) TO BOW ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שחית, שחית.

HIPHIL, שחח to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, שחח (with the third radical doubled, like נאח, נאח from the root נאח) fut. apoc. שחח, in pause שחח.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely שחח Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added שחח Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,



“(the king) is thy lord, הַשָּׁחֲרִי לֹא הֵשָׁחֲרִי לֹא render homage to him” [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. הַשָּׁחֲרִי 2 Ki. 5:18. As to מִשְׁחָרִיתָם, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שָׁחֹר see שִׁחֹר.

שָׁחֹר m. blackness, Lam. 4:8. Root שָׁחַר.

שָׁחֹת f. a pit, Prov. 28:10; from the root שָׁחַח No. 2. Compare שָׁחַח.

שָׁחַח i. q. שָׁחַח and שָׁחַח (compare שָׁחַח), pret. שָׁחַחְתִּי, plur. שָׁחַחוּ and שָׁחַחוּ, fut. יִשָּׁחַח.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, וְהָלְכוּ אֵלַי שָׁחוּת “they shall come to thee bowing down.” Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וְנִמְעַמְרָה נִפְשָׁהּ אֶמְרָתָהּ “and thy depressed (slender) voice shall be heard from the dust.”

HIFHIL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Psa. 42:7, 12; 43:5.

Derivative, שָׁחַח.

שָׁחַח Arab. سَحَط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שָׁחַחַת שָׂמִים הַעֲמִיקוּ “in slaughtering (victims) they make deep their transgression.”

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. שָׁחַחְתִּי Jer. 9:7, a deadly arrow. In קָרִי there is שָׁחַח, the sense not being different, prop. made to kill.

(3) שָׁחַחְתִּי 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. mixed gold, alloyed with another metal, comp. Arab. سَحَط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare שָׁחַח to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence —

שָׁחַחְתִּי f. the slaying of victims, 2 Chr. 30:17.

שָׁחַח masc. an inflamed ulcer, a boil (see the root שָׁחַח) Ex. 9:9, 11; Lev. 13:18—20. שָׁחַחְתִּי

the boil of Egypt, Deu. 28:27, 35; and שָׁחַח Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, *De Lepra*, p. 184.

שָׁחַח m. Isa. 37:30, i. q. שָׁחַח which see. This would seem to be the primitive form, prop. denoting sprout, shoot, comp. the root שָׁחַח, Arab. شَجَس to lift oneself up, to lift the eyes, perhaps Heb. to sprout, to shoot forth. We may also compare שָׁחַח prop. offspring, progeny.

שָׁחַח or שָׁחַח masc. a board, as being thin, so called from its being pared, planed away (*dünne hobeltes Brett*), from the root שָׁחַח, Eze. 41:16.

שָׁחַח f. a pit, plur. שָׁחַחוּ (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שָׁחַח to sink down.

שָׁחַחְתִּי f. Chald. evil deed, see שָׁחַח.

I. שָׁחַח an unused root, Arab. سَحَلَ to peel off, to shell, to scale, whence שָׁחַח. To this answer in the Indo-Germanic languages, σκύλον, Germ. Schale, schalen, Engl. to scale.

II. שָׁחַח perhaps, to roar, as a lion. Compare Arab. سَحَلَ to bray, as an ass, سَحَالَ voz in pectore reciprocata, the braying of an ass. Jauhari and Kam.; cognate roots are سَحَلَ, سَحَلَ, German, hallen, gellen; schallen (Notk. stellen). Hence —

שָׁחַח m. a lion, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שָׁחַח, the letters ל and ר being interchanged.

שָׁחַח f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, *Seufetsklau*. See Discorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.). The root is שָׁחַח to peel off, compare שָׁחַח the pod of dates.

שָׁחַח an unused root, Arab. سَحِن to be hot, to be inflamed, Syriac سَحِن Pa. to ulcerate, whence שָׁחַח ulcer, which see.



שחם an unused root, see שחם.

שחף (1) i. q. שחף, and transp. שחף, שחף (which see), TO BARK, TO PERL OFF, TO HEW OFF, see שחף.

(2) to become attenuated, hence lean, i. q. Arab. سحف. Hence שחף and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemeve), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f., consumption, Lev. 26:10; Deu. 28:22.

שחץ an unused root; Arab. شحس to raise oneself up; compare שחם. Hence—

שחץ m., elation, pride (Arab. شحس; Talmud. שחץ id.), Job 28:8; 41:26, שחץ Vulg. *filii superbiae*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחצים ("lofty places"), [Shahazimah], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; שחצים כתיב.

שחק (1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, שחקו אבנים "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) dust; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. سحى a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the firmament of heaven, i. q. שמים and קטיע. Job 37:18, "hast thou, like him (God), spread out the sky (שחקים) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is שמים). So also the sing., Psalm 89:7, 38. (Sam. שחקה for שמים Gen. 7:19.)

I. שחור TO BE OR BECOME BLACK (Aramaean שחור id.). Pregn., Job 30:30, עורי שחור מעלי "my skin is black (and draws away) from off me."

Derivatives, שחור, שחור, שחור, and pr. n. שחור.

II. שחור (1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to seek, compare שחור No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL שחור to seek, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and ל with an inf. Job 24:5; Proverbs 13:24, אהבו שחורו "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To seek God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by אל Job 8:5.

Derivatives, משחור, pr. n. שחוריה and—

שחור m. dawn, morning (Arab. سحره id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see שחור); wings, Ps. 139:9. שחור "son of the morning;" used of Lucifer [i. e. the morning star] (see שחור), Isa. 14:12. Hos. 6:3, שחור נכון מצאו "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. mane, at or in the morning. Psalm 57:9; 108:3. Metaph. used of felicity again dawning after misery, Isaiah 8:20 (see שחור B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word שחור Job 11:17; נשחור Jer. 13:16; and Arab. صباح. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & שחור m. adj. black, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see שחור.

שחורות f. the time of dawn, metaph. used of youth, Ecc. 11:10.

שחורות f. שחורות blackish, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form שחורים, ירקק, see Lebrg. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחוריה ("whom Jehovah seeks for"), [Shehariah], pr. n. m., 1 Ch. 8:26.

שחורים ("two dawns;" compare שחורים), [Shaharaim], pr. n. m., 1 Ch. 8:8.

שחת not used in Kal. Arabic سحى to destroy.



PIEL שחת — (1) trans., to destroy, to ruin, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שחת רחמי "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שחת חכמתך על יופיך "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) to act wickedly, for the more full שחת דרכיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIFHL — (1) i. q. Piel No. 1, to destroy, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. שחת המלאך the destroying angel, 2 Sam. 24:16; and simply שחת Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אל שחת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) שחת דרכו Gen. 6:12; שחת עלילות Zeph. 3:7; to act wickedly, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare שחת. In the words שחת איש Prov. 28:24, and שחת בעל Prov. 18:9, ש appears to be a subst. (see שחת No. 1), a man of destruction, i. e. in chap. 28, act., a destroyer, a waster; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, a prodigal.

HOPHAL שחת to be corrupted, Pro 25:26; Mal. 1:14.

NIPHAL — (1) to be corrupted, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) to be laid waste, Ex. 8:20.

Derivatives, שחת, שחת, שחת, שחת.

שחת Ch. to destroy. Part. pass. Dan. 2:9, שחתה "a lying and corrupt word." Neutr. שחתה something done wickedly, a crime, Dan. 6:5.

שחת f. with suff. שחתם Ezek. 19:4, 8 (from the root שח, like שח, from the root שח), a pit — (a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit. — (b) a cistern, in which there is mud, Job 9:31. — (c) an underground prison, Isa. 51:14. — (d) especially the sepulchre, Psa. 30:10; Job 17:14 [?]; 33:18, 30. שחת שחת to go down into

the grave, Job 33:24; Psalm 55:24; עבר בישחת to perish in the grave, Job 33:28. שחת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below]; 49:10. — LXX. often render שחת by διαφθορά (as if it were from שחת διαφθερω), but not with the signification of corruption but of destruction (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of corruption by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שחת should be taken in the sense of corruption, from שחת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is שחת, and שחת is called pater, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. שחת עין Psa. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שחת m. signifying corruption, from שחת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שחת fem. (for שחת, Arab. سحط), acacia, spina *Aegyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schotenborn), a large tree growing in *Aegypt* and *Arabia*, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schotenborn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

Pl. שחתים — (1) acacias, whence שחתים acacia wood, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully שחתים שחתים (valley of Acacias), Joel 4:18.

שחט TO SPREAD OUT, TO EXPAND (Syr. سحط, Arab. سطح, Ethiop. ሰጥሐ; id.). Job 12:23, שחט לגוים "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, שחט, שחט.

שחט m. (taken from Piel), a whip, a scourge, Josh. 23:13, i. q. שחט.

שחט fut. שחט. — (1) TO GUSH OUT, TO FLOW



OUT ABUNDANTLY, Psa. 78:20. **שטף** an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm any thing*, Jer. 47:2; and more strongly *to overwhelm and swallow up with water*. Psa. 69:3, **שטף** "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43:2; Cant. 8:7.—(b) *to sweep away with a flood*, Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(c) *to bring in as with a flood*. Isa. 10:22, **שטף** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **שטף** is accus. governed by the verb **שטף**.—(d) *to wash any thing*, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 8:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed*, Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

**שטף** and **שטף** m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; **שטף** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, Ps. 32:6; Nah. 1:8; Dan. 9:26; **שטף** "his end (cometh) as a flood," i. e. suddenly (compare **שטף** Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

**שטר** Arab. **سطر** TO WRITE, whence Part. **שטר** prop. *a scribe*. (LXX. **γραμματεὺς, γραμματισ-αγωγέυς**. Syr. **سطر**), hence from the art of writing having in very ancient times been especially used forensically (compare **שטר** letter *d*, **שטר** a scribe and judge, Gr. **γράφειν, γράφεισθαι**), *a magistrate, prefect of the people* (comp. Arab. **سيطر** to excel in any thing, followed by **سيطر** a prefect. Targ. **שטר**, Vulg. **magister, dux, exactor**. Specially, **שטר** is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1.—(b) magistrates in the towns of Palestine, Dent. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and

2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

**שטר** (or rather **שטר**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **שטר**) Ch. Dan. 7:5, *a side*. (In Targg. **שטר**, **שטר**, Syr. **سطر** id., Arab. **سطر** side of any thing.)

**שטר** (**γραμματικός**), [**Shitras**], pr. n. m. 1 Ch. 27:29 **שטר**, **שטר**.

**שי** m. (for **שי**, like **שי** valley, for **שי** for **שי**), *a gift, present*, so called from its being brought (see the root **שי**), in this phrase **שי** to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

**שי** or **שי** an unused root, Arabic **شي** to will, Conj. II. *to bring, to impel*. Hence apparently **שי**, for **שי**.

[**שי** pr. n. m. *Sheva*, 2 Sam. 20:25 **שי**, see **שירה**.]

**שיחון** ("overturning," from the root **שחן**), [**Shihon**], pr. n. of a town of Issachar, Josh. 19:19.

I. **שיבה** f. (from the root **שב**) *return*, and concr. *those who return*, Ps. 126:1.

II. **שיבה** (for **שיבה**, from the root **ישב**) f. *dwelling*, 2 Sa. 19:33.

**שיח** an uncertain root, to which apparently may be referred fut. apoc. **שיח** (of the form **שיח**), Deut. 32:18. LXX. **ἐγκατέλιπες**. Vulg. **dereliquisti**; in the other hemistich **שיח** (hast forgotten). Apparently **שיח** signifies the same as **שיח**, **שיח** to forget, to neglect; whence **שיח** want of care, **שיח** between two vowels being changed into **שיח**, as is often done, compare **שיח** and **שיח** and **שיח** and **שיח** to adorn, **שיח** and **שיח** to be raw (flesh); also **שיח** for **שיח**; and also compare the same change of the letter **שיח** in **שיח**, **שיח** (vulture), **שיח**; unless **שיח** be rather taken from the verb **שיח** itself, as if contracted from **שיח** (for **שיח**, compare **שיח** Jer. 18:23, for **שיח**), compare **שיח** for **שיח**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, bey **Seite legen**); for the root **سوى** answers to the Heb. **שיח**, **שיח**.







*sing of any one, Isaiah 5:1. — (c) followed by ל to sing concerning any one, Ps. 138:5 (compare לָבַדְרָא). — (d) followed by ל of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, יָשַׁר עַל אֲנָשִׁים "he sings before men," cries out among men. Pro. 25:20, יָשַׁר בְּשָׂרִים עַל לִבְדָּע "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. To sing is also sometimes used for to declaim with a loud voice (compare עָנָה No. 1), see the examples above cited, Isa. 5:1; Job 33:27.*

PILEL, שָׂרַר to sing. Zeph. 2:14; Job 36:24, אֲשָׁר מְשַׁרְרִים "which men celebrate. Part. שָׂרַר a singer, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1. — Hence —

שָׂרַר m. — (1) *song, singing.* 2 Ch. 29:28, הַשִּׁיר מְשַׁרְרִים וְהַחֲצוצְרוֹת מְחַצְצְרִים "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הִתְחַל שִׁיר יְהוָה "the song of Jehovah began." Kimchi gives an incorrect explanation of שָׂרַר in this place, as שָׂרַר a singer (it would have been better שָׂרַר chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*levi mutatione*," we may put שָׂרַר (?). Also used of instrumental music. שָׂרַר instruments of music, 1 Chr. 16:42; 2 Chr. 7:61; 34:12; Am. 6:5; Neh. 12:27, בְּשִׁיר מְצִלְתִּים "with music of cymbals."

(2) *a song, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. קִינָה).* שִׁיר הַשִּׁירִים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, עֲרֵי עֲרִיבִים (most beautiful ornament) Eze. 16:7; שָׁמַיִם הַשָּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שִׁיר יְדִירוֹת Ps. 45:1.

שִׁירָה f. i. q. שִׁיר a song, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירוֹת Am. 8:3.

שִׁישׁ Syr. *شيشا* white marble, 1 Chron. 29:2, from the root שָׁשׂ to be white; compare שִׁישׁ No. 1.

שִׁישָׁא [Shisha], see שִׁירָה.

שִׁישַׁק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. יִשֵּׁת, apoc. יִשֵּׁת, inf. absol. שֵׁת Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. τίθειν, but less frequently used. (Allied roots in Hebrew are שָׁפַת and שָׁחַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἕζομαι*, fut. *ἕδωμαι* (root *hed*); Lat. *sedere*; Goth. *saijan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στᾶ-ω*, *ἵστημι*, *sta-re*.)

(1) *to put, i. q. to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psal. 141:3; any one on a throne (לְכִסֵּא), Ps. 132:11; to place a crown on a head (שִׁית עֲטָרָה לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, שִׁיתִי בְּאֵדְנֵי מַלְאֲכֵי "I have put my trust in the Lord." Specially — (a) *to arrange, set in order*, an army, but always with the omission of the acc. מְחַנְּנָה (compare Josh. 8:2, 13); *stellen*, to set selves (in array), Isa. 22:7. Ps. 3:7, אֲשֶׁר סָבִיב שְׂתוֹ עָלַי "who have set their camp around against me." — (b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and ל Ps. 45:17; followed by ל of thing, to appoint any one over anything, Gen. 41:33. — (c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world." — (d) *to set snares, lay snares* (Schlingen, Sprengel aufstellen), i. e. to plot, Ps. 140:6. — (e) *to set or appoint a bound*, Ex. 23:31; used of a limit of time (חֵק), Job 14:13. Ellipt. and impers. Job 38:11, בָּרֵאשִׁית בְּנֵאֲוֹן נְלִיד "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves." — (f) followed by an acc. of pers. and ל of place, to put or set any one in any place (wohin versetzen). Psal. 88:7, שִׁיתִי בְּבוֹר תְּהִיּוֹת "thou hast placed (cast) me into the lowest pit." Once, followed by ל of pers. and ל of place, Psal. 73:18, בְּחִלְקוֹת חֲשִׁיחַ לְמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, אֲשִׁית בְּיָשָׁע יְפִיתָ לִּי "I will put in safety (ich versetze in Sicherheit) (i. e. I will make secure) the oppressed." A little different is שִׁית פִּי בְּ to put any one in any number, i. e. to reckon him to that number. 2 Sam. 19:29, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אֲשִׁיתוּ בְּבָנִים "how (i. e. in what



honour) shall I set thee amongst my children!"—  
(g) followed by על to collect, put together, Gen. 30:40.—(h) שית עם to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, כל יאמה תחת רגלי "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, ותשיתהו בְּחֶיְסָא and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שית of birth). Specially—

(a) שית יד על to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שית עם to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שית ספוני sc. יר "take from me," sc. the hand.—(b) followed by ש to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; שית בְּחֶיְסָא "he puts (holds, cherishes) fraud in his breast."—(c) שית עליו עדי to put on ornaments (ben Schmucl anlegen), Ex. 33:4. Compare the noun שית.—(d) followed by an acc. of thing, and על of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by ש of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שית לפני to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שית על עפר בצר "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שית פנים אל to turn one's face in any direction, Num. 24:1.—(b) שית עיניו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שית לב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by אל to any thing, to regard any thing, Job 7:17; Pro. 27:23; ש Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=wozu machen), followed by two acc. Isa. 5:6; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and ש Jer. 2:15; 13:16;

followed by an acc. and ש (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עשה, as שית ארות to do or perform miracles, Ex. 10:1. Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; impers. Hosea 6:11, שית קציר לך "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by על to be laid upon, Ex. 21:30.

Derivatives, שית, שית, pr. n. שית.

שית m. with suff. שיתו a thorn, coll. thorns. Isaiah 5:6; 7:23—25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שית is for שית the Medial Nun being softened, like בית for בית, אס for εινε, εικ for εινε, from the root שית, whence שית fem. שית, compare שית from שית from שית. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שית); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שית m. attire, dress, Prov. 7:10; Psalm 73:6. Compare the root No. 2, c.

שית see שית.

שכב fut. ישכב, inf. שכב with suff. שכבה Genesis 19:33, and שכבה (from שכב), Deu. 6:7; imp. שכב, with ה parag. שכבה TO LIE, TO LIE DOWN. (Syr., Ch., and Æth. ḥḥ; id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כב, כה, which has the power of bending, inclining oneself, compare under שית, Gr. Lat. κύβω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form trilaterals, see p. DCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest"—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of mourners,



2 Sa. 12:16. —(d) of those who are dying (to lay oneself down), very often in speaking of the death of kings in the phrase, וישָׁכַב עִם אֲבוֹתָיו 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, מֵאֵז שָׁכַחָהּ "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. שִׁכְבֵי קֶבֶר those who lie in the grave, Ps. 88:6. —(e) used of those who lie with a woman, followed by עִם Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and אִתָּה Gen. 35:22; 1 Sa. 2:22; with suff. אִתִּי, אִתָּה Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in קְרִי (where in the text there is שָׁנֵל). Hence—

NIPHAL, to be lain with, ravished (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 קְרִי.

HIPHIL —(1) to make any one lie down, to prostrate, 2 Sam. 8:2; to lay down, 1 Ki. 17:19; to cause to rest, Hos. 2:20.

(2) to pour out a vessel (i. q. Arab. سكب to pour out, see above as to this meaning), Job 38:37.

HOPHAL הִשְׁכַּב, part. מִשְׁכָּב to be prostrated, to lie, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, שִׁכְבָה, שִׁכְבָה, מִשְׁכָּב.

שִׁכְבָה f. effusion, pouring out (see the root Hiphil No. 2, compare etym. observ. under Kal)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שִׁכְבָת f. i. q. the preceding, letter b; whence נָתַן אֶת־שִׁכְבָתוֹ בְּאִשָּׁה to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also נָתַן אֶת־שִׁכְבָתוֹ לְיָרֵעַ אֵל Lev. 18:20.

שָׁכָה a doubtful root, according to Jo. Simonis the same as שָׁנָה, Æth. ሰቀሰ: TO WANDER. Hence—

HIPHIL, part. Jer. 5:8, "like well-fed (libidinous) horses מִשְׁכָּבִים הָיוּ wander" (compare Jer. 2:23; Pro. 7:11, and שָׁנָה No. 1). But perhaps it is better, with the Hebrew interpreters, to take מִשְׁכָּבִים in this passage as part. Hiphil of the verb שָׁכַח, put in the singular adverbially for מִשְׁכָּחִים; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. שִׁכְיָה.

שָׁכַל (root שָׁכַל) m.—(1) bereavement, metaph. Isa. 47:8, 9.

(2) the condition of a person left by all, Ps. 35:12.

שָׁכַל m.—(1) bereaved, whether of children, Jer. 18:21, or of young, used of a she-bear, 2 Sam. 17:8; Hos. 13:8.

(2) devoid of young, Cant. 4:2; 6:6.

שָׁכַר, שָׁכַר m. drunk, intoxicated, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. שָׁכָרָה 1 Sa. 1:13.

שָׁכַח and שָׁכַחָה (Isa. 49:14; Pro. 2:17), fut. יִשְׁכַּח. TO FORGET (perhaps cognate to the verb שָׁכַחָה, Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by לֹא with an inf. Ps. 102:5; to leave something from forgetfulness, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, to be forgotten, Gen. 41:30; Ps. 31:13; Job 28:4, נִשְׁכַּחַם מִנִּי רֶגֶל "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, לֹא תִשְׁכַּח מִפִּי וְרַעוּ " (this song) shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and—

HIPHIL, Jer. 23:27, to cause to forget.

HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח m. forgetting, forgetful, Isa. 65:11. Pl. const. שָׁכַחִי Ps. 9:18.

שָׁכַח Ch. to find.

ITHPEAL, הִשְׁתַּכַּח to be found, Dan. 2:35; Eze. 6:2.

APHEL, הִשְׁכַּח—(1) to find, Dan. 2:25; 6:6, 12.

(2) to acquire, obtain, Eze. 7:16.

שָׁכַחָה (perhaps "wandering"), [Shachia], pr. n. m. 1 Ch. 8:10 [שָׁכַחָה is the reading of some copies].

שָׁכַךְ (kindred to the root שָׁכַח) inf. שָׁךְ—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) to subside as water, Gen. 8:1; to be appeased as anger, Esth. 2:1; 7:10.

HIPHIL, to still (a sedition), Nu. 17:20.

שָׁכַל fut. יִשְׁכַּל. TO BE BEREAVED of children, to

be childless (Arab. تكل, Aram. תכל, ܬܟܠ), followed by an acc. Gen. 27:45, לָמָּה אֲשַׁכַּל גַּם שְׁנֵיהֶם "why should I be bereaved of both of them?" Gen. 43:14, וְאֲנִי בְּאִשִּׁי שָׁכַלְתִּי שָׁכַלְתִּי "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass. שָׁכַלְתָּ bereaved of children, Isa. 49:21.



PIEL שכל — (1) *to bereave*, Gen. 42:36; 1 Sam. 15:33 — (a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12; — (b) of a sword as consuming the youths, Deut. 32:25, מְחַוֵּץ הַשֶּׁבֶל הַחַרְב "without (in battle) the sword bereaves" (i. e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:13—15.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i. e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מְשַׁבֵּל subst. *abortion*, 2 Ki. 2:21.

HIPHIL — (1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מְשַׁבֵּל should be read, not מְשַׁבֵּל).

(2) *to miscarry*, Hos. 9:14. See Piel No. 2.

שכלים m. pl. *bereavement*, Isa. 49:20.

שכלל see כלל.

שכם not used in Kal.

HIPHIL הִשְׁבִּיחַ — (1) *to rise early in the morning*, either with addition of בִּבְקֵר Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load on camels and other beasts*, which nomadic tribes do very early in the morning, denom. from שכם, Æth. ἄከፍ: *to put a load on the shoulders*, Matt. 23:4; comp. Ch. אָרַב, καταλύω.) Followed by לָ to *get up early to any place*, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, כָּל מְשַׁבֵּיחַ הַלֵּיל "the dew disappearing early." Hos. 13:3. Hence inf. absol. הִשְׁבִּיחַ adv. *early*. Prov. 27:14.

(2) *figuratively, to do earnestly, or urgently*. Jer. 7:13, אָרַב אֲלֵיכֶם הַשְּׂבִיחַ וְדַבֵּר "I have spoken to you earnestly." Jer. 11:7, — כִּי הָעֵד הָעֵדוּתִי הַשְּׂבִיחַ "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הַשְּׂבִיחוּ עָלֵינוּ "they earnestly acted wickedly." Once inf. in the Ch. form אֲשַׁבֵּחַ for הִשְׁבִּיחַ Jer. 25:3. For Jer. 5:8, see under שָׁכַח.

שָׁכַח m. in pause שכח Psa. 21:13; with suffix שכחתי — (1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades, or the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from שָׁכַח. See Job 31:22, קָתַפִּי מִשְׁכַּח תְּפֹל "let my shoulder fall from its shoulder-blade," i. e. from the back to which it

is joined. הִ is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁכַחָה = שָׁכַחָה. (This word appears to be a primitive, like many nouns implying members of the body, and the verb שָׁכַח appears to be derived hence). It is —

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i. e. I will give it to him to bear; compare the phrase עָלַי יָדִי, under the word יָד. Zeph. 3:9, "to serve God שָׁכַח with one back," i. e. with one mind, ὁμοθυμαδόν, a metaphor taken from those that bear either a burden or a yoke; compare Syr. ܫܚܟܐ, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, מַטְרָה שָׁכַח "the rod (which threatened) his shoulder." Used also —

(c) in the phrase, הִפְנָה שָׁכַח *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. עָרַף Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psa. 21:13, הִפְנִימוּ שָׁכַח Vulg. "quoniam pones eos dorsum," i. e. thou causest them to turn their backs (compare עָרַף Psalm 18:41). LXX. ὄτι θήσεις αὐτοὺς νῶτον.

(2) metaph. *a tract of land* (pr. elevated, as if a back), like the Arab. مَكْب a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n. — (a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. Συχέμ (compare Acts 7:16). Vulg. *Sichem*. With a parag. שָׁכַח to *Sichem*, Hos. 6:9. See *Re-landi Palestina*, page 1004—10. — (b) a Canaanite, Gen. 33:19; 34:2, seqq.

שָׁכַח ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2. — (2) m. 1 Chr. 7:19. Patron. of No. 1, is שָׁכַח Num. loc. cit.

שָׁכַח according to some i. q. שכח Job 31:22; but see above שכח.

שָׁכַח, שָׁכַח fut. יִשְׁכַּח. — (1) TO LET ONESELF DOWN, to settle down, e. g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, en-



camped, Num. 24:2; of clouds overshadowing any day, followed by על Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, יִשְׁכְּנוּ רַגְלֶיהָ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سكن id.), followed by שְׁ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שָׁכַן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שָׁכַן עַל who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְיִשְׁכְּנוּ בְּמִקְוֵיהֶם "and (the people) shall inhabit in their own place;" Deut. 33:16, שֹׁכֵן סִנְיָה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שָׁכַנְתִּי לָהּ "to dwell for oneself."—Part. pass. שֹׁכֵן act. dwelling, like the French logé, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see שָׁכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, עִרְבָה נְשִׁיכָתִי dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁכַן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, אֶהְיֶה לְשִׁכְנֵי בְּאֶרֶם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHI, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, לְעִפְרַי יִשְׁכְּנוּ "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּנוֹ, שְׁכִינָהוּ—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שָׁכַן to cause to dwell, Eze. 6:12.

שְׁכָנָה constr. שָׁכַן Hos. 10:5; fem. with suff. שְׁכָנָה Ex. 3:22; plur. שְׁכָנוֹת Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שְׁכָנִי m., a dwelling; once found, Deut. 12:5.

שְׁכָנִיָּה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniak], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכָנִיָּה.

שְׁכָנִיָּה (id.) [Shechaniak], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. רָוַה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by מִן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare בּוֹס מִן חֲרִיבָה. Part. pass. שְׁכָרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHI, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שְׁכָרוֹן—שָׁכַר.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׁכַּר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 364). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other מִן! Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר, מִן.

שְׁכָרוֹן m. drunkenness, Eze. 23:33; 39:19.

שְׁכָרוֹן ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.



שלח a participle of the later Hebrew, blended from the prefix ש, i. q. שש and ל. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare שש under אש A, No. 3); in the O. T. it only occurs with prefix.

(1) שש on account of, i. q. שש (p. xc, A), Jon. 1:7, שש "on account of whom," for which there is, verse 8, שש. Verse 12, שש "on account of me." To this answers the Aram. שש compound of ש, ש = שש and ל.

(2) שש pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, שש ולא ימצא "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramaean participle ש, which is however propterea quod, quia, because that. To give my own opinion, the context seems to be hardly sound, and perhaps we should read שש, which excellently suits the sense.

שלח m. adj. tranquil, Job 21:23, compounded of two synonyms, שלח and שלח, or else formed wholly from the latter, by insertion of the letter ל, compare שש and שש to be hot.

שלח not used in KAL.—Arab. ثلب is i. q. ثلم to break (a vessel, a sword), so as to make notches (Scharten) on the edge and margin; Chald. שלח Pael, to join together, to connect; whence שלחין, steps or rounds of a ladder, so called from joining together (die Spaten). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (einanderzapfen), from tenons resembling teeth or notches (compare architect. term, Verzahnung).

PUAL, part. Ex. 26:17, "two tepons (Zapfen) (there shall be) to each board שלחין אל שלחין joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. ἀντιπίπτοντας ἕριπον τῷ ἕριπον, opposite one to another. Hence—

שלחין m. plur. pr. joinings, joints at the corners (of a pedestal); hence ledges or borders, covering joints, 1 Ki. 7:28, 29.

שלח m. SNOW, Job 24:19; Ps. 147:16. (Arab. ثلج, Aram. ثلجن.) Hence is a denom. in—

HIPHAL, שש to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under אדם, לבן), Ps. 68:15, "when the Almighty scattered kings in it (the earth), שש it was snowy" (with the bodies of the slain, compare Aen. v. 865; xii. 36,

campi ossibus albert), like snow "on Mount Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare ثلج IV. to make joyful (prop. refresh).

I. שש and שש TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. שש Job loc. cit., fut. שש. (Arab. سلا to be tranquil and secure in mind. Kindred roots are שקל and שקל, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as σχολη, quiet, ease, Lat. sileo = שקל, and salu-us, salu-s.)

Derivatives, שש, שש, שש, שש.

II. שש i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHAL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, שש, שש, and שש.

III. שש i. q. שש, שש TO DRAW OUT. Hence many derive fut. apoc. שש (for שש), Job 27:8, שש "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. נדנה). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes שש to be contracted for שש he asks, compare Arab. يسأل for يسأل, although, if this were adopted, we should apparently read שש.

Derivative, שש.

שש Ch. to be safe, secure, Dan. 4:1.

שש Ch. error, Dan. 3:29 כחייב, i. q. שש, שש.

שש (i. q. שש "prayer," compare 1 Sa. 1:17), [Shelah], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. שש Num. 26:20.

שש pr. n. of a town, see שש No. 2.

שש f. flame, from the root שקל; whence the Chald. and Syriac Shaphel שקל. Job 15:30; Ezek. 21:3; Cant. 8:6, שקל (in other copies conjointly שקל, and without Mappik שקל, without change of sense) "the flame of Jehovah," i. e. lightning.

שש once שש Job 21:23, and שש Jer. 49:31,







17:7.—(c) followed by ל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and ל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בְּיַד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בְּיַד בְּנֵיָהוּ "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שְׁלַח נָמָה בְּיַד מֹשֶׁה "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אַבְסָלוֹם אֶת-אֶחָיו אֶת-חִיתָפֶל מֵעִירוֹ מִגִּילוֹ "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (sagen lassen, entbieten). Prov. 26:6, שְׁלַח דְּבָרִים בְּיַד בֶּטוּל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שְׁלַחָהּ אֵל "she sent these words to her father-in-law" (sie ließ ihm sagen). 1 Ki. 20:5; 2 Ki. 5:8; without אֵל 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עַד-הַמָּקוֹם אֲשֶׁר-תִּשְׁלַח אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "(and he) told David אֵת-כָּל-אֲשֶׁר-שָׁלַח יוֹאָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, שְׁלַח בְּרַעַךְ "thou lettest thy mouth go (as if unbridled) to evil." Pregn. שְׁלַח יָד to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (sich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(c)

ל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes ל is omitted. Psal. 18:17, וַיִּשְׁלַח מִמְרוֹם to stretch (the hand) from on high, followed by ל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שְׁלֹחַ stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. נִשְׁלַח Est. 3:13. PIEL שְׁלַח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deut. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by ל Eze. 14:19; על Ezek. 5:17. שְׁלַח מְרוֹן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see שְׁפַט), to set out a daughter, give in marriage; more fully שְׁלַח חֻצָּה Jud. 12:9; also to accompany one departing, to send him on his way (προπέμνειν), Gen. 18:16; 31:27; followed by ל and ל to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שְׁלַח בְּאֵשׁ to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שְׁלַח Job 30:12, וַיִּשְׁלַחוּ "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20: branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; to be forsaken, Isaiah 27:10; Prov. 29:15, וְשָׁרְפוֹ מִשֵּׁלַח "a child left to himself," or dismissed, i. e. given up to its own will.



(3) *to be cast out, expelled.* Isa. 16:2, **לְקַח מִן־הַשָּׁמַיִם** "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by **אֵי**), Job 18:8.

**HIPIHL**, i. q. Piel No. 1, *to send* a plague, a calamity; followed by **אֵי** Lev. 26:22; Am. 8:11.

Derivatives, **שָׁלַח**—**שָׁלַחְתָּ**, **שָׁלַחְתִּי**, **שָׁלַחְתֶּם**, **שָׁלַחְתִּי**, **שָׁלַחְתֶּם**.

**שָׁלַח** fut. **יִשְׁלַח** Chald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by **עַל** of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by **יָד** *to extend the hand*, Dan. 5:24; followed by **לְ** *to attempt any thing*, Ezr. 6:12.

**שָׁלַח** m. with suff. **שָׁלַחְתִּי**—(1) *a weapon, missile*, as sent against an enemy; Arab. **سَلَح** and **سَلَحٌ** coll.

arms; specially a sword; **سَالِحٌ** armed; **سَلَحٌ** Conj. V., *to arm oneself*, 2 Ch. 32:5; 23:10; Joel 2:8. **עָבַר שָׁלַח** *to perish by the weapon (of death)*, Job 33:18; 36:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as **שִׁלּוֹחַ** (which see) Neh. 3:15. Vulg. *Siloe*.

**שִׁלּוֹחַ** (for **שִׁלּוֹחַ**; as this noun is written in Chaldee, of the form **שִׁלּוֹחַ**, **שִׁלּוֹחַ** *a sending of water*, i. e. aqueduct; compare the root. Psa. 104:10; and Gr. **ἰέναι ῥόον**, Il. xii. 25) with the art. **הַשִּׁלּוֹחַ** [*Siloh*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also **שִׁלּוֹחַ** Neh. 3:15, and **שִׁיחַ** (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render **שִׁיחַ**; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloh (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloh should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name **Σαλωάμ**; and so, Joh. 9:7 (where this name is rendered **ὁ ἀπεσταλμένος**; abstr. for concr.). See Relandi *Palæstina*, p. 858; my Comment. on Isaiah 7:3; also Tholuck, *Beytr. z. Erkl. des N. T.*, p. 123, seqq. [and especially Robinson.]

**שָׁלַחְתִּי** fem. plur. *shoots, sprouts*, Isa. 16:8; see the root No. 3.

**שָׁלַחְתִּי** (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

**שָׁלַחְתִּי** ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

**שָׁלַחְתִּי** plur. **שָׁלַחְתִּי** m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. **ταρύειν τράπεζαν**, Od. x. 370), Ex. 25:23, seqq. **שָׁלַחְתִּי** *to spread a table*, Psal. 23:5; Prov. 9:2. **שָׁלַחְתִּי** Nu. 4:7; and in the later Hebrew, **שָׁלַחְתִּי** 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see **לֶחֶם** No. 2. **שָׁלַחְתִּי** the table of Jehovah, i. e. the altar, Mal. 1:7. **שָׁלַחְתִּי** those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for **שָׁלַחְתִּי** על **שָׁלַחְתִּי** 2 Sa. 9:11.

**שָׁלַט** fut. **יִשְׁלַט** a word of the later Hebrew—(1) *TO RULE* over any one, followed by **אֵי** Ecc. 2:19; 8:9; and **עַל** Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by **אֵי** Est. 9:1. (Arab. **سَلَطَ** to be hard, vehement; whence **سُلْطَانٌ** No. 1, **שָׁלַט**; the power of ruling appears only in the derivative nouns, as **سُلْطَانٌ** power, hence the concr. Sultan. To this appears to answer Germ. *schalten*).

**HIPIHL**—(1) *to cause to rule*, Ps. 119:133.

(2) *to give power over any thing*, Eccles. 5:18; 6:2. Compare **שָׁלַט** Ex. 21:8.

Derivatives, **שָׁלַט**—**שָׁלַטְתָּ**, **שָׁלַטְתִּי**.

**שָׁלַט** fut. **יִשְׁלַט** Chald.—(1) *to rule, to have dominion*, followed by **אֵי** over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27.

(2) followed by **אֵי** *to rush upon any thing*, *ibid.*, 6:25.

**APHEL**, *to cause to rule, to make ruler*, followed by **אֵי** over any thing, Dan. 2:38, 48.

**שָׁלַט**, only plur. **שָׁלַטִּים** constr. **שָׁלַטִּי** m. *a shield*,



apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שליט), 2 Sam. 8:7; שְׁלֵטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons וְשִׁלְטוֹתֵימִם fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I

have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטֵי רִקְמַתֶּיהָ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word **ܫܠܬܢܐ** fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

**שְׁלֵטָן** masc. *powerful*, Ecc. 8:4; followed by **אָ** *having power, over any one*, verse 8.

**שְׁלֵטָן** Chald. *lord, magistrate*, Dan. 3:2.

**שְׁלֵטָן** constr. **שְׁלֵטָן** Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, **בְּכָל שְׁלֵטָן מְלָכוֹתַי** "in all my dominion." Plur. *kingdoms*, 7:27. Arab.

**سَلْطَان** fem. *dominion*, and concr. *lord, king, sultan*.

**שְׁלֵטָת** f. see שליט No. 1.

**שְׁלֵט** in pause **שְׁלֵט** masc. (from **שְׁלֵטָה** No. I), *tranquillity, silence*. 2 Sam. 3:27, **בְּשֵׁלֵט** *tranquilly*, i. e. *privately*.

**שְׁלֵיָה** f. *afterbirth*, which comes from the womb after the birth, from the root **שָׁלַח** No. III. Arabic **سَلِي** membrane, in which the foetus is enveloped, Conj. II, to extract this membrane. Dent. 28:57. Talmud. **שְׁלֵיָה**, **שְׁלֵיָה** afterbirth.

**שְׁלֵיָה** & **שְׁלֵיָה** i. q. **שָׁלוּ**, which see.

**שְׁלֵיָה** m: **שְׁלֵיָה** f. (for **שְׁלֵיָה**, for **י** is lost in inflexion)—

(1) *hard, vehement*, i. q. سَلِيْب, and fem. **שְׁלֵטָה** Arabic **سَلِيْبَة** an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

**שְׁלֵטָה** Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by **אָ** of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by **אָ** with an inf. (there is, there is given) *power to do anything*, Ezr. 7:24.

**שְׁלֵטָה** & **שְׁלֵטָה** (with Kametz impure), m.—(1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see **שְׁלֵטָה**), i. q. **שְׁלֵטָה**, μέτρον; whence the LXX. commonly renders **שְׁלֵטָה** τριτα μέτρα (comp. Gr. ἡ τετάρτη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, **וַתִּשְׁקַמּוּ בְדִמְעוֹת שְׁלֵטָה** "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάτης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשִׁלְטָנִים עַל-בָּלֹו and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάται, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάτης, one of three men who formed a row in a tragic chorus.—Their captain is called **רֹאשׁ הַשְּׁלֵטָה** 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, **רֹאשׁ הַשְּׁלֵטָה**, the same person appears also to be the **שְׁלֵטָה** κατ' ἐξοχήν, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. **שְׁלֵטָה** Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

**שְׁלֵטָה** m. **שְׁלֵטָה**, **שְׁלֵטָה** f. pl. **שְׁלֵטָה** (from **שְׁלֵטָה**, שליט), *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. **שְׁלֵטָה** subst. *chambers of the third story*, Gen. 6:16.—Fem. specially is—  
(a) *a third part*, Nu. 15:6, 7; 2 Sam. 18:2.—(b)



with  $\pi$  parag.  $\text{הַשְׁלֵשָׁה}$  adv. *the third time*, Eze. 21:19.—(c) *the third day, on the third day.* 1 Sam. 20:12,  $\text{בְּעַת כְּתוּר הַשְּׁלִישִׁי}$  "at this time to-morrow (or) the third day."—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see  $\text{הַשְּׁלִישִׁי}$  page DCV, A.

$\text{שָׁלַךְ}$  not used in Kal (cognate to  $\text{שָׁלַח}$ ).

**HIPHIL**—(1) TO CAST, TO THROW, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to  $\text{שָׁמַר}$  to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to  $\text{סָמַד$  to collect). Const. followed by  $\text{לָ}$  of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by  $\text{בְּ}$  Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by  $\text{עַל}$  of the person at whom anything is cast (*auf jem werfen*), Jud. 9:53. Job 27:22,  $\text{יִשְׁלַח עָלָיו}$  "he will cast upon him," sc. arrows, he will shoot at him; followed by  $\text{בְּ}$  to cast anything (to a dog), Exod. 22:30; followed by  $\text{מִן}$  of place, *to cast* (any person or thing) out of a place, Neh. 13:8; Deut. 29:27; *to pluck*, Job 29:17,  $\text{מִשְׁנֵי אֲשֵׁרֵי טַרְדֵי}$  "from his teeth I plucked the prey;" followed by  $\text{מִן}$ ,  $\text{יִשְׁלַח מִן$  to cast away, throw off (*von sich werfen*), Psa. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a)  $\text{יִשְׁלַח מִן$  i. e. to expose one's life to the greatest danger; Gr.  $\text{παραβάλλισθαι τὴν ψυχὴν}$ , Il. ix. 322 (whence the Lat. *parabolanus*).—(b)  $\text{יִשְׁלַח אֶחָרָיו$  Psalm 50:17, and  $\text{יִשְׁלַח אֶחָרָיו$  to cast (anything) behind one, behind one's back, i. e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c)  $\text{יִשְׁלַח עָלָיו}$  to cast anything upon God, i. e. to commit to his care, Ps. 55:23 (compare 37:5).—(d)  $\text{יִשְׁלַח מִן$  "God has rejected or expelled any one from his presence, i. e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7,  $\text{וְתִשְׁלַחְהוּ עֲצָתוֹ}$  "and his own counsel shall cast him down."

**HOPHAL**  $\text{שָׁלַח$  and  $\text{שָׁלַח$ —(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, "thou art cast out from thy sepulchre," but, "thou art cast out without thy sepulchre," i. e. which was thy due); followed by  $\text{בְּ}$  and  $\text{לָ}$  of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by  $\text{בְּ}$  to be cast forth (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11,  $\text{עָלִיךָ הִשְׁלַחְתִּי מִרֶחֶם}$  "I was cast upon thee from the womb," i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

$\text{שָׁלַךְ}$  m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX.  $\text{καταράκτης}$ , al.  $\text{καταβράκτης}$ , i. e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and—

$\text{שָׁלַח$  f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

$\text{שָׁלַח$ —(1) i. q. Arab.  $\text{سَل}$  TO DRAW, TO DRAW OUT, Ruth 2:16; compare  $\text{שָׁלַח}$  and  $\text{שָׁלַח}$  No. III.

(2) *to strip off, to spoil*. (To this answer  $\text{σῦλον}$ ,  $\text{σκῦλον}$ ,  $\text{σκύλον}$  *spolium*, and  $\text{σὺλάω}$ ,  $\text{σὺλεύω}$ ,  $\text{σὺλεύω}$ , *spolior*, also  $\text{σὺλλω}$  to draw off the skin,  $\text{σὶλλον}$  ap. Hesych. *funis*). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hab. 2:8; Zec. 2:12;  $\text{שָׁלַח שָׁלַח}$  to take prey, Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs  $\text{שָׁלַח}$ , as  $\text{שָׁלַח}$ ,  $\text{שָׁלַח$ ; inf.  $\text{שָׁלַח}$  and  $\text{שָׁלַח}$ , fut.  $\text{שָׁלַח}$ .

**HITHPOEL**,  $\text{שָׁלַח$  (an Aram. form) for  $\text{שָׁלַח$  to be spoiled, Ps. 76:6; Isa. 59:15. Hence  $\text{שָׁלַח}$  and—

$\text{שָׁלַח$  m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19;  $\text{שָׁלַח דָּוִד}$  David's spoil, i. e. taken by David, 1 Sam. 30:20;  $\text{שָׁלַח קָרַח}$  to divide prey, Gen. 49:27; Psa. 68:13; Jer. 21:9;  $\text{שָׁלַח לֹא יִשָּׁא לְנַפְשׁוֹ}$  "his life shall be to him for booty," i. e. he shall be preserved alive, Jer. 38:2; 39:18. Once for  $\text{שָׁלַח}$  a spoiler, warrior, Jud. 5:30.

(2) *gain* (*Ausbeute*) Pro. 31:11.

$\text{שָׁלַח$  fut.  $\text{שָׁלַח}$ —(1) TO BE WHOLE, SOUND, SAFE.

(Arab.  $\text{سَلِم}$  id. Kindred is the root,  $\text{שָׁלַח}$ ,  $\text{הִשָּׁלַח}$ .) Job 9:4; "who has set himself against him  $\text{שָׁלַח$  and continued safe?" Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from  $\text{שָׁלַח$  to have peace, friendship with any one. Part.  $\text{שָׁלַח}$  [Psa. 7:5] "my friend" i. q.  $\text{שָׁלַח}$  Ps. 41:10. Part. pass.  $\text{שָׁלַח}$  peaceable, 2 Sam. 20:19; see Pual No. 3.

**PIEL**,  $\text{שָׁלַח}$  and  $\text{שָׁלַח$ —(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.



(3) to restore, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; to pay, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, to impart comfort, Isa. 57:18.

(4) to requite, to recompense, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as לְשֵׁלֵם וְשֵׁלֵם (see שָׁלַם No. 1), also לְשֵׁלֵם לְפָנָיו לְשֵׁלֵם לְפָנָיו to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. jemanben bezahlen). Psalm 31:24; Pro. 13:21; וְשֵׁלֵם צְדִיקִים וְשֵׁלֵם טוֹב "but prosperity rewards (pr. bezahlt) the righteous," prosperity is their reward, Ps. 35:12.

Pual—(1) pass. of Piel No. 3, to be paid or performed (used of a vow) Ps. 65:2.

(2) to be recompensed, Jer. 18:20; also to receive the reward (of deeds) Pro. 11:31; וְשֵׁלֵם וְשֵׁלֵם "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) to live friendly, i. q. Kal No. 3. Part. שֵׁלֵם the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. וְשֵׁלֵם וְשֵׁלֵם compare Hiphil No. 2.

Hiphil—(1) to complete, to execute, Job 23:14; Isa. 44:26, 28; to make an end of a thing, Isaiah 38:12, 13.

(2) to make peace with any one (Arab سَلِمَ id.); followed by וְשֵׁלֵם Josh. 10:1, 4; followed by וְשֵׁלֵם Deut. 20:12; 1 Ki. 22:45; but followed by לְשֵׁלֵם to submit oneself by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by الى; whence اسلم obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., to make any one a friend, Pro. 16:7. Hophal, to be a friend to any one; followed by לְשֵׁלֵם Job. 5:23.

Derivatives, שָׁלַם-שָׁלַם, שָׁלַם-שָׁלַם, שָׁלַם, שָׁלַם, and pr. n. שָׁלַם, שָׁלַם, שָׁלַם, שָׁלַם, שָׁלַם.

שָׁלַם Chald., to complete, to finish (a work). Part. pass. שָׁלַם finished, Ezr. 5:16.

Aphel—(1) to make an end, Dan. 5:26.

(2) to restore, Ezr. 7:19.

שָׁלַם m., Chald. i. q. Hebr. שָׁלַם welfare, peace, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלַם m. שָׁלַם f. adj.—(1) whole, perfect,—(a)

i. e. of full and just number and measure, as שָׁלַם אֶבֶן a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); שָׁלַם חַיִּים a full number of captives, Am. 1:6, 9.—

(b) sound, safe Genesis 33:18; of an army, Nah. 1:12. שָׁלַם אֲבָנִים are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) completed, finished, 2 Ch. 8:16.

(3) cherishing peace and friendship (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שָׁלַם אִתָּנוּ הֵם "they live peaceably with us;" specially וְשֵׁלֵם לַיהוָה devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words, 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also שָׁלַם devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [Salem, Shalem], pr. n. i. q. שָׁלַם Jerusalem, as to the etymology of which, see p. cccxxvii, A, Gen. 14:18; Ps. 76:3. Josephus (Antiq. i. 10, § 2), τὴν μέντοι Σόλυμα ὑστερον ἐκάλεσαν Ἱεροσόλυμα. See Relandi Palæstina, p. 976. (Arab. شالم, سلم id.).

שָׁלַם m.—(1) prop. retribution, remuneration, reward (see the root in Piel No. 4); hence thanksgiving. שָׁלַם אֲבָנִים a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. שָׁלַם אֲבָנִים לַיהוָה Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks. Hence—

(2) such a sacrifice, Am. 5:22; plur. שָׁלַם Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלַם m.—(1) retribution, Deut. 32:35.

(2) [Shillem], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שָׁלַם. Patron. שָׁלַם Num. 26:49.

שָׁלַם and שָׁלַם m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלַם ("retribution"), pr. n. Shallum, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as שָׁלַם No. 2, Jer. 22:11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22:14.—(4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12; 7:45; 1 Ch. 2:40, etc.



שלמה f. i. q. שלם retribution, penalty, *Psa.* 91:8.

שלמה ("peaceable," from שלום with the addition of the syllable ה i. q. ו, ון compare 1 Ch. 22:9) pr. n. *Solomon*, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי Shalmi, pr. n. m. *Ezr.* 2:46.]

שלמי ("peaceful"), [*Shelomi*], pr. n. m. *Nu.* 34:27.

שלמיאל ("friend of God"), [*Shelumiel*], pr. n. m. *Num.* 1:6; 2:12.

שלמיהו (i. q. משלמיהו), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n. — (1) f. — (a) Lev. 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) *Ezr.* 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שלמנאקר 2 Ki. 17:3; 18:9 (compare Pers. *شرومان* "verecundus erga ignem"), [*Shalman, Shalmanezar*], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. *Vulg. Salmanassar.*

שלמנים m. pl. gifts, bribes, with which any one is corrupted, *Isa.* 1:23, see the root, Piel No. 4.

שלף fut. ישלף — (1) TO DRAW OUT (Ch. id., kindred to שלף No. II., של), as a weapon from a wound, *Job* 20:25; a sword from its sheath, to draw the sword, *Num.* 22:23, 31; *Josh.* 5:13, שלף החרב "a thousand men drawing the sword," i. e. armed, *Jud.* 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, *Ruth* 4:7, 8.

(3) to pluck off, or up, grass, *Ps.* 129:6.

שלף [*Sheleph*], pr. n. of a tribe of Arabia Felix, *Gen.* 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלש & שלוש const. שלש, before Makk. שלש (Ex. 21:11) f. and שלשה const. שלשה m.

(1) THREE (Arab. ثَلَاث f. ثَلَاثَة m. Aram. תְּלַת, תְּלַתָּה. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *telat*, and Gr. Lat. *treis, tres*. The Sanscr. has the abbreviated *tri*.) Ex. gr. שלוש שנים three years, *Gen.* 11:13; שלוש ערים three cities, *Joshua* 21:32; שלשה בנים three sons, *Genesis* 6:10; שלשה חודשים three months, whence משלש about after three months, *Genesis* 38:24 (where מן is prefixed, for משלש, and not formative, see מן page CCCCLXXXIV, A). בשנת שלש in the third year (pr. im Jahre drey), 2 Kings 18:1. שלש עשרה thirteen, f. *Josh.* 19:6; 21:4; שלשה עשר m. *Nu.* 29:13. With suff. שלשתכם you three; שלשתם those three, *Num.* 12:4.

(2) thrice, *Job* 33:29.

Plur. שלשים comm. thirty, *Gen.* 5:16; also thirtieth, 1 Ki. 16:23, 29.

Derivatives, שלש, שלשום, שליש, שליש.

שלש ("triad"), [*Shelesh*], pr. n. m. 1 Chron. 7:35.

שלש see שליש.

שלש PIEL (denom. from שלש) — (1) to divide into three parts, *Deu.* 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, וישלשתי "and on the third day come down."

PUAL, part. משלש — (1) threefold, *Ecc.* 4:12; *Eze.* 42:6.

(2) of the third year, *Gen.* 15:9.

שלשים m. plur. descendants of the third generation, great-grandchildren, *Ex.* 20:5; 34:7. בני שלשים *Gen.* 50:23, children of great grandchildren, i. q. אבנפוטות. Some have incorrectly taken שלשים for the grandchildren themselves, who are called בני בני, and in *Ex.* 34:7, they are expressly distinguished from these; (in *Ex.* 20:5, grandchildren, i. e. בני בני do not appear to be mentioned).

שלשה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בעל-שלשה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שלשה ("triad"), [*Shilshah*], pr. n. m., 1 Chron. 7:37.



שלשום and שלש adv. (comp. of שלש = שלש and יום), *the day before yesterday*, Prov. 22:20 [כתוב]; elsewhere always joined with חמול; as חמול שלשום yesterday (and) the third day, Ex. 5:8; and חמול שלשום 2 Sam. 5:2, heretofore, formerly. חמול שלשום as before-time, Gen. 31:2; 2 Ki. 13:5. חמול שלשום in time past, Deut. 19:6; Josh. 20:5.

שלתיאל [Shealtiel], see שלתיאל.

שם adv., *THERE* (Arab. *tham* and of time *tham*; Chald. *sham*; Syriac *sham*). A trace of an other form *shem* = שם is found in the pr. n. שם Ex. 9:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, שם שם *where*, Exod. 20:18; commonly with one or more words between, שם-שם Gen. 13:3; 2 Sam. 15:21. שם-שם here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence שם-שם *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, "they have transgressed the covenant, שם שם therein (*barin*, in *dieſem Stücke*) they have rebelled against me."

With *parag.* שם (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, "thither shall she place her nest," etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. שם *there* (so that *parag.* has a mere demonstrative power), Jer. 18:2. After a relative, שם שם *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. שם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. שם-שם *whence*, Deut. 9:28.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *unde* (*unde*), Genesis 3:23, "that he might till the ground שם שם whence (out of which) he had been taken;" 1 Ki. 17:13, שם שם "make

me thence (out of that meal) a cake;" Ezr. 5:3. Pleonastically, Gen. 49:24. שם שם "from thence (north), from the shepherd, the stone of Israel (comes)," etc.

שם constr. שם, sometimes followed by Makk. -שם, with suff. שמי, שמי, שמי, pl. שמות, constr. שמות m. (once f. Cant. 1:3, see רגן Hophal).

(1) NAME. (Arab. *ism*, more rarely *ism*, Æth. *isim*; but Ch. שם id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root *שמ* to mark with a sign, to designate, שמה sign, stigma, mark with which any one is marked. From the noun are derived

Conj. II., שמה, שמה to name. Some regard שם as shortened from שמה, by casting away *sh*, comparing the LXX. translator, who not unfrequently renders שמה, *ὄνομα*.) שם שם in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; שם שם in the name of Jehovah, by his authority, Jer. 11:21; 26:9; שם שם by name (*ben* *shamen*), Ex. 33:12; שם שם by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases שם שם, שם שם etc. see שם No. 2, *f—h*, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name*, *fame* (like *ὄνομα* and *nomen*). שם שם Gen. 11:4; Jer. 32:20; and שם שם 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; שם שם famous men, Gen. 6:4; also nobles, Num. 16:2; שם שם id. 1 Ch. 5:24; and on the other hand, שם שם sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race, Job 30:8. Hence *glory*, Gen. 9:27, שם שם "in glorious tents;" [Is not שם here pr. n.] Zeph. 3:19, שם שם "I will make them praised and famous;" verse 20; Deuteron. 26:19.—(b) *a good name*, *good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added *parag.* Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death*, *memory*. So in the phrases, *to destroy*, *to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity, Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Psa. 9:6; Zec. 13:2; also Eccl. 6:4, "its name is covered with darkness" (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) שם שם is—(a) *the celebrated name of God*,



the estimation of men concerning God; in the phrase *לְמַעַן שְׁמוֹ* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the glory of God; *לְמַעַן שְׁמִי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, *עַל כָּל שְׁמֶךָ* "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קָרָא בְּשֵׁם יְהוָה* to call on the name of Jehovah, compare under the verb *קָרָא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמֶךָ* "those who love thy name," i. e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *פָּנֵי יְהוָה*. Ex. 23:21, *כִּי שְׁמִי בְּקִרְבּוֹ* "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה שְׁמִי שָׁמָּה* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׂם שְׁמוֹ* to put his name (in any place), i. e. there to fix his abode, see under the verb *שָׂם* and *שָׂבַע*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *הוֹשִׁיעֵנוּ בְּשֵׁמֶךָ* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שֵׁם*, *הַשֵּׁם* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i. e. the western nations of Asia, the Persians, Assyrians, Arameans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* p. 5, 6.

Compound pr. n. are *שְׁמִירָמוֹת*, *שְׁמִירָעַ*, *שְׁמוּאֵל*.

*שֵׁם* m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמָה* (from *שָׂם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבּוּ לְשֵׁשׁבַּצַר שְׁמָה* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמָהִין* Ezr. 5:4, 10.

*שְׁמָה* ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

*שְׁמַאֲבָר* (for *שְׁמַאֲבָר* "soaring on high," pr. abstr. q. d. *Hochschwung*, from *שָׂם* = *שָׂמָה* height, and *אֲבָר*), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

*שְׁמֵאָה* (perhaps i. q. *שְׁמֵעָה* "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 *שְׁמֵעָם* [*Shimeam*].

*שְׁמַגָר* [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

*שָׂמַד* not used in Kal (kindred to *שָׂסַד*).

HIPHIL *הִשְׁמִיד* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הִשְׁמִיד* subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

*שָׂמַד* Ch. APHEL, to destroy, Dan. 7:26.

*שָׂמָה* an unused root. Arab. *سما* to be high; whence *שָׁמַיִם* heaven.

*שְׁמָה* see *שָׂם*.

*שְׁמָה* f. (from the root *שָׂסַד*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שְׁמַעָה* 2 Sa. 13:3, 32; and *שְׁמַעָה* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׁמוֹת* [*Shammoth*], 1 Ch. 11:27; *שְׁמַחֻת* [*Shamhuth*], 1 Ch. 27:8.

*שְׁמַחֻת* see the prec. No. 3, e.

*שְׁמָהִין* Ch. pl. names, see *שָׂם*.

*שְׁמוּאֵל* pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שָׁמַעַל* "heard of God," unless it be preferred "name of God," taking *שָׂמוֹ* as a sing. const. i. q. *שָׂם*, compare *שָׂרָה* and *רָעָה*, *מָתָה* and *מָתוֹ*, *פָּנֵי*, *פָּנֵי* i. q. *פָּנֶה* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:24.—(4) 1 Ch. 7:2.

*שְׁמוּעָה* see *שָׂמַעַת* No. 1.

*שְׁמוּעָה* & *שְׁמֵעָה* prop. that which is heard; hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 49:23;



Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שמור see שמר.

שמוט—(1) pr. i. q. שפץ TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, שפצו שפצו "for the oxen kicked," were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilled, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by ש to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIFIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שמיטה fem. remission, release, Deut. 15:1, 2. שנת השמיטה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שמי ("laid waste"), [Shammai], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שמידע ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שמידע Num. loc. cit.

שמים const. שמי pl. m. heaven (from the unused sing. שמי, Arab. سماء, Æth. ሰማይ; from the root שפץ) i. e. firmament (שפץ which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and ארבות) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local, השמימים towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. השמים 1 Sam. 5:12; Psa. 139:8; and על השמים Exodus 9:23; השמים on earth, Eccles. 1:13; 2:3; 3:1; compare (שמי השמים)

in the whole earth) Job 28:24; 37:3; 41:3; שמים heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deu. 10:14; 1 Ki. 8:27; והשמים והארץ heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אלהי השמים the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אלהי השמים Gen. 24:7.

שמין emphat. שמיא Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). אלהי שמיא the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שמינית m. שמינית f. ordinal (from שמינה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שמינית octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to עלמור (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שמיר m.—(1) a sharp point (see שמר No. II.), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سمر id. We may, perhaps, compare Gr. σμῆρις, σμῆρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmira, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שמי has כתוב.

שמירמות ("most high name," or "most high heaven," Semiramis?) [Shemiramoth], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שמלי [Shamla], pr. n. m. Ezr. 2:46; כתוב.



**שָׁמַם** fut. יִשְׁמַם pl. יִשְׁמְמוּ (fut. A יִשְׁמַם see under the root שָׁמַם.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots שָׁמַם and שָׁמַם see p. cccii, B), 1 Ki. 9:8; Jer. 18:16; followed by לְ (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see לְ A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste and silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמַם *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שְׁמָמָה *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) *trans. to lay waste, to make desolate*; Ez. 36:3, יַעַן בָּרַעַן שְׁמַתְךָ וְשָׁמַתְךָ אַחֲרָיִךְ "because that they made you desolate, and gape after you" (where שְׁמַתְךָ is a noun verbal pl. for infinit.). Part. שְׁמַת *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. הַפְּשַׁע שְׁמַת (for פְּשַׁע הַיָּשׁ), ibid. 8:13, the sin of the desolator, and שְׁמַת אֲבִימִלֵּךְ *abomination of the desolator*, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:14, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL שָׁמַם.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by לְ Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Eze. 9:3.

(2) part. שְׁמַת *a desolator*, Dan. 9:27; 11:31.

HIFHIL שָׁמַם, fut. יִשְׁמִים, inf. הִשְׁמִים, part. מִשְׁמִים.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by לְ Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL שָׁמַם (read hōsham, for שָׁמַם, which is found in some copies), plur. הִשְׁמִים.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34; 35:43.

HITHPOEL הִשְׁמָמוּ but the fut. once יִשְׁמָמוּ Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself*, Ecc. 1:1.

Derivatives, שְׁמָמוֹן—שָׁמַם, שָׁמַם, and the pr. n. שָׁמַם, שָׁמַם.

שָׁמַם Ch. HITHPOEL הִשְׁמָמוּ *to be astonished*, Dan. 4:16.

שָׁמַם m. adj. *wasted, desolate*, Dan. 9:17.

שְׁמָמָה f.—(1) *astonishment*, Eze. 7:27.

(2) *desolation, desert*, Isai. 1:7. מְדִבְרַת שְׁמָמָה a waste desert, Jer. 12:10. שְׁמָמָה וְשְׁמָמָה a waste and desolation, Eze. 33:28, 29; 35:3.

שְׁמָמָה f. (for שְׁמָמָה), id. Eze. 35:7, 9.

שְׁמָמוֹן m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַן or שָׁמַן fut. יִשְׁמַן TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمن id.)

HIFHIL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שָׁמַן—שָׁמַן, אֲשֵׁמָנִים, מִשְׁמָן, מִשְׁמָנִים and pr. n. מִשְׁמָנָה.

שָׁמַן m. שְׁמָנָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מִשְׁמָן); of a land, Num. 13:20; of bread, Gen. 49:20.

שָׁמַן m. suff. שְׁמָנִי, plur. שְׁמָנִים—(1) *fat, fatness*, Ps. 109:24. מִשְׁמָנֵי שְׁמָנִים a feast of fat things, Isa. 25:6; 10:27, וְחָבַל עַל מִפְּנֵי שָׁמַן "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. שְׁמָנִים אֶרֶץ a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵץ שָׁמַן an oleaster (differing from תֵּיבֵן an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil, i. e. ointment*, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שְׁמָנִים m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee מִשְׁמָנֵי הָאָרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, כִּטְלֵי הַשָּׁמַיִם of the dew of heaven), but Gen. 27:39, מִשְׁמָנֵי הָאָרֶץ יְהִי מִשְׁכַּנִּי "without [?] the fatness of the earth shall be thy dwelling" (parall. כִּטְלֵי הַשָּׁמַיִם). In both these places מִשְׁמָנִים is for מִשְׁמָנִים, there is a play of words in the double uses



of the particle **וְ**, which in verse 28 must be taken in a partitive sense (see **וְ** No. 1); in verse 39 in a privative sense [?] (see **וְ** No. 3, b).

**שְׁמֵנָה** f. and **שְׁמֵנָת**, **שְׁמֵנָת** m. *eight*. (Arab. ثمانية id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמֵנִים** comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמֵנִי**.

**שָׁמַע** and **שָׁמַעַת**—(1) TO HEAR (Syt., Ch. id., Arab. سمع, Æth. ሰማ), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by **וְ** and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (anhören, zuhören), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; **וְ** 1 Ki. 12:15; Isa. 46:3, 12; **וְ** Job 31:35; followed by **וְ** Job 37:2; but **וְ** **שָׁמַעַת** is commonly *to hear any thing, testis auritus fuit* (Plaut.), etwas mit anhören, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by **וְ** Gen. 16:11; 30:22; **וְ** Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; **וְ** Gen. 30:6; Deut. 1:45; **וְ** Gen. 21:17. Sometimes also with **וְ** of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by **וְ** Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; **וְ** Num. 14:27; **וְ** Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; **וְ** Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. **וְ** **שָׁמַעַת** an understanding heart, 1 Ki. 3:9. But **וְ** **שָׁמַעַת** Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by **וְ** (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16; *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear, i. e. to call*, i. q. Hiphil No. 3; with an acc. of pers. and **וְ** of thing to which any one is called. 1 Sam. 15:4, "and Saul called all the people to war." 1 Sa. 23:8.

HIPHIL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18:25; Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by **וְ** of pers. Eze. 36:15. Without **וְ** absol. *to utter a voice, a cry*; hence with the addition of **וְ** Pa. 26:7; Eze. 27:30 (compare **וְ**); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare **וְ**). Arab. **سَمِعَة** a female singer, **سَمَاع** music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַעַת**—**שָׁמַעַת**; also, **שָׁמַעַת**, **שָׁמַעַת**, and pr. n. **שָׁמַעַת**, **שָׁמַעַת**. [See also **שָׁמַעַת**.]

**שָׁמַעַת** Chald. *to hear*, followed by **וְ** of anything, Dan. 5:14, 16.

ITHEPAL, *to shew one's self obedient*, Dan. 7:27.

**שָׁמַעַת** ("hearing," "obedient"), [Shama], pr. n. m. 1 Ch. 11:44.

**שָׁמַעַת** m. with suff. **שָׁמַעַת**—(1) *hearing*, Job 42:5 (opp. to sight). Psa. 18:45, **וְ** "at the hearing of the ear they shall render obedience," as soon as they hear my mandate.

(2) *fame, rumour, report* **וְ** an evil report, Exod. 23:1. Followed by a gen. of that concerning which the report is; **וְ** the fame of Solomon, 1 Ki. 10:1; **וְ** the report of Tyre (as destroyed), Isa. 23:5. **וְ** the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **וְ** "as the report (came) to their congregation."

(3) *singing, music*, Ps. 150:5, **וְ** "loud cymbals."

**שָׁמַעַת** ("rumour"), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

**שָׁמַעַת** [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

**שָׁמַעַת** m., *fame, rumour*, Josh. 6:27; 9:9.

**שָׁמַעַת** ("rumour"), [Shimea, Shimei, Shima, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **וְ** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **וְ** see No. 2.



שמעה [Shimeah], idem.; see שמע No. 2. Patron. is שמעה 1 Chron. 2:55.

שמעה [Shemaah], with art. pr. n. m., 1 Chron. 12:3.

שמעה see שמעה.

שמעה ("hearing with acceptance"), pr. n. Simeon (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1–9.—(2) Ezr. 10:31. Patron. is שמעני Num. 25:14.

שמעי ("famous"), [Shimei], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. שמעי for שמעי Num. 3:21.

שמעה and שמעה ("whom Jehovah has heard and answered"), [Shemaiah], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis Onom., p. 546.

שמעה (= שמע, שמעה), [Shimeath], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

שמע an unused root, kindred to שמע which see.—(1) to thrust, to cast, spec. to put an enemy to flight (ben Feind werfen), whence שמע.

(2) to hasten (from the idea of putting to flight), especially in speaking, to speak hastily, compare שמע hastening, שמע to speak hastily. Hence—

שמע m. a sound quickly uttered, a transient sound, Job 4:12; 26:14. Symm. ψιθυρισμός. Vulg. susurrus. In the Talmud שמע is a very little, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שמעה f. overthrow of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שמע (by change of ש and ע), but the former is alone the true meaning.

I. שמר fut. שמר.—(1) TO KEEP, TO WATCH, TO GUARD—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שמר subst. a watchman, Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop. used of prophets, Isa. 21:11; 62:6, compare שמע. —(b) in a wider sense, to keep safe, to preserve, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; שמע 1 Sa. 26:15; שמע 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by שמע to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) to keep, to reserve, Exod. 22:6; also to preserve, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, שמעו נצח "Edom kept his anger continually," (שמעו with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. שמעו or שמע (like שמע No. 2), Jer. 3:5, שמעו נצח "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττεσθαι τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, שמעו "thou wilt keep (punishment) for me," du gebachtest (est) mir.

(3) to observe, to attend to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by שמע Job 14:16; followed by שמע Ps. 59:10. Sometimes used in a bad sense, to watch narrowly (etwas belauern), to lie in wait for, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שמעו עיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare שמעו No. 5.

(4) to keep, to observe, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, to seek to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) to honour, to worship, as God, Hos. 4:10; idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "Præterea regem non sic Ægyptus, et ingens Lydia . . . . . observant."

(6) recipr. i. q. Niphal and שמעו (Deu. 4:9), to abstain oneself from any thing, followed by שמעו Josh. 6:18.

NIPHAL—(1) pass. to be kept, preserved, Ps. 37:28.

(2) to abstain oneself from any thing (compare Kal No. 6), followed by שמעו Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) to beware of any thing, followed by שמעו Jer. 9:3; שמעו Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also שמעו (lest)



followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לך Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression לנפשך בנפשך, לנפשך by thy life (Germ. bey Seibe nicht), which does not depend on the verb שמר, Deut. 4:15, 16, ושמרתם מאד לנפשותיכם ואל תשחיתו "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, ושמרתם מאד לנפשותיכם ואל תשארו "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... השמר השמות "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by מן Ps. 18:24.

Derivatives, משמרת, משמר, אשמרה, שמרת—שמר, and pr. n. ישמרי.

II. שָׁמַר i. q. שָׁמַר, שָׁמַר, Ch. Pa. שָׁמַר to fasten with nails; whence שָׁמַר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. שְׁמָרִים m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. שָׁמַר, קָפַא עַל שְׁמָרָיו Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שְׁמָרִים מְזֻקְקִים "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [Shemer, Shamer], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, שָׁמַר.

שָׁמַר ("watchman"), [Shomer], pr. n.—(1) m. 1 Ch. 7:34, compare שָׁמַר No. 3, d.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שְׁמָרִית.

שְׁמָרִית f. pl. חו—eyebrows, Ps. 77:5.

שְׁמָרִית f. watch, guard, Ps. 141:3.

שְׁמָרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שְׁמֵרוֹן (watch) [Shimron] pr. n. of a son of Isachar, Gen. 46:13. Patron. שְׁמֵרוֹנִי Num. 26:24.

שְׁמֵרוֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:18, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שְׁמֵרוֹן, whence the Gr. Σαμάρεια, Lat. Samaria, called by Herod the Great, Σεβαστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called Sebusteh, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, שְׁמֵרוֹן עֲרֵי שְׁמֵרוֹן cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, שְׁמֵרוֹן הָרִי Jer. 31:5; עֵגֶל שְׁמֵרוֹן the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שְׁמֵרוֹנִי 2 Ki. 17:29.

שְׁמֵרִי ("watchful") [Shimri, Simri] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שְׁמָרִיָּה ("whom Jehovah guards") [Shemariah] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שְׁמָרִיָּהוּ (id.) [Shemariah] pr. n. m. 1 Chron. 12:5.

שְׁמֵרוֹן Chald. Ezr. 4:10, 17, i. q. Hebr. שְׁמֵרוֹן the city of Samaria.

שְׁמֵרִית ("vigilant") [Shimrith] see שָׁמַר No. 2.

שְׁמֵרָת ("watch") [Shimrath] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, שָׁמַשׁ TO MINISTER, Dan. 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Psa. 104:19; f. Gen. 15:17), with Suff. שָׁמַשׁ—(1) THE SUN (Arabic شمس, Syr. مَسَل, a primitive word, found under the radical letters sm, sr, sn, sl, in very many languages, compare the old Germ. Summi (whence Summer, Sommer), Sanscr. sura, surja, Germ. Sonne, Sonne, Eng. sun; Lat. sol, and with an aspirate put for a sibilant Pehlev. hūr, Pers. خور, Gr. ήλιος, see Merian, Etude Comparative des Langues, p. 66, 67), חַחַח הַשָּׁמַשׁ under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. שָׁמַשׁ לְפָנַי in the sunshine, Job 8:16 (but as to Psalm 72:17, see לְפָנַי No. 1,



p. DCLXXX, A), לפני השמש before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs שָׁרַח, שָׁרַח, as to the setting, the verb שָׁבַח. Metaph. God is said to be any one's sun, Ps. 84:12.

(2) pl. שִׁמְשֵׁי battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπάλλεις.

[שִׁמְשֵׁי Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֵׁן ("solar," "like the sun"), Samson, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ισχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שִׁמְשֵׁי ("sunny"), [Shimshai], pr. n. m. Ezra 4:8, 17.

שִׁמְשֵׁרַי [Shamsherai], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שִׁמְשֵׁרַי and שִׁמְשֵׁי.

שִׁמְתֵי patron. from שִׁמְתָּה (i. e. "garlic"), [Shumathites], 1 Ch. 2:53.

שָׁן followed by Makk. שָׁן, with suffix שָׁן comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19)—(1) אֶרֶץ. (Arab. سین id. There is indeed in Hebrew the root שָׁן, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable den (dent), zen, as the Sanscr. danta, Zend. dentāno, Pers. دندان, Gr. ὀδούς for ὀδόνος, Lat. den-s, Goth. tunthus, Fris. tan.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully שִׁנֵּי אֵילָן, which see), 1 Ki. 10:18; Cant. 5:14. שָׁן palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9.—Dual שִׁנַּיִם teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שִׁנַּיִם three teeth, 1 Sa. 2:13. Job 13:14, אֲשֶׁן בְּשִׁנֵּי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under שָׁן No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. شانه crags. Hence—[Shen], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שָׁן Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שָׁן see שָׁן.

שָׁן fut. שָׁן Ch.—(1) to be changed, Dan. 6:18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by וְ Dan. 7:3, 19, 23, 24.

PAEL—(1) to change, to transform. Dan. 4:13, "they shall change his heart;" imper. for shall be changed. Part. pass. diverse, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL—(1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שָׁן (in the Chaldee manner), i. q. שָׁן f. sleep, Ps. 127:2, from the root שָׁן.

שָׁן Chald. see שָׁן.

שִׁנָּב ("father's tooth"), [Shinab], pr. n. of a Canaanite king, Gen. 14:2.

שָׁן (for שָׁן) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שָׁן.

שִׁנְאָזָר [Shenazar], pr. n. m., 1 Ch. 3:18.

שָׁן an unused verb; Arabic شنب to be cold (the day); see Schult. on Prov. 7:6. Hence שָׁן which see.

I. שָׁן fut. שָׁן (once שָׁן Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. نعى; Syr. لال (comp. שָׁן two; שָׁן second). Neh. 13:21, וְעַתָּה "if ye do (this) again;" 1 Ki. 18:34. Followed by וְ 1 Sam. 26:8, "I will strike him once and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by וְ Prov. 26:11, "a fool who repeats (or goes on acting) in his folly." Prov. 17:9, שָׁן "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by וְ Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah, do not change." Part. שָׁן those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.







other hand קִישָׁתִים עֲשָׂרָה Jon. 4:11).—(1) *two* (fem.); plur. with suff. שְׁתֵּיָן *they two*, Eze. 23:13.

(2) of a two-fold kind (δωεπετες), Isa. 51:19; compare לָל of all kinds (allerten).

(3) *a second time, again*, Neh. 13:20; גְּשָׁתִים id., Job 33:14.

*Twelve, m., and twelfth, m., are* שְׁנַיִם עָשָׂר Exod. 24:4; 1 Ki. 19:19; fem. *they are* עֲשָׂרָה גְּשָׁתִים Gen. 14:4; Lev. 24:5.

שְׁנִינָה f., *a sharp or pointed saying; hence a byword.* הָיָה לְשִׁנָּה to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

שָׁן (Chald. id., Arab. سن) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. שָׁנָן *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, to inculcate any thing on any one (Germ. einschärfen); followed by acc. of pers. and dat. of thing, Deut. 6:7.

HITHPOEL, to be wounded, as if pierced through (with grief), Ps. 73:21.

Derivatives, שִׁיחַ (which see, for שָׁחַ), שְׁנִינָה.

שָׁן not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to שָׁן (the aspirate and sibilant being interchanged). Chald. שָׁן, שָׁן thongs. More remote is the Arab. شمس to be infolded, to adhere.

PIEL, שָׁן to gird up (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שָׁן [Shinar] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. شين used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שָׁן f. i. q. שָׁן (from שָׁן sleep, Ps. 132:4).

שָׁן (kindred to the verbs שָׁן, שָׁן) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. שָׁן *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, שָׁן (for שָׁן, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שָׁן i. q. שָׁן with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with Suff. שָׁן by a Syriacism for שָׁן Jer. 30:16; compare שָׁן part. שָׁן.

NIPHAL, to be despoiled, Isa. 13:16; Zec. 14:2. Derivative, שָׁן.

שָׁן to cleave (kindred roots are שָׁן, שָׁן, שָׁן, to these answer the Sanscr. *tshid*, to cut, Gr. σχιζω, Germ. scheiben), שָׁן שָׁן שָׁן Lev. 11:7; and שָׁן שָׁן שָׁן Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare שָׁן.

PIEL.—(1) to cleave, Lev. 1:17.

(2) to rend, to tear in pieces a lion, Jud. 14:6.

(3) metaph. to rend with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שָׁן cleft, see the root in Kal.

שָׁן not used in Kal TO CUT IN PIECES (cogn. to שָׁן, שָׁן, compare under שָׁן.)

PIEL, to cut in pieces, 1 Samuel 15:33. LXX. εσφαξε. Vulg. in frusta concidit.

I שָׁן TO LOOK (kindred to שָׁן No. 1, which see); hence, absol. to look around (for help), 2 Sa. 22:42. Specially—(a) followed by שָׁן to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) to look to any one for aid, followed by שָׁן Isa. 17:8; שָׁן Isa. 17:7; 31:1; שָׁן Ex. 5:9.—(c) followed by שָׁן and שָׁן to look away from, to turn the eyes from anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter c, followed by שָׁן Psa. 39:14, שָׁן שָׁן "turn thy eyes from me." The form שָׁן is imp. apoc. for שָׁן, whence שָׁן, and, by lengthening the former syllable (like שָׁן, שָׁן; שָׁן, שָׁן), שָׁן. There is therefore no need to refer this form to a root שָׁן, or that the vowels should be changed. Another שָׁן see under שָׁן Hiphil.

HITHPAEL שָׁן—(1) to look around (for help), Isa. 41:10.

(2) i. q. שָׁן letter b, to look upon one another (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. שָׁן.

II. שָׁן i. q. Syr. سح, Heb. שָׁן TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שָׁן emphat. שָׁן, שָׁן Ch. f. a moment of time, pr. the twinkling of an eye, Augenblick (Arabic ساعة a moment; also, an hour, compare Dutch *Stondt*, which signifies both). שָׁן שָׁן at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, שָׁן שָׁן "for a short time."

שָׁן an unused verb, which appears to have had



the signification of *pounding, beating, stamping*.

Arab. **شَعَط** II. to stamp in pieces. **Hex: e**—

**שֶׁטָה** const. **שֶׁטָה** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, **das Stampfen der Hufe**, Jer. 47:3.

**שֶׁטָנוּ** a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שֶׁטָנוּ**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Byssu Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ϣΟΜΤΝΕC** (i. e. *byssus fimbriatus*).

**שָׁעַל** an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שָׁעַל** hollow of the hand, **שָׁעַל** hollow way, **שָׁעַל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שָׁעַל** No. II.; whence **שָׁעַל** Orcus (*Ἕδ(ε)*), and in the Indo-Germanic languages, *κόιλος* (*cælum*), *höhle*.

**שָׁעַל** with suff. **שָׁעַלְךָ**, pl. **שָׁעַלְיָם**, constr. **שָׁעַלְיָ**, m.  
(1) *hollow of the hand*, Isa. 40:12.  
(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

**שָׁעַלְבַּיִם** id.  
**שָׁעַלְבַּיִם** Jud. 1:35; 1 Ki. 4:9, and **שָׁעַלְבַּיִן** Josh. 19:42 ("place of foxes," for the fuller **שָׁעַלְבַּיִם**, compare Arab. **شَعَلَب** i. q. **شَاعَلَب** a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Relandi *Palæstina*, p. 988. Gent. n. **שָׁעַלְבַּיִם** (as if from **שָׁעַלְבַּיִם**), 2 Sa. 23:32; 1 Ch. 11:33.

**שָׁעַלְיָם** ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שָׁעַלְבַּיִם**, which see.

**שָׁעַן** not used in Kal.  
NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **עַל** 2 Sa. 1:6. **שָׁעַן עַל יַד פִּי** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **עַל** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **עַל** Pro. 3:5; followed by **עַל** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **עַל**, Jud. 16:26; of a country, followed by **עַל** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **שָׁעַן**, **שָׁעַנָה**, **שָׁעַנָה**, and pr. n. **שָׁעַן**.

**שָׁעַע** prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שָׁעַע** and **שָׁעַע** compare **שָׁעַע** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **שָׁעַעְךָ** smear, blind (the eyes), Isaiah 6:10.

PILPEL **שָׁעַעְשָׁע**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שָׁעַעְשָׁע** *to be smoothed, to be caressed* (*geliebt werden*), Isa. 66:12.

HITHPALPEL **שָׁעַעְשָׁעוּ** *to delight oneself*. Isaiah 29:9, **שָׁעַעְשָׁעוּ וְשָׁעַעְשָׁעוּ** "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **עַל** in anything, Ps. 119:16, 47.

Derivative, **שָׁעַעְשָׁעִים**.

**שָׁעַף** an unused verb; prob. i. q. **שָׁעַף** to divide. Hence—

**שָׁעַף** ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שָׁעַר**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شَعَرَ** to be cleft, to open in fissures, **شَعْر** aperture, chink, Æth. **ሰረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence **שָׁעַר** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. **سَعَرَ** to set a price, **سَعْر** price of corn, Chald. **שָׁעַר** id. Hence **שָׁעַר** No. II. and pr. n. **שָׁעַרָה**.

II. **שָׁעַר** i. q. **שָׁעַר** to shudder, not used as a verb. But hence **שָׁעַרָה**, **שָׁעַרָה**, **שָׁעַרָה**.



שַׁעַר comm. (fem. Isa. 14:31; compare Neh. 3:16).—(1) *a gate*. (Syr. and Chald. with the letters transposed שַׁרַע, שַׁרַע), whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare שַׁרַע). שַׁעַר הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בְּשַׁעַרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שַׁעַרֶיךָ *in one of thy cities*, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רְחֹב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence בַּשַּׁעַר *in the gate*, often for *in the forum, in judgment*, Deut. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל-שַׁעַר עַמִּי "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(a) שַׁעַר הַמַּיִם *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) שַׁעַר הַדִּנְהִיל *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. שַׁעַר הַשְּׂפֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) שַׁעַר הַבְּנֵי הַבְּנֵי *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) שַׁעַר הַמִּצְדֹּת Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַמִּצְדֹּת *the gate of the mural towers*, Zec. 14:10.—(e) שַׁעַר הַמִּצְדֹּת Nehemiah 8:16; also called שַׁעַר בְּנֵימִן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) שַׁעַר הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הַרְאֵשׁוֹן Zech. 14:10. Then—(g) שַׁעַר הַדִּיגִים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) שַׁעַר הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) שַׁעַר הַמִּפְתָּח *Vulg. porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) שַׁעַר הַחַרְסוֹת *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַפְּתוּחָה), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁעַר הַמִּצְדֹּת.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12, מֵאָה שַׁעֲרִים *a hundred measures, a hundred-fold*, i. e. *ikaroplastiōs*.

שַׁעַר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root שַׁעַר No. II.

שַׁעֲרוֹר adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

שַׁעֲרוֹרִי id. Jer. 18:13.

שַׁעֲרִיָּה ("whom Jehovah estimates"), [*Sheariyah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [*Shuaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנָּה [*Shaashgan*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. *سامسکر* is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שַׁעַע.

שָׁפָה—(1) prop. *TO SCRATCH, TO SCRAPE*; hence *to scrape off, to pare off*. Aram. *שָׁפָה* to file, prop. *to make smooth, bald*, *שָׁפָה* a file, *שָׁפָה* a filing, a paring.

(2) i. q. Syr. Pa. *to purge, to cleanse from dregs*, compare Talmud. *שָׁפָה* to filter. Hence *שָׁפָה*.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. *ὄρος κενόν*.

PUAL, Job 33:21 קָרִי שָׁפוּ עֲצָמוֹתָיו "his bones become naked," *naked of flesh*.

Derivatives, *שָׁפָה*, *שָׁפָה*, and the pr. n. *שָׁפָה*, *שָׁפָה*.

שָׁפָה or שָׁפָה only in pl. 2 Sa. 17:29, שָׁפָה



according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוּ ("nakedness"), [*Shepho*], pr. n. m. Gen 36:23; called שָׁפָה 1 Ch. 1:40.

שָׁפוֹת m. (from שָׁפָה), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפוֹתַי (i being shortened into ו), Eze. 23:10.

שָׁפוֹתָם (i. q. שָׁפִיפֹן "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפֹפֶן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַץ, Æthiop. ሰፈሰ: *to spread out* (compare also שָׁפַח). Hence שָׁפַחֵם family; and as closely connected therewith is—

שָׁפָחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָה, see 1 Sa. 25:41, הֲיִנְיָה אֲנִי לְשָׁפָחָה? "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. שָׁפֹט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַח, שָׁבַט. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. *to judge*; *geschafft*, testament; *Schöppe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט צְדָקָה Prov. 31:9, and שָׁפַט צְדָקָה Ps. 75:3, *to do justice, equity*. Ezek. 16:38, שָׁפַטְתִּיךָ מִשְׁפָּטַי נְאֻמֹת "I will judge thee (with) the judgments of adulteresses." שָׁפַט בֵּין וּבֵין *to be judge or umpire between*, Gen. 16:5; 31:53; Isaiah 2:4. Part. שָׁפֹט subst. *judge*, Deu. 16:18.

Specially (see No. 2) *to judge any one is*—(a) i. q. *to condemn, to punish the guilty* (*καταξιωω*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפָה. —(b) *to defend any one's cause, especially that of the poor and oppressed*. Isa. 1:17, שָׁפַט יְחֹם "defend the cause of the orphan." Psa. 10:18; 26:1. שָׁפַט שֵׁשׁ Jer. 5:28; Lam. 3:59. Followed by וְ and לְ pregn. *to defend (any one's) cause, and to deliver him from the power (of his enemies)*, 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 2 Chron. 1:10; compare No. 1, 2), Judges 16:31. Hence Part. שָׁפֹט, שָׁפָה *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*; plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate with any one*, Prov. 29:9; Isaiah 43:26; followed by וְ of pers., Joel 4:2; נָסַח (נָסַח) Eze. 17:20; 20:35, 36; לְ Jer. 25:31 (see below); also with an acc. and לְ of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said *to contend with men*, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. שָׁפֹטָם i. q. שָׁפָה Job 9:15.

Derivatives, שָׁפָה—שָׁפָטָה, שָׁפָה, שָׁפָה.

שָׁפַט Chald. part. שָׁפַט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפָט, only plur. שָׁפָטִים m., *judgments, punishments*. וְ עֲשֵׂה שָׁפָטִים Ex. 12:12; Num. 33:4.

שָׁפָטִיָּה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שָׁפָטִיָּהוּ (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שָׁפָטָן ("judicial"), [*Shiphthan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפָה)—(1) *baldness, nakedness*, Job 33:21 כְּתִיב, where a substantive is poetically, put for a finite verb. קָרַי has in the same sense שָׁפִי, see the root in Pual.

(2) *a naked hill* (void of trees) (compare הַר שָׁפָה Isa. 13:2). Jerem. 12:12, בְּפֶתַח הַר שָׁפִי "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, וַיֵּלֶךְ שָׁפִי "he went upon a hill."



(3) [Shephi], pr. n., see שפן.

שפיים ("serpents?") [Shuppim], pr. n. m.—  
(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפיפון Gen. 49:17, a species of serpent, from the root שפף Syriac, to glide. Arab. سفف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפיר ("beautiful"), [Shaphir], pr. n. of a town of Judaea, otherwise unknown, Mic. 1:11.

שפיר Chald. adj. beautiful, Dan. 4:9, 18.

שפך fut. ישפך.—(1) TO POUR, TO POUR OUT (Arabic سفك id., Æthiop. ሠከ: to cast metals, kindred to ספח, سفح), e. g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך נפשו Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לפני 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך קצתו על to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8.

NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i. e. profusely expended (as money), Eze. 16:36; comp. ἐκχέω, Tob. 4:18.

PUAL, to be poured out, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. fundi, for prosterni.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפך the place where any thing is poured out, Lev. 4:12; and—

שפכה fem. urethra, through which the urine is poured out, Deu. 23:2. Vulg. veretrum. Some incorrectly render testicle (see שפף).

שפל fut. ישפל inf. שפל, Arab. سفل, سفل TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank, Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפל רוח to be cast down of spirit, Pro. 16:19. Compare שפל.

HIPHIL—(1) to depress, cast down, make low, (opp. to הרם), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפַּלְתֶּם שִׁבְיֵיכֶם "humble yourselves, sit down," i. e. sit down in a low place (sæt euch niedrig); Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפל — שפלות.

שפל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לְבָבָא to depress, humble one's heart, to be humbled, ibid., 5:22.

שפל m. שפלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפלה רוח cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוח id.; Isa. loc. cit. הַשְּׁפֵלָה that which is low, Eze. 21:31 (masc. with ה parag.).

שפל Chald. low, Dan. 4:14.

שפל m. lowliness, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפלה f. id., Isa. 32:19.

שפלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφηλα, 1 Mac. 12:58.

שפלות f. a letting down, with רַחֲמֵי remissness of the hands, sloth, Ecc. 10:18.

שפם (perhaps, "bald," "shaven," from the root שפף; there are no certain traces of a root שפם) [Shapham], pr. n. m. 1 Ch. 5:12.

שפם ("nakedness," "a place naked of trees"), [Shepham], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפם [? ש] 1 Sa. 30:28. Gent. n. שפם 1 Ch. 27:27.

שפן an unused verb, prob. i. q. שפף, שפף to cover, to hide, especially under the earth, whence שפף. Whence figuratively, שפף astute.

שפן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which lives



gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney*; more correctly the LXX. in three places, χοιρογρίλλιος, i. e. *mus jaculus* Linn., Arab. *يربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

**שפע** an unused verb, *to overflow*, like the Ch., Syr. Hence—

**שפע** m. *abundance*, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

**שפעה** f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:19.

**שפעי** ("abundant"), [*Shiphai*], pr. n. m. 1 Ch. 4:37.

**שפף** an unused root, prob. i. q. Syr. *س* to glide. Hence *שפיפון* serpent, and pr. names *שפופם*, *שפופין*, *שפפים*.

**שפר**—(1) i. q. *شفر* TO SCRATCH, TO SCRAPE (cognate to *שפר*, *שפר*); hence *to polish*.

(2) *to be bright*, prop. *to be polished* (compare Arab. *سفر* I. IV., *to shine forth as the dawn*, and *שפפרא*), *to be beautiful*, i. q. Ch. and Syr. Followed by *על* *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, *הלל*); whence *שופר* trumpet.

(3) i. q. *Æthiop. safara*, *to measure*; whence *שפפר* a measure; which see. (Cogn. is *שפר* No. 3, *to number*.) As to the passage, Job 26:13, see *שפפרה*.

**שפפר** fut. *ישפפר* Chald., *to be beautiful*; followed by *על* Dan. 4:24, and *קדם* Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, *שפפרא-שפפר*, *שופר*, *שפפר*.]

**שפפר** m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

**שפפרה** f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, *ברוחו שפפיהם שפפרה* "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed *שפפרה* to be for *שפפרה* (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (*ברוחו שפפרה* and *שפפרה שפפיהם שפפרה*) are confused (Vulg. *spiritus ejus ornavit celos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters *בגדכפת*.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

**שפפריר** m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 *קרי*, where the *כתיב* has *שפפריר*.

**שפפרפרא** m., Chald., *dawn*, Dan. 6:20. Syriac *ܫܦܦܪܐ* id.

**שפפת** fut. *ישפפת*—(1) TO PLACE, TO PUT (i. q. *שנת* which I suppose to be itself cognate to this verb, so that *פ* is softened into *כ*, and even into *ל*; compare *עפר*, *עפר*; *קפר* and *קפר* to dig; *מפח* and *מפח* to spread out, and to spread over. Also *שפפת* and *שפפת*). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, *לעפר מות השפפתיני* "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, *משפפתיים*, *משפפתיים*.

**שפפתיים** m. dual, *stalls, folds*, Psa. 68:14 (compare *משפפתיים* p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

**שפפר** an unused verb, i. q. *שפפר* *to inundate, to overflow*. Hence—

**שפפר**, once found, Isa. 54:8, *שפפרה קצף* "an inundation (pouring out) of wrath," i. q. *שפפרה* Prov. 27:4. The form *שפפרה* appears to have been used for *שפפרה* by the writer, for the sake of paronomasia.

**שק** Chald., i. q. *שוק* a leg; pl., Dan. 2:33. Theod., *κνήμια*.

**שקד** fut. *ישקד*, TO BE SLEEPLESS (Arab. *شقد*) Ps. 102:8; *to watch*, Psa. 127:1; Eze. 8:29. Figuratively—(a) followed by *על* *to watch over* any thing, i. e. *to attend to it, to fix one's attention on any thing*, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 21:32;



(but Pro. 8:34, שקד על דלתות is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, וְשָׁקְדוּ "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) to lie in wait for (used of a leopard); followed by על Jer. 5:6.

PUAL, part. מְשָׁקֵד (denom. from שקד) as if amygdalatus, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שָׁקֵד m.—(1) the almond tree; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) an almond, the nut of the almond, Gen. 43:11; Numbers 17:23; Eccl. 12:5, וְשָׁקֵד "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שָׁקַד not used in Kal, i. q. שָׁקַד TO DRINK (see, as to the interchange of the letters k and t, p. DCCXX, A). Arab. سقى; Æth. ሰቀረ: to drink, to irrigate.

HIPHIL—(1) to give to drink, to furnish drink; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by 7 of thing, Ps. 80:6; 17 of thing (of any thing), Cant. 8:2. Part. מְשָׁקֵד subst., a butler, cup-bearer, Genesis 40:1; 41:9; but Genesis 40:21 מְשָׁקֵד denotes drink (see מְשָׁקֵד p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again על מְשָׁקֵד to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) to water cattle, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) to irrigate, to water land, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see שקט Niphal.

PUAL, to be watered, moistened. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, שָׁקַד, מְשָׁקֵד and the two following words.

שָׁקַד (for שָׁקַד of the form קטול) drink; only in plur. שָׁקִידוֹ Ps. 102:10.

שָׁקִיד plur. with suff. שָׁקִידוֹ Hos. 2:7.—(1) drink, Hos. loc. cit. (where we should not understand water,

but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) the moistening, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שָׁקִיד m., an abomination, something abominable; used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθύτα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom מִלְכֹמִים the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שָׁקַט fut. שָׁקֵט TO REST, TO HAVE QUIET (pr. to lie, to lie down; compare Arab. سقط to fall; kindred to שקט, سكت). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקֵט Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa. 83:2.

HIPHIL—(1) to cause to be quiet, i. e. to allay strife, Pro. 15:18; also, to make tranquil and secure, i. e. to give quiet, Job 34:29; followed by 7 of pers. and 17 of thing (from danger), Ps. 94:13.

(2) intrans. to keep oneself quiet (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. שָׁקֵט subst. rest, quiet, Isa. 30:15; 32:17. The earth is figuratively said to be quiet, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job. 37:17. Hence—

שָׁקַט m. rest, quiet, 1 Chr. 22:9.

שָׁקַל fut. שָׁקֵל, once שָׁקַל (as if from שקל) Jer. 32:9; TO POISE, TO WEIGH (Arab. شقل, more often

شقل, Syr. مقل and مقل id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀለ: to suspend, as on a cross. Compare שקל, שקל, and Lat. pendo, pendeo), Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by 7 to weigh out to any one (metals, money), Gen. 23:16; Jer. 32:9; Eze. 8:25; followed by 7, על Eze. 8:26; Esth. 3:9; followed by 7 (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, to weigh, to examine any person, Job 31:6; any thing, Job 6:2.

NIPHAL, to be weighed, Job 6:2; to be weighed out, Job 28:15; Eze. 8:33.



Derivatives, מִשְׁקָל, מִשְׁקוּל, מִשְׁקֵלָה, pr. n. מִשְׁקָלוֹ, and—

**שֶׁקֶל** pl. מִשְׁקָלִים const. מִשְׁקָלִי m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (כֶּבֶד), Ex. 30:13; which the Hebrews used, when weighed, for money (compare שֶׁקֶל No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שֶׁקֶל יִשְׂרָאֵל (see F. P. Bayer, *De Nummis Hebræo-Samaritanis*, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (*Arch.* iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, *Doctr. Numm. Vett.* iii. p. 464. Fröhlich, *Annal. Regum Syriæ*, Prolegg. p. 84. Rasche, *Lex. Rei Nummaris* iv. 2, p. 904). The LXX., however, often render שֶׁקֶל by δίδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing 7½ oboli (six oboli being equal to one drachm), Xen. *Anab.* i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander *Ætolus*, ap. *Macrob. Sat.* v. 22.

**שָׁקַם** an unused verb. Arab. سقم *to be ill, sick.* Hence—

**שִׁקְמוֹהוּ** (sing. found sometimes in Mishnah), plur. מִשְׁקָמוֹהוּ 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and מִשְׁקָמוֹהוּ f. Ps. 78:47, *sycamore*, Gr. σύκομορος, σικάμινος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (*Dioscorid.* i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see מִשְׁקָמוֹהוּ). See *Cels. Hierob.* i. p. 310. *Warnekros, Natural Hist. of the Sycomore*, in *Repert. f. Morgenl. Litt.* fasc. 11, 12.

**שָׁקַע** TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, בְּיַאֲר מִצְרַיִם as by the river of Egypt," where it is joined with an acc. of plenty.

**NIPHAL**, to be submerged (of a country), Am. 8:8 קרי. In כְּחֵיב for כְּחֵיבָה there is שקעה by elision of ע.

**HIFHIL**—(1) to cause to sink down, water, Eze. 32:14.

(2) to sink, to depress, Job 40:25; בְּחֶבֶל תִּשְׁקָע לְשׁוֹנוֹ "canst thou sink down his tongue with a cord?" canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, מִשְׁקָע.

**שִׁקְעוּרָרוֹת** pl. f. places sunk down in a wall (LXX. κοιλάδες. Vulg. valliculæ); formed from שקע and ער to be deep.

**שָׁקַף** not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. سقف; Gr. σκεπάω, σκεπάζω. Hence שָׁקַף, שִׁקְפִים, מִשְׁשָׁף.

**NIPHAL**, to lie out over any thing (sich vorn überlegen, vorbeigen; Gr. παρακύπτειν); especially in order to look out; hence to look out, to look forth (compare under שָׁפַץ) from a window (בְּעֵר הַחַלּוֹן) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which hangs over a region, Nu. 21:20; 23:28. Metaphorically, Jerem. 6:1, "calamity impends from the north."

(Arab. اسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

**HIFHIL**, id., specially מִשְׁשָׁף מִשְׁמַיִם to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

**שִׁקְףָה** m. a layer of beams, a flooring, ceiling. 1 Ki. 7:5, "all their doors with the posts רַבְעִים שִׁקְףָה were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

**שִׁקְפִים** m. pl. beams laid over. 1 Ki. 7:4; 6:4, מִשְׁשָׁף מִשְׁמַיִם חֲלוֹנֵי שִׁקְפִים "windows with closed beams," compare the root שָׁקַף.

**שָׁקַץ** not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

**PIEL**—(1) to contaminate, to pollute, with נִשְׁקָץ oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שִׁקְצָה and—



**שקין-שרה**

**שקין** m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

**שקין** see שקוין.

**שקק** fut. ישק (cogn. to שוק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by פ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

ITHPALPAL הַשְׁתַּקְשֵׁק i. q. Kal No. 1; Nah. 2:5. Derivative שִׁשֵּׁק.

**שקר** fut. ישקר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שָׁר to be red, שָׁר red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שָׁר.)

PIEL, *to lie*, 1 Sam. 15:29; followed by פ of pers. Lev. 19:11; also, פ of thing, *to deceive*; שָׁר בְּבְרִית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שָׁר בְּאֵמוּנָה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

**שקר** pl. with suff. שְׁקָרִים Jer. 23:32, m. (1) *a lie*. שְׁקָרֵי שָׁר lying words, Ex. 5:9. שְׁקָר a lying witness, Deut. 19:18. שָׁר לְשַׁקֵּר to be perjured, Levit. 5:24; 19:12. שָׁר בְּשָׁקֵר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for אִישׁ שָׁקֵר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17, שָׁר הַסּוּם לְהַשְׁמָעָה i. e. they are deceived who hope for victory from cavalry. Hence לְשַׁקֵּר in vain, 1 Sam. 25:21; Jer. 3:23; and שָׁר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

**שקת** f. Gen. 24:20; pl. const. שְׁקָתוֹת (as if from שָׁק) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שָׁקָה.

**ש** or שָׂרָה plur. שְׂרוֹת walls, Jer. 5:10, i. q. שְׂרוֹת. So LXX., Vulg., Chald., the context requiring it.

**ש** m. with suff. שְׁרָה (from the root שָׂר)—(1)

**שקל-שרה**

*nerve, muscle*. Collect. Pro. 3:8, וְרָאָה תְּהִי לְשָׁרָה "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. سر Eze. 16:4. Compare שָׂר.

**שָׂרָה & שָׂרָה** (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שְׂרָה loosed from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. حَل, Greek καταλύω, whence κατάλυμα); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. [ܫܪܐ] to put up, to dwell), Dan. 2:22. Comp. הַשְׂרָה.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. הִחַל and הִלֵּל). ITHPAEL, *to be loosed*, Dan. 5:6.

**שָׂרָה** (سر آذر "prince of fire"), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a parricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שְׂרָה.

**שָׂרָה** an unused root. Syr. and Ch. *to be hot, dry*, cognate to שָׂרָה. Hence—

**שָׂרָה** m.—(1) *heat of the sun*, Isa. 49:10; hence—(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic سَرَاب Kor. xxiv. 39; French, *le mirage*; Gerun. Stimmung, Spiegeltung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. הָיָה הַשָּׂרָה לְאֵי "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

**שָׂרָה** ("heat of Jehovah"), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

**שָׂרָה** i. q. שָׂרָה (ר being inserted, as to which see p. DCCLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׂרָה** i. q. Ch. שָׂרָה to loose. PIEL, שָׂרָה TO LOOSE, Jer. 15:11 קִרִי לְטוֹב, "I will loose thee for good," i. e. I will set thee



free. The Hebrews appear to have used this verb also in a bad sense (לרע), for to desert, on which account there is added in this place לטוב.

Derivatives, משרה, משרות.

II. שרה perhaps i. q. Arab. شری to shine, to glitter (as lightning); hence שרה, שריון a coat of mail.

שרה pl. שרות, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שרר No. 1. (Ch. שר id.; also Gr. σείρα, and Hebr. שרשרה, which see in its place.)

שרון (for שרות "pleasant lodging-place"), [Sharuhon], pr. n. of a town of the Simeonites, Josh. 19:6.

שרון (for שרון "plain," "plain country"), every where with the art. השרון Sharon, pr. n. of a plain country near the Mediterranean Sea, between Caesarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שרונה a Sharonite, 1 Ch. 27:29.

שרוקות Jer. 18:16 כתיב, i. q. שריונות, which see.

שרות f. beginning, Jer. 15:11 כתיב. Ch. שר id., from the root שרא Pael No. 2.

שרמי [Shitrai], see שטרמי.

שרי ("beginning"?) [Sharai], pr. n. m. Ezr. 10:40.

שריה f. a coat of mail, so called apparently from its glittering, see שרה No. II., Job 41:18.

שריון —(1) id. 1 Sam. 17:5, 38, pl. שריונים Nah. 4:10, שריונות 2 Ch. 26:14. (Syr. ܫܪܝܘܢ id.) The same is שריון, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שניר. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שרין m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שריקות plur. fem.—(1) whistlings, or rather pipings, Jud. 5:16, שריקות עדרים, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שריר adj. firm, hard (Ch. שריר id.), only in pl. שרירי the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שרר; but compare שר No. 1.—Hence abstr.—

שרירות f. hardness, with לב and רע לב stubbornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. ܫܪܝܘܬ in a good sense, firmness, truth.

שרית see שארית.

שרמות Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שרמות fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσσημῶς), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شرم, شرم to cleave, to cut; but this is without any appearance of truth.

שרץ —(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare הולך No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Æth. ሠረጸ: to sprout forth. Hence—

שרץ m., collect.—(1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שרצים) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), Lev. 21:23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שרצים הפנים Lev. 11:10.

שרק fut. ישרק.—(1) TO HISS, TO WHISTLE; zischen, pfeifen (an onomatopoeic root, like the Greek σφίζω, σφίσσω, σφίρω, from the theme σφίγ);



compare *σύριξ, σύριγμα, συρίγγιον*.—(a) followed by *ל* to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. cit.; Zech. 10:8. In other places it is—(b) in mockery (*auszischen, auspfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by *ל* of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, *יִשְׂרָק עָלָיו כְּמִקְוֵהוּ* "they shall hiss him out of his place."

(2) to pipe (to whistle, not with the mouth, but with an instrument). Hence *שְׂרִיקוֹת*, *שְׂרִיקוֹתָא*.

*שְׂרָקָה* f., hissing, mockery. *הָיָה לְשָׂרָקָה* to become a mocking, Jer. 19:8; 25:9; 29:18.

*שָׂרָר*—(1) to twist, to twine like a rope (kindred to the roots *שָׂמַר, טָמַר, סָמַר, זָמַר*; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence *שָׂרָר* and *שָׂרָר* the navel (pr. the umbilical cord; *Nabelstrang*); *שְׂרִירִים* nerves, sinews; *שָׂרָה, שְׂרָשָׁה, שְׂרָשָׁה* a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence *שְׂרִירוֹת* obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. *צָוַר* No. 4. Part. *שָׂרָר* an adversary, an enemy, Psa. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

*שָׂרָר* [Sharar], pr. n. m., 2 Sam. 23:33, for *שָׂרָר* 1 Ch. 11:35.

*שָׂרָר* with suff. *שָׂרָרָךְ* the navel, i. q. *שָׂרָר* Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand *טִיבֵר* high place, summit; and *טִיבֵר* navel.

*שָׂרָשָׁה* ("root," i. q. *שָׂרָשָׁה*; comp. Syr. *شمار*) [Shesh], pr. n. m., 1 Ch. 7:16.

*שָׂרָשָׁה* plur. *שָׂרָשָׁהִים* with suff. *שָׂרָשָׁהִי* constr. *שָׂרָשָׁהִי* m.—(1) A ROOT; Syr. *شمار*; compare *שָׂרָשָׁה*. Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job. 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see *נָטַע*).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:2; hence metaph. *שָׂרָשָׁה יֵשׁוּעַ* the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *ρίζα Δαυίδ*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. *שָׂרָשָׁה* and the verb—

*שָׂרָשָׁה* PIEL, to root out, eradicate, extirpate, Ps. 52:7; Job 31:12.

PUAL *שָׂרָשָׁה* pass. Job 31:8.

POEL *שָׂרָשָׁה* to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIFHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of *שָׂרָשָׁהִים* Ps. 80:10.

*שָׂרָשָׁה* Ch. i. q. Heb. a root, Dan. 4:12.

*שָׂרָשָׁה* for quadril. *שָׂרָשָׁהִים* pl. const. *שָׂרָשָׁהִים* f. small chains, Ex. 28:22.

*שָׂרָשָׁה* (sheroshu), *שָׂרָשָׁהִי* Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. *שָׂרָשָׁה* No. 1, c.

*שָׂרָשָׁה* f. a little chain, Exod. 28:14; 39:15. Root *שָׂרָר* No. 1. Arab. with the letter r softened *سلسلة*, Ch. *سلسلة*, *سلسلة*. Hence is abbreviated *سلسلة* which see.

*שָׂרָרָה* not used in Kal.

PIEL *שָׂרָרָה* inf. *שָׂרָרָה* and with the tone drawn back, *שָׂרָרָה* Deu. 17:12; fut. convers. *וַיִּשְׂרָרָה* TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by *ל* Nu. 4:9. There often occurs, *וַיִּשְׂרָרָה* concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish *וַיִּשְׂרָרָה* Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases *וַיִּשְׂרָרָה* *בְּשֵׁם* *וַיִּשְׂרָרָה* *בְּשֵׁם*. A very bold expression, Isaiah 60:7, "the rams of Nebaioth *וַיִּשְׂרָרָה* shall minister to thee," i. e. shall serve for sacred ministry. Part. *שָׂרָרָה* subst. a minister, a servant, Josh. 1:1; specially in holy things, Ezr. 8:17; fem. *שָׂרָרָה* (for *שָׂרָרָה*), 1 Ki. 1:15.

*שָׂרָרָה* see *שָׂרָרָה*.



I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages; Arab. ست, ستة, Aram. שש which see; Æth. ስስ; Sanscr. shash, Zend. qswas, Slav. schest, Gr. ἕξ, Lat. sex, to which every one can easily add the forms used in modern languages.)—Plur. ששים sixty (often occurring).

Derivatives, שש, ששי.

II. שש m. SOMETHING WHITE (from the root שש).

(1) white marble, Esther 1:6; Cant. 5:16, i. q. ששי.

(2) byssus, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See שש. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Ægyptian שש, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, שש וְהָעֵלְיָהּ וְהָשְׁתַּחֲוִי וְהָשְׁתַּחֲוִי "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. καράξω σε. Targ. I will make thee go astray. Vulg. seducam te) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስ: contr. ስስ: whence ስስ: to walk or go about, to traverse countries, and ስስ: a ladder, from the idea of going up.

ששבזר [Sheshbazzar], pr. n. Pers. (perhaps contr. from شهبانان worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence to give a sixth part, Eze. 45:13.

ששי ("whitish"? from the root שש), [Shashai], pr. n. m. Eze. 10:40.

ששי (id.) [Shashai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כתיב, for שש six. [Ought not this to be שש No. II. byssus?] The writer appears to have used this uncommon form for the sake of paronomasia, with the word שש.

שש m. שש fem. sixth. Fem. also denotes a sixth part, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i. e. a cabalistic mode of writing, in which ש is put for ש, ש for ש) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as χαλκόπυλος. Bohlen renders it house of the prince, comparing Persic شاه شاد.

שש (perhaps i. q. שש "lily"), [Sheshan], pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of redness (cogn. to שש, שש), Arab. اشقر red, rosy. Hence—

שש, in pause שש m. red colour, red ochre, rubrica, Jer. 22:14. Vulg. sinopsis, i. e. rubrica Sinopensis, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλτρος, in Hom. rubrica. The Hebrews render it cinnabar, vermilion.

שש plur. שש m. columns (from the root שש), and metaph. princes, nobles. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) buttock, Isa. 20:4; plur. שש 2 Sa. 10:4. Arab. است, Syriac plur. است id. The origin should be sought in the root שש (compare the German Gesäß), although שש with the forms in Arab. and Syr. follows the analogy of verbs שש.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of



these passages it is derived from *placing, setting* in the stead of another (as if ערסא).

II. שֵׁת fem. contr. for שֵׂמֶת (Lam. 3:47) *tumult*, from the root שָׂמָה. Nu. 24:17, בְּנֵי שֵׁת "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, בְּנֵי שֵׂמֶת.

שֵׁת & שֵׂת Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁשִׁים *sixty*, Dan. 3:1.

I. שָׁתָה fut. יִשְׁתֶּה apoc. יִשְׁתֵּי—(1) TO DRINK. (Syr., Chald., Æthiop., id. Synonymous is שָׁקָה, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by מִן Job 21:20 (as to which passage, compare מִן), followed by מִן of, from any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by מִן of the vessel (compare מִן א, 1, a), Am. 6:6. Metaph. Job 15:16, שָׁתָה כְּמֵי עֲוֹנָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare מִשְׁתֶּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁקָה.

Derivatives, מִשְׁתֶּה, מִשְׁתֵּי No. I, שְׁתִּיה.

II. שָׁתָה an unused verb. Arab. سَتَى IV. i. q. سَتَى to fix the warp in the loom, Syr. سَتَى to weave. Hence שְׁתִּיה No. II.

שָׁתָה and שֵׂתָה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosthet. שָׁתָה Dan. 5:3, 4, compare Syr. سَتَى to "drink. Followed by מִן of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתֶּה.

שְׁתִּיה see שֵׁת.

שְׁתִּיה—(I.) a drinking, a carousing, Ecc. 10:17; from the root שָׁתָה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שָׁתָה No. II.

שְׁתִּיה f. i. q. שְׁתִּיה No. I, Est. 1:8.

שְׁתִּיה m. a plant, a shoot, Ps. 128:3.

שְׁתִּיה two (fem.), see שְׁתִּיה.

שָׁתַל fut. יִשְׁתַּל TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שְׁתִּיל.

שָׁתַם prob. TO UNCLOSE (cogn. to שָׁתַם, שָׁתַם to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שָׁתַם הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שָׁתַם עֵינָיו verse 4. As to the sense, see Ps. 40:7.

שָׁתַן only part. HIPHIL מִשְׁתַּן MAKING WATER. (The Talmudists use also inf. השתין, fut. ישתי; but there exists no trace of a root שָׁתַן: on the contrary, in the signification of making water there is used שָׁן; whence שָׁן. Jo. Simonis, ed. 2, therefore has not inaptly laid down מִשְׁתַּן to be contracted from מִשְׁתַּן Hithpael, from the root שָׁן.) It occurs in this one phrase, מִשְׁתַּן בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, mingens ad parietem (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "an diocesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?" i. e. quæ tota devastata est. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacra, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

שָׁתַק fut. יִשְׁתַּק to subside, to settle down; hence to be hushed, silent (kindred to שָׁקַט, שָׁקַט), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שְׁתָר (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שְׁתָר בֹּזְנִי (ستار بوزنی "bright star"), [Shethar-bozni], pr. n. of a Persian governor, Ezra 5:3; 6:6.



שתת i. q. שית to set, to place. From this there twice occurs, pret. pl. שיתו, Psa. 49:15, כצאן לשאל שיתו "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 88:5); Ps. 73:9, שיתו בשמים שיהם "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Taw (Tau), the twenty-third [reckoning ט and ש for two letters] and last letter of the alphabet, when used as a numeral denoting four hundred. As to the signification of the name see under the word תו.

As to pronunciation, ת without Dagesh is an aspirated letter, and seems to have a lispng sound, like Gr. θ, and th English. When it has Dagesh lene (ת) it is a slender t; as to its difference from ט, see page cccxvi, A. To this there answers in Arabic ט, rarely ט, as in تفت, تفت. It is sometimes interchanged with Shin (p. dccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (ט, ת), see Hebr. Gramm. page 101, note; also, טוב, טוב, טוב to return; טות and טות to dwell; also, to mark out, and so often in Arabic.

תמ m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. תמ, תמ, Syr. ܬܡܐ, ܬܡܐ) Plur. תמים, once תמות Eze. 40:12, from the root תת No. III, to dwell. The form תמ appears to spring from תת (for תת), the letter י being changed because of the preceding Kametz into Aleph, as קום, קום, קום.

I. תת TO DESIRE, TO LONG FOR, followed by ל Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer תת, תת, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, תת.

II. תת only found in part. Piel תת i. q. תת ABHORRING, Am. 6:8; the letters y and x being interchanged in the Aramaean manner, see p. i.

תת f. desire, longing, Ps. 119:20, from the root תת No. 1.

I. תת i. q. תת No. 1, TO MARK OUT, only in—

PIEL. Fut. תת Nu. 34:7, 8. LXX. καταμετρήσετε. Syr. ye shall determine. Compare תת No. III.

II. תת i. q. Arab. تى to outrun. Hence—

תת Deut. 14:5, and contr. תת Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it oryx. Targg. wild bull, which is pretty much the same (compare תת). See Boch. Hieroz. t. i. page 973.

תת f. (from the root תת No. I)—(1) desire, longing, whether good and just, Psa. 10:17; 21:3; or wicked, Ps. 112:10.

(2) in a bad sense, lust, desire (Eust, Gelüst). Nu. 11:4, תת תת "they lusted a lust." Psal. 78:29, 30. תת תת the graves of lust, Num. 11:34, 35.

(3) delight, object of desire. תת food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, honour, ornament, Gen. 49:26; Prov. 19:22.

תת a twin, only plur. תת Gen. 38:27; by a Syriacism contr. תת Gen. 25:24; const. תת Cant. 4:5, from the root תת.

תת f. (from the root תת), curse, execration, Lam. 3:65.

תת TO BE TWIN, DOUBLE. Part. תת double (used of planks or beams), Exod. 26:24; 36:29. (Syr. and Arab. to be a twin.)

HIPHIL, to bear twins, Cant. 4:2; 6:6.

Derivative, תת, and—

תת or תת, whence pl. תת twins, Cant. 7:4. A monosyllabic noun, of the form תת, תת, properly an abstract, put there for a concrete.

תת f. coitus, from the root תת No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schræder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root תת to be hot (compare תת).

תת plur. תת f., a fig tree, Gen. 3:7 (where the Indian fig or Musa paradisiaca, Germ. Paradiesfeigenbaum, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also a fig, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root תת, nor



from תָּאָן; Arab. تَان Conj. III). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תְּאֵנָה (for תְּאֵנָה) f., occasion, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpael.

תְּאֵנִיָּה f., sorrow, mourning, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תְּאֵנִים m. plur., toils, labours, (from the root תָּאָן No. 3). Ezekiel 24:12, תְּאֵנִים תִּלְאָתַי "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תְּאֵנַת שִׁלֹּה ("approach to Shiloh"), [*Taanath-shiloh*], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by לְ... (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL קִתְּאָר Josh. 19:13, "Rimmon קִתְּאָר which pertains to Neah." Hence—

תָּאָר with suff. תְּאֵרוֹ (for תְּאָרוֹ), תְּאָרִים m., form of body, 1 Sam. 28:14; Lam. 4:8. יָפֵה, יָפֵת תָּאָר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, אִישׁ תָּאָר "a man of form," i. e. *formosus, beautiful*.

תְּאָרֶע [*Tarea*], pr. n. m., 1 Chron. 8:35; and תְּחָרֶע 1 Ch. 9:41.

תְּאֵשׁוֹר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּשַׁר No. 1), tallness; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbīn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תִּבְרָה f. pr. a chest, an ark (Chald. תִּיבְרָה; Arab. تَابُوت an ark, a coffer; also Gr. θιβη, θιβηθ in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Arche*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) produce, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) gain, profits. תְּבוּאֹת הַרְשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאֹת הַחָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. fruit, result. תְּבוּאֹת שִׁפְתָיו the fruit, result of his words, Prov. 18:20. Compare פֶּרִי No. 1.

תְּבוּיָה m. intelligence, understanding, Hosea 13:2, "they made idols בְּתְבוּיָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּיָה f. id. intelligence, understanding, insight (*Einsicht*), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. *Einsichten*, Prov. 11:12; 28:16; Isa. 40:14; also intelligent words, Job 32:11. Root בִּינ, בִּין.

תְּבוּסָה f. (from the root בָּסַד) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹר (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. טְבוֹר which see), [*Tabor*], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus *Ἰραβύριον, Ἀραβύριον* (Relandi *Palaestina*, p. 331—336), now جبل طور (Burckhardt's *Reisen*, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵל (each Tzere impure) a poetic word—(1) fertile and inhabited earth, the habitable globe, *oikouménē* (from the root תְּבַל, of which see Hiphil No. 3, Syr. تَبَل, تَبَل id.), Isa. 14:17 (opp. to קִרְבָּר). There twice occurs poetically תְּבֵל הָאָרֶץ the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ וְתְבֵל Psal. 90:2. It often denotes—

(2) the whole earth, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵל m. pollution, profanation. Lev. 18:23, after the law against Sodomy, תְּבֵל הוּא "this (is)



profanation." Lev. 20:12. Root **חבל** No. 3 (like **חבט** from the root **חבט**), compare Ch. **חבל** to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.; Arab. **حبل** to be profane, to commit adultery.

**חבל** see **חובל**.

**חבלות** f. *consumption, destruction*, Isaiah 10:25, from the root **חבל**. Some MS. copies and printed editions have **חבלותם**, which may also have the sense of *consumption*, from **חבל** Piel. But this reading appears however to arise from a copyist to whom **חבלות** was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

**חבלל** m. *stained, spotted, having spots or stains* (from the root **חבל** No. 2), only found Levit. 21:20, **חבלל בעינו**. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, *λευκωμα*, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. *λευκωμα* by this word). Targg. snail, here used for *blear-eyed* (see the root **חבל** No. 1).

**חבב** m. *straw as broken up by threshing, chaff*. (Arab. **حبن** id. whence denom. **حبن** to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that **חבב** is for **חבבנה** from the root **חבב**, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare **חבב** and **חבבני**.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. **חבב**, and —

**חבבני** (prob. for **חבבניה** "building of Jehovah"), [*Tibni*], pr. n. m. 1 Ki. 16:21, 22.

**חבבנית** f. (from the root **חבב**)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (*Robell*), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, **וישקה תבנית יד** "and he put forth (that which had) the appearance of a hand," Germ. *etwas wie eine Hand*. Eze. 10:8. Compare **חבבנית** No. 3.

**חבערה** ("burning"), [*Taberah*], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

**חבז** (perhaps "brightness," from the unused root **חבז** which see), [*Thebez*], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

**חבר** Ch. i. q. Heb. **חבר** to break. Part. pass. **חברי** fragile, Dan. 2:42. Compare **חבר**.

**חגלת פלאסר** pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B. C., 2 Ki. 15:29; 16:10. Also written, **חגלת פלאסר** 2 Ki. 16:7; **חגלת פלאסר** 1 Ch. 5:6; 2 Ch. 28:20, and **חגלת פלאסר** 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglath*, the river Tigris (see **חגלת**), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. **بالاسر** a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

**חגמול** m. (from the root **חגמל**) *benefit*, i. q. **חגמול** Ps. 116:12.

**חגרה** f. (from the root **חגר**), *strife, contention*. Ps. 39:11, **מתגרת ידך אני קליתי** "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

**חגומה** Gen. 10:3; and **חוגומה** 1 Ch. 1:6; Eze. 27:14; 38:6 [*Togarmah*], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (*ἵππόβορος σφόδρα*, Strab., xi. 13, § 9; at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters *Θοργαμά, Θεργαμά, Θυργαμά*, and so also some Hebrew copies **חוגומה**), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaëlis Spicileg. Georg., t. i., p. 67—78.

**חגור** masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. **חגור** i. e. a species of plane, which is called in Arab. **ساج**. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare **חגור**), from the root **חגר** No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

**חגורית** fem. Chald. *circuit* (from the root **חגר**), *perpetuity*, i. q. **חגורית**. Adv. **חגורית** perpetually, continually, Dan. 6:17, 21.

**חדמר** 1 Ki. 9:18 **חדי**, and 2 Ch. 8:4 [*Tadmor*], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing



the name *تدمر* or *تتمر* (i. e. a place abounding in palms, see Schultens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain *تدمية*). The same is *תָּמַר* (palm), loc. cit. כח"ב, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either *תדמר* or *תדמור*, see Swinton, Philos. Transactions, vol. xlvi.

**תדעל** ("fear," "reverence," from the Samaritan root *דעל* = *דעל* to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

**תדוה** an unused root, Chald. *תדוה* TO BE WASTE, DESERT (cogn. to the root *דעל*), whence *תדוה*, *תדוה* waste, desert, Arab. *تدي* empty. Hence—

**תדוה** (for *תדוה* a segolate and penacute form, subst. —(1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence—(a) *a desert*, Deut. 32:10; Job 6:18; 12:24.—(b) *destruction*, Isaiah 24:10, *קריית תדוה* "a desolated city;" 34:11.

(2) *emptiness, vanity*, and concr. *something vain* (syn. *תבול*), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. *לשון* Isa. 40:17, 23.

(3) *Isaiah 49:4*; and acc. *תדוה* adv. *in vain*, Isa. 45:19.

**תהום** pl. *תהומות* comm., a poetic word, pr. water making a noise, in commotion (from the root *הום*), hence—(1) *wave* (*Welle, Woge*), Psa. 42:8, *תהום* "wave calleth unto wave," i. e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(2) *a great quantity of waters*, i. q. *מים* Deut. 8:7; Eze. 31:4; *תהום רבה* *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply *תהום* id., Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. *ܬܘܡܐ* wave, abyss.)

**תהלה** f. (from the root *הלל* Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) *a song containing praise, a hymn*, Ps. 22:4; 66:2; 145:1; and pl. *תהלים*, as the title of the whole book of *Psalms*.—(b) *the person praised or celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others, *glory*, Psa. 9:15; Isa. 42:8. Hence the

*person (or thing) wherein any one glories.* Jer. 17:14, *תהלה תהיה* "thou (Jehovah, art) my glory." Deu. 10:21.

**תהלה** fem. *ἀπ. λεγόμε.* Job 4:18, which the LXX. render *σκολιόν τι.* Vulg. *pravum quid.* Targ. *iniquity.* As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking *תהלה* as fem. from *תהל* or *תהל* (from the root *הלל*, like *תמם*, *תבל*, *תן*, from *מסם*, *בלל*, *בן*). Nor is there any necessity for Dagesh in *ל*, compare *מכס* (from *כסס*), f. *מכסה*; see Lehrs. page 503. Hence prop. it is *folly* (see *הלל* No. 4); hence *sin*, compare *נבל*. Others regard as the root *הל*, to err, to go astray; whence *והל* error, and hence they derive the noun *תהלה*, *תהלה*; whence *תהלה*, as vice versa *תהלה* from *תהלה* Jud. 6:28; *ועמה* from *ועמה* Nu. 23:7.

**תהלילה** fem. (from the root *הלל*), *procession*, Neh. 12:31.

**תהפוכה** fem. (from the root *הפך*), only in plur. *תהפכות*—(1) *perversity, foolishness*, Deu. 32:20. (2) *deceit, fraud*, Prov. 2:12, 14; 6:14; *לשון תהפכות* a deceitful tongue, Pro. 10:31.

**תו** m. (for *תוה*, from the root *תוה* No. 1)—(1) *a sign*, Eze. 9:4. (Arab. *توا*, *توي* a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter *ת*, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign (cruciform), mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression to be received into the usage of language.

**תוא** see *תוא* a gazelle.

**תוב** fut. *יתוב*, Ch. i. q. Heb. *שוב* TO TURN BACK, TO RETURN, Dan. 4:31, 33.

**תתיב** APHEL *תתיב* to restore, to return, Eze. 6:5. *תתיב* i. q. Heb. *תשיב דבר* to answer, followed by an acc. of pers. Eze. 5:11; Dan. 3:16 (as to the passage







Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חמה Eze. 25:17.

תוכיים 2 Ch. 9:21; see תפיים.

תולד ("race," "posterity" ["birth"]), [Tolad], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. לתולדתם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, תולדה "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. مَحَل family, genealogy, history.)

תולל m. (from the root ילל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root ילל, of the form תוללנו). Once in pl. Ps. 137:3, תוללנו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. *abducentes nos*. Targ. "those who have robbed us," taking תולל for שולל (the letters ט and נ being interchanged), but that has a passive signification.

תולע m. תולעת, תולעה f. pl. תולעים (from the root תלע) [from ילע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [Tola] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter א, תולע Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תמם.

תומים twins, see תאם.

תומן (תומן) Gen. 36:15, כתיב, for תומן.

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Eze. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root תעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see תעף No. 2), hence *wealth* derived from labour (comp. תעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains," Job 22:25, בקף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root تفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root תעף.

תור an unused verb, Ch. to spit out. Arab.

تَفَّ (onomatopoe.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root תצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור—(1) TO GO OR TRAVEL ABOUT (Arab. تَوَّجَّ id.; comp. the kindred roots, under the verb تَجَّ, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare תור, תור), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.



13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (darauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by יָרַד to follow, go about after. Metaph. Nu. 15:39.

HIFHIL, fut. יִתֵּן and in the Rabbin. form יִתֵּן 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. מְנַתֵּן conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּן טְרַעְוֹהוּ צְדִיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. וַיִּתֵּן אֱלֹהִים דְּרָכֹו "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23. Derivatives, יָתַר, יָתַר No. II.

I. תֹּר m. A TURTLE DOVE (an onomatopoetic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תֹּר m.—(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15. (2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תָּר.

III. תֹּר 1 Ch. 17:17; i. q. תָּר in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תָּר=תָּר.

תֹּר Chald. an ox, i. q. Hebr. שֹׂר; plur. תָּרִין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תֹּר f. (from the root יָרָה Hiph. No. 4. to teach).—(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifices, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

תּוֹשֵׁב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תּוֹשֵׁייה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשָׁה); hence—

(1) aid (compare Arab. وسى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תּוֹשֵׁייה נִדְחָה "aid fled from me" (in the other member there is עָוָה. LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρια), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קרי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תּוֹשֵׁייה יְדֵיהֶם תִּשְׁכַּח "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, כִּסְיִים תּוֹשֵׁייה "the double of wisdom." Job 12:16, עֹז וְתּוֹשֵׁייה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תּוֹשֵׁייה הַנְּדִיל "he is wonderful in counsel and of great wisdom."

תּוֹתַח (from the root יָחַח) m. a club, Job 41:21. LXX. σφύρα. Vulg. malleus.

תָּו see תָּו.

תּוֹנֵנוֹת f. (from the root יָנַח), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl. תּוֹנֵנוֹת Eze. 16:15, 22; 23:7, seqq.

תְּחִבּוּלוֹת & תְּחַבּוּלוֹת (from the root תָּבַל No. 1, and more immediately derived from the nouns תָּבַל a rope, תָּבַל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel, in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תָּו see תָּו.

תּוֹחַת Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתוֹת under it, Dan. 4:9, 18.

תַּחְמוֹנִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחְמוֹן ("wisdom") 2 Sa. 23:8. Compare תַּחְמוֹן.

תְּחִלָּה fem. (from the root תָּלַל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; תְּחִלָּתָהּ in the



beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

**תחלוא**, only in plur. **תחלואים** m. (from the root **חל** = **חלה** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4, **ימותו תחלואים** "they shall die of diseases." Concr. 14:18, **תחלואי** רעב "those who are sick with famine."

**תחמס** m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמס**), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **יענה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

**תחנה** (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנות**.

**תחנה** (from the root **חנן**) —(1) grace, mercy, Josh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Psa. 6:10; 55:2; 119:70.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

**תחנני**, only in plur. **תחננים** Ps. 28:2, 6; 31:23; 116:1; and **תחננות** 86:6; i. q. **תחנה** No. 2, prayer, supplication.

**תחנות** m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

**תחפנחם** Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the **כתיב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφραι**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opusc., p. i. 343) thinks that the Egyptian name of this city would be written **ΤΑΦΘ-ΘΝΘΧ**, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **סונה** p. DLXXX, A), which closes Egypt towards *Æthiopia*...just as *Taphnæ* closed Egypt towards Syria and Arabia."

**תחפני** ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

**תחרא** m. a breastplate (**θώραξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, or armour, from the root **חר**, Syr. **ܫܚܫܘܬܐ** Ethpe. to fight, to wage war, to prepare for battle.

**תחרה** see **תרה** Tiphel.

**תחרע** ("cunning," from the root **חריע** Ethpsal, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תארע** 1 Ch. 8:35.

**תחש** m. an obscure word, always in this connexion, **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. **βαλινθίνα**. Aqu. Symm. **ίαρθίνα**. Chald. and Syr. **rubra**, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported—(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (**תלא מילין**), which is very suitable to the badger—(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **نيس** and **نيس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends seals, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, **Ταφς**) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin.—(3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may



be for תחת, from the root תשח to rest, so that *taxis* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Takash*, pr. n. m. Gen. 22:24.]

תחת—(1) subst. *the lower part, that which is below*. (Arab. تحت id., compare Æth. ስተተ: to let down, to lower, ስተተ: to be lowered, depressed, ስተ: low, ስተ: under. It may, however, be doubted whether ת final be primary and radical, or secondary, which latter opinion is supported by the Arab. تاخ to go down and dip (one's finger); whence תחת may be derived, like נתח, from נתח.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; תחת id. (comp. טו No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once תחת Cant. 2:6), and with suff., commonly pl. תחתים, תחתים, תחתים, תחתים, תחתים, תחתים, תחתים; rarely sing. תחתים 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gram. § 36, note). Prep. *below, beneath, under* (ὐπό), Arab.

תחת השמים under heaven, Dan. 9:12; תחת השמש under the sun (see שמש); תחת ההר beneath the mountain, at the foot of the mountain, Ex. 24:4; תחת הלשון under the tongue, Ps. 10:7; 66:17, and תחת השפתיים under the lips, Ps. 140:4, i. e. in the mouth; תחת יד פ' under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, תחתית ארצתי "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. טפס, Am. 2:13, אנכי מפסיק תחתיתכם, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) תחתית adv. *below, beneath* (see above), prep. ט' ex, unter (etwas) heroor, heraus, hinweg, from under,

from *beneath*, used of those that were *under* anything, and come out from thence, Eze. 47:1, "waters came out תחת המפתח from under the threshold;" Prov. 22:27, "why should they take away thy bed תחתיתך from under thee?" i. e. on which thou liest; Ex. 6:6; Deut. 7:24. Hence ונה תחת פ' see ונה. More rarely for תחת below, under (any thing), Job 26:5; Eze. 42:9. Another תחת (out of a place), see No. 2.

(β) תחת ל' (opp. to לעל ל'), *below, under* any thing, as תחת לרקיע below the firmament, Gen. 1:7; Ex. 30:4; תחת לבית אל at the foot of Bethel (situated on a mountain), Gen. 35:5, compare 1 Sam. 7:11.

(γ) תחת ל' i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) תחת אל' *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, תחת אל' Eze. 10:2; with an abl. 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, תחתיו יצא: "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, שבו איש תחתיו "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, לא מוצק תחתיה, a wide space, where (pr. in which place) there is no straitness.—(b) in the place of, for, instead of (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, תחת אבותיך יהיו בנך "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (for) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. תחת מ' for what? why? Jer. 5:19.

With a relat. conj. תחת אשר—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. תחת כי id. Deu. 4:37. Also in the same sense תחת followed by an inf. Isa. 60:15, compare Job 34:26. תחת רשעים for the fuller תחת רשעים "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

תחת Chald. id. Dan. 4:11, תחתיה i. q. Hebr. תחתיה. The more usual form is תחת.

תחתון m. תחתונה f. adj. *lower, lowest*, i. q. תחת Josh. 18:13; 1 Ki. 6:6.

תחתית m. ת' and ת' f. adj. *lower, lowest*, Ps.



86:13; Job 41:16; Gen. 6:16. תחתיות ארץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תחתיות ארץ Ezek. 26:20; 32:18, 24, compare בור תחתיות the deepest pit, Ps. 81:7; Lam. 3:55.

תז Arab. تاز for تيز (pr. to cut off, cut away), intrans. to die (to be cut away), תיאר dwarf (pr. cut off, shortened), whence the Heb.

תז (as if from תז) in pause תז to cut off the tendrils of a vine, Isa. 18:5. Talmud. תז and תז is to cut off the head.

תז m. תז f. adj. (from תז) middle, Exod. 26:28; Eze. 42:6.

תז (according to Simonis, for תז "gift"), [Tilon], pr. n. m. 1 Ch. 4:20 קרי; תז.

תז Isaiah 21:14; Jer. 25:23; and תז Job 6:19 (i. q. תז "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs תז. The LXX. every where write the word θαιμάν, as though it had been the same as תז.

תז m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תז, תז), hence—(1) the southern quarter (opp. to תז which see), Job 9:9. תז towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תז), Psalm 78:26; Cant. 4:16. Compare תז.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תז the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תז Job loc. cit. Gen. 36:34. But תז 1 Ch. 4:6, is different, being derived from some unknown town, תז.

תז f. a column, a pillar, found twice in this connection, תז (other copies תז) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common תז Jud. 20:40. Root תז which see. Comp. Talmudic תז to go up like a pillar (used of smoke); תז column, beam (of the rising sun or moon).

תז & תז m. must, new wine (so called, because in intoxicating, it takes possession of the brain, from the root תז, compare Syr. تاز id.), Gen. 27:28. תז a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:1.

תז ("fear;" perhaps from the root תז) [Tiria], pr. n. m. 1 Ch. 4:16.

תז m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תז m. plur. תז A HE-GOAT, BUCK, Prov. 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תז m. oppression, violence, Ps. 10:7; 55:12; fully תז Ps. 72:14; from the root תז which see.

תז not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تكأ Conj. VIII.

PŪAL. Deu. 33:3, וְהָם תִּבְנוּ לְרַגְלֵיךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תִּבְנוּ remain (from the root תז Syr. to remain).

I. תז fem. (from the root תז) a place, Job 23:3.

II. תז f. (from the root תז)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תז Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תז No. 2.

תז m. pl. 1 Ki. 10:22, and תז 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhī. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طاوس, Ch. טז), also paw (t and p being interchanged; compare λαῦς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תז an unused root, Arab. تك to cut, to cut up, hence to tear off, to spoil, i. q. תז, comp.



פצע. Cogn. תוף. (Chald. to injure, to fine. Syriac  
 ܦܥܥ i. q. Heb. ִּנַּל.)  
 Derivative, תָּה and—

תַּכְּבִּים m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תַּכְּבִּים "an oppressor" (of the poor). LXX. δανειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עֲשִׁירִי rich.

תָּכַל an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַלְתִּי, whence שָׁחַלְתִּי a shell-fish, muscle. The same meaning is also properly that of תָּכַלְתִּי.

תְּכִלָּה f. (from the root כָּלָה) completion, perfection, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is hope, confidence, from the root כָּלָה, וָלֵא to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תְּכִלִּית f. (from the root כָּלָה)—(1) perfection, completion, Job 11:7. Psal. 139:22, תְּכִלִּית שִׂנְאָה "perfect hatred," "thorough hatred."  
 (2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תְּכִלִּית אֹרֶךְ עִמְדֵי-שָׁמַיִם "as far as where light ends in darkness." Job 28:3, לְכָל-תְּכִלִּית הָאָרֶץ "as far as all the extremity (in the most profound recesses of the earth) search is made."

תְּכִלָּה a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תְּכִלָּה; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *váκινθος*, *vákivthinos*, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּכַן—(1) PR. TO MAKE EVEN, TO LEVEL (kindred to תָּקַן). See Niphal.  
 (2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּכַן רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תָּשָׁר), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תָּקַן.

PIEL תָּכַן—(1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine, Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, שָׁקַל.

(3) to set up, to fix, by a level, Ps. 75:4.  
 PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּכַן, תָּכַנִּית, תָּכַנְתָּ.

תָּכַן masc.—(1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.  
 (3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תְּכִנִּית f.—(1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

תְּכָרִיךְ m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root כָּרַךְ.

תֵּל m. with suff. תֵּלִי (from the root תָּלַל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) תֵּל אָבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) תֵּל תְּרִשָׁא ("hill of the wood" see תְּרִשָׁא) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תֵּל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

תָּלַח i. q. תָּלַח—(1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by לְ, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוֶינִי לְמִשׁוּבָתִי "my people adhere (i. e. indulge) in defection from me."

תִּלְוָה f. (from the root לָוָה, like תִּעֲלָה from the root עָלָה, for תִּלְוָה, תִּלְוָה, see Lehrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

תִּלְוָה f. thirst, once Hosea 13:5, עֲרֵץ תִּלְוָה "thirsty ground," i. e. arid.



**תל אשר** 2 Kings 19:12, and **תל אשר** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. **תל אשר** and *ibid.* and in Jon. Gen. 10:12, for the Hebr. **תל אשר**. (In the syllable **תל** there seems to be **תל** a hill, see that word.)

**תלבושת** f. (from the root **לבוש**) a garment, Isa. 59:17.

**תלג** Chald. *snow*, i. q. Hebr. **שלג** Dan. 7:9.

**תלגת פלנסר** see **תלגת פ**.

**תלה** TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τλάω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה פ** **על העץ** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

**תלונה** f. only in plur. (from the root **לן** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

**תלח** an unused root, Aram. to break, to tear, Whence—

**תלח** ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

**תלי** m. *ἄκ. λεγόμεν.* Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

**תליתי** Chald. *third*, Dan. 2:39; from **תלה** three.

**תלל** i. q. **תלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** *heaped up, lofty*, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تَلَل** (see **תלל** No. 2). Hence **תללתי**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

**תלם** an unused root, prob. i. q. **תלם** to break, to cut into. Hence—

**תלם** masc. a furrow, Job 31:38; 39:10; Psalm 65:11. Arab. **تَلَم** id.

**תלמי** ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

**תלמיד** m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

**תלע** unused in Kal, Arab. **تَلَع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **תלע** Thes.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תולע** teeth, see under the letter **ט**.

**תלה** an unused root, Arab. **تَلَف** to perish, IV. to destroy, **تلف** destruction; whence, perhaps—

**תלפי** adj. destructive, and **תלפיות** the deadly, poet. for arms, Cant. 4:4, "like the tower of David **תלפיות** constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **תלה**, which, however, does not offer a suitable etymology.

**תלשר** see **תלשר**.

**תלת** f., **תלתה**, **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש**. **יום תלתה** the third day, Eze. 6:15. Pl. **תלתין** thirty, Dan. 6:8, 13.

**תלת** emphat. state **תלתה** abstr. the third rank, Dan. 5:29, **שליש תלתה** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתה** id.

**תלתי** m. third, Dan. 5:7. More in use is **תליתי**.

**תלתלים** m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ἐλάται*. Vulg. *elathæ palmarum*. Compare **תלתלים** No. 2. Arab. **تَلَلَة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

**תם** m. **תמה** f. adj. (from the root **תם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **ישב אהלים** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to



the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תְּמִימָה my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. שָׁמַיְתָּ there, always with the addition of הַ local, תְּמִימָה Ezr. 5:17; 6:6, 12.

תְּמִימִים m. pl. contr. for תְּמִימִים Ex. 26:24; 36:29, *twins* (see תְּמִימָה).

תָּם (once תָּם Prov. 10:9) followed by מַכְּ, with suffix תְּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, תְּמִימָה "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שְׁלוֹם. Job 21:23, תְּמִימָה בְּעֵצָה "in his very prosperity;" Ps. 41:13.

(3) *integrity of mind, innocence*, תְּמִי לִבְּךָ integrity of heart, Gen. 20:5, 6; תְּמִי הָלַךְ Pro. 10:9, and תְּמִי Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תְּמִי in his simplicity," without any evil purpose; 2 Sam. 15:11, הִלְכִים לְתָמָם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תְּמִימִים [*Thummim*], truth (LXX. ἀλήθειαν), see תְּמִי No. 1, b.

תְּמִי see תְּמִי.

תְּמִיָּה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תְּמַהּ TO MARVEL, TO WONDER. (Ch. תָּמַה id., the labial letters being interchanged. As to the origin, see more, page cciii, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, תְּמַהּ יִתְמַהּוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תְּמַהּ, and—

תְּמִיָּה Ch. m. *something astonishing, a miracle*, pl. תְּמִיָּהוּ Dan. 3:32, 33; 6:28.

תְּמַהּ m. *astonishment, terror*, Deut. 28:28 (with the addition of לָבָב). Zec. 12:4.

תְּמִיז [*Tammuz*], pr. n. of a Syrian god, *Adonis* (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תְּמִיז beginning at the new moon of July), Ezr. 8:14. As to the Syrian festival, see Lucian, De Dea Syria, §7, seqq.; also Selden, De Dis Syria, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמַז is not found in the Phœnicio-Shemitic languages; it may be that תְּמִיז is for תְּמִיז from the root תָּמַז denoting *fear*, concr. *fearful*.)

תְּמִיָּה adv. *yesterday*, i. q. תְּמִיָּה, תְּמִיָּה (which see). It is often joined with שְׁלֹשֶׁם the day before yesterday, which see. Job 8:9, תְּמִיָּה אֲנַחְנוּ "we are of yesterday," for תְּמִיָּה. (The etymology is obscure. Many take תְּמִיָּה for the primary form, whence with Aleph prosthetic תְּמִיָּה, תְּמִיָּה; but the root תָּמַל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare תְּמַל, so that time past might be regarded as obscure, hidden; compare עֹלָם from the root עָלַם. But still I prefer to regard the primary form to be תְּמִיָּה 1 Sam. 10:11, for תְּמִיָּה *before, formerly*, whence by aphæresis תְּמִיָּה.)

תְּמִיָּה f. (from the root תָּמַן, תָּמַן)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמִיָּה לְנֶגְדִי עֵינַי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16; 23:25.

תְּמִיָּה f. (from the root תָּמַר Hiphil, to exchange)—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged* Job 28:17, תְּמִיָּהוּ קִלְיָי "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, תְּמִיָּהוּ וְלֹא יֵעָלֵם "as something to be restored, in which one does not rejoice."

תְּמִיָּה f. (from the root תָּמַת) *death*, only in this phrase תְּמִיָּהוּ "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תְּמַח (Samarit. "laughter"), [*Thamah*], pr. n. Ezr. 2:53; Neh. 7:55.

תְּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root תָּמַד, compare עָרַד from the root עָרַד, עָרַד and תְּמִידָה from עָרַד). In genit. put after other substantives it is used as an adjective (compare תְּמִידָה No. 1), as תְּמִידֵי אֲנָשִׁים "men



of continuance," i. e. hired for continuous work, Eze. 39:14; עולת התמיד a continual burnt-offering, i. e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. לחם התמיד the continual bread, i. q. לחם פנים Nu. 4:7.

(2) for עולת התמיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תמים m. תמימה f. adj. (from the root תמם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תמימה the upright of life (in the way), Ps. 119:1. תמים עם אל upright towards God, i. e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ל). Compare שלם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too. תמים Ps. 84:12, and תמים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, תמים "give the truth!"

תמך fut. יתמך.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and ת Prov. 28:17; 5:5.

(2) to obtain, to acquire, e. g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by ת, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by ת Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יתמכו ותכבו "cause and judgment follow one another;" compare יתמך and לתך Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תמל see תמול.

תמם fut. יתמם, rarely יתום Eze. 47:12; תמם Eze. 24:11; 1 pers. once יתום for תמם Ps. 19:14; plur. יתום Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by ל to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:22; 7:22; ואלו עד תמם unto their finishing, i. e. wholly, altogether, Deu. 31:24, 30. (Arab. تم id. The pri-

mary idea, as I judge, is in shutting up, closing, Germ. abschließen, abgeschlossen seyn, compare the kindred roots תמם, תמם, and the same primary idea in the syn. תלה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יתמו "thy years shall have no end;" Eze. 47:12, ולא יתום פרו "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תלה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, עד תמם "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; עד תמם 1 Ki. 14:10, and תמם עד Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. עד תלה; see תלה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11, תמם הילדים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תמים, תמים.

NIPHAL, only in fut. pl. יתמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תמם (once inf. תמם for תמם Isa. 33:1), fut. יתם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e. g. flesh (i. e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, תמם "when thou ceasest to be a spoiler." Causat. to cause to leave off, followed by ת to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, תמם הפשעים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קרי; hence, to pay out (money), i. q. שלם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, תמם דרכך "if thou live uprightly."

HITHPAEL, תמם to act uprightly with any one, followed by עם Ps. 18:26.

Derivatives, תם, תם, תמים, תם.

תמן see תמן.

תמנה ("a part assigned"), with ה local תמנתה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תמני Jud. 15:6.

תמני see תמן.

תמני see תמנה.

תמנע ("restraint," concr. "restrained," sc. from intercourse with men), [Timna], pr. n. of a



concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תמנתה see תמנה.

תמנת הרים [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly תמנת-שרה [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תמם m. (from the root טמם), a melting, liquefaction, Ps. 58:9. Compare under שגלגל.

תמר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to אמר, for verbs טמ and טת are often of the same power, especially in Arabic). Arab. تمر Conj. XI. rignit hasta, membrum virile; تمر palm-tree, and تاور a tower. As to the usage of the Talmudists, see תימרה.

Derivatives, תמר — תמרה, תימרה, תמרור No. II., compare תמר.

תמר m. — (1) a palm-tree, Phoenix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. עיר התמרים the city of palm-trees, see under עיר.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. תמר Palmyra (which see), 1 Ki. 9:18 כתיב. — (c) f. — (α) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

תמר m. a palm-tree, hence a column (compare תימרה). Jer. 10:5.

תמרה pl. תמרים Eze. 41:18, and תמרות 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

תמרים m. pl. תמרים (from the root טמם) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any one is corrected and amended. Prov. 20:30 קרי.

I. תמורים m. plur. (from the root קור) bitterness, e. g. תמורים בכי bitter weeping, Jer. 31:15; 6:26. Adv. bitterly, Hos. 12:15.

II. תמורים masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root תמר which see.

תמריק i. q. תמרוק Pro. 20:30 כתיב.

תן or תין only in plur. תנים and תנין m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence מקום תנים Ps. 44:20; and מעון תנים Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as תנין, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word jackal, wild dog, so called from its cry (elsewhere Hebr. תנין plur. תנים), compare Arab. تنان wolf, both from the root תנן No. 2.

תנה see under תנה.

תנה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תנן which see, תנן, תנן). Hosea 8:10, תננו בנותם "although they distribute gifts (or hire) among the peoples," where others read תננו from the root תנן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תננו לה "praise her;" to which, in the other hemistich, there answers ויהללוה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. תני, תני, i. q. תמר to narrate. Arab. تنى IV. to celebrate with praise, prop. to utter voice.)

HIFIL, i. q. Kal. Hos. 8:9, תנה אהבים "Ephraim has hired loves."

Derivatives, תנתן, תנתן, and pr. n. יתנן.

תנה Chald. i. q. Heb. תנה to repeat, whence תנין, תנינות.

תנה only plur. תנות fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. تنا, from the root تنا to remain, to inhabit, the third radical of which, is sometimes lost; whence תנן inhabitant, for תני. Thus תנות may be for תננות (Dag. forte euphon.), compare



מקלה for מקל and מקשה for מקש, unless it be deemed better to assign to the root תננ the power of the verb תנן. Others take it i. q. תנני jackals.

תנואה f. (from the root נא) alienation (of God from men), see the root No. 2, Num. 14:34; hence enmity. Job 33:10, אצא עלי יקצא "behold! he seeketh enmities against me." Compare Arab. نأ Med. Waw, to rise up hostilely against any one.

תנוכה fem. (from the root נכ) produce, fruit, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תנוך m. extremity (from the root תנך), with the addition of ת tip of the ear, lobe of the ear, Ex. 29:20; Lev. 8:23, 24; 14:14.

תנומה fem. (from the root נמ) a being asleep, sleep, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תנופה f. (from the root נפ) waving, shaking — (a) of the hand, as a gesture of threatening, Isaiah 19:16. — (b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תניף No. 1, d. תנופה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תנופה Ex. 38:24. — (c) i. q. tumult, Isaiah 30:32, מלחמת תנופה "wars of shaking," tumultuous wars.

תנור m. (fem. perhaps, Hos. 7:4) an oven, a furnace. Arab. تنور (compounded of the unused ת a furnace (from the root תנן No. II) and נר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. κλιβανος.

תנחומות fem. plur. (from the root נח) consolations, Job 15:11; 21:2.

תנחומים m. pl. — (1) consolations, Isa. 66:11; Jer. 16:7.

(2) pity, mercy, Ps. 94:19.

תנחומת ("consolation"), [Tanhumeth], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תנני sing. Ezek. 29:3, a great serpent, a sea monster, i. q. תנין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תנינים, but in this neglected the etymology.

תנין pl. תנינים m. Arab. تنين (from the root תנן No. 1). — (1) a sea monster, a vast fish, Gr. κητος, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) a serpent, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; a dragon, Jer. 51:34; a crocodile, Ezek. 29:3 (where there is תנין, which see, for תנין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תנין.

תנין Ch. second, Dan. 7:5, from the root תנן to repeat. Compare תנין. Hence —

תנינת adv. again, Dan. 2:7.

תנן an unused verb. Syr. Ethpeal, to fail, to leave off. Hence תנן.

I. תנן an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is —

(1) prop. TO EXTEND; compare in the Phœnicio-Shemitic languages, Æth. ተኔ: length, תנן and תנן to give, prop. to stretch out the hand (compare תנן, תנן), תנן to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. tan, Gr. τείνω, τείνω, τείνω, Lat. tendo (compare Dissert. Lugdd. ii. 852); whence tenuis (Sanscr. tanu), Goth. thanjan, Germ. behnen, with many words which have affinity with these, as the old High Germ. Tanna, fir tree. Hence תנין vast fish (κητος), so called from the length to which it extends, compare τείνω a long fish, tania.

(2) It is applied to contention in running, as being done with outstretched neck, like the Gr. τάνυμι; hence תנין jackal, so called from its swiftness in running.

II. תנן Syr. and Ch. to smoke. Hence תנן for תנן furnace, and תנן from תנן and נר. [Compare the Welsh, tan, fire.]

תנשמת f. — (1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), the chameleon (from the root תנשם to breathe), from its having been supposed by the ancients to live wholly by inhaling air (Plin. viii. 33). LXX., Vulg. talpa. Saad. lizard.



(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. *κορφυρίων*, i.e. *ardea purpurea*. Vulg. *cygnus*.

**תעב** not used in Kal (compare תעב No. II).

**PIEL תעב**—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. to cause to be abhorred, to occasion horror to any one, Isaiah 49:7, **תעב נוי** "who causeth abhorrence to the people," who is held in abomination by the people.

(3) to make abominable, Eze. 16:25, see Hiphil.

**HIPHIL**, to make abominable, shameful, Psal. 14:1. **תעבו עליהם** "they have basely done their deed," they acted shamefully; hence without עליהם id. 1 Kings 21:26; Ezekiel 16:52. Compare השחית, הרע.

**NIPHAL**, pass. to be held in abomination, to be detestable, 1 Ch. 21:6; Job 15:16.

Derivative, תועבה.

**תעה** fut. יתעה apoc. יתע—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܚܝܗ** Arabic

**طغى** id., of very rare occurrence are, **تغى** to pass away, and **تغى** to perish). Ex. 23:4; Job 38:41; followed by **ע** of place, Gen. 21:14; 37:15. Followed by an acc. to wander through or over, metaph. used of palm branches, Isa. 16:8. It is used also—  
(a) of drunken men who go astray through drink. Isa. 28:7, **תעו סגור שיכור** "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, **תעה לבבי** "my heart reeleth."—  
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare **תעו ללב** Ps. 95:10; **תעו רוח** Isa. 29:24; followed by **ע** e.g. from the precepts of God, Psal. 119:110; compare Prov. 21:16; followed by **יהוה** Ezekiel 44:10, 15; followed by **מאמרי יהוה** from worshipping God, Eze. 14:11. Compare Chald. **טעה** which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. **תעב** "to perish," Prov. 14:22; compare above, Arab. **تغى**.

**NIPHAL**, to wander (pr. to be made to wander), Isa. 19:14. Metaph. to be deceived, to err in a moral sense, Job 15:31.

**HIPHIL**, fut. apoc. **ע**—(1) to cause to err, Job 12:24; Psal. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. to cause a people to wander from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by **ע** Isa. 63:17.

(2) intrans. to err (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תועה and —

**תעו** ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called **תעו** [Toi], 2 Sa. 8:9, 10.

**תעודה** f. (from the root עור Hiphil, No. 1, c), law, Isa. 8:16, 20 (where it is joined with תורה), also for custom, like a law which must be kept, Ruth 4:7. Compare תק letter d.

**תעי** see תעו.

**תעלה** f. constr. תעלה (from the root עלה, like תלחה which see, from the root לחה).

(1) a channel, 1 Kings 18:32, a water-course, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, **תעלה מי פלג לשטף** "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) a plaister, bandage, put on a wound, Jer. 30:13; 46:11 (compare תעלה ארצה).

**תעלולים** m. pl.—(1) petulances ["childishness"], and poet. for concr. one petulant, a boy, a child, i. q. עלל Isaiah 3:4. Root עלל No. 2.

(2) vexation, adversity, Isaiah 66:4. See the root Poel, No. 3.

**תעלמה** f. (from the root עלם), something hidden, Job 28:11. Plur. Job 11:6; Ps. 44:22.

**תענוג** Prov. 19:10, plur. ימים Cant. 7:7, and ת Eccl. 2:8 (from the root ענג), delight, delicate life, Mic. 2:9; Prov. 19:20; Mic. 1:16, **בני תענוגך** "the sons in whom thou delightest:" specially pleasure, sexual desire, Cant. 7:7; Eccl. 2:8.

**תענית** f. affliction of one's self, fasting, Ezr. 9:5. See ענה No. 3.

**תענה** and —

**תענה** ("sandy soil," from the root ענה) [Tanach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

**תעע** not used in Kal.

**PIEL תעע** TO MOCK, TO SCOFF, Gen. 27:12, pr. to stammer (compare לעע), compare Arab. **تعمع**



I. II. to stammer, to slip with the tongue in speaking, <sup>ס-ס</sup>תעצם a stammering.

HITHPALEL, to scoff at, followed by <sup>א</sup> 2 Chron. 36:16.

Derivative, תעצמים.

תעצמות f. pl. strength, Psalm 68:36, from the root עצם.

תער m. (f. Isa. 7:20?) with suff. תער pr. making naked, emptying (for תער from the root ער)—(1) a razor (pr. a naked thin plate, or making the skin bare), Nu. 6:5; 8:7; Isaiah 7:20. תער הפפר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) the sheath of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תערוכה f. surety, security, from the root ערב No. I, 3. 2 Ki. 14:14, בני תערכה hostages given as sureties.

תעצעים m. pl. mockings (root תעע), Jerem. 10:15; 51:18; where idols are called מעשה תעצעים Jerome opus risu dignum; more correctly, work of mockery.

תוף m. plur. תופים (from the root תפף)—(1) a drum, timbrel (Arab. <sup>دَف</sup>داف, whence the Spanish *adduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare תקב.

תפארת f. often absol. and const. תפארת with suff. תפארתו (from the root פאר)—(1) ornament, splendour, Exod. 28:2, 40; Isa. 3:18; 52:1, קלי תפארתה "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, תפארת רבה תפארת "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) glory, Judges 4:9. שם תפארת "glorious name," Isa. 63:14; also glorying, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare על No. 3.

תפוח m.—(1) an apple (so called from its scent; root תפח compare Canticles 7:9), Proverbs

25:11; also an apple tree, Cant. 2:3; 8:5. (Arab. <sup>تفاح</sup>تفاح an apple, not only a common one, but also the lemon, citron, etc.)

(2) [Tappuah], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תפוצה (from the root פוצ) dispersion, Jerem. 25:34 (but some copies read תפוצותיכם), see פוץ Tiphel, p. DCLXIX, B.

תפינים m. pl. cookings, pieces cooked, from the root תפף, to cook, of the form תפיה, תפיה, with נ formative, like קצין from קצה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried תפיני סנהת פתים as cookings of meat offerings in pieces," i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

תפל an unused root—(1) Arab. <sup>تفل</sup>تفل to spit, to spit out, Med. E. to be insipid, unseasoned (compare תפלות Job 6:6), Ch. to be unsalted. Hence תפל, תפלה.

(2) to glue or stick on (pr. with spittle?), like the Ch. <sup>ספל</sup>ספל (comp. Heb. <sup>ספל</sup>ספל). Hence תפל No. 2, lime, cement.

תפל m.—(1) unsalted, unseasoned, Job 6:6; metaph. insipid, foolish, false, Lam. 2:14. See תפלה.

(2) lime, with which a wall is covered, cement, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. <sup>طفال</sup>طفال and <sup>سفل</sup>سفل, Ch. <sup>ספיל</sup>ספיל id.).

תפל ("lime," "cement"), [Tophel], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Täfilch* الطفيل Rob. ii. 570.]

תפלה f. unsavouriness; hence something silly, foolish, and even impious (compare תפל), Job 1:22; 24:12; Jer. 23:13.

תפלה f. (from the root פלל Hithp.).—(1) intercession, deprecation for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) entreaty, supplication, prayer, Psal. 4:2,



6, 10; 109:4, וְאֵי תִפְלֶה poet. for "but I pray;" verse 7, הִתְפַּלֵּל תִּפְלֶה Neh. 1:6, to pour out prayers. In the sense of prayer תִּפְלֶה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תִּפְלוֹת דָּוִד [?]. There is a similar use of the verb הִתְפַּלֵּל 1 Sa. 2:1.

תִּפְלָצָה fem. (from the root תִּפַּץ Hithp.), *terror, fear*, Jer. 49:16.

תִּפְסָח ("passage," "crossing," from the root תִּפַּח), [Tiphсах], pr. n. Thapsacus, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תִּפֶּה TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. تَف. Of the same stock is τύπτω (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence *τύμπαρον*, i. q. תִּפֶּה.)

POEL, to beat (the breast), followed by עָל, Nah. 2:8.

Derivative, תִּפֶּה.

תִּפֶּר TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תִּפֹּשׁ fut. תִּפְשֵׁ. — (1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תִּפְשֵׁ by the garment). 1 Ki. 18:40, תִּפְשֵׁ Isa. 3:6; any thing, followed by תִּפְשֵׁ Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used תִּפְשֵׁ Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *sid* an dem Namen Gottes vergreifen (compare תִּפְשֵׁ in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תִּפְשֵׁ overlaid with gold, Hab. 2:19; compare תִּפְשֵׁ No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2; Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תִּפֹּת f. — (I) prop. *spittle* (from the root תִּפַּח); hence *that which is spit upon*; Job 17:6, תִּפֹּת לְפָנַי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *πάσά*, Matt. 5:22, i. e. תִּפֹּת from the root תִּפַּח to spit out.

(II) With the art. תִּפְתָּה pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תִּפְתָּה Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תִּפְתָּה is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorsbach, and others), to take תִּפְתָּה as i. q. תִּפְתָּה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תִּפְתָּה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. تفتن (read *toften*), تفتن to burn, Gr. θάπτειν, fully, *πυρὶ θάπτειν*, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תִּפְתָּיִם Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. تفتى to give an answer concerning the law, whence التفتى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, *governors of provinces*, from תִּפְתָּה, תִּפְתָּה level region. Theod. *οἱ ἐπ' ἐξουσιῶν*. Vulg. *praefecti*.

תִּקֵּה an unused root, Arab. تقي to fear, to take heed, see pr. n. תִּקְוָה.

["תִּקְוָה [Tikvath], pr. n. m. 2 Ch. 34:22 קרי; from the root תִּקַּח.]

תִּקְוָה fem. — (1) i. q. תִּקְוָה a rope, Josh. 2:18, 21; from the root תִּקַּח No. I.

(2) *expectation, hope* (from תִּקַּח to expect. Ra. 1:12; Job 5:16; 5:6; Zec. 9:12, תִּקְוָה "the



captives cherishing hope." As to the words, Job 6:8, see ! note, p. CCXXXV, B.

(3) [Tikvah], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root יָקַח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root קוּם No. 2, a.

תִּקְוָה m. i. q. מִתְקוֹמֵם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [Tekoa, Tekoah], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (תְּרֵיבֶרֶת) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from קוּם i. q. נָקַד No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. לתִּקְוָה הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan. 2:40, 42. (2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּח Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְוָה for תִּקְוָה weighed, Dan. 5:25. PIEL, pret. weighed, Dan. 5:27.

תִּקַּח TO BE, OR BECOME STRAIGHT (kindred to תִּקַּח), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקַּח Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּח — (1) TO STRIKE, TO SMITE, especially with תִּקַּח to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by על Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by ? for any one, Pro. 6:1. Without תִּקַּח id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּח אֶהָל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּח בְּשׁוֹפָר Nu. 10:3, 4, 8; and תִּקַּח Psa. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּקַּח and תִּקַּח to sound an alarm, see תִּקַּח p. DCCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, תִּקַּח לְיָדַי יִתְּנֵנִי "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה and —

תִּקַּח m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch. Arab. تَقَف to conquer, to overcome).

Derivatives, תִּקְוָה, תִּקַּח.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקְוָה m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקַּח m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרְוָה turtle dove, see תִּרְוָה No. I.

תִּרְוָה (perhaps i. q. תִּרְעָלָה "reeling"), [Taralah], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root רָבַח), interest, usury, i. q. תִּרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְוָה Tiphel denom. from רָוַל, רָוַל, which see.

תִּרְגָּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.



As to the origin of this quadrilateral, see קנים No. 3. Part. pass. סתונם translated, Ezr. 4:7.

תִּרְדָּמָה f. (Tzere impure, from the root רדם), deep sleep, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְחֻקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Τάρκων of Strabo (xv. 1, § 6), Τάρκος or Ταρκός of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Lilienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root רום) f.—(1) an oblation, offering, gift, Pro. 29:4, אִישׁ תְּרוּמָה “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence שְׂדֵי תְרוּמָה 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמַת־יָד Deut. 12:11, 17, and תְּרוּמַת־יְהוָה Ex. 30:14, 15. See הרים No. 3.

(2) a heave-offering, compare תְּנוּפָה Ex. 29:27, שֹׁק הַתְּרוּמָה the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמָה i. q. תְּרוּמָה No. 2, Eze. 48:12.

תְּרוּעָה f. (from the root רוע)—(1) prop. *tumult*, loud noise, specially—(a) joyful noise, rejoicing, Job 8:21. הִרְיעַ תְּרוּעָה 1 Sa. 4:5; Ezr. 3:11, 13, הִרְיעוּ תְּרוּעָה joyful acclamations with which the people receive the king, Num. 23:21.—(b) a warlike cry, cry for battle, Am. 1:14; Jer. 4:19; 49:2, הִרְיעוּ תְּרוּעָה to raise a war-cry, Josh. 6:5, 20.

(2) the sound of a trumpet, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְּרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. *ἰγία*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root רוף to make small. Others attribute to this root the signification of healing, taken from רפא Eze. 47:12.

תָּרַח an unused verb, to be hard, dry, תָּרוּז hardness, and firmness. Hence—

תִּרְזָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβάλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. to delay; whence—

תֵּרַח [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחָנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תֵּרִין Ch. constr. תֵּרִי *two*. Fem. תֵּרִיִּין Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שְׁנַיִם.

תְּרֻמָּה f. *fraud, deceit*, Jud. 9:31; from the root רמא Piel, to deceive.

תְּרֻמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כחֵיב there is תְּרֻמִית).

תָּרַן m. a mast, Isa. 33:23; Eze. 27:5; also i. q. דָּג a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as תָּרַן was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that תָּרַן is from the root רָנַן (like טָרַן, from the root רָכַף, תָּרַקָה, from the root רָלַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. תָּרָן, which see.

תֵּרַע Ch. i. q. שֵׁשׁ.—(1) a gate, mouth, as of a furnace, Dan. 3:26.

(2) the gate of the king, i. e. the royal court, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. שֵׁשׁ Est. 2:19. Arab. باب, Turk. Kapu, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. *ܕܘܪܐ*, Arab. *تُرَعَة* entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. *دَر*).

תֵּרַע Chald. (both Kametz impure, for תֵּרַע, of the form קָשַׁת, סָלַח) a porter, door-keeper, Ezr. 7:24.

תִּרְעָלָה f. (from the root רעל) *reeling, drunkenness*, whence יַיִן תִּרְעָלָה wine of reeling (prop. wine, which is a reeling, i. e. causes it), Ps. 60:5; and כּוֹס תִּרְעָלָה cup of reeling, Isa. 51:17, 22. See on this metaphor, בּוֹס.



**תרעתי** [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תרעה (gate), 1 Chr. 2:55.

**תרף** an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), and hence it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تريف**. It is more probable, that in Hebrew it had the same power as the Arab. **تريف** to live comfortably, whence **ترفة** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τερομαι*. Hence—

**תרפים** m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. **תרפי בעלי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2), Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

**תרצה** ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

**תרש** [*Teresk*], pr. n. Pers. (ترش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

**תרשיש** (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רשש**) [*Tarshish, Tharshish*], pr. n.—(1) *Tartessus*, *Ταρσησός* (more rarely, *Ταρσητον*, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, **אניות תרשיש** *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by *Braun* (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

**תרשתא** always with the art. **התרשתא** (compare Pers. **ترش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, *gestrenger Herr*, Sw. *Gestrengen*, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubbabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is **הפנתה**).

**תרתן** *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

**תרתק** [*Tartak*], pr. n. of an idol of the Avites (**ענים**), 2 Ki. 17:31. (In the Pehlv. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

**תשומת** f. (from the root **שום**) with gen. **י** a *deposit*, Lev. 5:21.

**תשאות** f. pl. (from the root **שא** = **שאה**) *noise, tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

**תשבי** m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphtali **תשבה** or **תשבה** Gr. **Θισβη**, Tob. 1:2. See Re-landi Palestina, p. 1035.



**תִּשְׁבֵּץ** m. (from the root שָׁבַץ) *tessellated stuff*; whence **כְּתוּבַת תִּשְׁבֵּץ** *tessellated tunic, made of chequer work*, Ex. 28:4.

**תְּשׁוּבָה** f. (from the root שׁוּב) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare **הַשִּׁיב** No. 2, b.

**תְּשׁוּעָה** f. (from the root שׁוּעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. **יְשׁוּעָה**.

**תְּשׁוּקָה** f. (from the root שׁוּק No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:11.

**תְּשׁוּרָה** *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. **נְבִינָה**). Root שׁוּר No. I.; compare especially Isa. 57:9.

**תִּשְׁעִי** masc. תִּשְׁעִי fem. *ninth* (from תִּשְׁעַ), Num. 7:60.

**תִּשְׁעָה** constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as **בְּתִשְׁעָה** on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

**תַּתַּנִּי** [*Tatnai*], pr. n. of a Persian governor. Ezr. 5:3; 6:6 (perhaps = **دادنی** gift).



# GRAMMATICAL AND ANALYTICAL INDEX

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831). [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (ו), and the article are omitted.

## אברך

- אָבְרָךְ Eze. 28:16, for אָבְרָךְ 1 fut. Piel, from the root אָבַד the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.
- אָבְהוֹן Chald., *fathers*; plur. of the noun אָב.
- אָבִינָא Isa. 28:12, for אָבִי *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבָה.
- אָבוֹשׁ see יָבוֹשׁ.
- אָבִי for אָבִיא 1 fut. Hiphil, from the root אָבַד 1 Ki. 21:29; Mic. 1:15; Lehrs. 436.
- אָבִירָה 1 fut. Hiphil, from the root אָבַד, for אָבִירָה, אָבִירָה § 67, note 1, Lehrs. 377.
- אָבִירָה 1 pret. Hiphil, for אָבִירָה from אָבַד No. II. § 52, note 6, Lehrs. 319.
- אָבִירָה 1 fut. Hithpacl, from אָבַד, with suff. אָבִירָה.
- אָבִירָם 2 Sa. 22:43, for אָבִירָם 1 fut. Hiphil, with suff. אָבִירָם, from the root אָבַד, the shortened syllable made long, Lehrs. 145, 369.
- אָבִירָה 1 fut. Hithpacl, אָבִירָה No. 1.
- אָבִירָה 1 fut. Hiphil, with suff. אָבִירָה for אָבִירָה, an uncontracted form from אָבִירָה Hiphil, *to praise*, Psalm 28:7; compare אָבִירָה, § 52, note 7.
- אָבִירָה 1 fut. apoc. from אָבִירָה to be, for אָבִירָה.
- אָבִירָה 1 fut. with ה parag. for אָבִירָה from אָבִירָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.
- אָבִירָה Jerem. 4:19 כְּרִיב; where the קרי, with many copies, has אָבִירָה; some copies have אָבִירָה *I am in pain*; a signification which is required by the context. Those who read אָבִירָה render, with a signification taken from אָבִירָה, *I make (my bowels) to be in pain*. From אָבִירָה and אָבִירָה apparently has arisen the כְּרִיב אָבִירָה, which is scarcely Hebrew.
- אָבִירָה Hos. 11:4; 1 fut. Hiphil, for אָבִירָה, אָבִירָה from אָבַד, § 67, note 1.
- אָבִירָה 1 fut. Hiphil, with ה parag. in the Chald. manner, for אָבִירָה, אָבִירָה, from the root אָבַד § 67, note 1.
- אָבִירָה 1 fut. Hiphil, for אָבִירָה from the root אָבַד, § 67, note 1, Lehrs. 378.
- אָבִירָה Chald., Ezr. 5:15, imp. Piel, from the root אָבַד by a Syriacism אָבִירָה; followed by Makk. אָבִירָה.

## אנדע

- אָנְדָּע in pause, for אָנְדָּע 1 fut. Kal apoc., for אָנְדָּע, אָנְדָּע from the root אָנְדָּע, Job 23:8.
- אָנְדָּע 1 fut. Piel, with suff. for אָנְדָּע from the root אָנְדָּע Gen. 31:39.
- אָנְדָּע f., plur. *sisters*; see the sing. אָנְדָּע p. xxix.
- אָנְדָּע 1 fut. Hiphil, from אָנְדָּע *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנְדָּע *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנְדָּע Nu. 30:3, *to violate (faith)*, differs from אָנְדָּע *to begin*, Jud. 10:16; 13:5; Lehrs. 370, 371.
- אָנְדָּע 3 pret. plur. Piel, for אָנְדָּע from the root אָנְדָּע Jud. 5:28; compare אָנְדָּע and Lehrs. 170.
- אָנְדָּע imp. Aphel, Chald., from the root אָנְדָּע to descend.
- אָנְדָּע 1 fut. Hiphil, from אָנְדָּע, with ה parag., Jer. 17:18.
- אָנְדָּע 1 fut. Hiphil, apoc. for אָנְדָּע from the root אָנְדָּע Hos. 11:4; Job 23:11; compare אָנְדָּע, אָנְדָּע imp. אָנְדָּע.
- אָנְדָּע *where (art) thou?* from אָנְדָּע and suff. אָנְדָּע.
- אָנְדָּע Ps. 19:14; i. q. אָנְדָּע, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנְדָּע *to be upright*, Lehrs. 52, 366.
- אָנְדָּע 1 fut. Kal, from אָנְדָּע, § 66, note 3, Lehrs. 370, 371.
- אָנְדָּע 1 fut. apoc. Piel, from the root אָנְדָּע Eze. 43:8.
- אָנְדָּע Ex. 33:3; for אָנְדָּע id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἐξαναλώσω σε*. Vulg. *disperdam te*. Lehrs. 164, 433.
- אָנְדָּע for אָנְדָּע 1 fut. Niphal, from אָנְדָּע. Micah 6:6.
- אָנְדָּע for אָנְדָּע 1 fut. Kal, with suff. from אָנְדָּע with Dag. forte euphon. Hos. 3:2; Lehrs. 87.
- אָנְדָּע Hos. 4:6; 1 fut. Kal (from אָנְדָּע), with ה parag. and suff. אָנְדָּע; perhaps it would be more correctly pronounced אָנְדָּע. ה parag. seems on the addition of the suffix to have become אָ, just as elsewhere it is changed into אָ; see אָנְדָּע. The Arabs also in a fut. antithetic before suffixes retain the letter אָ. *يقتلك*.
- אָנְדָּע pl. from אָנְדָּע *a handmaid*, which see.
- אָנְדָּע Chald. for אָנְדָּע *its fruit*, with Dag. resolved, from the noun אָב.
- אָנְדָּע see אָנְדָּע.



אסערס a Syriac form for אסערס 1 fut. Piel, from קער, § 23, 2, note 2, Lehrs. 152.  
 אספף 1 Sam. 15:6; 1 fut. Kal, from אסף; but in 2 Ki. 22:20 the same form is part. Kal.  
 אסרם fut. Kal, from the root יסר § 70, Lehrs. 390.  
 אפאיהם 1 fut. Hiphil, from פאה with suff. הם.  
 אפוי imp. Kal, for אפוי *bake ye*, Ex. 16:13; from the root אפה, a Syriac form, § 23, 2, note 2.  
 אפח, with 1 conversive ופח 1 fut. Niphal apoc. for אפחה from the root פחה.  
 אפיעה 1 fut. Hiphil, from יפע § 70.  
 אצק 1 fut. Kal, from יצק *ibid*.  
 אצר 1 fut. Kal, from יצר *ibid*.  
 אקח 1 fut. Kal, from לקח.  
 אקחה Isaiah 56:12; in some copies, i. q. אקחה 1 fut. Kal, from the root לקח; see the following form.  
 אקראה 1 Samuel 28:15, for אקרא with ה- (for ה-) parag., Lehrs. 286.  
 ארה Num. 22:6, imp. Kal, from the root ארר.  
 ארום 1 fut. Hithpael, for אטרומם from the root רום.  
 ארניך transposed, for ארניך 1 fut. Piel, from רנה. Others take רנה to be for רנה; but because of the third rad. ו, I prefer regarding it to be transposed.  
 אשבים inf. absol. from שבם.  
 אשר Eze. 3:15; in ואשר כהיב; read ואשר and I beheld, from the root שור.  
 אשתיו Chald. 3 pret. plur. Kal, for שתיו; see שתה.  
 אתודע 1 fut. Hithpael, from the root ידע.  
 אתיו imp. Kal, from the root אתה *to come*, for אתיו by a Syriacism, § 23, 2, note 2, Lehrs. 152.  
 אתנו 1 plur. pret. for the common אתינו *we came*, from אתה. It imitates the form of verbs לא.  
 אתקנך 1 fut. Kal, from נתק *to tear away*, with Nun Epenth., and suffix.

**ב**

בהבין 2 Ch. 1:4, for בהבין from הבין (Hiphil of the root בון), ה art. (for relat.) and ב; comp. בהבין 2 Ch. 29:36.  
 בהרג Eze. 26:15, for בהרג inf. Niph. from הרג (Dag. forte implic.) for בהרג Lehrs. 331.  
 בהשמה Lev. 26:43, for בהשמה inf. Hophal, from שמם *to lay waste*.  
 בושכם inf. Poel, from בושם, which see. Others take it as inf. Kal, for בושכם (compare מצאכם); but in such forms Cholem is always defective.  
 בז Zech. 4:10, i. q. בז from בז.  
 ביקרותיך Psalm 45:10, contr. from ביקרותיך, with Dag. f. euphon. (Lehrs. 86), for ביקרותיך, amongst thy beloved ones, from adj. יקר, fem. יקרה.  
 במתים plur. constr. from במה or rather במת; see במה p. cxxv, B.  
 בננו for בננו *we came*, from בוא. 1 Sam. 25:8.

בנותיך *thy building*, for בנותך Ezek. 16:31, an incorrect form, which seems to have sprung from the termination ות, having been taken for plural fem., although this is not really the case here, Lehrs. 463.  
 בצאתיו for בצאתיו, see בצה.  
 ברם, לברם Ecc. 3:18, inf. Kal from ברר, with suff. ם-.  
 בשלי see under של.

**ג**

גל imp. גלל *to roll*, Psal. 119:12 (compare Josh. 5:9); but verse 18, the same form is for גלה imp. Piel, from גלה.  
 געת inf. const. Kal, from נגע *to touch*.  
 גיש imp. from גיש; but Josh. 3:9 in plur. is found גישו (*goshu*).  
 גישת inf. Kal, from גיש *to approach*.

**ד**

דליו for דלו, from the root דלל, see page cc, B.  
 דע imp. for ידע.  
 דעה Prov. 24:14, the same with ה parag. Hence, כן דעה חכמה לגבשך "such (as is honey) know thou wisdom in thy soul." LXX. αἰσθησιν. Lehrs. 286.

**ה**

האניחו an irregular form, Isaiah 19:6, for הניחו, see הניח Hiphil.  
 הבה, הבה imp. from יהב.  
 הבאיש an incorrect form, Isa. 30:5, where the context requires הוביש, which is the reading of 12 MSS. I suspect however that the reading was originally הבאיש for הוביש (compare בצאת for בצאות); whence הבאיש (from the root באש), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הוביש.  
 הבו Hosea 4:18. If the reading be genuine, it may be for יהבו *they give* (compare יד for יד, תת for תת), and אהבו *they love, they give, for, they love to give*. Comp. 1 Sa. 2:3. So Jerome, *dilexerunt afferre*. But thus the sentence is weak. Perhaps the author wrote אהבהבו Conj. Ketatal (his princes love disgrace), which afterwards written separately is אהב הבו (like אהב פרות Isa. 2:20, אהבו הבו פקחיות and others); whence may have arisen אהבו הבו.  
 הבוק inf. Niphal, from בקק.  
 הבר inf. Hiphil, from ברר.  
 הנו inf. Poel, from the root הנה.  
 הגלת for הגלתה 3 f. pret. Hophal, from גלה, in the Aramaean manner.  
 הדישנה Hithpael, from the root דישן *to be fat*.  
 הובדה inf. Aphel, Ch. from the root אבד, *to perish*.  
 הובד Ch. Hophal, from the root אבד.  
 הודה Hiphil, from the root ידה.  
 הולדת inf. Hophal, from ילד, for הולדת.  
 הוללו Pa. 78:63, see הלל Pual.



הושבותים Zec. 10:6, Hiphil, from יָשַׁב for הוֹשִׁיבֵתִים, which is also the reading of some copies. This form imitates the analogy of verbs עָו, and it seems as if the poet [inspired writer] or copyist had before him the similar word הַשִּׁיבֹתִים. Lehrg. 464.

הוֹתֵל from the root הָתַל, which see.

הוֹרָה inf. Aphel, Ch. from וָרָד Dan. 5:20.

הוֹרַמְתָּנִי pret. Ithpaal, Ch. from וָמַן, which see.

הוֹיִלוּ pret. Hiphil, from וָלַל, with a Rabb. flexion.

הוֹנִפוּ for הוֹנִפּוּ imp. Hithpaal, from וָנָפָה.

הוֹרֹתְכֶם Eze. 6:8, inf. Niphal, from וָרָה, for הוֹרֹתְכֶם, with a plural suffix ungrammatically put; see בְּנֹתֶיךָ.

הוֹדַלְתִּי found three times, Jud. 9:9, 11, 13 (should I cease from?), incorrectly, as it appears, for הוֹדַלְתִּי (in Kal) or הוֹדַלְתִּי (by omission of ה interrogative), which is the reading of some copies (see J. H. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is הוֹרְבוֹרֵי (wastes, deserts), Eze. 36:35, 38; where we should expect הוֹרְבוֹת, and Segol before (ו) in הוֹרְבוֹתֵי, הוֹרְבוֹתֵי (months, by months); as to which, see Ewald's smaller Gramm. § 127, 2; and a learned writer in Lit. Zeit. Jen. 1830; but neither of them satisfies me in explaining the vowel o in הוֹדַלְתִּי.

הוֹדַבְּתָהּ for הוֹדַבְּתָהּ 3 f. pret. Hiphil, she hid, Josh. 6:17, with ה parag., Lehrg. 266.

הוֹחֲטִי and הוֹחֲטִי for הוֹחֲטִיָּה and הוֹחֲטִיָּה pret. and inf. Hiphil, from חָטָא Jer. 32:35.

הוֹחֵל inf. Niphal, from חָלַל to be profaned, Eze. 20:9.

הוֹטֵם imp. Hiphil, apoc. from נָטָה for הוֹטֵם, Psalm 17:6; 119:36.

הוֹטַח Pro. 7:21; 3 fem. pret. Hiphil, from נָטַח, with suff. 3 pers.

הוֹטַמָּה Hothpaal, from טָמָא.

הוֹיִמָן Chald. pret. Aphel from וָמַן.

הוֹיִתָּה Chald. pret. Aphel, from וָתָה Dan. 5:3. Pass. is הוֹיִתִּי.

הוֹיָה imp. Hiphil apoc. from נָכָה to strike.

הוֹיֵל Eze. 21:33, inf. Hiphil, for הוֹיֵלֵי. Another is Hiphil, from וָוַל Jer. 6:11.

הוֹיָה pret. Hiphil, from נָכָה, with suff. הָ.

הוֹיָה pret. Hiphil, from נָכָה, with suff. הֶם- them.

הוֹיָה 1 plur. pret. Hiphil, from the root וָוַל.

הוֹיָה pret. Hiphil, from נָכָה, with suff. הָ.

הוֹלַחַת 3 fem. pret. Hiphil, from וָלַחַת, of an Aram. form, for הוֹלַחַתָּהּ.

הוֹלוּ Job 29:3; see הוֹלַל Hiphil.

הוֹמִין i. q. הוֹמִין see וָמַן.

הוֹמָה see הוֹמָה or הוֹמָה.

הוֹמָה for הוֹמָה Job 24:24, Hophal, from וָמָה, § 66, 8, Lehrg. 371.

הוֹמָה inf. Niphal, from וָמָה, for הוֹמָה.

הוֹמָה by a Chaldaism, for הוֹמָה, Hiphil, from וָמָה, Josh. 14:9, Lehrg. 433.

הוֹמָה Job 17:2, inf. Hiphil, from וָמָה, with Dag. forte euphon.

הוֹמָה imp. Hiphil (of the form B), from the root וָמָה.

הוֹמָה pret. Hiphil (of the form B), from the root וָמָה.

הוֹמָה Hophal, see ibid.

הוֹמָה pret. Aphel, Chald. from the root וָמָה to enter, which see.

הוֹמָה inf. Hiphil, by a Chaldaism for הוֹמָה, from וָמָה, Isaiah 30:28.

הוֹמָה Hiphil, from וָמָה, Chald. form.

הוֹמָה imp. apoc. for הוֹמָה, Hiphil, from וָמָה to go up.

הוֹמָה for הוֹמָה Hiphil, for וָמָה, § 57, note 4 [§ 62, note 4], Lehrg. 170.

הוֹמָה for הוֹמָה Hophal, from וָמָה ibid.

הוֹמָה Lev. 26:15, for הוֹמָה inf. Hiphil, from וָמָה.

הוֹמָה Hithpaal, denom. from וָמָה, which see.

הוֹמָה inf. Hiphil, for הוֹמָה. Lehrg. 320.

הוֹמָה for הוֹמָה with Dagesh forte euphonic (Lehrg. 88), from the root וָמָה.

הוֹמָה imp. apoc. Hiph. for הוֹמָה, from וָמָה to be much, many.

הוֹמָה, הוֹמָה, הוֹמָה inf. forms, from וָמָה.

הוֹמָה imp. Niphal, from וָמָה to be high.

הוֹמָה imp. Hiphil apoc. from וָמָה to hang down.

הוֹמָה a Chaldee form for הוֹמָה, 3 fem. pret. Hiphil, from וָמָה. Lev. 26:34.

הוֹמָה imp. Hiphil in pause, for הוֹמָה, from וָמָה. Isa. 42:22.

הוֹמָה (hōsham) Hophal, from וָמָה, which see. But wherever it occurs, some MSS. and editions have הוֹמָה or הוֹמָה, the latter according to the analogy of הוֹמָה for הוֹמָה.

הוֹמָה Ps. 39:14, imp. apoc. Hiphil, from the root וָמָה, which see; but the same form, Isa. 6:10, is imp. Hiphil, see שָׁעַע to besmear.

הוֹמָה Hithpaal, from the root וָמָה.

הוֹמָה Hithpaal, from the root וָמָה, which see.

הוֹמָה inf. Aphel, with suff. Ch. from וָמָה to return.

הוֹמָה Hithpaal, from וָמָה to confess, to celebrate.

הוֹמָה imp. Hithpaal apoc. from וָמָה to be sick.

הוֹמָה imp. Hiph. from וָמָה to come, for הוֹמָה.

הוֹמָה Isaiah 33:1, for הוֹמָה inf. Hiphil, from וָמָה, with suffix.

הוֹמָה see הוֹמָה.

הוֹמָה inf. Hithpaal, for הוֹמָה, from וָמָה, in the manner of verbs וָמָה.

ו

וָמָה for וָמָה Pual, from וָמָה to commit fornication.

וָמָה for וָמָה, see וָמָה [see also וָמָה].

ז

וָמָה Jud. 5:7 (in many MSS. and editions), for וָמָה they cease, with Dag. forte euphon. Lehrg. 85.



הַחֲדַלְתִּי see above הַחֲדַלְתִּי.  
 חֲקוּ Prov. 8:29 (with the accent Tiphcha), for חָקוּ from the root חָקַק.  
 חָטוּ and חָטְאָת inf. Kal, from חָטַף to sin.  
 חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָחַד and יָחַד 1 Sam. 2:9 (from יָחַד) for יָחַד (from חָקַק), Job 19:23, תַּעֲנֶנָּה Ruth 1:13, for תַּעֲנֶנָּה. No attention is to be paid to the opinion of those who refer חָיָה to a new root חָיָה (חָיָה) = חָיָה.  
 חַיִּיתוּ constr. form with וּ parag. from חָיָה animal, for חָיָה, § 88, 3 b, Lehrs. 548, 549.  
 חָכַי inf. Piel, with חָכַה to expect, for חָכַה.  
 חָלוּתֵי Ps. 77:11, inf. Piel, from חָלָה No. 1.  
 חָלְקֵי with Dag. euphon. for חָלְקֵי plur. constr. from חָלַק.

ט

טָעַת inf. Kal, from טָעַע to plant.  
 יָאוּתֵי fut. Niphal, from יָאוּת to assent; which see.  
 יָאָל fut. Hiphil, apoc. from the root יָאָלָה to swear.  
 יָאָתֵי fut. apoc. Kal, from יָאָתָה to come, for יָאָתָה, יָאָתָה.  
 יָבֹוּ 2 Ki. 12:12, for יָבֹוּ, fut. Kal, from יָבֹוּ. Also found 2 Kings 3:24 in כְּתִיב, and there, if the reading be genuine, for the plur. יָבֹוּ. But the קָרִי has יָבֹוּ they smote.  
 יָבֹשׁ fut. Kal from יָבֹשׁ, a form peculiar to this verb, Lehrs. 403.  
 יָבֹשׁוּ Nah. 1:4, fut. Piel from יָבֹשׁ to be dry, § 68, note 6.  
 יָנָה fut. Piel, for יָנָה from יָנָה No. 1., see ibid.  
 יָנָל fut. Hiphil, apoc. from the root יָנָלָה.  
 יָנָר fut. Niph. from the root יָנָר.  
 יָנָר fut. apoc. from the root יָנָרָה to fly.  
 יָנָרֵי fut. Piel, from יָנָרָה to cast, § 68, note 6.  
 יָנָרֵי and יָנָרֵי for יָנָרֵי, your hand, Gen. 9:2.  
 יָנָרֵי fut. Niph. in pause, for יָנָרֵי (root יָנָרֵי), see the form יָנָרֵי.  
 יָנָרֵי pl. יָנָרֵי by a Chaldaism, fut. Kal from the root יָנָרֵי, § 66, 5.  
 יָנָרֵי fut. Aphel, Ch. from the root יָנָרֵי.  
 יָנָרֵי fut. Hiphil, from יָנָרֵי by a Chaldaism for יָנָרֵי § 52, 7.  
 יָנָרֵי Eccl. 11:3, fut. apoc. from the root יָנָרֵי to be, for the common יָנָרֵי from יָנָרֵי.  
 יָנָרֵי fut. apoc. from the root יָנָרֵי to be.  
 יָנָרֵי Isaiah 52:5, Hiphil, from יָנָרֵי, for the common contracted יָנָרֵי.  
 יָנָרֵי fut. A Peal, Ch. from the root יָנָרֵי to go.  
 יָנָרֵי Isa. 13:20, contr. for יָנָרֵי fut. Piel, from the root יָנָרֵי.

יָנָרֵי see the root יָנָרֵי.  
 יָנָרֵי Ezek. 42:5, for יָנָרֵי fut. Hophal, from the root יָנָרֵי, which see.  
 יָנָרֵי fut. apoc. Hiphil, from the root יָנָרֵי.  
 יָנָרֵי part. fem. for the common יָנָרֵי Gen. 16:11. Lehrs. 591.  
 יָנָרֵי Prov. 11:25 (otherwise יָנָרֵי), he shall be watered; probably Hophal, from יָנָרֵי for יָנָרֵי, compare הַוָּרֵעַ Lev. 4:23, 29, for הַוָּרֵעַ.  
 יָנָרֵי Jer. 22:23 כְּתִיב, for יָנָרֵי sitting, with Yod parag. וּ and וּ, with וּ convers. יָנָרֵי, יָנָרֵי fut. apoc. Kal, from יָנָרֵי.  
 יָנָרֵי fut. apoc. Hiphil, from יָנָרֵי.  
 יָנָרֵי fut. Kal for יָנָרֵי, from the root יָנָרֵי.  
 יָנָרֵי fut. apoc. Kal, from יָנָרֵי to rejoice.  
 יָנָרֵי fut. Hiphil, in the Chald. manner, from יָנָרֵי to sharpen, for יָנָרֵי, יָנָרֵי.  
 יָנָרֵי fut. apoc. Kal, from יָנָרֵי to live.  
 יָנָרֵי Hab. 2:17, for יָנָרֵי fut. Hiphil, from יָנָרֵי, with suff. וּ in pause, for וּ. Lehrs. 145, 177.  
 יָנָרֵי see יָנָרֵי.  
 יָנָרֵי in pause, for יָנָרֵי with Dag. forte euphon. Lehrs. 19.  
 יָנָרֵי for יָנָרֵי pret. Piel, from יָנָרֵי. Lehrs. 170.  
 יָנָרֵי Ps. 51:7, for יָנָרֵי pret. Piel, from יָנָרֵי. Compare יָנָרֵי.  
 יָנָרֵי 3 fem. for the common יָנָרֵי, from the root יָנָרֵי. Gen. 30:38; § 47, note 3, Lehrs. 276.  
 יָנָרֵי fut. Kal apoc. from יָנָרֵי to encamp.  
 יָנָרֵי for יָנָרֵי fut. Kal, from יָנָרֵי Lehrs. 171, 306.  
 יָנָרֵי in pause, for יָנָרֵי, fut. Hophal, from the root יָנָרֵי; see the form יָנָרֵי.  
 יָנָרֵי fut. apoc. Kal, from יָנָרֵי to burn.  
 יָנָרֵי fut. Kal, from יָנָרֵי, and fut. Niphal, from יָנָרֵי.  
 יָנָרֵי fut. Hiph. apoc. from יָנָרֵי.  
 יָנָרֵי fut. apoc. Kal, from the root יָנָרֵי, for יָנָרֵי.  
 יָנָרֵי Ps. 138:6, for יָנָרֵי fut. Kal, from יָנָרֵי. Comp. as to these and the following forms, Lehrs. page 388, 389; Ewald's Gram. p. 396.  
 יָנָרֵי for יָנָרֵי fut. Hiphil, from יָנָרֵי.  
 יָנָרֵי for יָנָרֵי fut. Hiphil, from יָנָרֵי to lament.  
 יָנָרֵי fut. apoc. Kal, from יָנָרֵי to be fair.  
 יָנָרֵי fut. apoc. Hiphil, from יָנָרֵי to strike.  
 יָנָרֵי Psa. 50:23, will glorify me; fut. Piel, from יָנָרֵי with suff. and Nun epenthet.  
 יָנָרֵי he will fashion us, Job 31:15, for יָנָרֵי fut. Piel, from the root יָנָרֵי, with suff. וּ pl. Both Nuns coalesce into one doubled; וּ is shortened into וּ.  
 יָנָרֵי fut. Peal, Ch. from יָנָרֵי to be able.  
 יָנָרֵי for יָנָרֵי, Ex. 15:5, fut. Piel, from the root יָנָרֵי. כָּסָה is written for כָּסָה, on account of the preceding vowel u.  
 יָנָרֵי for יָנָרֵי, and this is for יָנָרֵי fut. Hiphil, from יָנָרֵי to crush, § 66, 5.



יכתו fut. Hophal, of a Chald. form, for פכת for יכת, § 66, 5.  
 יליון for יליון fut. Hiphil, from ליו in the Rabbinic form.  
 ילינו fut. Hiphil, from לון, which see.  
 ימח Gen. 7:23, fut. apoc. Kal, from —  
 מחה, but other good copies, both MSS. and printed (as that of V. D. Hooght), read ימח fut. Niphal of the same verb.  
 ימלא fut. Piel, from מלא to be full, for ימלא.  
 ימר fut. A, from מר to be bitter, for ימר. § 66, note 3. Lehrs. 366.  
 ימרוד for ימרוד fut. Kal, from the root אמר Ps. 139:20.  
 ינאין fut. Hiphil, in the Syr. form for ינאין from נאין. Lehrs. 411.  
 ינדע fut. Peal Ch. from ידע to know, for ידע; Dagesh forte resolved into Nun. Compare סנדע for סדע.  
 יני fut. Hiphil, from the root נוא, for יניא. Ps. 141:8.  
 ינית fut. Hiphil, B. from the root נות.  
 יסב fut. Kal, in the Ch. manner for יסב, from סבב.  
 יסב fut. Hiphil, from סבב, in the Ch. manner for יסב.  
 יעד fut. Hiphil, from the root עיד.  
 יעט, יעט, and (with Dagesh forte occult), יעט 1 Sa. 15:19, and 14:32 קרי, fut. apoc. Kal, from the root עיט.  
 יעטרנה 3 fut. fem. pl. for יעטרנה. § 47, note 3. Lehrs. 276.  
 יעשרו Isaiah 15:5, for יעשרו they arouse (a clamour); the letter r being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יעשרו; whence יעשרו, defectively יעשרו.  
 יער fut. Hiphil, from the root עור.  
 יפר fut. Hiphil apoc. from פרה, for יפרה.  
 יפת fut. Hiphil apoc. from פתה.  
 יצבע fut. Ithpacl, Chald. from the root צבע.  
 יצמייר see ציר Hithpacl.  
 יצק, יצק fut. Kal, from יצק to pour, which see.  
 יצר and יצר he shall form; fut. Kal, from יצר to form.  
 יצר, יצר fut. apoc. from צור.  
 יצר, יצר fut. Kal, from יצר No. II.  
 יצתו fut. Kal, from יצת to kindle, in pause with Dagesh euphon.  
 יקח fut. Kal, and יקח fut. Hophal, from לקח, for יקח, יקח. 1 Kl. 3:15, in some copies and editions for יקח, from יקח.  
 יקרד 1 Sa. 28:10, for יקרד (with Dag. euphon.) fut. Kal from יקרד, with suffix יקד.  
 יקיש, יקיש fut. apoc. Kal, from the root קיש.  
 יקיש fut. apoc. Hiphil, of the same verb.  
 ירא, ירא fut. apoc. Kal, from ראה to see.  
 יראו for the common יראו imp. from ירא (to fear), Ps. 34:10, in the manner of verbs לה, so inflected that א is otiose; compare יראו Eze. 47:8; Lehrs. 417.  
 יראו (they fear), for יראו; it differs from יראו (with short Chirek), they see.  
 ירב, ירב for ירארב fut. Hiphil, from ארב to lay wait.

ירדה Psa. 7:6, a form which is perhaps compounded of two readings, namely, ירה (which is that now found in copies) and ירה (according to the analogy of ירה Psa. 73:9). Lehrs. 462.  
 ירוא for ירו (to cast), 2 Ch. 26:15, with the addition of Aleph.  
 ירון fut. Kal, from רנן, for ירון he will exult. Lehrs. 369.  
 ירוץ fut. Kal, from רץ, for ירוץ, but with an intrants. notion. Lehrs. 369.  
 ירה fut. Niphal, from רכה.  
 ירע fut. Kal, from ירע, or (as I now prefer) from רעע No. 2, to be evil; but ירע Job 20:26, is fut. apoc. from רעה to feed off; as herbage, etc.  
 ירשוד fut. Kal, from שרד to lay waste, for ירשוד. Lehrs. 369.  
 ישתו fut. Niphal, from the root שתח.  
 ישיי for ישיי fut. Hiphil, from נשא to deceive.  
 ישיים fut. Hiphil, from the root שים, in the Chaldee form.  
 ישל fut. apoc. from שלה No. III, where see farther.  
 ישם fut. Kal (in the Chaldee form), from the root שם.  
 ישמם for יתשמם fut. Hithpoel, from the same root.  
 ישנו comp. of יש (there is) and suff. 3 sing. masc.  
 ישע, ישע fut. apoc. Kal, from שעה.  
 ישרנה 1 Sam. 6:12, 3 fem. plur. Kal, for יתשרנה, from ישר. § 47, note 3.  
 ישתחו, ישתחו fut. apoc. sing. Hithpal., from ישתחו, from the root שתח.  
 ישתקשקו fut. Hithpacl, from שקק.  
 יתא, יתא fut. Kal, from יתא to come, for יתה and יתה.  
 יתובח fut. Hithpacl, from יכת.  
 יתוין fut. Ithpacl Ch. from וין to nourish, Dan. 4:9.  
 יתפס fut. apoc. Hithpacl, from the root פס.  
 יתמו pl. יתמו, in pause יתמו fut. Kal, from תמו but —  
 יתמו fut. Niphal, of the same verb.  
 יתשם fut. Ithpacl Ch. from שום.

כ

כארי Ps. 22:17, see under כור.  
 כיתרון for כיתרון with the vowels put in Aramaean manner. Ecc. 2:13. Lehrs. 151.  
 כלתם all they, from כל with a more rare form of suff. תם for תם.  
 כלתה id., but fem.  
 כנולתה Isa. 33:1; see under the root נלה.  
 כנעניה Isa. 23:8, her merchants; plur. with light suff., from נער No. 3, inflected according to the form נער.

ל

לאריב inf. Hiphil, contr. from להאריב, from the root ארב.  
 לאור, for להאור inf. Niphal, from אור.  
 להון fut. Peal, Chald., from the root הון to be, with Lamed prefixed, and rejecting the preformative, for להון.  
 See להון p. ccxix, B.



להשות 2 Kings 19:25, contr. for להשמות Isaiah 37:26, inf. Hiphil, from שמה.

להחם Isa. 47:14, inf. in pause, from the root חמם, of the form חמל; compare לחננכם Isa. 30:18.

ליפור 2 Ch. 31:7, inf. Kal, from יפר, for the common ליסור (Isa. 51:16), from the root יסר.

ליקהת for ליקהת by a Syriacism, from the noun יקהת Prov. 30:17.

לק imp. from ילק to go; see הלך.

לכה see in its place, p. cccxxxix, A.

לכת inf. f. Kal, from ילק; see הלך.

לנה for לנה she passed the night; 3 fem. pret. from לן Zec. 5:4.

לצבות contr. for להצבות inf. Hiphil, from the root צבה.

לרא for לרא inf. Kal, from ירא to fear.

לח with prep. ל, ללח, inf. Kal, contracted from לרח, from ילר to bring forth, Lehg. 133.

ם

מבי part. Hiphil, for מביא from the root בא.

מבעתה for מבעתה part. Piel, fem., from בעת Piel, to frighten, 1 Sam. 16:15.

מבראשנה 1 Ch. 15:13; comp. of מרה, מ, מ, ראשנה that which (is) of old. See מה note, let. c.

מדין Jud. 5:10, plur. from מר; Chald. form.

מחיימן part. pass. Aphel, Chald. from the root חיימן.

מהחתין part. Aphel, Chald. from נחת to go down.

מההך inf. Peal, Chald. from the root הנהך to go.

מוערת part. Kal, for מוערת from מער to nod; which see.

מומת part. Hophal, from מת to die.

מוסב part. Hophal, from סבב to surround.

מוצא part. Hophal, from יצא to go out.

מוריגים pl. from מורג a threshing wain, for מוריגים. Lehg. 145.

מנא with suff. מניא inf. Peal, Chald. from the root נא to kindle.

מהז what is this? for מהז, see מה note.

מזין for מזין part. Hiphil, from זין No. I.

מחא part. Aphel Ch. from חא to live.

מחן inf. Peal Ch. from חן.

מחצרים see חציר.

מטהר part. Hithpael, from טהר, for מטהר.

מלאכים 2 Sa. 11:1, i. q. מלכים (which is also the reading of 31 MSS. and 7 early editions) kings; with a redundant מ mater lectionis.

מלא for מלא pret. Kal, from the root לא.

מלינים part. Hiphil, from לן note 2, with a Rabbinic inflexion. Lehg. 407.

מלף for מלף part. from the root אלף to teach; Syriac form.

מלתי for מלתי pret. Kal, from לא.

ממך m. ממך f. from thee, from מן, which see.

מנזרים Nah. 3:17, from מנזר.

מנח part. Hophal, letter B, from נח.

מניח part. Hiphil, letter B, of the same verb.

מעזיה for מעזיה Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page cc, B), under מלל, which is also more widely extended. The following examples may be added to those above given: מלאך for מלאך, μέγας, μέγαρα; φύλλον, folium (folium); άλλος, alius; and perhaps also מעזיה (a species of eagle), for מעזיה i. e. strong, robust; and even מעזיה and עזיה (pr. n. Uzziah).

מעל comp. of מן and על, see על.

מעם comp. of מן and עם, pr. von bey, de chez, see עם.

מצאכם Gen. 32:20, for מצאכם, inf. Kal, from מצא. Compare העלה for העלה.

מקלונני Jer. 15:10, a form apparently compounded of two readings (מקלונני and מקלונני), which must rather be ascribed to the copyists than to the writer.

מקננתי Jer. 22:23 בחיב, part. Pual, fem. from קנן to make a nest, with Yod paragogic, which in קני is omitted.

מקרקר part. Piel, from קור.

משתחיתים Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for משתחיתים those worshipping. Some thought the termination חת to be shortened from חתה you, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding חתה. It is, however, so laid down by Ewald, Crit. Gram. page 489.

מתה thou hast died, pret. Kal, from מת.

מתא inf. Peal Ch. from אתא to come.

נ

נאות see נאות.

נאשאר Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נאשאר and נאשאר).

נבנה 1 Sa. 14:36, for נבנה fut. Kal, from נבן, with Dagesh rejected.

נביתי for נביתי pret. Niphal, from נבא to prophesy.

נבל we fade, Isaiah 64:5, for נבל, from the root נבל.

נבלה for נבלה fut. Kal, from נבל. § 66, 5, and note 11. Lehg. 372.

נבקה for נבקה pret. Niphal, from נבקק ibid.

נבאל Isa. 59:3; Lam. 4:14; see Niphal נאל No. II.

נדמה Jer. 8:14, for נדמה fut. Niphal, from נדמ No. II. Compare § 66, 5, and note 11.

ננהי 1 pl. fut. apoc. Kal, from נהי to be.



נוגים-שנאתיך

נוגים, const. נוגי fem. נוגות, part. Niphal, from ינה for נונים, etc.

נולדו pret. Niphal, from ילד, for נולדו with Dag. euphon.

נוסרו Eze. 23:48, prob. for נתוסרו Nithpael (in the Rabbinic form), Lehrs. 249.

נחל pret. Niphal, from חלל; also, pret. Piel, from נחל.

נחם pret. Niphal and Piel, from נחם.

נחמים part. Niphal pl. from נחם, for נחמים.

נחנת 2 pret. Niphal, from חנן.

נחר pret. Niphal, from חרר to burn up.

נחה pret. Niphal, from חתת to tear asunder.

נינם 1 fut. Kal, from ינה, with suff. ם-.

נירים, נירים 1 plur. fut. Kal, from ירה, with suff. ם-.

נין 1 plur. fut. Hiphil, apoc. from נכה to strike.

נכתת part. Niphal, f., from יכת to rebuke.

נכפר Deut. 21:8, Nithpael, from כפר, Lehrs. 249.

נמר pret. Niphal, from מור (a form taken from מור).

נסבה for נסבה pret. Niphal, from סבב, § 66, 5, and note 11, Lehrs. 372.

נסה Ps. 4:7, for נשא imp. from נשא, the orthography not being regarded.

נעור pret. Niphal, from the root עור No. II.

נפלאה for נפלאה with ה parag., 2 Sam. 1:26, Lehrs. 266.

נפלל Piel, from נפל.

נצטדק 1 plur. fut. Hithpael, from צדק for נצטדק.

נצרה for נצרה imp. Kal, with ה parag. from נצר, with dag. euphon., Ps. 141:3.

נקל pret. Niphal, from קלל.

נשא Eze. 39:26, and נשוא (Aleph being added; compare Arab. نَسُوا) Ps. 139:20, for נשא they bear.

נשוי Ps. 32:1, for נשוא part. pass. Kal, from נשא, inflected like verbs ליה so as to be similar in sound to נשוי, which stands near it.

נשים 1 plur. fut. Hiphil, from שם in the Chald. form.

נשתה Nithpael, from שוה No. II., which see.

נתקנהו for נתקנהו, dag. euphon.

נתתי for נתתי pret. Kal, from נתן to give.

ס

סביב 2 Ki. 8:21, for סבב, the last syllable being irregularly written fully.

סבבו for סבבו from סבב with suff.

סבלו from סבל (which see) with suff.

ע

ענה for ענה imp. Kal, from the root ענ, to be strong.

ענבי for ענבי with dag. forte euphon., from ענב a cluster of grapes.

להשות-שנאתיך

עשתה for עשתה she made, 3 fem. pret., from the root עשה. Lev. 25:31.

פ

פתח inf. Kal, from the root נפח to breathe.

פעלו for פעלו his work, from פעל, Lehrs. 170, 571.

צ

צא imp., from צא to go out.

צאח inf., of the same verb.

צדקה Eze. 16:52, inf. Piel, fem., from צדק.

צמתתני an augmented form for צמתתני, from צמת, where see more.

צק imp., from צק to pour.

צקת inf. of the same verb.

ק

קאם pret. Kal, for קם, from קום, in the Arabic form, § 71, note 1, Lehrs. 401.

קאם part. Peal, Chald. from קום.

קכה Lev. 22:11 (read kōbah), imp., from קכב, with ה parag. Hence also—

קכנו (curse him!) with ן epenth. and suff. ן.

קח imp., from לקח to take.

קח Eze. 17:5, for לקח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare תתח for תתח, ירד for ירד.

קחם Hos. 11:3, inf. masc., from the root לקח, with suff., in taking, or holding them.

קחת once קחת 2 Kings 12:9, inf., from לקח to take.

ר

ראנה inf. fem., from ראה Eze. 28:17.

רר inf., from ררד to subdue; which see. But, Jud. 19:11, the same form is put for ירד to go down, the first radical being rejected; compare תתח, שוב, Lehrs. 139.

ררה, ררה imp. (the latter once inf., Gen. 46:3), from ירד to go down.

ררם part. Kal, from ררה with suff. ם-.

רש and רש imp., from the root ירש to possess.

רשת inf. of the same verb.

ש

שא imp., from שא.

שאח, לשאח inf. and gerund., from שא.

שא also inf., from שא for שא.

שים imp. and inf., from שם to place.

שנאתיך a full manner of writing for שנאתיך Eze. 35:11, Lehrs. 527.



שׂ

שׂאט part. from: שׂאט No. 11., to reject.  
 שׂבתי (Mitrá) Ps. 23:6, commonly, *my dwelling*, for שׂבתי  
 inf. with suff. from שׂב. But it seems to have been rather  
 regarded by the authors of the points as by aphæresis for  
 שׂבתי. Compare שׂב, שׂב. Compare שׂב, שׂב.  
 שׂג see under שׂג.  
 שׂב for שׂב inf. pleonast. from שׂב Jer. 42:10. Compare  
 שׂב, שׂב.  
 שׂבתי pret. Poel, from שׂב=שׂב, which see.  
 שׂמות inf. pl. from שׂם to lay waste, Eze. 36:3; Lehg. 365.  
 שׂנתי Dual, from שׂנה a year.  
 שׂת, שׂת, שׂת pret. from שׂת to place.

ת

תאבה Proverbs 1:22, fut. Kal for תאבה, the vowels being  
 contracted in the Aramean manner, compare תאבה, תאבה.  
 תאבה Job 20:25; fut. Piel for תאבה from תאבה.  
 תארו for תארו, from תאר. Compare תארו.  
 תאב Pro. 1:10; a Chald. form for תאבה, fut. Kal  
 from תאב to will.  
 תבאינה 3 plur. fut. fem. Kal, from תבא to come, Ps. 45:16.  
 תבאתה Deut. 33:16; for תבאתה; ה parag. is apparently  
 put twice, and in like manner—  
 תבאתה Job 22:21, for תבאתה and תבאתה; תבאתה קרי  
 for תבאתה 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488)  
 suppose the affirmatives of the preterite to be added to  
 the future; so that תבאתה would be from תבא and  
 תבאתה (but the sense demands תבאתה), תבאתה from תבא  
 and תבאתה, תבאתה from תבא and תבאתה or תבאתה.  
 Compare Lehg. 464.  
 תבכה fut. apoc. from תבכה to weep.  
 תנבנה for תנבנה Eze. 16:50; the syllable תנב being  
 inserted in the manner of verbs תנב and תנב, on account of  
 the similar sound of the word תנב.  
 תנב fut. Hiphil, from תנב.  
 תנב 2 fut. Niphal apoc. from תנב.  
 תנבני fut. Piel from תנב, for תנבני, the third radical  
 being preserved.  
 תהי in pause תהי, fut. Kal apoc. from תהי to be.  
 תהימינה for תהימינה Mic. 2:12. Lehg. 405.  
 תהלתי for תהלתי thy praise, redundant mater lectionis.  
 See תהי.  
 תהל see the root תהל.  
 תומיה Ps. 16:5; partic. form of a rare kind, for תומיה hold-  
 ing. Lehg. 308.  
 תולי for תאולי fut. Kal, from תול to depart, Lehg. 377.  
 תורני 2 Sam. 22:40; i. q. תאורני (Ps. 18:40) fut. Piel, from  
 תור to gird.  
 תוז for תאוז 2 fut. Kal from תוז to hold.  
 תוי fut. apoc. Kal, from תוי to hire.

תחל fut. Niphal, from תחל profane, to pollute, Lev. 21:9.  
 תחיש, ותחיש for ותחיש (*it will hasten*) from the root תחיש,  
 as to which analogy, see under the verb תחיש p. 621, Job  
 31:5.  
 תט fut. apoc. Kal, from תטה for תטה.  
 תעשה Exodus 25:31; in very many editions for תעשה  
 (although irregular, and almost a corruption), Lehg.  
 52, 331.  
 תכה, ותכה fut. Kal apoc., for תכה, from the root תכה.  
 תכס fut. apoc. Piel for תכסה from תכסה to cover.  
 תלה, ותלה fut. apoc. Kal, from תלה=ללה. See this root.  
 תלן fut. Kal, shortened from תלין, from תלן or תלן.  
 תמתי for תמחה 2 masc. (the letter ת belongs to the root)  
 fut. Hiph. from תמה to wipe away, Jer. 18:23.  
 תמס, ותמס fut. apoc. Hiphil, from תמס to slow down.  
 תמר Exod. 23:21; fut. Hiphil, Chaldee form for תמר, from  
 תמר, with a signification taken from תמר to be stubborn.  
 תמר for תאמר fut. Kal, from תמר to speak.  
 תן imp. from נתן to give.  
 תנדע see תנדע.  
 תס for תאס fut. Kal, from תס to collect.  
 תענה for תענה 3 plur. fut. Niphal, from תענ, being left  
 out, see under תענ.  
 תפה, ותפה fut. Kal, from תפה to cook, for תאפה.  
 תפוזתיהם Jer. 25:34; see the root תפוז.  
 תצלנה Jerem. 19:3; fut. Kal, from תצל, for the common  
 תצלינה.  
 תראנה 1 Sa. 14:27 כתיב (not without an error), for תראנה.  
 The copyist appears to have had in his mind the word  
 תראנה.  
 תרב, ותרב fut. apoc. Kal, from תרב to be many, much.  
 תרוץ fut. Niphal, from תרוץ to break, with the assumed form  
 of a verb תרוץ.  
 תשנה Jer. 9:17; for תשאנה fut. Kal, from תשה.  
 תשי Deut. 32:18; see תשי.  
 תשת fut. apoc. Kal, from תשת to drink.  
 תשתחו fut. apoc. sing. Hithpa., from תשתח to bow down.  
 תשתע Isa. 41:10; fut. apoc. Hithpa., from תשתע.  
 תת inf. from נתן to give, contr. for נתת. With suff. תתי.  
 תתבר 2 Sam. 22:41; for תתבר fut. Hithpa., from תבר.  
 Lehg. p. 374.  
 תתה by aphæresis for נתתה, which is the reading, Ps. 18:41.  
 Compare שׂב for שׂב.  
 תתם, ותתם fut. Kal, from תתם, which see.  
 תתן 1 Ki. 17:14 (כתיב); commonly taken for נתת (to give),  
 with נתת parag., like 6:19, where נתת is really future. 1 Ki.  
 loc. cit. קרי תת seems preferable.  
 תתע, ותתע fut. apoc. Kal, from תתע.  
 תתפל 2 Sam. 22:27; i. q. תתפל, which is the reading, Ps.  
 18:27. Lehg. 374.  
 תחצב Ex. 2:4; for תחצב Hithpa., from תחצב. Lehg. 386.



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